

INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS OF DISGUST IN
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ABSTRACT

INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS OF DISGUST IN TRAUMATIC EXPERIENCES

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The aim of this study is to explore experience of disgust of women in domestic abuse. Thus, we focused on structure of disgust, how disgust is experienced, how victims cope with disgust, how other emotions interact with disgust. For this aim, semi-structured interviews were conducted with six women who had been exposed to domestic abuse. Totally, 41 interviews were conducted. They were analysed with interpretative phenomenological analysis. Finally, five superordinate themes, namely, (1) experience of disgust with subordinate themes of contamination of disgust across different domains, gustatory expression of different type of disgust, association of disgust; (2) other oriented disgust with subordinate themes of disgust triggered by the power position of the abuser, disgust elicited by social position of other, otherization of abuser, physical disgust from other, disgust from part related to trauma; (3) self oriented disgust with subordinate themes of self-loathing expressions, physical dislike, self disgust related with sexuality, alienation to self, abuser reminder disgust; (4)

coping strategies for disgust with superordinate themes of focusing on the good, effort to find an excuse of abuse of perpetrator, avoidance from disgust related one, re-identification of self with new relationship, re-identification of other with new identity, reflecting unwanted sides to abuser; (5) accompanied emotions to disgust with subordinate themes of detachment, guilt, shame, anger, hate were determined. The results, implications, limitations were discussed within context of relevant theories in the field.

Keywords: Disgust, Interpretative Phenomenological Analysis, Trauma, Domestic Abuse, Self



ÖZ

TRAVMATİK YAŞAM DENEYİMLERİNDE TIKSİNMENİN ROLÜNÜN YORUMLAYICI FENOMENOLOJİK ANALİZİ

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Bu araştırmanın amacı aile içi istismara maruz kalan kadınların tiksınme deneyimlerini incelemektir. Bunun için tiksınmenin yapısı, tiksınmenin nasıl deneyimlendiğı, tiksınme ile nasıl başa çıkmaya çalıştıkları, tiksınmenin diğler duygular ile nasıl etkileşim halinde olduğı üzerinde durulmuştur. Araştırma amacı doğrultusunda, aile içi istismara uğramış altı kadın ile yarı yapılandırılmış görüşmeler yürütölmüştür. Tüm katılımcılarla toplamda 41 birebir görüşme yapılmıştır. Görüşmeler, yorumlayıcı fenomenolojik analiz ile analiz edilmiştir. Analizler sonucunda, 1) tiksınmenin deneyimlenmesi üst teması tiksınme deneyiminin alanlar arasında bulaşıcılığı; tiksınmenin sindirimsel ifade şekli, tiksınmenin ilişkilendirilmesi alt temaları ile; 2) diğlerine yönelik tiksınme üst teması, istismarcının güçlü pozisyonundan rahatsızlık, diğlerinin sosyal konumundan tiksınme, istismarcının ötekileştirilmesi, diğlerinden fiziksel olarak tiksınme, diğlerine ait özellikten tiksınme alt temaları ile birlikte, 3) kendine yönelik tiksınme üst teması kendinden tiksınme ifadeleri, fiziksel olarak

beğenmeme, cinsellikle ilişkili öztiksinme, kendine yabancılaşma istismarcıyı hatırlatan yönlerden tiksınme alt temaları ile birlikte; 4) tiksınme ile başa çıkma yolları üst teması iyiye odaklanma, tekrar anlamlandırma, tiksınme ile ilişkili kişiden kaçınma, kendini yeni ilişkiler içinde yeniden tanımlama, istismarcıyı yeni bir kimlik ile yeniden tanımlama, kendisinde istenilmeyen yönleri istismarcıya yansıtma alt temaları ile birlikte, 5) tiksınmeye eşlik eden duygular kopukluk, suçluluk, utanç, öfke, nefret alt temaları ile beş üst tema belirlenmiştir. Sonuçlar, implikasyonlar, ve kısıtlılıklar literatür çalışmaları ile ilişkili olarak tartışılmıştır.

Anahtar Kelimeler: Tiksınme, Yorumlayıcı Fenomenolojik Analiz, Travma, Aile içi İstismar, Kendilik



To my whole family

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CHAPTER 1

INTRODUCTION

1.1. Conceptualization of Disgust

1.1.1. Definitions of Disgust

“There is still hope between the dreams”

Jack Johnson

Disgust is a basic emotion that protects integrity and well-being of self in different domains such as physiological, psychological health, social and moral context with rejecting the stimuli perceived as harmful (Amir et al., 2005; Rozin, Haidt, & McCauley, 2008). With its protective mission, it could function as a censorship mechanism (Rozin et al., 2008).

Even with its meaning about gustatory related experience at the basic level, it could be also used for expressing disturbance and repelling from harmful stimuli in other domains such as interpersonal relationship, social situations, psychological wellbeing (Blechner, 2017; Cox, Goldenberg, Pyszczynski, & Weise, 2007; Rozin et al., 2008). The transitive use across different domains could be seen in different cultures (Haidt, Rozin, McCauley, & Imada, 1997).

This situation is valid for Turkish culture as well. It is more similar the literal meaning of disgust in Turkish which is expressed as *tiksinme*. The meaning corresponds feeling

for keeping distant from something, an idea, or a person perceived as bad, disgusting, or inferior (Tiksinmek, n.d.). As its synonym, *kerh* means directly both disgust and doing something unwillingly (Kerh, n.d). Even *tiksinmek* is widely used in contemporarily for digestive related issue, it is also used for social and moral situation as the meaning of both words.

1.1.2. Functioning of Disgust

The transitive use of disgust from digestive function to social context also could be seen in psychology literature. Firstly, it has been defined in the framework of physiological health. In consistent with its meaning related to gustatory meaning at the basic level, it has been defined in the borders of gustatory experience related to physical health. Darwin (1872) described disgust as related with tasting something unpleasant and offensive. He also stated associative nature of disgust with suggesting that it could be evoked through smell, touch, appearance of a thing with associating digestion property, even it is basically about tasting sensation.

Beyond its pure digestive function, disgust could be evoked by also stimuli that have no gustatory property such as blood, animals, viruses, dead body or ill people, used personal clothes (Cox et al., 2007). Even these stimuli have no gustatory or nutritious value, it has been suggested that they perceived as harmful for body with their transmitting or contaminating features with considering results of contact (Haberkamp, Glombiewski, Schmidt, & Barke, 2017). It has a value to stop being in contact from harmful substance through smell, touch, or ingesting as differentiating from distaste to protect body (Rozin & Fallon, 1987). This contact could be in different forms. Rachman, Coughtrey, Shafran and Radomsky (2015) defined types of contamination which could be defined as feeling of being dirtied and infected due to contact with potentially harmful, dirty stimuli. The first one is contact contamination which is about direct, physical contact with a source of pollution and evoked just in case in presence of a dirty stimulus, with an explicit source, elicitors of contamination.

The other one is mental contamination which could be defined as internal persistent feeling of pollution even in the absence of stimuli through mental images, thought, associations with disgusting stimuli such as verbal abuse, insults, sexual assaults.

As the evolutionary of definition of disgust, it has a functioning mechanism with its widening nature throughout different domains in human life. Indeed, it has a value functioning from biological function to more capturing form with feeling repulsion to offensive stimuli towards integrity of self as a whole unit not only restricting physiological domain, but also as a sociomoral emotion (Rozin et al., 2008; Rozin & Fallon, 1987). In sum, it is also used for anything that gives harm in social and personal context.

This spreading nature of disgust through different stimuli, sensory, domains could be explained by two mechanisms, namely similarity and contagion (Rozin et al., 2008). These mechanisms were adopted from concept of law of sympathetic magic of Frazer (as cited in Rozin et al., 2008) which has been used for spread of nonlogical belief across cultures. Related to similarity, if something is associated with disgusting stimuli in traumatic event, it could be perceived as equal to disgusting stimuli even it has no harmful, dangerous property with itself. For instance, a person could reject a cookie due to association of appearance to feces itself (Rozin, Millman, & Nemeroff, 1986), or a woman could be disgusted from all homeless men if she was raped by a homeless man. About contagion, which is belief about persistence of contamination after contact, could be effective in mental contamination. If a person had a contact with a contaminated stimulus, its effect is permanent (Rachman et al., 2015)

1.1.3. Expressions of Disgust

Transition across domains in personal life could be seen in experience and expression of disgust across cultures. That's to say that even it has been suggested that disgust is a learned emotion, its expression is highly similar across different cultures with its

each parts as emotion (Darwin, 1872). Behaviorally, disgust is highlighted through avoidance behavior with keeping distance from stimuli perceived as harmful with repulsion and aversion. Olatunji and Sawchuk (2005) proposed that this avoidance could be in two forms namely, passive and active avoidance. Whereas active avoidance is about physically becoming distant, going away from disgusting stimuli after exposure it, passive avoidance is comprised of pushing disgusting stimuli, effort to stop contacting it with closing eyes, moving head and look in another point, closing nose as a form of rejection to stimuli.

As its physiological part, nausea, vomit, also fainting and dizziness are main characteristic expressions of disgust which represent definition of disgust related to body health (Olatunji & Sawchuck, 2005; Rozin et al., 2008). So, in the physiological health context, it has been suggested that it has a function of avoidance from disease (Oaten, Stevenson & Case, 2009). With its widening experience, its function could be conceptualized as maintaining self integrity (Badour, Ojkersis, McKay & Feldner, 2014). With its mechanism of avoidance from threat, it seems similar fear as one of basic emotions. However, they mainly differ from each other. In detail, fear is about withdrawal from dangerous stimuli, whereas disgust includes rejection and repel aversive stimuli at the same time additionally to withdrawal (Comtesse & Stemmler, 2017). They found that focus in fear is directed to external to threatening stimuli, whereas focus is directed to avoidance of pollution as an internal threat to reject contaminants in disgust. In consistent with its direction, it is different from anger and fear with symphatic dimension of autonomic nervous system in terms of experiencing parasympathetically such as increase in salivation, digestive process as antecedents for nausea and vomit, decrease in heart rate, blood pressure (Levenson, 1999).

Also, in neuroimaging studies it has been observed that increased activity in insula is related with facial disgust expression (Amir et al., 2005; Jabbi, Bastiaansen, & Keysers, 2008; Wicker et al., 2003). Insula is an area with functioning as an integrative part between sensory, visceral information and parasympathetic cardiovascular

regulation which could be interpreted as brain part activated to protect itself as a security system with rejecting, resisting to stimuli rather than escaping in fear which is related to sympathetic nervous system.

In addition, its facial expression is mainly characterized with wrinkling nose, lifting upper lip and gape with or without tongue extension (Darwin, 1872; Rozin et al., 2008). With its main functioning to protect self from harm, the facial expression reflects the repulsion and rejecting the disgusting stimuli to enter the boundaries of self as physiologically or socially (Darwin, 1872; Olatunji & Sawchuk, 2005).

1.1.4. Classification of Disgust

As the most commonly used classification of disgust, it is based on disgust experience in domains as similar to definition of disgust (Rozin et al., 2008). With domains as core disgust, animal nature disgust, interpersonal disgust and moral disgust, it includes a detailed structure information of disgust.

Firstly, core disgust is mainly related with rejecting food, also with including contact through smell, touch (Rozin & Fallon, 1987). The appraisal, or perception of harming value of food for body is important for disgust. So, it could be elicited by things with potential intaking from mouth such as poisonous food; body waste products, animal related things due to being offensive; contaminating things such as elicitors with potential transmitting disease, infection, illness (Rozin et al, 2008).

Second class is animal nature, or animal reminder disgust. It is a type of disgust that reminds human nature as close connection with animals. Elicitors could be anything related to death, as the most avoiding nature of animalness, wounds, scars. So, human seems more fragile and not better than animal. This evokes death anxiety related to mortality of human being (MacDorman & Entezari, 2015). To overcome this anxiety, people create cultural traditions, hygiene rules as avoidance and as an effort to make

clear distinction between human and animals. In this manner, people without or low committed to hygiene and society rules seem as inferior and disgusting. So, it could be stated that animals are seen as inferior with also being supported by the attitude of insulting other people with using animal names (Darweesh & Abdullah, 2016). As another implication of animal nature disgust in daily life is avoidance from some physiological operations due to facing with animal nature through blood, body envelope disorganization (Blechner, 2017).

Another class of disgust is interpersonal disgust which is felt toward people when they perceived as transmitters of contamination with four categories to perceive other human as disgusting (Rozin et al., 2008). Interpersonal disgust includes unfamiliar people that person does not know well; people perceived as unlucky, especially with a different physical appearance; people with inappropriate social and moral label such as a crime; and people with an illness such a flu or tuberculosis. Even though it includes different type of fear of contamination, main underlying mechanism is protecting self from others who are not known well, who are not familiar to their assumption of world. So, with protection from 'other', this category has an important role in prejudice toward society's other groups with minority ethnic groups, lower socioeconomic groups, extreme groups (Hodson & Costello, 2007).

The fourth and the last class of disgust is moral disgust. It is about actions that are out of context of social, cultural norms (Rozin et al., 2008). In other words, moral disgust is about violation of moral codes that are constituted by social, cultural, religious norms. Its function is preserve an order in community that is being lived together. The acts could be rape, incest, abuse, robbery, betrayal, racism, murder. Rozin et al. (2008) concluded that moral disgust is experienced and expressed as disgust in other domains with considering similar physiological and neurological activity between different kinds of disgusting events. This is similar for children who can generalize their physical disgust experience to moral disgusting expression (Danovitch & Bloom, 2009). It is also valid for use of disgust word across different cultures, which is also

valid for Turkish words for disgust '*iğrenmek*' and '*tiksinmek*' as stated above (Haidt et al., 1997). So, it depends on the cultural values, point of views. For this reason, it could change with change in cultural and society values in time. In other words, it could differ across time in a same culture with appraising the event within the lights of current information, values, experiences (Rozin, Markwith, & Stoess, 1997). For instance, words, a behavior, value, attitude could be in the context of moral code such as eating meat, but it could be out of context with different attitudes, information about that behavior by culture in time. So, it could be stated that disgust is an emotion that is open to change and to be modified by personal experience with new association through new appraisals.

1.2. Disgust in Trauma

Disgust is an emotion as characterized by aversion, repulsion from something that threatens integrity of self (Amir et al., 2005; Rozin, Haidt, & McCauley, 2008). As it has been mentioned above, this integrity feeling could capture different domains, namely physiological, psychological, social, cultural, moral. In other words, something, someone or a situation that harm and damage personal boundaries could elicit disgust. This could also lead to aversion, repulsion from disgusting thing, person, situation. This situation seems similar in process of trauma which corresponds the word of 'wound' in Greek (Lones, Cureton, 2014). In other words, trauma could be seen as integrity threatening fact which is the main characteristic of disgust elicitors. In psychology, trauma is defined as direct or indirect exposure to physiological or psychological entirety threatening events such as death, injury or sexual violence (American Psychiatric Association, 2013). These characteristics of trauma could remind mortality, fragile nature of human and also could violate moral boundaries of person. So, it could elicit disgust in different domains with different types of disgust.

Research about role of disgust in traumatic experiences has been increasing. Firstly, it was found that disgust is one of the emotions that trauma victims experience.

Engelhard, Olatunji, and de Jong (2011) found that Afghan soldiers with posttraumatic stress disorder (PTSD) after war reported high level of disgust, independently from fear. Coyle, Karatzias, Summers, and Power (2014) stated that disgust is the emotion with the highest percentage among other emotions experienced after traumatic events followed by sadness.

Beyond presence of disgust related with trauma, individual tendencies to disgust are also effective in experience of disgust in trauma. One of these tendencies is disgust propensity defined as tendency of person to give response a stimulus with disgust (van Overveld, de Jong, Peter, Cavanagh, & Davey, 2006). There have been studies that disgust propensity has an impact on traumatic experiences. Bomyea and Amir (2012) suggested that individuals with high level disgust propensity experienced more frequently intrusive memory after watching a movie including traumatic scenes. Engelhard et al. (2011) stated that disgust propensity was a predictor for disgust experience during traumatic exposure while there is no relationship with PTSD symptom severity.

As another individual predisposition for disgust tendency is disgust sensitivity defined as individual tendency to finding experience of disgust feeling as negatively. It has been also studied related with experience disgust during and after trauma and has been found that lower disgust sensitivity level functioned as protective mechanism for PTSD after traumatic experience (Olatunji, Armstrong, Fan, & Zhao, 2014). In detail, veterans without PTSD had lower disgust sensitivity level than participants from control group and veterans with PTSD. Also, Engelhard et al. (2011) found that disgust sensitivity of victims, who reported peritraumatic disgust, mediates their PTSD symptom level later.

Another thing about disgust experience in traumatic event is how trauma survivors experience disgust during and after trauma and how it affects process. Dalgeish & Power (2004) suggested that physiological experience of disgust such as vomiting,

nausea, hypersensitivity to contamination could be seen in PTSD. Also, Zayfert and Becker (2008) noted that feeling of vomiting, nausea could be seen in exposure therapy process for PTSD. So, it has been experienced as body reaction rather than verbally. It could be thought as victims seems unaware of their emotions. Ignorance of disgust at conscious level is not specific to only PTSD, it also plays important role in other psychopathologies, namely, obsessive compulsive disorder, psychosomatic disorders, dysmorphia, phobia (Blechner, 2017; Gilboa-Schechtman, Foa, & Amir, 1999).

Also, the time of experience of disgust is also another dimension in the context of traumatic experience. It could be dominant during occurrence of trauma, which is called as peritraumatic disgust, and also be experienced after traumatic experience, namely posttraumatic, related with trauma (Badour, Bown, Adams, Bunaciu, & Feldner, 2012; Badour et al., 2014). Even if they seem as distinct experience, they were found as related (Bomyea & Allard, 2017). They also stated that peritraumatic disgust predict PTSD as mediated by increase in guilt and disgust feeling after trauma.

All of these peritraumatic and posttraumatic disgust related associations and appraisals also determine the direction of disgust, namely other and self oriented disgust. It is also another important factor in framework of role of disgust in trauma. It could determine the type of experience after traumatic event. Badour et al. (2012) found that peritraumatic other oriented disgust is a unique predictor for symptoms after trauma beyond peritraumatic fear, while peritraumatic self oriented disgust is more related to obsession compulsion symptoms specifically pollution based. With emphasis on contamination feeling as underlying mechanism of disgust in trauma, Badour et al. (2014) studied the association between contamination and disgust. Research finding support the idea of role of dirtiness feeling in disgust experience in trauma. They found that there is an association between peritraumatic self oriented disgust and mental contamination in women with sexual trauma, also they found an association between peritraumatic fear and contact contamination where pollution attributed to other. It could be explained as trauma survivors show stress symptoms such as reexperience,

hyperarousal in the presence of other as the source of disgust or in the presence of stimuli similar to disgusting other. So, they could reexperience disgust and pollution related feeling just in the case of contact with disgusting stimuli, and it stops when they stop contacting with it as the source of contamination. However, when disgust is toward self, it could be experienced in the absence of disgusting, trauma reminding stimuli which is main characteristic of mental contamination. The contamination feeling is related to inside of survivor without requiring physical contact, so it is hard to label source of contamination that remain even in absence of other (Ojkersis, McKay, & Lebeaut, 2018). Trauma survivor deal with obsessive compulsive symptoms such as washing hands, cleaning rituals with persistent feeling of contamination, or generalization of disgusting behavior during traumatic event to personality (Badour, Feldner, Babson, Blumental, & Dutton, 2013). So, pollution feeling is attributed to inside with internalization, and it becomes a feeling that they are source of dirtiness themselves. At the end, self becomes a thing as aversive and disgusting with its dimensions of traits, behavior, characteristics. So, it could be conceptualized as self disgust (Powell, Simpson, & Overton, 2013). In consistent with persistent nature of disgust, Rüsch et al. (2011) found that women with PTSD related to childhood sexual abuse identified themselves with more disgust related properties than women from healthy group.

1.2.1. Underlying Mechanism of Disgust in Trauma

Badour and Adams (2015) suggested that disgust could be experienced through cognitive appraisal after traumatic event and conditioning with tactile stimuli. To begin with, posttraumatic appraisal is related to effort to give meaning and interpret the traumatic event. These cognitive appraisals could be related to nature, extremity of event, behavior or personality of self or other. They are important for reactions and emotions after traumatic event. Ehlers and Clark (2000) suggested that different emotions in PTSD could be understood with cognitive appraisal of event. Emotional reactions are related to some specific cognitive appraisal. To illustrate, violation of

personal rules is related to anger, while violation of inner standards may contribute to shame. In this context, it could be suggested that if appraisal is about violation of moral and social identity, they may feel that event and the other, who is agent of event, as disgusting. Due to violation of self integrity, they may feel themselves as contaminated which turns into self disgust, or they may attribute responsibility to self for their action, behavior during trauma as contradictory to own social, and moral integrity. In the end, they appraise themselves as disgusting as the agent of disgusting behavior (Badour et al., 2013; Rachman et al., 2015). Rachman et al. (2015) suggested that posttraumatic cognitive appraisal such as blaming, negative assumption about self and world has an important predictive role in psychopathologies, namely PTSD, OCD in context of mental contamination.

Moreover, as second mechanism, Engelhard et al. (2011) suggested that relationship between disgust and trauma could be understood through signal conditioning in which disgusting stimuli precede traumatic event and evaluative conditioning in which disgusting stimuli is associated with traumatic event as representative of traumatic event. In the first part, trauma victim could associate eating candy with rape, because abuser gave it before rape. So, when she sees a candy, she could feel disgust. This could be eliminated with disconfirming experience in which she sees that she would not be assaulted after she eats a candy. Engelhard et al. (2011) suggested that other form, evaluative conditioning, is more robust to extinction than signal conditioning. In this form, person could mentalize stimulus as representative of traumatic event with associating them in contextual and framework of meaning. For instance, a woman would feel disgust towards all men who maltreat women after she has been exposed domestic violence by her ex-husband maltreatment. As a supportive study, it was found that cognitive restructuring is effective for coping with disgust feeling of woman related to rape event with giving explanation of fluid on her body which is actually saliva (Grey, Young, & Holmes, 2002). In a general point of view about emotions in PTSD, Ehlers and Clark (2000) suggested that emotions could be activated without a

cognition, conscious memory related traumatic event. In other words, emotions could be independent from appraisal beyond just being related to a cognition, appraisal.

Even two mechanisms seem functioning separately, and differently, they are closely dependent to each other. To understand this interaction, it could be helpful to consider sensory information process. LeDoux (1995) explained it in a holistic system in which cortical areas, also including hippocampus as area related learning, and memory related learning, and subcortical areas, namely amygdala as the area related emotional learning, work together in processing information. In detail, sensory information from thalamus is transmitted to amygdala directly, and indirectly. In direct pathway, functioning is based on similarity of stimuli, and works rapid, automatic, or unconscious. In other words, emotional reaction is evoked without any cognitive process. In indirect pathway, information from thalamus is transmitted to amygdala through cortical areas, then emotional value of information is evaluated in amygdala and is sent back to cortical area. At the end of transmission from amygdala, process results in emotional response. This pathway is based on thinking about, and comparing old experiences, so it processes slowly.

In trauma, LeDoux (1996) suggested that both system remain functioning within its own system but at a different level. In other words, hyperarousal of amygdala, or subcortical path, changes the information process system. Even cortical system remains active, overreaction of amygdala inhibits the inhibition of cortical areas. Indeed, cortical areas are abnormally affected by evaluation of emotion by hyperactive amygdala. So, emotional reactions overcome cognitive functions in the process due to threatening nature of traumatic event. Also, when a person faces a stimulus similar to original traumatic stimuli, emotional content could be activated without or before appraisal, thinking process, conscious memories be activated. This is the reason why people give reactions that they could not explain or control in trauma similar situations even they have not noticed consciously. So, it could be stated that hyperactivity in

amygdala may play an important role in PTSD, due to impairment in power of cortical area that regulates amygdala evaluation in process (Koenigs & Grafman, 2009).

Also, LeDoux and Brown (2017) suggested that conscious and unconscious memories from two pathways construct perception of self. He also described self as organization of schemas that include self knowledge, memories, emotions, the way self behaves, thinks. However, trauma is about shattered assumptions about self, other and world (Nolen-Hoeksema, 2008). So, traumatic experiences affect information process in self, also in turn, self-perceptions affect reactions to similar, further, events. For this reason, disgust, as an emotion, in trauma could be understood as related to self-perception.

1.3. Trauma Related to Self

Self is defined as an inner organization of emotions, thoughts, sense, cognitions that helps individual to understand, interpret, predict events, experience with being labeled as schema in schema theory, also internal working model in attachment theory and self in self psychology that schema theory also identifies them as parallel to itself (Bowlby, 1980; Kohut, 1971; Young et al., 2003).

All theories emphasize the role of early close relationship, especially with caregiver in construction of self. The experience in relationship shapes how an individual reacts, responds further experience, including in adulthood, and also in other relationships (Schoore, 2001). Even theories related to self evolved from emphasis on early relationship, significant other could change throughout life and close relationship in adulthood becomes also important in context of self (Ainsworth, 1989; Bowlby, 1973; Baker & Baker, 1987; Hazan & Shaver, 1987; Pietromonaco & Barrett, 2000). With difference in dynamic of relationship in terms of reciprocity in adulthood, connection ways could also evolve (Hazan & Shaver, 1994). Specifically, adult attachment theory identified three systems that construct adult attachment relationship, namely, adult attachment need, caregiving, sexual mating as integrative parts of adult attachment to

provide basic need of feeling secure. About attachment need, emotional need in attachment is satisfied by peers and peers become attachment figures later in life. Caregiving is about being motivated as soothing, protecting, supporting other in time of stress. This caregiving also could function when individual is a caregiver in an early attachment relationship, or she faces with a person needy (Mikulincer, 2006). Self could be defined around feeling competent and effective, and other could be defined around feeling love and intention with care in caregiving (Collins & Feeney, 2000). If individual is secure, confident about self in relationship, she could focus on other in situation of stress rather than focusing on self, or totally ignoring self to care other (Péloquine, Brassard, Delisle, & Bédard 2013). Sexual mating is about reproductive system that promotes intimacy, love, physical attractiveness. It is also a part of integrative system of adult romantic relationship with providing proximity, closeness, acceptance that ensure maintenance of relationship as similar to caregiving (Davis, Shaver, & Vernon 2004). Bogaert and Sadava (2002) found that there is a relationship between attachment style and perception of self in context of attractiveness for sexuality. As Péloquine et al. (2013) have suggested that sexuality and attachment needs could be activated at different level as compensatory of each other. In detail, some individuals overemphasize sexuality for proximity, while others give importance to attachment needs such as expressing love, and protection, acceptance to other.

Even needs and ways change throughout lifespan of individual as dependent to developmental need, relationships provide essentials to construct self. These are general patterns about self, and other, whom person is in relationship with (Young et al, 2003). These patterns include information of how self is accepted by other, whether person, himself, is accepted and worthy, what degree other is available, how person gets care from other (Bowlby, 1973). In relationship, individual constructs this information through getting validation, feeling part of other as perfect being, and feeling connected, similar to other (Banai, Mikulincer, & Shaver, 2005; Kohut, 1966; Kohut, 1971; Siegel, 1996). While individual is mostly dependent on other to construct these patterns, they become more independent with relying on self (Kohut, 1971). This

could be possible with internalization of other and abilities that other provides (Bowlby, 1973; Kohut, 1971). Thus, they construct self knowledge with a realistic self-esteem, ideals, values in life with considering society that person lives and that he feels belonging (Carr & Cortina, 2011; Kohut, 1971).

With the importance of close relationship with significant other, the traumatic experiences, such as ignorance, violence, abuse lead to devastating impacts on self (Bowlby, 1973). Emotional experiences during trauma are learned in fast way and function as out of willing. It is because of that subcortical pathway in brain, which initiates the function, works fast and unconsciously (LeDoux, 1996; Young et al., 2003). These emotional experience in trauma leads to emotional pattern for self. Also, emotions could be an important part of organization of appraisal, perception, interpretation process which stick information in context of self (Pietromonaco & Barrett, 2000). Beyond just being the part of self-knowledge, emotional experience in trauma could elicit previous similar emotional pattern in previous traumatic experience. Individual could react in similar way in recent trauma as reminding traumatic experience in the past. That is to say that emotional learning works fast and unconscious way and elicits similar emotional experience out of control. Thus, if a person had a previous similar experience in relationship with significant other, reestablishment of healthy self could be more difficult (Bowlby, 1973).

All process mostly functions out of awareness. Even they realize their maltreatment related experience and reactions at conscious level, they have a tendency to remain staying in that relationship, or initiating new relationship similar to relationship with traumatic experience that harms healthy self-perception. Indeed, they remain interpreting, behaving in accordance with reinforcing unhealthy self-perception due to familiarity feeling even it harms (Stalmeisters & Brannigan, 2011; Young & Klosko, 1993). In other words, they defensively exclude abuse from conscious level (Bowlby, 1980). They assimilate new experience to dysfunctional pattern related to self and other in traumatic relationship with defensively excluding information from conscious

level. As a result, there could be more than one model related to self and other functioning both at a conscious level and unconscious level. The reactions related to traumatic event are probably experienced as intense emotions that are unendurable. Bretherton and Munholland (1999) explained this as difficulty about accepting significant other, who has been expected in protective, secure, as bad. Individual needs reliable and secure other so much that he could remain seeking another significant one to fulfill his needs or he could ignore his needs of other with ignoring, isolating with fear of frustration about that they could not be gratified by other (Marmarosh & Mann, 2014).

Their self and other perceptions related to traumatic experience are also transferred to other relationships with same emotional reactions (Bowlby, 1980; Cortina, Spring, & Marrone, 2004; Pietromonaco & Barrett 2000; Young et al., 2003). Further, it could be seen as transference in therapeutic relationship with trauma survivors through interpretations, relationship with therapist (Beretta et al., 2005; Kohut, 1971). Both transference also function in unconscious way as other emotion and bodily reactions related to trauma. So, it is repeated in other relationships with interpreting new experience in accordance to unhealthy self-perception. Transference in therapeutic relationship could be a door to get emotional needs that are not satisfied in traumatic relationship and to become aware of their unexplained emotional reactions, bodily reactions that constitute self-perception as a result of traumatic experience through confrontation (Rafaeli, Bernstein, Young, 2012; Spinhoven, Giesen-Bloo, van Dyck, Kooiman, & Arntz, 2007; Young et al., 2003). With confrontation as accompanied transference, change in self could be possible in context of therapeutic relationship as 'corrective experience' (Berry & Danquah, 2016). In sum, therapy provides a choice to gain control over uncontrolled, unexplained reactions with gaining awareness through verbalization as related to conscious process (LeDoux, 1996; Young et al., 2003).

1.4. Disgust in Domestic Abuse as Trauma

As related to importance of close relationship on self construction, domestic abuse, or domestic violence as a close relationship traumatic experience seems crucial in this context. World Health Organization (2002) defined violence as treatment that threatens self, another person, to a group with use of purposive force with results as physiological and psychological damage, or even death. Domestic abuse which is committed in family could be conceptualized under interpersonal violence (World Health Organization, 2002). It could occur as child abuse, elder abuse, sibling abuse and partner abuse. Stewart and Robinson (1998) suggested that domestic abuse mostly occur as that men commit to women.

Domestic abuse could be in different forms. In detail, it could be physical such as wounding, hitting, shoving, beating; sexual such as sexual assault, rape, using force in sexual intercourse; emotional with labeling, manipulation, devaluation, humiliation; economic with preventing other from economic independence and economic resources; psychological with threats, neglect, isolation (Powell & Smith, 2011).

Indeed, perception related to boundaries of self and other in close relationship has an effect on appraisal of violence. Güler, Tel, Tuncay (2005) found that women exposed to violence defined violence in physical domain, while they don't label economic abandonment and sexual coercion as domestic violence. It could be interpreted in context of cultural norms that determine values, rules, boundaries related to close relationship. In other words, women could believe or think that other has a right to dominate on themselves as in accordance culture. Also, Güler et al. (2005) interpreted this situation as related to their hesitation due to the fact that these domains are perceived as private. Also, violence in close relationship affects perception of self and other. Victims could see self as unworthy, helplessness; experience alienation from others, feeling responsible, labeling self and feeling being dirtied, while they perceive as irrationally perfect and powerful (Herman, 1992).

Domestic violence, as exposed by intimate and close others, has devastating effect on victims. It has been found that depression, anxiety, low self-esteem is related to domestic violence exposure in women (McCauley et al., 1995; Özyurt & Deveci, 2010; Vahip & Doğanavşargil, 2006). Also, domestic violence has been found associated with posttraumatic stress disorder (PTSD), obsessive compulsive disorder, suicidal intention (Campbell, 2002; Doğan, 2006).

In context of traumatic experience, disgust could be one of emotions experienced in process. Herman (1992) suggested that women found sexual forcement as disgusting, and their own behavior as disgusting with shame. Also, Dural et al. (2014) found that disgust is the most common emotion with the highest percentage among women in betrayal by partner. Also, disgust is found as experienced toward self with contamination feeling in sexual assault through internalization of pollution feeling related to assault (Badour et al., 2013).

In sum, earlier perception about self and other in context of relationship could affect violence perception. Also, violence could affect perception about self and other. Disgust plays a role in this process as mostly related to contamination from domestic abuse which is traumatic experience.

1.5. Aim of This Study

Trauma is characterized with shattering beliefs, assumptions, or schemas, about self, other, and world due to extreme and unordinary structure (Nolen-Hoeksama, 2008). As related to importance of close relationship in construction of basic assumptions, traumatic experience in close relationship in form of domestic abuse turns into a complex form due to abuse by a close person, also as being in prolonged and repeated way (Vogt, 2012). They could experience traumatic event in more intensive way, and their awareness about their emotions may be harder to realize. Also, process could work in complex way for the victim. Their earlier assumptions about self and other

related to relationship could affect perception of violence and also could be affected by violence (Bowlby, 1980; Young et al., 2003). Indeed, victims could evaluate situation in accordance with earlier schemas, and also traumatic event could lead to change emerged schemas through different emotional learning and posttraumatic appraisals (Badour & Adams, 2015).

Also, disgust as an emotion with aversion response is also consistent with avoidance as a common coping strategy after trauma. So, in addition to emotional learning and appraisals, experience of disgust could contribute to trauma related symptoms with this way. In consistent with this, Vogt (2012) found that disgust is an important factor to predict psychopathologies followed by trauma.

Even though there has been an increase in studies that focus on role of disgust in traumatic experience, there are few studies with emphasis on trauma related to close relationship, namely domestic abuse including physical, sexual, emotional, verbal, psychological abuse (Badour et al., 2012, 2013, 2014, 2015; Bomyea & Allard, 2017; Bomyea & Amir, 2012; Engelhard et al., 2011; Grey et al., 2002; Olatunji et al., 2009, 2014; Rüsçh et al., 2011; van Overveld et al., 2006; Vogt, 2012). Also, most of these studies focus on quantitative methodology. Even they give important information about role of disgust in trauma, there is a shortage the way it is experienced in trauma. Only, Vogt (2012) focused on role of disgust in trauma as considering violence and abuse in family with using a questionnaire with open ended questions about disgust experience in trauma and found that it has more intensive effect on victims as preceding to psychopathologies after trauma. At the end, there is a lack in area about content of experience disgust in abuse related to self and other in context of abusive relationship. So, research aims to understand how victims experience of disgust in domestic abuse as traumatic experience.

CHAPTER 2

METHOD

2.1. Methodology

2.1.1. Qualitative Research for Disgust in Trauma

Disgust is an emotion characterized with repulsion, aversion behavior from harmful situation as a protective mechanism (Rozin & Fallon, 1987; Rozin, Haidt, McCauley, 2008). With its protective function, it could be generalized through similar situations, elicitors (Engelhard et al., 2011; Rozin et al., 2008). Also, trauma is highlighted with avoidance behavior as the main reason of maintenance of pathologies followed by trauma (Ehlers & Clark, 2000). So, disgust in trauma could contribute to avoidance in trauma that may lead to intrusive thoughts, hyperarousal in exposure of similar situations to traumatic event. This makes processing information in trauma harder. In addition, emotional learning part of traumatic event that is observed in emotional and bodily reactions to similar situations and associative nature of disgust seem similar (Le Doux, 1996; Rozin et al., 2008). Both function automatically at unconscious level. Thus, disgust in trauma is hard to detect and realize at a conscious level. Research focusing on disgust in trauma experience is mostly based on conscious expression of disgust. Also, there have been few studies investigating how disgust, including self and other oriented disgust, affects the process after trauma as related to psychopathologies (Badour et al. 2012; Rüsçh et al., 2011; Vogt, 2012). Indeed, how victims of trauma experience and express disgust related to trauma is still not clear. Related to this, studies have found that extinction as an aim of exposure therapy is not

applicable to disgust in contrast to fear (Olatunji, Forsyth, & Cherian, 2007). It could be explained with evaluative conditioning where association is dependent on appraisal of person during traumatic event (McKay & Tsao, 2005). So, there is a lack in information about how it works in trauma, and how disgust related reactions can be controlled. For this reason, qualitative research gives an opportunity to understand structure, function of disgust in trauma and also observation of unconscious expression that cannot be reached at conscious level (Maxwell, 2009; Mays & Pope, 1995), how it is expressed without awareness of disgust verbally, behaviorally, emotionally, what degree it is accessible when it is asked directly to victim, also how victims try to cope with disgust related reactions after trauma.

2.1.2. Interpretative Phenomenological Analysis

With unconscious functioning nature of disgust, and traumatic experiences, research tries to understand how victims of trauma experience and express an unconscious driven experience at conscious level. Due to dominance of avoidance in both subject, victims are more likely to be unaware of their emotions, and experience related to trauma. In this process, similar to process after traumatic event, they try to give meaning their experience with thinking, reasoning, and interpreting as in accordance conscious process (Le Doux, 1996). Also, in trauma, appraisal of traumatic event and emotion related to traumatic experience are strictly interdependent. That's to say that same event could lead to different emotions and appraisals in different people (Ehlers & Clark, 2000). So, it's hard to talk about a totally independent, objective system related to emotion and thought in trauma. In this light of information, subjective experiences in understanding disgust experience in trauma will be more important than reaching an objective reality.

In this process, participant tries to understand their own experiences through interpretation. This is also same for the researcher who is not a separate part of the research process. Researcher also tries to understand other's experience with

interpreting in accordance to her own subjective experience. So, even they seem irrelevant to each other, they will be recreating and shaping the experience again and again. This is consistent with the hermeneutic style of interpretative phenomenological analysis (IPA) that also includes double hermeneutic cycle emphasizing researcher role (Smith, 2004). Also, as it was mentioned, emphasis will be on personal experience, giving meaning and interpretation that cannot be separated from life experience of subject, personal background. So, it is a phenomenological process where consciousness itself also affected by the way it attends, interprets, processes information outside as different from objective process in nature in terms of representation and functioning (Giorgi, Giorgi, & Morley, 2017).

Furthermore, main characteristics of IPA are idiography, induction and interrogation (Smith, 2003). As related to idiography, IPA focuses on detailed analysis of one case before including understanding another participant. It is important to quality of information rather than quantitative nature. Due to that personal experience is important, detailed information of one person is desirable. Also, it is inductive. It starts from personal experience of each individual cases, then compare each cases to other. So, it focuses on understanding and giving meaning to research question, but not on verification of an emerged hypothesis. As being interrogative, related to induction, it is based on construction of questions. So, it tries to understand individuals' experience in a determined context, how that situation was perceived, and felt. Then, it tries to analyze data interpretatively with considering theoretical background.

In sum, IPA is a methodology with focus on how individual experiences subjectively, how individual perceives the event, process and how he gives a meaning to it (Larkin, Watts & Clifton, 2006). Consistently, study aims to understand how victims of trauma experiences disgust in a detailed way not with an effort to verify a specific hypothesis. So, IPA seems suitable for research aim with its detailed subjective experience of group of people with similar life experience and how they make sense of this experience (Smith, 2003; Smith, 2004). So, IPA gives us a space to deeper

understanding disgust, one of the most avoided emotion, in trauma with looking at closer in context of detailed analysis of report of individual cases.

2.2. Participants

2.2.1. Sample

Participants were six women with prolonged and repeated domestic abuse history. They were between 30-55 years old. The sample size of participants met criteria of IPA as method emphasize on detailed information with homogenous sample with small number of participants rather than larger sample size with aim of generalization to population (Pietkiewicz & Smith, 2004; Smith& Osborn, 2003). Participants were recruited from a woman counseling center with informing center psychologist about inclusion criteria which emphasize on physical violence history and willingness to participate study without directing them outside of their willing. With direction of volunteer participants to researcher, interviews were started.

Participants firstly reported that they have been physically abused by an intimate partner in a close relationship, then they, except one participant, reported that they have been also sexually abused in relationship in further phases of interviews. They declared that they were sharing and talking about it in a detail way for the first time with another person.

All participants were experiencing avoidance from things that remind them traumatic events; sleeping difficulties with nightmares; difficulty in remembering some parts of the traumatic event; reexperiencing when they were talking about their experience and remembering a moment, or dimension such as smell of other while she was talking about disgust feeling about other, or sight at the time of committing violence. Also, they reported a dramatic change in perception about the world and other people with feeling distrust, hopelessness and also about themselves with shame, guilt, helplessness, weakness. They were easily hyperaroused related to emotions in

traumatic events. In addition, most of them had suicidal thoughts and attempts in the past. They reported dissociations during traumatic event and also general detachment to feelings in daily life, and during interviews while they were talking about their most painful experience. Also, they could not stop thinking about abuser and abusive act when they remember it during interview, they refocus on other again and again even topic changed.

Table 1. Sample Characteristics

Alias	Age	Gender	Abuse Type	Length
Sumru	55	Female	Physical, Sexual, Verbal	Since childhood
Ayten	40	Female	Physical, Sexual, Verbal	Last two years
Yelda	42	Female	Physical, Sexual, Verbal	Since childhood
Bahar	45	Female	Physical, Sexual, Verbal	Since childhood
Yasemin	30	Female	Physical, Verbal	Since marriage begins
Asuman	38	Female	Physical, Sexual, Verbal	Last 10 years

Sumru is a 55-year-old woman who had been married three times. In all of three marriages, she had a history of sexual abuse (e.g. forced sexual intercourse), physical abuse (e.g. beating, threat by axe, gun, being thrown at home repeatedly). She has been abused since she was fourteen when she has been forced to marry with her first husband by the indirect oppression of her stepfather to leave house. During violence, she had to leave her children upon that her husbands took children. At the end of her

third marriage, she had to apply center and live with children at institution as a result of her ex-husband committed violence her child.

Ayten is a 40-year-old woman. She reported that her husband started to change in the last two years of marriage. She reported that she has been exposed to verbal abuse first (e.g. criticism, assault, shouting), sexual abuse (e.g. oppression to sexual intimacy), physical abuse (e.g. slapping, punching when she refuses him). As the last violence, her husband threatened their children and her with gun. After this point, she started a legal process that results in legal removal decision, also she sued for divorce. During interviews, she reported that she let her husband come home again with insists of their daughter and she questioned to divorce intention and her decision of letting him come home again.

Yelda is a 42-year-old woman with history of physical abuse (e.g. beating, binding hands, being locked up in house) and sexual abuse (e.g. rape by her partner). She told her physical violence history. She also reported her childhood maltreatment history by her first caregiver while she was talking about her violence history related to partner. Although she just told her physical violence history in romantic relationship, then she implied rape as '*disgusting event*' in one interview and then refused to talk about it later. She applied to center upon argument with her husband and her husband's family about their children.

Bahar is a 45-year-old woman. She had been physically (e.g. beating, being thrown at home repeatedly), verbally (e.g. shouting, assault about her weight), sexually abused (e.g. being raped and recorded to camera). She could talk about her experience related to sexual abuse. She also reported her childhood maltreatment history related to her stepmother and father with intense anger while she was mentioning her traumatic experience in marriage. She applied to center to shelter when her husband committed violence to their child.

Yasemin is a 30-year-old woman. She has been physically abused (e.g. beating, wounding with knife, choking, kicking) since her marriage started, and verbally abused (e.g. shouting, criticism about her appearance, slandering about her and her family member) since they engaged. She told that her husband's violence has increased in years. She applied center due to that her husband also started to direct his anger towards their child. She was questioning her maintenance of their marriage during interviews.

Asuman is a 38-year-old woman. She divorced from her husband upon her husband's disclosure of their argument about sexual relationship to their children. She reported that she has been mainly exposed to sexual abuse by her ex-husband with oppression to sexual intercourse and physically abused with punches, knockings when she ignored him.

2.2.2. Inclusion of Criteria

At the beginning of study, inclusion criterion was experience of domestic violence. Then, it was decided to include just sexual abuse survivors for homogeneity of sample. However, with difficulty about reaching sexual abuse survivors, inclusion criteria reframed as physical abuse survivors by domestic violence. As another inclusion criterion, participants should be female for homogenous sample to understand violence experience from the same gender perspective. Also, they could only participate study with their consent, not with direction from center.

2.3. Procedure

Researcher applied a women counseling center with stating that participant group as domestic abuse survivors. With approval of interviews, researcher made an interview with the psychologist of the center to explain the profile of the potential participants with inclusion criteria as purposive sampling. Until the interview started, researcher

did not contact volunteer participants. All contacts, schedule arrangements were provided by center.

Interviews with each participant were made once a week in the center. Each interview lasted one hour. After the participants read informed consent, the researcher again gave information about study and ethical consideration based on information informed consent. After they signed the informed consent, interviews were audio recorded with the permission of participants.

During interviews, they experience stressful events outside of research topics, some interviews focused on them at the first phase of that interview, then interview was directed to research topic when they feel ready. These parts were not included in analysis. All participants continued interviews until the end, except one participant who did not want to come center due to a crisis in her life at that moment. Also, during interviews most of participants stated that they have a tendency to forget and avoid thinking issues talked in interviews and also have a hesitation to come interviews even they realize that they feel good after coming interviews.

The interviews were audio recorded and transcribed verbatim by the researcher and analyzed in accordance IPA guidelines (Smith & Osborn, 2003). For confidentiality, their personal informations have been distorted.

2.3.1. Ethical Consideration

Ethical approval was obtained from Middle East Technical University (METU), Department of Psychology, Human Subjects Ethics Committee.

2.3.2. Informed Consent

In informed consent which was given as in written form to participants, the aim, procedure of study, structure of interviews, confidentiality issues about their personal information, use of accessibility of information that they will give during interviews were defined. At the beginning of study, the written informed consent form was given each participant. To make sure that they read and understand structure, process of interviews, researcher explain information from informed consent sheet again and asked them whether they have any question about process. After the participant verbally approved, they signed the informed consent form which could be found in Appendix A.

2.3.3. Confidentiality

Participants were informed about use of information that they share in interviews. They were explained that their information related to experience domestic abuse will be used for scientific aim related to research topic and that their personal information will not be shared and their names and that information related to their life will be changed. They will be also stated that information will be shared with psychologist of center as in the case of harming self or other, and being harmed by another person with informing participant before.

2.3.4. Stress During Interviews

Participants were informed about possible experience of stress as they talk about stressful experience in the past. They were explained that they may feel disturbance and stress in these moments and that it is normal. They have been told that this stress will be helpful for processing their traumatic experiences, even it makes them distressed. Also, they were informed that they could share disturbance feeling and that researcher will consider their need at those moments rather than going on interview

questions. They were generally told that interviews will be conducted with considering their emotional needs in interviews that stem from talking about traumatic experiences. Also, researcher reported that they could request to start a therapy process after completing interviews if they think that they need related to their experience.

2.3.5. Reflexivity

Qualitative research emphasizes subjectivity of research as subject in process. The researcher is active in the process with own emotions, cognitions related to historical background. Personal experience, subjectivity of researcher affects the data collection, analysis, interpretations. So, it is important to be clear for researcher about where she is in the process (Patnaik, 2013).

2.3.5.1. Self-reflexivity

As the researcher, she is a clinical psychologist, and also a PhD student in clinical psychology. She could define herself with her background in relation to research subject:

“I am a twenty-nine years old woman and live in Turkey. I have lived in Turkey all my life. Until university education, I live in the same city, which is a small city in the West part of Turkey. As I attend universities in different cities, İstanbul for undergraduate and Ankara for graduate program, and also for the last year İzmir for a project, I changed cities that I live. This contributed me to meet different people with different backgrounds as opposed to life in my hometown.

I am also a current PhD student at clinical psychology in Middle East Technical University. As a clinical psychologist, I studied with different psychopathologies and personality disorders.

In terms of theoretical perspective, I could describe myself integrative mostly schema theory as also being influenced by psychodynamic, especially self psychology.

Related to research topic, I have no history of physical, sexual, verbal abuse, but I had an affiliation that I wanted to cease, but I could not stop due to feeling guilty. I could not feel myself as free to stop contact, but I felt obligated to remain in the relationship. Explicitly, there was no forcement, or any kind of abuse, but I felt nausea, boredom, and unwilling when I was going to meeting, and also I felt empty, and mentally tired after meeting. I dislike myself when I see, in myself, a thing that reminds connectedness. I tried to overcontrol and reject those sides to prevent similarity. After I realized my disturbance is due to feeling obligated to remain relationship with ignoring my personal needs, I start considering my will, interests, desires, and especially needs in this interaction. I could exist with my own voice in that relationship, and accept myself as I am in that process without losing that contact too.

During interviews, feeling about forcement was one point that made me hesitate to ask some questions further. I was hesitant because I used to be afraid of intruding their areas with ignoring their will. I also planned my interview structure with focus on establishing rapport through attachment and close relationship experience question before traumatic experiences with assumption that they could be hesitant about talking about experiences. However, they were willing to talk about their experience in contrast to my expectation. At some points, they were trying to continue to talk about their experience even when they feel disturbed. At those points, I had worries that they feel obligated, or feel responsible to talk about with guilt as I felt in my abusive experience. I adopted a protective attitude to prevent maintaining for the sake of interviewer with ignoring their own will. So, I was hesitant asking further questions related to topic. I realized that I also prevent to feel disgust with myself as being like an abuser.

To write about disgust in trauma, as related to relationship, I think that I try to narrate it theoretically to understand deeply, and also try to make it clear for those who feel being abused. I think, I want to tell that there is a way to go out from that circle, hopefully, and that emotions are wise guides for us in those process if we could listen and try to give it meaning.”

2.3.6. Trustworthiness of Study

Due to the fact that IPA is based on consideration of subjectivity of researcher, it is important that researcher should be aware of her own process during research. For this reason, researcher took notes throughout conducting interviews, and also took notes again in transcription of audio records. All notes were considered and were used in the interpretation of themes. Also, researcher arranged meeting with supervisor of thesis, who is clinical psychologist, at the point that she has difficulty to give meaning some participants’ experience and reactions during interviews with thinking a similar process that she could not realize until that point. In addition, after emerging themes, all themes were discussed by research team, including two clinical psychologists and a social psychologist, in meetings. After discussion, themes were reviewed and updated in the light of feedback of research team and conceptualized again.

2.4. Data Collection

2.4.1. Semi-structured Interviews

Due to stressful and avoidant nature of traumatic experience, it was planned that there would be at least four sessions with relating one phase of research topics, with each participant, but the number of interview could change to six interviews with considering participants’ personal experience. In other words, upon participants’ needs and limits, some phases were expanded to more than one interview. In the first phase, early and adult attachment related questions were asked to assess their relationship with early and adult attachment figures and also to assess their self and other

perception in relationship. This phase was also important to establish rapport with participant who is also a trauma survivor. This was helpful for them to be confident and safe while they were talking about their traumatic experience. In the second phase, questions about traumatic experiences were asked to see what they experienced as domestic abuse, how they experience and interpret process during and after traumatic event. Also, this interview had an importance to see whether they show disgust expression with or without awareness, how they express and experienced disgust and related feelings related to traumatic experience in consistent with the aim of study. In third phase, participants were asked to define disgust as an emotion in their daily life to see how they subjectively experience disgust in their daily life. With this phase, researcher could learn their personal expressions for disgust as participants become familiarized the disgust as an emotion which has been expressed without awareness in most of time. In the fourth phase, questions related to disgust experience related to traumatic experience were asked as aim of study. As interviews were remaining, some participants showed a tendency to tell about their posttraumatic growth experience. This was also included as another phase to assess how they interact with disgust experience in traumatic event.

All participants were willing to share their experience with researcher as not expected before study. They were given a choice to start wherever they want with question in the first phase to introduce themselves. Some of them introduced themselves shortly and waited direction from researcher. Some of them started to tell their experience in traumatic relationship after short introducing themselves. With participants in latter type, their traumatic experience was handled at first, then their attachment relationship was asked. Even general sequence of interviews was conducted as being stick to phases planned, some changes in sequence in the attachment and traumatic experience were made with considering participant's choice.

2.5. Data Analysis

According to IPA guidelines, data were audio recorded during interviews and transcribed verbatim by researcher. During the interview transcription, researcher wrote again her observation notes with considering voice, tone of participant while she was listening audio records with considering also first observation notes after interview itself. These notes were used to interpret and give meaning to experience of participants with providing depth understanding.

After researcher read and reread transcription, as the first step, each interview of each participant was read to determine themes which were written at the left margin of page. After completing first analysis of each case, each interview was read again and themes written at the right margin of the transcript. After completing second step of analysis, all emergent themes were listed as chronologically for each case. Then, each case was analyzed within itself to determine repeated themes. This process was done sequentially. In other words, the analysis of one participant's transcription was completed at first and then analysis of transcription of second case was started. This process was repeated across all cases. After constructing a theme table for each case with merging and replacing the name similar themes, cross-case analysis was started. Themes from transcriptions of each participant were compared to other emergent themes of each participant. The repeated and similar themes were determined and grouped. As the next and the last step of analysis, superordinate themes were constructed. The superordinate themes were 1) experience of disgust, 2) other oriented disgust, 3) self oriented disgust, 4) coping strategies for disgust, 5) accompanied emotions.

CHAPTER 3

RESULTS

At the end of the semi-structured interviews with analysis in accordance interpretative phenomenological analysis (IPA), the study found five superordinate themes. The first superordinate theme is *'experience of disgust'*. Its subordinate themes are *'contamination of disgust across different domains'*, *'gustatory expression of different types of disgust'*, *'association of disgust'*. The second superordinate theme is *'other oriented disgust'*. Its subordinate themes are *'disgust triggered by the power position of the abuser'*, *'disgust elicited by social position of abuser'*, *'otherization of abuser'*, *'physical disgust from other'*, *'disgust from parts related to trauma'*. Third theme is *'self oriented disgust'*. Its subordinate themes are *'self-loathing expressions'*, *'physical dislike'*, *'self disgust related with sexuality'*, *'alienation to self'*, *'abuser reminder disgust'*. The fourth superordinate theme is *'coping strategies for disgust'*. Its subordinate themes are *'focusing on the good'*, *'effort to find an excuse of abuse of perpetrator'*, *'avoidance from disgust related one'*, *'re-identification of other with substitution identity'*, *'reflecting unwanted sides to abuser'*, *'re-identification of self with new relationship'*. The last superordinate theme is *'accompanied emotions'*. Its subordinate themes are *'detachment'*, *'guilt'*, *'shame'*, *'anger'*, *'hate'*.

In this chapter, subordinate themes related to each superordinate themes will be explained with representative quotes. Quote representations were edited with merging relevant reports at different times with sign of brackets (...), with excluding their

repeating, irrelevant answers to questions, and topics. Also silence breaks were represented with sign ‘...’.

Table 2. List of Themes

Experience of Disgust	Other Oriented Disgust	Self Oriented Disgust	Coping Strategies for Disgust	Accompanied Emotions
Contamination of Disgust Across Different Domains	Disgust Triggered by the Power Position of the Abuser	Self-Loathing Expressions	Focusing on the Good	Detachment
Gustatory Expression of Different Type of Disgust	Disgust Elicited by Social Position of Abuser	Physical Dislike	Effort to Find an Excuse of Abuse of Perpetrator	Guilt
Association of Disgust	Otherization of Abuser	Self Disgust Related with Sexuality	Avoidance from Disgust Related One	Shame
	Physical Disgust from Other	Alienation to Self	Re-Identification of Other with Substitution Identity	Anger
	Disgust from Parts Related to Trauma	Abuser Reminder Disgust	Reflecting Unwanted Sides to Abuser	Hate
			Re-Identification of Self with New Relationship	

3.1. Experience of Disgust

This superordinate theme aims to provide how disgust functions, how it is experienced and expressed with reflecting experience through different domains of life in consistent with associative nature of disgust; expression related to digestive reactions; association between past experience and recent experiences.

3.1.1. Contamination of Disgust Across Different Domains

This theme aims to see transitive nature of disgust across different experience in different domains, namely social, physical. Women reported different type of disgust as related to each other in the natural flow of their speech with associating them. To illustrate, Ayten reported that disgust related to her body stems from morally disgusting from self due to submitting intercourse even she does not want.

You are feeling a big emptiness after that event (forced sexual intercourse) ended (...) I mean, there were times that I become disturbed from my body. Like to be used...

[O olay yaşanıp bittikten sonra büyük bir boşluk hissediyorsun (...) Yani benim bedenimden rahatsız olduğum oluyordu yani. Kullanılmak gibi...]

Also, Yelda started to express her physical oriented disgust toward partner while she began her disgust toward other in social and moral context.

Y: When I looked at him I felt nausea. For example, I don't want to approach him, I don't know. He used to prepare romantic dinner, I didn't use to feel anything. I did not have joy. For instance, I could not talk with sitting, because I did not understand (him).

S: You said you were disgusted. What did it make you feel disgusted?

Y: He did not use to brush his teeth. I was disgusted mostly about it. His hygiene, I am very obsessed about hygiene, so. He was reverse too. I mean, I saw his family, family, I don't know it triggered (obsession of) hygiene more.

[Y: Ona ben bakınca midem bulanıyordu ya. Mesela yaklaşmak istemiyordum ben ona ne bileyim. Romantik bir yemek falan hazırlıyordu kendi kendine ama ben bir şey hissetmiyordum. Keyif almıyordum. Mesela onla oturup sohbet edemiyorum ben, bir şey anlamıyorum çünkü.

R: İğreniyorum dediniz. Nelerinden çok iğrenirdiniz?

Y: Dişlerini fırçalamıyordu. O konuda çok iğrenirdim. Temizliğini, ya ben şey

çok takıntılıyım temizlik konusunda, o yüzden o da tam tersiydi. Bir de hani ailesini de gördüm ettim. Ailesini... Bilmiyorum daha çok tetikledi zaten o temizlik hastalığımı. O yüzden çok iğreniyordum.]

3.1.2. Gustatory Expression of Different Type of Disgust

This theme is about their disgust related experience toward to other. Almost all women defined, expressed, firstly, disgust with gustatory phrase such as “*inability to digest*” “*nauseous*”, “*stomach does not accept*”. Even they use gustatory terms for things related to digestion in real such as food from garbage, or low hygiene of other, they also used for other’s unacceptable behavior such as lying, rude behavior, oppression to her, or verbal abuse. To illustrate, Sumru used the phrase “*a thing my stomach does not accept*” for that her ex-husband got out of them from house. She condemned him as a husband and as a father.

I could not pick up myself due to things that my stomach doesn’t accept...I was saying, ‘This man is cruel’. When he threw us out of house, he did not think whether someone would attack us...

[O hayatın içinde kendi kafamı böyle toparlayamıyordum midemin almayacağı işlerden... Ben diyordum ki ‘Bu adam vicdansız’. Bizi sokağa attığı zaman biri bize saldıracak mı hiç düşünmüyordu...]

Yelda mentioned her disturbance of her ex-husband’s violence. She especially mentioned that violence is nauseous, because she was pregnant at that time.

I don’t know. I mean, it could be a bad view, but if I were a normal person, if I were not pregnant, he would not do it at this level, but, I mean, because I have a child in my belly and because child has developed... I don’t know, I mean, thus, I think it was nauseous.

[Bilmiyorum. Hani, bu biraz kötü bir bakış açısı olacak ama normal bir insan olsaydım, belki hamile olmasaydım belki bu derece yapmayacaktı ama hani karnımda bir çocuk olduğu için ve o çocuk da belli hani büyümüş... Bilmiyorum, hani, o yüzden çok mide bulandırıcı geldi.]

Beyond their expression with digestive phrases, they have gustatory experience in real life after a violation of boundaries with verbal abuse, psychological abuse. Ayten talked about her recent argument with her husband, whom she accepted to house despite removal decision, upon his repeated oppressive and aggressive attitude after a long time. It made her disturbed all night and she retched after crying.

Due to event occurred yesterday, my mood went down. When I woke up in the morning I felt that I could not get over it. It's like, I did not feel well. I wanted to be happy but bad events was coming, entering in my mind. A crying jag happened. Then I started to cry, I could not stop myself, I was crying continuously. Then I went to the bathroom; washed my hands, face; (I was) still crying. Then I started to make a retching sound. Then my husband came, asked; I said, 'I don't know'; I said 'I think I feel nauseated'. It was not a thing that happen frequently. I don't know why. (...) I could not digest that event, I guess. I could not digest, it got bigger and petrified. (...) It's an easy event to cope with, but I had been afraid of trauma that I lived.

[Mesela dünkü olayda işte moralim bozuldu. Sabah uyandığımda kendimi gerçekten olayın etkisinde çıkamamış gibi böyle iyi hissetmiyorum. Kendimi mutlu hissetmek istiyorum ama bir de bu olaylar giriyor beynimin içine ağlama krizi geldi. Başladım ağlamaya kendi kendime. Tutamıyorum kendimi ağlıyorum sürekli. Gittim banyoya; elimi yüzümü yıkadım; hala ağlıyorum. Bu sefer öğürmeye başladım. Geldi eşim, 'Ne oldu?' dedi; 'Bilmiyorum.' dedim; 'Midem bulandı herhalde' dedim. Sık olan bir şey değil, neden bilmiyorum. (...) Hazmedememişim demek ki o olayı hazmedememişim içimde. O benim büyümüş taşlaşmış (...) Başedilmesi çok kolay bir olay ama yaşadığım travmadan dolayı ondan çok korkmuşum.]

3.1.3. Association of Disgust

Throughout interviews, it has been observed that there is a similarity between their disgust experience in different areas of their life with different people in different context. Yelda remember spontaneously her memory about spitting of her aunt at argument when she was asked about disgust related to ex-husband whom she has mostly disgusted from in terms of hygiene. She told that she had been affected extremely by thinking that she has been contaminated by saliva of her aunt. Beyond that, her disgust to lack of self hygiene of her ex-husband has become dominant in his

moral violations in abuse. She also mentioned that she has been disgusted from spitting in general when she sees people who spit in the street. She thinks that her sensitivity toward hygiene related ex-husband and to spitting is related to aunt and her disgust related to physical conditions as a curse.

For example, maybe, the fact that I am disgusted from so many things is because of her (aunt). She is also a hygienic woman. For example, I hate from spitting. When I see people who spit, I feel nausea, and at the last fight with my aunt (...) she tried to spit my face. I mean, I don't know whether it is psychological violence, but she did it; it triggered in this way. (...) I think; I condemned my aunt, someone, like her, came (to my life). It's because, both are nearly same... I mean, they have no mercy. It's not certain what they experience.

[Mesela, bu kadar belki her şeyden tiksiniyor olmam onun (halamın) yüzünden. O da çok titiz bir kadın. Mesela, tükürmekten falan nefret ediyorum ben. Tüküren insanlar gördüğümde midem bulanıyor; ve en son halamla kavgamızda (...) yüzüme tükürmeye çalıştı. Yani, bilmiyorum bu psikolojik şiddet mi, bunu yaptı hani; bu daha böyle tetikledi böyle (...) Sanırım; halamı çok kınadım ben, o yüzden başıma, onun gibi biri geldi diye düşünüyorum. Çünkü hemen hemen aynı zaten ikisi de... Yani hiç acıma duyguları yok. Ne yaşadıkları belli değil.]

Also, Asuman consistently reported that she has been disgusted from as being seen as by others as “bad woman” in different life domains. Firstly, she reported that she has been disgusted from her brother's attitude and insult her and her mother “bad woman”. Then, she mostly complained about her ex-husband's looks with sexual desire that makes her feel as “bad woman”. She told that her self-perception as “easy woman” with look of others in the street is also similar.

It could be people that I don't know, as men, I mean, their look at me, or with different meaning. I mean sexually... You can understand it as a woman. It also makes me disgusted very badly.

[Hani tanımadığım insanlar da bazen olabiliyor bu, erkek olarak, yani, bana bakışı, hani farklı anlamda bakışları hani cinsel olarak... Onu anlayabiliyorsun sen zaten kadın olarak. O da beni tiksindirir acayip şekilde.]

Also, Sumru use words for minor ethnic groups in accordance with society which she lives in for that period. Lastly, she defined her general disgust in daily life to homeless people who seem drunk and irresponsible and out of society norms. This is a reflection of her childhood experiences that she has been discriminated in mother's second marriage, and she sees them as group of out of society norms. It is also reflection of second husband who used to drink wine without caring home.

I hated men at the end. That people are such kind... You see, a man sitting with a wine bottle... with long hair and beard as unkempt, I mean, they seem strange to me... It's because there were not such men in our homeland; they were not seen.

[Ben artık erkeklerden nefret ettim. İnsanların böyle temiz kibar olması... Bir bakıyorsun, elinde şarap, elinde bira oturmuş...saç sakal içinde, yani onlar bana çok tuhaf geliyor...Çünkü bizim memlekette o kadar şeyler yoktu; görünmüyordu.]

Bahar had intense hostility and anger toward her stepmother and father, because she thinks that she has been maltreated by them. She also reported that she had contempt, disgust feeling toward to a woman in institution who does not care her own child as a mother when she gave example for her disgust experience in general, daily life.

I tried to wake her up as saying 'Get up, prepare breakfast to your child' (...) I was disgusted from her, that woman, (I used to say) in my mind 'Look, she does not care her child; what kind of mother is she?' etc.

[Kaldırırdım; 'Çocuğuna, kalk, yemek yedir kahvaltısını ettir' (...) Ben ondan tiksiniyordum, kadından. 'Bak çocuğuna bakmıyor; nasıl bir anne?' falan filan kendi kafamda (söylüyordum).]

3.2. Other Oriented Disgust

This superordinate theme is about disgust and related feelings toward abuser in different domains of relationship. So, it includes disgust which stems from other's treatment to self, their perception and observation of other in social context and

physical disgust toward other. They are in relation with moral disgust as a result of other's socially and morally unacceptable behaviors. This moral disgust is associated with disgust about other's connecting channel as a channel for contamination. Also, their expression of disgust is in form of otherization as reflecting their contamination feeling by other.

3.2.1. Disgust Triggered by the Power Position of the Abuser

This theme aims to depict the other oriented disgust and related feelings in behavior domain. This is more about behavior, connection between abuser and self, how the other behaves them and how other's behavior makes them feel about other and self based on treatment. The most common behavior that they feel extremely disturbed in relationship is bossy attitude of abuser. They feel themselves as having no control, self-desires, will on their life with other's master attitude to self. This results in thinking of being abused, used, forced by other. They think that they are like slave in eyes of abuser. Ayten told that even her husband doesn't commit direct physical violence, he has tried to dominate, or rule, her in relationship.

I hated him (...) he said 'You don't indulge my desires'. I mean, as he wanted me to be his slave, as I become his slave... I felt like that. I felt that he forced me to do whatever he wants.

[Nefret ediyordum ondan (...) 'İsteklerimi yerine getirmiyorsun' diyordu. Yani, benden sanki onun kölesi olmasını istiyordu, ben sanki onun kölesi olayım gibi... Ben öyle hissediyordum. Her istediğini bana zorla yaptırmak istiyormuş gibi hissediyordum ona karşı.]

Sumru showed a harsh disturbance in form of anger to her second husband who committed extreme physical violence to her and their children with beating, throwing from house and bringing food from garbage. She told that she feels as slave upon her partner's urge to sexual intimacy.

He used to sleep with you. Also he used to swear. He also used to swear to my

mother during intercourse, he was such..., God forgive me, excuse me. I don't want to remember, (...) If I were strong enough, I would kill him; you remain sleeping with (him) as slave.

[Senle yattırdı. Hem küfür ederdi. Hem anneme küfür ederdi ya ilişkinin içinde öyle bir...Töbe estağfurullah, kusura bakmayın. Ben hatırlamak istemiyorum böyle, (...) Gücüm yetseydi öldürecekim; gücün yetmediği için köle gibi işte yatıyorsun kalkıyorsun.]

Another behavior that triggers disgust toward to other is related to entitlement perception of abuser over victim. They reported that abuser thinks that they could do whatever they want, while victim is under control, being criticized or being limited, and open to violation of boundaries. Yasemin told that she was mostly disgusted in event of wounding with knife by her husband in an argument because he has a perception that he could do it rather than action itself.

I mean, that he thinks that he takes courage to grab knife and to stab... that he knows that he has a right to do it... I mean you could do whatever you want (...) He has been derogating in my view. I always have thoughts like 'I was married with an ignorant person', or 'He was not my style'.

[Yani, bıçaklamayı, bıçağı alıp da saplayabilme cesareti bulması... Onu yapabilme hakkına sahip olduğunu bilmesi... Hani sen istediğini yapabilirsin (...) Yani benim gözümden küçülüyor. 'Cahil biriyle evlenmişim' ya da 'benim tarzım değilmiş.'. Hep bu düşünceler oluyor.]

Upon question of what makes disturbed her, Bahar told that she was offended by her ex-husband's attitude of entitlement about doing whatever he wants in a situation that he throws her out of house.

He threw me out of home when I was pregnant (...) I already said that I will go and also I was going to police station for that they help me (...) when I turned my back (in the street), my husband was arguing the taxi driver (she told that driver follows her to offer help) with thinking 'She is my wife, I could both beat and love, also threw out of home'.

[Dışarı atmıştı hamileyken (...) Ben artık gidicem dedim ki gidiyordum da emniyete gidiyordum. Bana yardım etsinler (...) Arkamı bir döndüm eşimle taksi şoförü kavga ediyor. 'O benim eşim döverim de severim de dışarı da atarım' mantığıyla adamla kavga ediyor.]

Also, abuser's ambivalent attitude is another factor. Abuser who has committed extreme violence to victim become the best, the warmest version of self which is totally reverse of the aggressive identity. They interpret this as a regret and that things are getting better. However, when the cycle of violence repeated, they become repulsed from abuser. In good times, they remember bad times, and don't find other as sincere, and unreliable. Yasemin told that:

That he is ambivalent...For example, he is such good sometimes, but you could not trust his goodness. I mean, you say 'he is fine now', 'he wants to share your problem.'. If you have a problem with your family, he shares with you. Then, he uses it. Then, he plays it as trump, or in the first fight. (...) this could make you deeply angry.

[Dengesiz olması...Mesela, bazen çok iyi oluyor, ama o iyiliğine güvenmiyorsun hiç. Yani şu an 'bu iyi' diyorsun. 'Senin bir derdini paylaşmak istiyor.'. Ailenle ilgili bir sıkıntı varsa, paylaşıyor. Sonra bunu kullanıyor. Sonra bunu koz olarak kullanıyor, veya ilk kavgada. (...) derin bir şekilde sinir edebiliyor.]

3.2.2. Disgust Elicited by Social Position of Abuser

This theme aims to provide a framework for disgust related feelings to other beyond relationship between two of them. In social context, change in their perception of other could be a breakdown point as elicitor of moral disgust. They readjust the other, his behavior with observing him in social context. Firstly, they observe partner in communication with other people. As they realize that partner behaves as socially unacceptable way, they review their perception of other, and self in relationship. Ayten reported that she repulsed from her husband when she realized that husband shows off himself differently as he is right in social life such as in traffic, or shopping. As she compares his attitude in social life with attitude in relationship, her thoughts about him becomes changing related to dynamic of relationship.

I used to realize, he was making mistake, I mean he was overtaking (in traffic). He never used to admit his mistake and blame to other. This is not a something

happens just with me, I mean there is something also about his self-confidence (...) He also used to get angry and shout to the saler in bazaar, if the saler does not let choosing products (...) I also used to get angry and say ‘Don’t come with me to bazaar.’ (laughs), ‘You humiliate me.’.

[Ben fark ediyordum, o hata yapıyordu, yani sollarken geçerken. Asla kabul etmiyordu o davranışını, hep karşı tarafı suçluyor. Bu sadece bende olan bir şey değil, yani onun özgüveniyle ilgili olan bir durum da vardı (...) Pazardaki kişi seçtirmek istemiyor eşim o kişiye kızılıyordu bağırıyordu (...) Ben de kızılıyordum ‘Benimle pazara falan gelme.’ diyordum ona (gülüyor), ‘Beni küçük düşürüyorsun’.]

Other way of disgust from abuser in social context is about being with a person who has unacceptable social behavior which could be seen as mental contamination. They are intensely disgusted from other as the source of disgust with seeing other as inferior who does not befit them. Yelda expressed an extreme hate to her ex-husband when he was treating rude in a restaurant. She expressed her desire to choke him due to not behaving properly.

He did not know how to behave, what could be said, or not said, how to talk with a woman. These also made me disgusted. (...) We were going a fancy restaurant (...) He could eat potatoes with hand instead of using forks. Even this is, itself, disgusting for me...I don’t know, I wanted to choke him, maybe. (...) It was like, how did I come here, or how I married such a person...

[Oturmasını kalkmasını bilmiyordu, nerede ne konuşulacağını bilmiyor; bir kadınla nasıl konuşulacağını bilmiyor. Bunlar da tiksindiriyordu. (...) Lüks bir restorana gideriz (...) Çatal kullanmak yerine patates dilimlerini eliyle yiyebilir benim için başlı başına bir tikslenme...Bilmiyorum onu orada boğmak isterdim herhalde (...) Nerden geldim ben buraya falan diye, hani ben nasıl evlendim böyle bir insanla diye...]

Yasemin also told that her husband doesn’t befit her and her family due to his attitude that ruins atmosphere of her family.

He was smiling to their face (her own family), but he used to complain when we came back to home. Such a simple thing(with complaining voice tone as expecting validation from interviewer)! For example, when I hear these things,

(I said) ‘God damn such a husband, is he such a husband?’. I mean, I, or my family, we don’t have a such a thing. I mean, I could not befit. (There are always) such arguments, sedition, jealousy...

[Yüzlerine herkesin gülüyordu, ama eve gelince şikayet ediyor. Ne kadar basit bir şey (şikayet eden onay bekleyen ses tonu ile)! Mesela ben bunları duyduğum zaman ‘Lanet olsun böyle eşe, böyle eş mi olur?’ (diyordum). Benim, hani benim veya ailemin, biz böyle bir şey yok. Yani, yakıştıramıyordum bile kendime. Hep böyle kavgalar, fesatlık, kıskançlık...]

3.2.3. Otherization of Abuser

Otherization of abuser aims to explain change in perception of other during abuse. At the time of intense violence, they experience alienation to other and try to reappraise this new person in violence who is totally different from the one who has loved, felt close before. They could directly say that the other one is not the person whom they know, and attribute a new personality. Yasemin told that her husband could be very different in times when he does not commit violence, she explains his difference with a new personality in violence times.

He turns into completely different personality at this moment. Actually, he gets emotional, and has also mercy, I mean, he wants to help a person immediately when he is good. He has also good side, but he turns into completely different personality when he gets angry.

[Bambaşka bir kişiliğe bürünüyor öyle anında. Aslında, iyiyken duygulanır merhametliliği de vardır böyle, hemen insana yardım etmek ister öyle. İyi yanları da vardır ama sinirlendiğinde gerçekten bambaşka bir kişiliğe bürünüyor.]

The one repeated theme related with otherization is seeing the other at physical violence as a person who is out of her own social context, socially unacceptable. To illustrate, Yasemin described her husband as ‘*psychopath*’, a person without emotions, with acting as like a professional at the time of physical violence. She stated that he was acting like that he knows what he is and is going to do at the time of violence with planning as professional. Bahar defined also reported:

Gradually, I turned into myself, and as I said before, I lost love to him gradually. As he was like my mortal enemy rather than a human. I used to think that my husband is a person whom somebody sent to give harm me. (...) Due to that he has personality disorder, he used to show off self as different person than the real self.

[Ben gitgide içime kapandım ve dediğim gibi eşimden gitgide soğudum. Hani insandan ziyade sanki benim can düşmanım gibi geliyordu eşim. Bana sanki birileri benim canımı yakmak için gönderdiği kişi olduğunu düşünüyordum. (...) Kişilik bozukluğu olduğundan hep kendini olduğundan farklı insan gibi gösteriyordu.]

Also, this new personality, or identity could be in the form of dehumanization of other with excluding human properties in terms of their violence. It reminds them their animal nature, also mortality. Asuman also defined his violent brother as an ‘evil’.

He was like evil in front of me... Completely different, I mean, not human. (...) At that moment you already think ‘This person is not my brother.’. I mean,

this is different, monster. (...) He used to turn into very different personality when he gets drunk (referring to that he commits violence those times).

[Şeytan var gibi karşımda ya... Bambaşka, yani, insan değil. (...) Bakıp o an düşünüyorsunuz zaten ‘Bu insan benim kardeşim değil.’. Hani bu başka, canavar. (...) Çok farklı bir kişiliğe bürünürdü çünkü içki içtiği zaman (şiddet uyguladığı zamanları kastediyor).]

Then, they identify other with nonhuman properties during violence. They dehumanize other with labeling with animal names. Other’s aggressive nature with violence reminds them their animal nature. In addition, used animal names reflect perception of other related to unacceptable social behavior. Asuman resembled her brother to ‘bear’ and told that she could not stand looking his brother at the time of violence.

I don’t love and I don’t want to love too. I see him as a monster. (...) I mean, like animal, animal, like bear. Like bear, what could commit violence without thinking...If, he has also a character, there is a honey that could be given to him in a place, he could get in mould of human being to reach that honey.

[Yok sevmek istemiyorum, sevmiyorum da. Onu bir canavar gibi görüyorum. (...). Yani hayvan gibi, hayvan, ayı gibi. Ayı gibi, yani düşünmeden şiddet uygulayabilen... Eğer, şöyle de bir huyu vardır, bir yerde ona gelecek bir bal varsa o bala ulaşmak için insan şekline girer.]

While Sumru defined her ex-husband as '*ferocious animal*' during the threat with axe by him, she also described him '*snake*' with attributing his dual attitude.

He was respectful toward other people, he used to treat kindly to them, but he was blind to his children at home. I mean, he has cold reactions to me, like a snake. I could not guess what he is going to do for each moment. As I used to live with animal in house.

[Dışarıya karşı saygılıydı, yumuşak davranıyordu ama içeriye karşı çocuklarını gözü görmüyordu. Yani bana karşı soğuk tepkileri, yılan gibiydi. Her an ne yapacağını bilmiyordum. Evin içinde sanki bir hayvanla yaşıyordum.]

Yasemin defined her husband at the times of violence as '*lion*', as he thinks himself as '*king of the forest*' with accompanying his voice with high volume.

A voice tone like a roaring lion (as her voice gets louder). As he was really like king of forest at that moment. (He perceives self as) 'I could do whatever I want, I could insult as I want', but you say one thing, respond to him, he immediately punches. He does not let you say what you want at that moment. You have no right.

[Aslan gibi kükreyen bir ses tonu (kendi sesi de yükseliyor). Hani o an ormanın kralı gibi gerçekten. 'İstediğimi söylerim', 'İstediğim hakareti yapabilirim.' ama sen bir tane söylediginde, sen ona karşılık verdiğinde hemen zaten hazır indiriyor o an yumruğunu. A anda mesela istediğini sana söyletmiyor. Senin hakkın yok.]

Beyond dehumanization with nonhuman identities, attribution to other socially unacceptable identities with stigmatization from their own perspective such as '*alcoholic*' (Yelda), person with a mental health problem (Ayten), or minor ethnic group for the society that woman lives (Sumru). To illustrate, after threat by knife of husband, Ayten has worries about her husband's mental health and expressed to him with anger.

I say ‘So you get mad then’. I say ‘You have another problem. Are you schizophrenic or something?’(angry voice tone), I say ‘go to a doctor, if this is not about anger control, or if you have a different problem’; I say ‘leave me immediately, or you will make me mad too’.

[‘E delirdin o zaman’ diyorum. ‘Senin başka bir problemin var. Şizofren falan mısın?’ (öfkeli ton) diyorum. ‘Git bir doktora, eğer öfke kontrolü değilse, başka bir rahatsızlığın varsa’ diyorum; ‘Bir an önce bırak beni, beni de delirteceksin artık’ diyorum ona.]

3.2.4. Physical Disgust from Other

Throughout repeated and prolonged process of domestic violence, physical dislike is not independent from violence. Even the physical properties of other had been realized before violence, and even they feel disturbance about it before domestic abuse, physical dislike turns into intense form as disgust after feeling moral disgust due to unacceptable behaviors socially. It is like a breakdown of idealization of loved one. Even, it is not a dominant, or priming factor for disgust to other, after violence, and socially unacceptable behavior, it becomes stronger domain for disgust. It could be observed in their expression during interview with their arousal as a reminder of domestic violence period. For instance, Yelda told that she had felt herself as obligated to husband and her disturbance feelings towards him related with violence. After that point, she naturally expressed disgust to husband due to his violence, unacceptable behaviors when disgust feeling has not been talked in the interview yet. After prompting her disgust, she skipped moral disgust and focus on her physical disgust about partner that triggers her extreme cleaning rituals. During the interviews, she always looped and seemed easily aroused about it and related emotions as stated with dialogue under theme of *contamination of disgust across different domains*.

Also Asuman told that she was disgusted from her ex-husband’s physical appearance with low self-care even she doesn’t express it as dominant domain. She told her physical dislike after her disturbance feeling about his oppression and self-loathing expression related with self-sacrifice against him. She also expresses physical disgust

with associating the social situation context. After she tells her physical disgust, her face seems disgusted in interview too. Upon question of her current experience, she replied that she remembers his smell too.

My husband, excuse me, I am getting pissed off even I think. He has old underwear with lose tires. I threw them to garbage, he took them back. His underwear... Could such a man be attractive? He is such as a man who sits with underwear at home (...) He is a person who walks around in home when there are my neighbour, my daughter-in-law at home. This, this already made me very hated (...) Hair used to grow from his nose, excuse me, I don't know, I mean I get angry as I am remembering now as real. (...) at my nose... I mean, as I smell his odor... I could not ... I mean, I didn't want (...) I pushed him away.

[Eşim, çok afedersiniz, şimdi düşündükçe bile sinirlerim bozuluyor. Eskiye iç çamaşırları vardı, lastikleri gevşemiş. Ben onları atardım; o çöpten alırdı. (...) İç çamaşırını...Böyle bir adam çekici gelebilir mi insana? Evin içinde sürekli içlikle dolaşan (...) Evde karşı komşum vardı, gelinim var evde, onların yanında bile o şekilde gezen bir insan. Bu zaten beni acayip nefret ettirirdi (...) Burunlarından kıllar uzardı. Çok afedersiniz ya, bilmiyorum hani şimdi aklıma geldikçe sinirleniyorum gerçekten. (...) burnumda... Yani sanki onun kokusunu alacakmışım gibi... eee şey olamadım... yani, istemedim. (...) Onu ittirdim.]

Sumru, who has been married an old man at her third marriage. She expressed her disturbance from elderliness of husband as socially unacceptable property for marriage in social context with considering of other people's perception, then she reported her disgust from his elderliness related to physical property in context of sexual contact. Even she did not mention directly and firstly her physical disgust, she expressed it with relating it to social norms.

Never, I did not accept him as the man in my life. (because of) that he is old, and also I had three children... Neither he nor I bear each other (...) His clothing...For example, when he went to bed, he used to wrap his head with such things (showing thick clothes). He was old, I mean, his head is like a quite empty billet. As I am saying, he used to overlap to these things, blankets, and used to snore. His breath in bed, it is such (with a disgusting voice tone mixed

with mercy to self)... Unfortunately, I endured his life until my daughter was born. Then, I got used (to him) as myself.

[Hiçbir şekilde, ben onu erkek diye hayatıma almadım. Hem yaşlı olması hem de benim üç tane çocuğum var...Beni ne o taşır ne ben onu taşıyım. (...)
Giyimi... Mesela, yattığı zaman böyle şeyler sarardı kafasına (kalın kıyafetleri gösteriyor). Yaşlıydı, yani kafa böyle bomboş bir kütük gibi. Diyorum ya; artık o şeyleri, yorganları öyle üstüne örter, horlar. O nefesi böyle yatağın içinde (tiksinmeye eşlik eden kendine acıma duygusu ile birlikte) ... Maalesef, benim bir kız olana kadar onun o hayatına katlandım. Ondan sonra kendi kendime alıştım.]

3.2.5. Disgust from Parts Related to Trauma

This theme represents disgust experience during a traumatic event. At the time of abuse in different forms, they reported intense disturbance feeling toward body parts which has been used to commit violence. The most repeated theme is glance of other at the time of violence. Asuman who avoided from physical intimacy with ex-husband in marriage, reported that:

His implication... I mean, at the end, beyond that event, itself (sexual intercourse), even his looks made feel that at the last times. (...) I mean, I feel disgust from myself.

[İma etmesi... Yani, artık o olayın oluşunu geçtim, son zamanlarda bana bakışı bile bana onu hissettiriyordu. (...) Yani işte kendimden tiksinmemi hissediyordum.]

Also, related with his brother's violence, the disgusted thing is also his glance.

Very different look, I mean, he was like a person who used drug with open wide eyes, he was looking as smouldering, I mean, you think at that time 'this person is not my brother.'. I mean, this is different, an animal. It made me so much... He turns into another personality when he is drunk.

[Çok farklı bir bakış, yani, sanki uyuşturucu almış bir insan gözleri fal taşı gibi açılı, böyle göz yuvalarında fırlayacakmış gibi. Yani o an düşünüyorsunuz zaten

‘Bu insan benim kardeşim değil.’ Hani, bu başka, canavar. O beni şey yaptı... Farklı bir kişiliğe bürünürdü çünkü içki içtiği zaman.]

Yasemin told that she has also found disgusting her husband’s hands, feet which are used at the time of violence. She also expressed disgust to glance of him during violence.

...because he didn’t control his hands at that moment, to his feet, to every part of him, everything he does, you look with hate. You are disgusted, of course, at that moment. His eyes... his eyes... they look with hate when he is angry...as monster when he is angry, I mean...

[...ellerine sahip çıkmadığı için, ayaklarına, her yerine, yaptığı her şeye nefretle bakıyorsun. Tiksiniyorsun tabii ki o an. Gözleri...gözleri...nefretle bakıyor onun çok kızgınken... çok canavar gibi yani kızgınken...]

Yelda also told that she was noticing at his face at the time of violence with detachment from feeling.

At that moment, as I reset and froze myself . It was like that (...) I was looking his expression of face. (...) A hostility, a hate...On the other hand, like nothing happened , also he was behaving as he does not care too much. (...) I was watching as puzzled.

[O anda kendimi sanki resetlemişim ve dondurmuşum. Öyleydi (...) Onun surat ifadesine bakıyordum ya (...) Bir kin, bir nefret... Bir yandan hiç bir şey olmamış gibi çok da umrunda olmamış bir şey gibi davranıyordu. (...) Büyük şaşkınlıkla izliyordum.]

3.3. Self Oriented Disgust

This superordinate theme is about disgust related to interpersonal trauma with starting as self-loathing expression; evolution of self disgust as a result of evolution of violence level and type such as criticism about physical appearance and sexual abuse; how they express and experience disgust toward self in relationship and out of relationship; their

estrangement experience related to disgust in context of traumatic experience; self disgust as being similar to abuser.

3.3.1. Self-Loathing Expressions

During the violence in relationship, women experienced feeling of dislike, questioning, criticizing themselves for being victim of abuse. They still question, dislike and criticize when they think about past during interviews. Self-loathing experiences were mostly in the form of self-blame and self-hatred with intense feeling of anger, guilty, regret. At the beginning of abuse, they questioned and blamed themselves as being reason of the other's anger, blame. Ayten reported that:

There was anger. The biggest one is that, it was just anger (...) Did he do these things because I deserved? I mean, I'm trying to whatever I can do for him. Why did not he like me in the last times? I don't know, I don't know.

[Öfke vardı. En büyüğü oydu, öfkeydi sadece (...) Hak ettim de mi yaptı? Yani, ben ona elimden geldiğince yapmaya çalışıyorum. Niye hiç beni beğenmiyordu son zamanlarda? Bilmiyorum ki bilmiyorum.]

They accepted the other's blaming in abuse. Yasemin who has been physically abused by her husband since the beginning of their marriage stated that:

Sometimes, I already used to start to blame myself. I started to find mistakes that he searched in me. That he used to repeat each time, and his insults toward me... At the end, you get used to it. They are getting normal. Yes. I mean, I used to... Yes, get angry to myself too.

[Bazen, artık kendimi suçlamaya başlıyordum. Onun aradığı suçları kendimde bulmaya başlıyordum. Onun her seferinde tekrar ettiklerini, bana karşı hakaretin... artık böyle hani alışlıyorsun. Sıradan gelmeye başlıyor. Evet. Yani kendime... Evet, kızardım kendime de.]

Also, they blame themselves for marriage, or the abusive relationship. They express mostly regret about their marriage, or starting a relationship which turns into abusive relationship. To illustrate, Bahar stated that:

There were times that I said, indeed, ‘I shall spit my head, to my mind that wanted to marry with you, what was I thinking when I married with you?’ (with a high loud voice tone like) (...) I guess, I say that I was blind because I really married such a person... You see a different face of the person whom you got married after a different point... You could not go back at this time... (...) It leads you question yourself.

[Ben, (hızlı bir ses yüksek bir ses tonuyla) açıkçası, ‘kafama tüküreyim, seninle evlenen kafama, hangi kafayla evlendim seninle?’ dediğim zamanlar da oldu. (...) Herhalde gözüm kördü diyorum ben, çünkü gerçekten öyle bir insanla evlenmişim ki... evlendiğin kişinin farklı bir yüzünü görüyorsunuz farklı bir noktadan sonra... Bu sefer de geriye de dönemiyorsunuz... (...) Kendinizi hesaba çekmenize neden oluyor.]

In harsher forms of self-loathing expressions, their self-blame, which has been also accompanied with self-hatred, were about boundaries. They criticized, got anger to self for letting other abuse self, submission, or forgiving other after violence. Ayten was questioning her decision about letting her husband come back to home after threat by knife upon insist of her child despite removal decision.

Why did I do such a thing?... I have a choice not to take him, there is a removal decision. I say, ‘Why did I do this?’ (...) I sometimes feel that I’m about getting mad (...) My mind tells that it does not seems like right. Me, myself, I found that this is wrong. I’m saying ‘This is not right’.

[Niye yaptım ben böyle bir şeyi?... Almama durumum vardı benim, kararı vardı. ‘Ben niye yaptım?’ diyorum. (...) Çıldırarak gibi oluyorum bazen. (...) Benim beynim, doğru değil sanki, diyor. Ben, kendim şu anda yaptığım şeyi yanlış buluyorum. ‘Doğru değil.’ diyorum.]

Beyond relationship, they expressed self-loathing experience related to changed self-perception with anger, blaming and criticism. They got angry to self for being

powerless, needy, weak. Yelda was expressing her breakdown of self-confidence in her strength about thought of being not beatable.

In normal conditions, before exposure to violence, well, okay... I was confident about that nobody could do anything to me, but after violence, I realized that someone could beat me. I mean, he is strong enough or so... This led frustration in my confidence...I don't trust myself about that situation.

[Normal şartlarda, şiddet görmeden önce, hani, tamam... Hiç kimse bana bir şey yapamaz özgüvenindeydim ama şiddetten sonra baktım ki biri beni dövabiliyor. Yani o gücü yetebiliyor falan... Bunlar güven kırıklığı yarattı... kendime güvenemiyorum o konuda.]

Also, Yasemin told that:

I always used to get angry myself. Still, for example, I had experienced this thing so many times. I still had been living because I remain same things. Such as that I have no self-confidence, that I don't know how to stand on my own feet...

[Kendime hep kızılıyordum. Hala, mesela, bunu kaç kere yaşadım. Hala aynı şeylerime devam ettiğim için de hala yaşıyorum. İşte kendime güvenim olmaması ayaklarımın üzerinde durmayı bilmemek...]

Also, feelings of incompetence, unworthiness, defectiveness were observed as in the form of self blaming due to abuse. Asuman, who described her husband as forcing, feels disturbed from oppression. She describes herself in this relationship as:

Contemptible (quick answer) ...unworthy, contemptible. I mean, what else, he was treating me as I had to do what he wants. (...) That's like, 'if you don't do what your husband wants, you'll burn in hell, if you do in that way...At the end, I used to say, I mean, I am willing to burn in hell. I just don't want, it's simple.]

[Adi (hızlıca cevaplayarak) ... değersiz, adi. Yani, başka, sanki onun istediğini yapmak zorundaymışım gibi davranıyordu bana. (...) İşte kocanın isteklerini yapmazsan cehennemde yanarsın, şöyle yaparsan... Ben artık diyordum, yani, ben cehennemde yanmaya razıyım. İstemiyorum ya bu kadar basit yani.]

Ayten blamed herself as in form of criticizing at the beginning of verbal abuse of her husband. She told that:

I was seeing myself incompetent, I guess, for him. As he repeatedly demanded somethings, I used to think ‘If I were competent enough, he wouldn’t such these things’. I used to see myself as incompetent.

[Yetersiz görüyordum herhalde ona karşı kendimi. O devamlı isteklerde bulundukça ben devamlı ‘Yeterli olsam, bu istekleri benden bulunmaz’ gibi geliyordu. Hep kendimi yetersiz görüyordum.]

3.3.2. Physical Dislike

Physical dislike is another form of self oriented disgust. These theme was repeated especially about verbal abuse of partner as criticizing, whereas women attribute to partner’s violent act to her physical appearance. Bahar, who has defined herself as overweight during her life, told that she started to dislike her appearance as a result of her ex-husband’s criticism about her weight in comparison with other women around.

They (verbal assaults) led me hate myself... ‘Why am I such person?’, ‘Why am I overweight?’, ‘Why could not I lose weight?’, ‘Everybody could lose weight why could not I lose?’ (...) As blaming started I began to search mistake in myself (...) Willingly or unwillingly, I used to see right my husband, while I see myself as wrong. So, this made me over guilty and I used to isolate myself from society.

[Kendimden nefret etmemi sağlardı... ‘ben neden böyleyim?’, ‘neden bu kadar kiloluyum?’, ‘Niye (kilo) veremiyorum?’, ‘Herkes veriyor ben niye veremiyorum?’ (...) suçlamalar başlayınca ben de ister istemez hatayı kendimde aramaya başladım (...) İster istemez eşimi paklıyorum; kendimi hatalı görüyordum. Bu da beni gereğinden fazla suçlu durumuna düşürüyordu ve kendin toplumda soyutluyordum.]

Also, she added:

When I looked at mirror, I found myself as very ugly. I was so saying ‘Why am I so ugly?’. As there are such pimples on my face. I felt that I was at point

that could not be looked. (...) After a while of that event (rape), for example, when I looked at mirrors, I felt that I was very beautiful. (...) After repeated insults of my husband (...) I started to see myself ugly.

[Aynaya baktığımda çok çirkin bir olarak nitelendirirdim. O kadar diyordum ki ‘Ya ben neden bu kadar çirkinim?’. Sanki yüzümde böyle sivilceler varmış. O kadar şey, bakılmayacak derecedeymişim gibi geliyordu bana. (...) O olaydan sonra, mesela, aynaya baktığım zaman, kendim çok güzelmişim gibi geliyordu. (...) Eşimin yine hakaretlerinden sonra (...) yine kendimi çirkin görmeye başlıyordum.]

Also, Yelda has expressed change in perception of her physical appearances after abuse by husband with dominance of verbal abuse in the form of criticizing, insult.

I started to feel myself as the ugliest person in the world, and thought ‘Mistakes are mine’, because everybody was keeping silent to events. (...) I don’t know, my hair, mouth, face, habits, I mean, my point of view or so. I used to find each thing as ugly about myself (...) I was thinking ‘I loved so much, so there is something wrong with me, then he does not love me and does such things.’ (...) I was disgusted from myself those times (as she realizes it while she is talking). I started to hate. (...) He was saying ‘I won’t look at you even only both of us stay alive on earth’.

[Ben kendimi böyle çok dünyanın en çirkin insanı gibi hissetmeye başladım ve ‘Sorun bende.’ diye artık düşündüm çünkü herkes sessiz kalıyordu (...) Ne bileyim; saçım ağzım, yüzüm, huylarım yani bakış açım falan. Her şeyimi ben çirkin buluyordum. (...) Ben şey diye düşünüyordum ‘Ben çok seviyorum demek ki bende bir sorun var ki o beni sevmiyor böyle yapıyor.’ diye düşünüyordum. (...) Ay, ben kendimden tiksiniyordum o zamanlar (söylerken fark eden ses tonu ile); kendimden nefret etmeye başlamıştım. (...) Şey diyordu hani ‘dünyada ikimiz kalsak ben sana bakmam.’.]

3.3.3. Self Disgust Related with Sexuality

Self disgust related with sexuality is a result of complicated process during the abuse. As they express disgust for things related sexuality with words such as ‘*gross of other*’ (Sumru) for sexual demand of husband, ‘*disgusting thing*’ (Yelda) for rape, ‘*disgusting*’ for the gaze of other related sexuality and ‘*scum*’ for defining people with this gaze (Asuman) and partner in sexual relationship as ‘*carcass*’ (Sumru), ‘*ugly*

thing' (Bahar) for rape and '*feeling nausea toward men*' (Bahar), they also feel disgust related self in context of abuse.

When different form of abuse, namely physical, verbal, psychological abuse, and sexual intercourse demand remain forcefully, women feel disturbed due to that they are just seen with just their sexual identity. Accompanied with other type of abuse and feeling of unworthiness, their sexual identity become a thing which is also disgusting. Asuman told that when her ex-husband forced her for sexual intercourse, she felt that she had not been valued, but had been ignored as emotionally, and seen with only one dimension that she has been disgusted with reporting that:

It makes me feel as I'm nothing. I mean, excuse me but I used to say him a lot. I said... 'You are treating me as I'm a bad woman'. I mean, 'We are life partners, wife and husband. We should think each other before everything. If I have a stroke and become bedridden, what are you going to do?' (...) I used to be disgusted to be in that place, to be wife of him (...) To be myself, to be the person that he sees, actually. I used to want to go away from that self (...) I got angry to myself. I wanted to beat myself.

[Hiçmişim gibi hissettiriyor. Yani, çok afedersiniz ben ona çok söyledim ona. 'Bana kötü bir kadın gibi muamele ediyorsun.'. Yani, 'Biz hayat arakadaşıyız, karı kocayız. Her şeyden önce birbirimizi düşünmemiz lazım yani. Ben felç olsam yatalak kalsam, ne yapacaksın?' dedim. (...) O ortamda olmaktan onun karısı olmaktan o anda ben olmaktan tiksiniyorum. (...) onun gördüğü kişi olmak, o an ben olmak, onun gördüğü kişi olmak... Aslında o benlikten bir an önce çıkıp gitmek isterdim. (...) Ben kendi kendime sinir olurdum. Ben kendimi dövmek isterdim.]

Sumru, who has been observed as an effort to understand herself rather than just criticizing during abuse, criticized and showed anger to herself about remaining in relationship even after forced sexual intercourse by her ex-husband.

I was very disgusted from forced intercourse. I mean, forcefully, a person, he is like an animal. It is him or an animal. I mean he is a person not different from an animal (...) He always forces you to sexual intercourse as in the same way (...) The man, whom I sleep with, should not be ambivalent; should behave appropriately; should think his children's lives, then marriage lasts. I used to say 'You ended your marriage, and will I just endure your, excuse me, that

gross?'. (...) Most of times, I used to swear myself and used to say 'What's this, you could not get out of your life! Get him out!'.

[Zorunlu bir ilişkiden çok iğrendim. Yani, zorla bir insan böyle hayvan gibi ha o ha bir hayvan. Yani hayvandan farkı olmayan bir insan. (...) Hep aynı şekilde cinsel ilişkiye zorluyor seni. (...) Beraber olduğum kişi dengesiz olmayacak davranışı düzgün olacak; kendi çocukluğunun hayatını düşünecek o evlilik ondan sonra yürür. Yani, evliliği getirmişsin bitirmişsin; bir tek 'Affedersin senin o pisliğini mi çekeceğim?' diyordum. (...) Çok zaman da kendi kendime küfür ediyordum. Diyordum 'Ya bu nedir sen hayatından çıkarıp atamadın? Çıkar at.' diyordum.]

3.3.4. Alienation to Self

This theme represented to self disgust expression in form of estrangement from self. When they are forced to do something that they don't want and they submitted to other, they feel an intense feeling of self oriented disgust. They feel that they did something out of their self, or as someone else who does not integrate their own self-perception. Asuman who had submitted to her ex-husband's sexual intercourse demand to remain peaceful atmosphere at home again even she hates, expressed an intense anger toward self, as more bitter than self-loathing expression.

I mean, I used to angry myself. I used to want to beat myself. (...) I used to want to say 'This is not you. You don't deserve this. It's not you. You should not be like this.'. (...) I mean, I used to want to say 'You should do your own desires'.

[Yani ben kendi kendime sinir olurdum. Ben kendimi dövmek isterdim. (...) 'Bu sen değilsin', demek isterdim; 'Sen bunu hak etmiyorsun. Bu sen değilsin.' Böyle olmamalısın. (...) Yani, 'Kendi istediklerini yapmalısın.' demek isterdim.]

Also, their perception of self in social context has been shattered. Yelda was directly expressing the alienation to self when she felt that she was not understood by others whom she felt closer before. She also expressed direct self disgust while she was expressing alienation even when disgust has not been discussed in interviews yet.

As if trauma, as people said, is such a thing; as I was alone in different planet. Thus, you used to feel very bad. (I used to see myself) very ugly... (...) I realized that my character has changed. Thus, I dislike myself...and I don't forgive a person who commits violence in normal situation, but I always used to forgive (...) I used to be disgusted from myself at those times (as she realizes it while she is saying) (...) it is very bad. How can I tell (as having mercy for herself in the past)? I mean, I don't know Chinese at this moment. For example, I go to China, and I am the only one who knows Turkish among all of people. I mean, nobody understands me, I don't understand anybody too.

[Sanki travma dedikleri sanırım böyle bir şey sanırım ya; farklı bir gezegende tek başıma kalmışım gibi. O yüzden çok kötü hissediyordum ben kendimi. Çok çirkin... (...) Karakterimin değiştinin de farkına varmıştım. O yüzden, kendimi hiç beğenmiyordum... Normal şartlarda şiddet gösteren bir insanı asla affetmem ben ama sürekli sürekli affediyordum (...) Ben kendimden tiksiniyordum o zamanlar (...) Çok kötü ya. O an nasıl anlatayım? Hani, ben şu anda Çince bilmiyorum. Mesela Çin'e gittim; Herkesin ortasında bir tek Türkçe bilen ben varım. Kimse beni anlamıyor; ben de kimseyi anlamıyorum.]

Ayten also defined self disgust times, upon question of what leads disgust in self, with feeling of alienation as losing her identity when she was forced to do things that she does not want.

I used to be disgusted myself when I did (what he wants) even I don't want to do it. (...) It made me feel lose my identity. I mean, you don't want to be like that, but he moulds you in. You feel like that you lose your whole personality at that time.

[Yapmak istemediğim halde yaptığımda da kendimden de tiksiniyordum yani (...) Kendi kişiliğimi kaybettiriyordu bana. Yani, öyle olmak istemiyorsun ama zorla seni o kalıba sokuyor. O anda kişiliğini tamamen kaybediyorsun gibi hissediyorsun.]

Due to that perception of self in different context is different for each person, their alienation expression varies based on their self-perception. Ayten had a desire to be friends with emotional support in their relationship with husband, but she was upset about weak relationship with him. She was uncomfortable about just being close for sexual intercourse. After she submitted her husband's sexual intercourse demand in

the form of forcement, she reported that she feels as ‘bad woman’ with no feelings as a ‘not me’ identity.

You feel a big emptiness after that event (forced sexual intercourse) ended (...) I mean, there were times that I become disturbed from my body. Like to be used... At that moment, a person could feel as a bad woman herself. I mean, any woman who has no emotions...

[O olay yaşanıp bittikten sonra büyük bir boşluk hissediyorsun. (...) Yani benim bedenimden rahatsız olduğum oluyordu. Kullanılmak gibi... O anda insan sanki kötü bir kadın gibi de hissedebilir kendini. Hani herhangi bir kadın hiç duyguları olmayan yani...]

Also, Bahar experienced an estrangement process after verbal abuse of her husband. She has defined herself with spiritual process, tell her emotions with dreams, spiritual experiences. After verbal abuse, she defines her self oriented disgust feelings as a monster with third eye in the mirror.

I was seeing myself as a monster in the mirror (...) I don’t know, I used to resemble myself to a monster...without face, eye... without a personality (...) I used to say ‘I saw people with three eyes (in my dream)’...I mean... that person in my dream is me.

[Aynada kendimi sanki böyle bir canavar gibi görüyordum (...) Ne bileyim, sanki yüzü gözü olmayan... kişiliği olmayan ... bir canavara benzetirdim kendimi. (...) Böyle ‘(rüyamda) üç gözlü kişiler gördüm.’ derdim... Hani... rüyamda o kişi benmişim.]

Sumru used disgust related words as in the form of ethnic identities which is mostly minor ethnic groups for the society that she lives. She also defines her self-perception over relationship with others in society rather than close relationship with husbands. Because she changes cities, that each was dominated by different ethnic groups, a lot as a result of her three marriages, she defined her self oriented disgust feeling with legal alien, being strange, or with using ‘other’ minor ethnic identity of that society. For the current life, she expressed her self oriented disgust with group of refugees that are mostly stigmatized recently in context of time.

3.3.5. Abuser Reminder Disgust

Abuser reminder disgust is similar to animal reminder disgust. In animal reminder disgust, disgust stems from recognizing the animal nature of human such as mortality, aggression, sexuality. This realization of animal nature is followed by avoidance to deal with disgust. In abuser reminder disgust, victims associate their anger with aggression of abuser that they were disgusted. The realization starts with desire to be like abuser to cope with his violent act. At this point, they feel that they identify themselves with other to become strong and cope with violence. Asuman was also physically abused by his brother. She described him as a bear at the time of violence with matching his giant look. She told that:

I want to be something else so much that I could commit same violence to him (...) I did it in my dream (...) I was big; he was such small (showing with hand gesture) and I was beating (him). I knew that I want to do this. I did it in my dream, I was relieved so much. I woke up so relax (laughing). I thought that he has to be exposed to violence to understand this feeling. I am against violence, but it is necessary for such a person.

[Ben çok isterim yani başka bir sığata bürünüp, aynı şiddeti ona uygulamayı çok isterim (...) Rüyamda yaptım, rüyalarım girdi. (...) Ben büyüttüm o küçüktü şöyle (eliyle gösteriyor) ve dövüyordum. Bunu yapmak istediğimi biliyordum. Rüyamda yapmıştım, çok da rahatlamıştım. Sabah kalktığımda çok rahat kalkmıştım (gülüyor). Onun o kadar insana şiddet uygulaması, o kadar insana acı çektirmesi, bunu bu duyguyu anlaması için onun da şiddet görmesi lazım diye düşündüm. Şiddete karşıyım tamamen ama böyle bir insana gerekiyor.]

After acting like abuser against abuser, they feel disgust being similar to disgusted one. They become also the one whom they're disgusted from. They realize that their similar nature to other. Yelda told that she was disgusted from self with being similar to 'alcoholic' as her ex-husband whom she described as also a anger freak.

As I remember me in those times (refer her angry mood in fight with ex-husband) ... I was disgusted myself, still disgusted as I remember. Once I threw

an keys to his head, I attempted to harm him for the first time. (...) I felt myself as the worst, violent person at that time...I don't know, maybe (I resembled) to alcoholic person, as they see red and give harm...

[O hallerimi hatırladıkça... ben kendimden tiksiniyordum, hala hatırladıkça tiksiniirim (...) Ya bir defasında anahtarları fırlattım onun kafasına. İlk defa ona bir şeyle zarar vermeye kalktım. (...) Ben kendimi şey hani böyle dünyanın en kötü insanı saldırgan insanı gibi hissettim o anda (...) Bilmiyorum alkolik birine belki, onların böyle gözü dönüyor zarar veriyor ya...]

Due to self oriented disgust, they avoid acting like abuser even in milder forms. They also think that other people would be disgusted from themselves if they act like abuser. Yasemin were hesitant to tell her similar reaction to her husband in argument in interview.

I mean, if he insults me... I could not use his words also here, but... some... I respond to some of them (...) It was nonsense to talk such a simple, angry person but I was also doing them with emotions about intention to harm him. I mean, it's wrong. I know because it is unnecessary, it doesn't worth.

[Yani, o bana mesela hakaret ediyorsa... ben yine onun kullandığı kelimeleri kullanamam ama...bazılarını hep böyle karşılık veriyordum (...) O anki sinirli, yani bu kadar basitleşmiş bir insanla lafa yarıştırmanın bir anlamı yokmuş ama ben de o an onun canını acıtmak ister duygularla yapıyordum. Yani, onlar yanlış. Biliyorum çünkü gereksiz, değmez.]

3.4. Coping Strategies for Disgust

This theme is about coping ways to deal with effects of disgust, the things that trigger disgust. To cope with disgust related things include ignorance, focusing on good things; an effort to understand other's disgusting sides in an acceptable framework; their avoidance when they have to face other's violence increased; their direction to new relationships that they identify self in a new context; identification of other in new connection with different perception; their effort to exclude unwanted sides of their selves related to relationship with attributing to them to abuser.

3.4.1. Focusing on the Good

This is a theme about effort to focus on good things with avoidance from disgust related event, and disgust related feelings toward abuser. Although common point is that they try to avoid and move away from contact with abuser, victims' focus could be in different forms such as having a pet with caring it, or attending new social groups that make them feel good, or reading book to avoid from thinking disgusting thing. Ayten reported that she tries to remain her daily life without sharing, reflecting her problem with her husband to other people. She does not want to think about it with doing different things.

I tried to remain my normal life, or I cover that event in one part of my mind. I mean, I did not reflect to my children, people around me. Tasks, as we talked before, I started to courses, reading. I tried to extinct things that I lived in that way. I try to initiate to social life. (...) As I attend a social setting, with observing other people, I became stronger. I inspired myself as 'I can get rid of that situation, absolutely there is a solution.'

[Ya kendim normal hayatıma devam etmeye çalışıyordum. Yani o olayı sadece beynimin bir kısmında örtüyordum. Yani çocuklarıma yansıtmadım; çevremdeki insanlara yansıtmadım. İş, daha önce de yani konuştuğumuz gibi, kurslara gitmeye başladım, okumaya başladım hani. O şekilde yok etmeye çalıştım yani yaşadıklarımı. Sosyal hayatın içine daha çok girmeye çalıştım. (...) Yani toplumsal bir ortama katıldığımda çevremdeki insanları gözleyerek, ben daha güçlü olabildim. 'O durumdan kurtulabilirim; mutlaka çözümü var.' kendime bu şekilde telkinde bulundum.]

Also, Yelda reported her intense disgust feeling to ex-husband used to weaken when she focused on pets at home. When she cared for them, she just only focused on them and forgot negative emotions and feels happy even after she remembers bad things that her ex-husband did to her.

He used to bring something to home. He used to bring a thing, such as a bird, or a fish... to repress my feelings. I don't know, I also used to repress with them. I used to give all attention to them. (...) so, all things in my mind was gone, I used to focus on them, and I could smile at that moment. He thought

that I got well. (...) I become like forgiving him, I wanted to forgive him so much, I tried to forgive. As I forgave him, I remember again what he did.

[Duygularımı bastırmak için... Sürekli bir şey getirirdi eve, hani bir kuş getirirdi bir balık... Ne bileyim onlarla ben zaten baya bastırırdım. Bütün yoğunluğumu onlara verirdim. (...) Aklımdaki her şey gidiyor; ben tek onlara yoğunlaşıyordum. O anda da ona gülebiliyorum eskisi gibi. O da düzeldim falan sanıyor (...) Affediyor gibi oluyorum, affetmeyi çok istiyordum. Affetmeye çalışıyordum tam affettiğim gibi sonra tekrar hatırlıyordum yaptıklarını falan.]

Also they focus on good sides of other when they want to deal with disgust feeling to other. They remember good things that they have done to themselves or good times that they spent together. Although they feel good at this point, they are still aware and don't forget bad times with other. Yasemin told that:

With current mind, I wouldn't let anything (he has done). (...) He had good sides, also sacrificing sides. Elders always (used to say) ... 'focus on good sides, forgive bad sides.'. Old fashioned thinking styles used to affect the person.

[Şu anki aklımla, hiçbir şeye izin vermezdim. (...) İşte iyi yanları da vardı fedakar yanları da vardı. Büyükler hep ... 'İyi yanlarını görerek kötü yanlarını affet.'. Böyle eski sistem düşünceler insanı etkiliyordu.]

Also, Bahar reported that she feels good and hopeful about staying in relationship when her ex-husband was in good mood at home and treat well their children.

My husband had been cheerful once or twice a month... for example, he came home, his love to child increased, and used to behave well (...) It made me feel happy (...) There was no change (referring to negative emotions), remained same. (...) I thught that he is a good father but he is a bad husband.

[Ayda bir iki ayda bir eşim keyifli olurdu... gelirdi, mesela, evde çocuğuna karşı sevgisi artardı, evde iyi davranırdı (...) Mutlu hissettirirdi (...) Hiç değişim olmazdı (duygularımda), aynı devam ederdi. (...) İyi bir baba ama kötü bir eş olduğunu düşünürdüm.]

3.4.2. Effort to Find an Excuse for Abuse of Perpetrator

It was found that they have an effort to understand other's violent act. This has been started with attribution of violence to other's daily problems such as job, problem with their family. After violence has remained, they try to understand them deeply, namely trying to give meaning with their childhood maltreatment, or family issues. Yasemin attributed violence to her husband's family issues.

I used to feel that it would not happen again. He also lived tough things and he had tried to overcome and he had done by himself. Thus, I always used to try to understand him because, you know, it is also difficult for him... I always forget or even I don't forget, I used to tolerate him with saying that he is like this because of that he used to live difficult things due to his father in childhood.

[Bir daha olmayacak gibi geliyor. Kendinin de çok zor yaşadığı şeyler var üstesinden tek başına gelmek istemiş ve gelmiş. O yüzden, hani kendine de zor olduğu için anlamaya çalışıyordum hep ... çok zorluklar yaşamış babasından (dolayı) çocukluğunda çok çekmiş o yüzden böyle diye hani böyle hep unutuyordum ya da unutmasam bile hoş görüyordum.]

However, it is also insufficient to make an explanation and construct a framework when violence has remained and increased. This point is where the other becomes uncontrollable, out of control, and not bearable. They want to avoid and see him as "other", not as part of self or the one whom they could not attach. They attribute their violent act to a mental health with stigmatization. Yelda defined him at the moment of violence as:

...furious... (...) I don't know, a schizophrenic patient... I mean... how could I know?... at that moment, when I looked at his face, I was thinking, I mean, 'How did I meet this person?' (...) He was like with sick soul. It seemed explicitly there. (I was thinking) 'how did I chose such a monster human?', 'How could not I meet him?'

[...gözü kararmış... (...) Bilmiyorum, şizofrenik bir hasta... yani... ne bileyim?... o anda, onun surat ifadesine bakarken şeyi düşünüyordum, hani 'Ben nasıl bu insanı tanıdım?' (...) İşte hasta ruhlu. Bu apaçık görünüyordu

orada. ‘Böyle canavar bir insanı nasıl eşi olarak seçtim?’ işte ‘Nasıl tanıyamadım?’.]

In addition to all of these reappraisal process, feeling mercy has accompanied to process when they see other in reverse mood of committing violence, namely weak, sad, regretful, and needy. At this point, they have feeling mercy to disgusted one. They wanted to forgive him with understanding other with different attributions. So, their shattered assumption about their relationship and about their loved one could be repaired. At the end, they could reapproach to disgusted one with understanding and feeling mercy. Ayten reported that if she believes that her husband committed violence due to an illness, she could forgive him and connect again with him.

If he did them without awareness, if I feel that he really gives worth to me, I will forgive him and I will do whatever I can. I think I probably won’t leave him (...) having mercy(*acıma*), I think, it is not exactly, it would be like agape (*merhamet*), because I think that I could be in the same situation, that it could happen to me too. I mean, I will support him, try to be with him (...) When I feel that it does not stem from me, he is doing this because of his illness, not because of that he does not give worth to me... when I say this... when I believe it, I would feel better.

[Eğer bilip de yapmadıysa, eğer bana değer verdiğini gerçekten hissedersen, onu affederim ve elimden gelen desteği ona veririm. Herhalde bırakmam gibi geliyor. (...) acıma, herhalde, değil de hani bir merhamet duygusu olur, çünkü aynı durumu ben de yaşamış olabilirim. Benim başıma da gelebilir diye düşünürüm. Hani, destek olurum; yanında olmaya çalışırım (...) Benden kaynaklanmadığını hissettiğimde bana değer vermediği için değil de rahatsızlığından dolayı yapıyor... dediğim zaman... gerçekten ona inandığımda kendimi daha iyi hissedirim.]

3.4.3. Avoidance from Disgust Related One

This theme provides a general structure about coping with disgust. All women reported that they need a space and moving away from disgusted other after violence. Their avoidance type depends on the type of abuse. They all reported that they feel an emotional distance after verbal and psychological abuse such as insult, being forced to

do something that they don't want. Ayten has mentioned that she has disgusted from behavior of being forced and insulted by other. Then she reported that she felt strange from her husband after his oppressive attitude to her.

His, that, behavior really used to make me disgusted, I mean. To make someone to do something forcefully... I mean... he was doing with giving commands. He was trying to make me accept in that way (...) You were repulsed, because he forces you. You don't want to see him anyway, also you don't want to contact also with him.

[Onun o davranışı da gerçekten beni tiksindiriyordu yani. Zorla yaptırma... hani... emirler vererek yaptırıyordu. O şekilde kabul ettirmeye çalışıyordu. (...) Zorla yaptırdığı için uzaklaşıyorsun ondan. Hiçbir şekilde görmek de istemiyorsun, temasa da geçmek istemiyorsun.]

If the violence has become in physical form such as oppression for sexual intimacy, rape or beating, the avoidance becomes also in physical form, which has been observed in the form of separating bed, trying to keep in stay distant, spending time in separate rooms at home, including others to activities to put as a barrier between abuser and self. Separating bed is the most common one which has been reported by all women. To illustrate, Bahar reported that she started sleeping separately after rape by husband and she did not give up her decision even her husband remained committing physical and verbal abuse.

After that dirty event (rape) I seperated my bed, started sleeping out of room, on the couch (...) My husband's verbal and physical violence started when I firstly seperated my bed (...) I used to feel nausea... even he touched me... my stomache does not accept at the end, my body was thrilling due to anger.

[O pis olaydan sonra yatağımı ayırdım, dışarda yatmaya başladım koltukta (...) Eşimin fiziksel ve sözel şiddetleri başlamıştı ilk ben yatağı ayırdığımda (...) Midem bulanıyordu... bana dokunsa bile... böyle midem kaldırmıyordu artık, vücudum artık böyle titriyordu sinirden.]

After their disgust feeling has been increased they need more space, and avoidance turns into pushing other. Hate has been observed here. Sumru told that she has been

mostly disgusted from sexual intimacy with husband and she also has disgusted from self. To deal with it, she said that the only way is to extract to other from her own life in her all three marriage.

When you wake up in the morning and see the same gross, the same curse, I mean, it is a like torture explicitly. (...) but I get out of my life , Thank God! (...) Of course I could not be well until I got them out of life. I would get them out of my life in any case.

[Sabah bakıyorsun ki yine aynı pislik, yine aynı lanet yani gözünün önünde işkenceymiş gibi (...) Hayatımdan sildim artık; Allah'ıma binlerce şükürler olsun! (...) Tabii ki ben onları hayatımdan silmeden rahat edemedim. İlla ki hayatımdan söküp atacaktım.]

When they could not deal with him, and could not extract him from her own life, they all applied a legal institution such as police, judge, centers for violence prevention with aim of divorce, legal removal decision. With this way, they reconstruct a new boundary between themselves that keep them away from other. Asuman reported that she deals with her brother at the last point with legal process.

I was also disgusted from him. I was also disgusted from being his sister due to the word that he said to me (...) It is not because of my personality. I was disgusted from being his sister. It is a different thing. (...) I keep away from him. I mean, I tried hardly in the past. I inserted court, police, police office or elder people in our family whatever I could. I always tried to keep away from him.

[Ondan ayrı tiksiniyordum. Onun bana kullandığı kelimeye karşı onun kardeşi olmaktan ayrıca tiksiniyordum. (...) Kendi kişiliğim açısından değil. Onun kardeşi olmaktan tiksiniyorum. O farklı bir şey. (...) Uzak duruyorum. Yani, zamanında da çok uğraştım. Neyse imkanım, mahkemedir polistir karakoldur bunları hep araya soktum ya da aile büyükleridir. Ondan hep uzak durmaya çalıştım.]

Beyond avoidance from other in relationship, they all try to avoid during our interviews especially they are talking about disgust and disgust related things. They don't want to talk about, but they could not express directly. To illustrate, Bahar

wanted to go outside when her rape related feelings were asked, she also repeatedly complain about her lack of sleep and inability to focus in interview. Similarly, Yelda reported that she has become nervous after talking about her disgust related memories. After that interview, while same subject has been remained, she brought a daily life worry to talk about and ask permission for it. Also, Asuman brought a daily life problem such as driving license exam just after expression of disturbance due to talking about brother whom she has been disgusted. Also, they reported that they become disturbed from talking about disgusting things at the end of session. To illustrate, Asuman told her disturbance feelings about talking issues with reporting that:

Because I don't want to mention even his name in the day time. I really don't want hear his name...talking totally about this issue made me feel tensed up really. (...) I remember the things that I lived and they made me tensed up. I mean, my cheek starts to get tighten and I champed at the bit.

[Çünkü adını bile anmak istemiyorum gün içinde. Adını bile duymak istemiyorum... tamamen burda onu konuşmak beni gerdi yani gerçekten. (...) Yaşadıklarım aklıma geliyor ve geliyor beni. Hani, çenem kasılmaya başlıyor ve sıkıyorum dişlerimi.]

3.4.4. Re-Identification of Other with Substitution Identity

In this theme, they all reported that they readjust abusive other with an another role with detaching them from abusive identity. With this way, they could stop connectedness feeling with abuser that is also another disgusting factor for them. They reconstruct a new channel for being connected with other. They all reported that they only approach and accept them as '*father of our child*', but not as '*husband*'. Even they could respect and stay in contact with him as considering their father identity, they report that their disgust related feeling stays same to other as partner. To illustrate, Asuman told that she could help her ex-husband if he needs to be cared in a health problem as "*father of my children*", but she could avoid again from him if he approaches her as a partner.

I can say, like an old acquaintance, father of my children.... maybe I could help his caring but only if I feel safe (...) In the way that he never implies sexuality (...) As a strange person, an old acquaintance (...) When I look from that point it (disgust) decreases.]

[Şöyle diyeyim, eski bir tanıdık gibi, çocuklarımla babası... Belki bakımında da bir süre yardımcı olurum ama güvende hissedersen. (...) İşte cinsel anlamda bana hiçbir şekilde bana imada bulunmayacak şekilde. (...) Yabancı gibi ya, eski bir tanıdık gibi (...) O açıdan bakınca azalıyor.]

Also, as an illustration for the logic of this strategy, Asuman's same attitude to his abusive brother was also explanatory.

When I mention him, I say father of Ahmet (her nephew). I am not willing to say, I cannot say as my brother. (...) When I say father of (Ahmet), as he exits from me. As he has no quality of brother, as a stranger. It makes me more relieved, but word of brother is coming from same blood same soul. My father, my mother is good. I cannot accept how such a person turns into monster.

[Onu ifade edeceğim zaman, işte Ahmet'in (yeğeni) babası diyorum. Kardeşim demeye dilim varmıyor; Diyemiyorum 'kardeşim' diye. (...) Ahmet'in babası dediğim zaman sanki benden çıkmış gibi oluyor. Hani kardeş sıfatı yok ya, el gibi geliyor. Biraz daha beni rahatlatıyor, ama kardeş kelimesi aynı kandan aynı candan. Benim babam iyi, annem iyi. Nasıl böyle bir insan böyle bir canavara dönüşebilir kabullenemiyorum.]

Addition to reapproaching role of fatherhood role, it had a role in establishing attachment to partner who had already been disgusted. With this way, function of re-identification of new identity could be understood as that they reconnect with other via a loved one, baby. Sumru told related to her third husband:

As he is old, there was a disgusting odor of meat on him. I mean (laughs), that I don't want to remember... (...) Unfortunately, I endure his that kind of life until my daughter was born. Then, I got used to it myself.]

[Yaşlı olunca zaten iğrenç bir et kokusu vardı üstünde. Yani, hiç (gülüyor) hatırlamak istemediğim... (...) Maalesef, benim bir kız olana kadar onun o hayatına katlandım. Ondan sonra kendi kendime alıştım.]

Also she said for her first marriage:

I had no emotion to him (...) An unhappy marriage and a marriage that I don't know... After I have one daughter from that marriage, of course, all family loves you, protect you. Then, I got used to my husband too.

[Benim ona karşı hiçbir duygum yoktu. (...) Mutsuz bir evlilik ve bilmediğim bir evlilik... O evlilikten benim bir kızım olduktan sonra, tabii aile, bütün herkes seviyor, koruyor kolluyor. Ondan sonra eşime de alıştım.]

3.4.5. Reflecting Unwanted Sides to Abuser

This theme is about reflecting the disgust related things to other. It was observed in two forms. If the disgust is self oriented, participants reflect these disgusted properties to other as a source of disgust to deal with disturbance feeling. For instance, if they make self-loathing as low self-esteem, they attribute to this property to husband who criticize her for low self-esteem, or if the woman has self-loathing expression as being helplessness, powerlessness when he applies violence, she attributed to this property to husband as violence is a sign of his powerlessness. Ayten who has been criticized herself having low self-esteem reported that:

At first times, I used to feel myself... I mean, (he used to tell that) he was like superior, I mean... I thought that his self-confidence is too high, but then, in time, as I become knowing myself, started to develop myself, it becomes reverse. I mean, his self-confidence is low, he shows off himself to me. I used to feel like that as I become knowing myself. I mean, the behaviors which he criticized me were not in me.

[İlk önceleri, ben kendimi... hani, o kendini üstün gibiymiş (gibi anlatıyor), Hani... Özgüveni çok yüksekmiş gibi algılıyordum ama sonra sonra ben kendimi de tanımaya, geliştirmeye başlayınca, tam tersine döndü. Yani, onun özgüveni zayıf, kendini olduğunda farklı gösteriyor bana. Ben öyle hissetmeye başladım kendimi tanımaya başladıkça. O eleştirdiği davranışların bir çoğu aslında bende yoktu.]

Also Yasemin has disturbed from self due to being weak and helplessness especially related to relationship with her husband. She reported that:

I also said to his face ‘Manhood does not mean showdown’. Totally, being men is to protect, to love the woman... to commit violence is weakness...I think that he commits (violence) because he tries to compensate his weakness in real.

[Yüzüne de söyledim ‘Erkeklik demek güç kuvvet gösterisi demek değil’. Tamamen, erkek olmak, karşıdaki kadını korumak, sevmek...şiddet göstermek zayıflık... ki gerçekten kendindeki zayıflığı gidermek için bence gösteriyor.]

Another dimension of reflection is in the form of that disgust is other oriented. They act like in the same way to deal with other’s disgusted behavior, attitude. In other words, they use this action, verb to in the same to other as they contaminate other in the same way. It includes also anger accompanied to disgust. For example, Sumru reported that she attributes the identity related to identity that abuser use to insult her.

What’s the gross?... I mean, I used to respond him back in the same way when he used to say bad words to my face. I said... excuse me... ‘If you say to me bad woman then you are also bad man. Does a person accept a woman? Then you are the bad, the worse.’.

[Pislik neydi?... Yani, her küfürü benim yüzüme söylediği zaman ben de aynı şekilde hep karşılık veriyordum. Diyordum... affedersin... ‘Sen bana kötü kadın desen karşımda o zaman kötü adamsın. Kötü bir insanı bir insan kabul eder mi? O zaman kötünün kötüsü olur.’ dedim.]

3.4.6. Re-Identification of Self with New Relationship

Re-identification of self with new relationship is the most common and strong theme for all women. They all identify themselves in other relationship with others with avoiding from abusive relationship. With this way, they identify a new self-concept for themselves which is reverse of self-perception in the abusive relationship. This is, in general, in two forms namely caregiver role and having connections with other people.

Caregiver role captures motherhood, and caregiving another being such as a pet, or a person who needs help. In this relationship type, they all identify self as protective,

strong, a person who has a function, control over relationship which are reverse of self-loathing expressions namely weak, helpless, useless. Because all women are mother, they all expressed their motherhood identity with strength feeling again in relationship. To illustrate, Yasemin who has experienced a major change in her life with birth of her daughter reported that she becomes strong, social.

You totally think your child but as myself, I must be strong, because she needs me in terms of everything. (...) You must care yourself better in terms of everything nurturing, being healthy, healthy as mentally. (...) Yes. You have to stand strong. Child should not see you as helpless and also, you should be like that, I mean, otherwise, child would be worse.

[Tamamen çocuğu düşünüyorsun ama kendim olarak güçlü olmam lazım, çünkü onun bana ihtiyacı var her açıdan. (...) Kendine daha iyi bakmak zorundasın her açıdan, yemeden içmeden tut da işte sağlıklı olmak açısından da ruhsal açıdan. (...) Evet. Güçlü durmak zorundasın. Seni hem çocuk aciz görmemeli hem de öyle olmak zorundasın, yani, yoksa çocuk daha kötü olurdu.]

Caregiving role has also captured caregiving a pet, a person who needs help. Even this theme has been told by two participants (Asuman, Yelda), it seems important that motherhood is not about only becoming a mother. In other words, this theme provides a more depth understanding about their self-perception in motherhood which is also about caregiving. To illustrate, Asuman cared her bedridden mother and she is still caring bedridden people in hospital as job. She told that this makes her feel better with feeling useful.

Disgust feeling about yourself... when you are together with them, it used to make me feel good as I see that I am helpful, that I am accepted. That disgust is already a thing that I don't feel at that time. I used to feel myself as disgusting, only when I was with my husband.

[Ya kendinle ilgili zaten tiksiniye duygusu...onlarla birlikte olduğun zamanlarda kendimi, bir işe yaradığımı kabullenildiğimi görmek bana çok iyi gelirdi. O tiksinti zaten o anda hissetmediğim bir şey olurdu. Ben sadece eşimle birlikteyken, kendimi tiksiniç hissederdim.]

Beyond caregiving role, they socialize and having relationship outside abusive relationship. They identify self in these new relationship with avoiding from abusive relationship as another attachment connection. Their socializing ways vary according to their lifestyle. Their socializing, and relationships differ in accordance with the life style. For instance, Sumru who has lived more collectivistic culture that they identify themselves with family bonds. She expressed that she always had better, closer relationship with family of her ex-husbands rather than husbands. For the last husband, she said:

How I could deal with? I could not cope with anyway. Being in good relationship with his (husband's) children, daughters used to make him weak. (...) He attempted to get me out of his life in a time when I sever my connections from their families. I already had not accepted him to my life.

[Nasıl baş edebilirdim? Hiçbir şekilde baş edemiyordu. Çocuklarıyla, kızlarıyla iyi olmamız onu biraz daha böyle güçsüz bırakıyordu (...) Böyle (ailesiyle) bağımı koparmış olduğum anda, o kadar beni hayatından çıkarmaya kalktı. Ben de zaten hayatına tamamen girmemiştim.]

For the first marriage, she reported again her close relationship with her partner's social environment, and also family. She mostly identified herself as related to them.

My husband's acquaintance used to be very close to me; acquaintance, all of them used to love me very much. All used to shout him with supporting me. (...) I, God bless them, I had two children. They showed their love as I am their own children. I don't know whether they feel same inside. God knows but, I mean, we became like from same blood, soul together. After all, (they become) my family...

[Benim eşimin çevresi bana çok yakınlardı; çevresi hepsi, beni çok severdiler. Hepsi de benden yana ona bağırırdılar. (...) Ben, Allah razı olsun, iki tane çocuğum doğdu. Kendi evlatları gibi, yani bana öyle bir sevgi gösterdiler. İçleri öyledir öyle değildir onu. Allah biliyor ama yani biz hep birlikte kan can gibi olmuştuk. Artık ailem (gibi olmuşlardı) ...]

While Ayten who has more social access to outside world such as courses for public education centers has established new relationship with other and she also expressed her new sides that she has not realized about herself.

I always used to see myself as incompetent, but it was not like that. I understand it now(...) I become seeing different sides of my personality, it provides me to see them (...) Also, I became thinking that it (not being understood) does not stem from me. (...) When I spoke with other people, I did not get this (husband's criticism about her difficulty about communication) reaction. I could communicate well, so I used to think that problem is not about me...

[Hep kendimi yetersiz görüyordum ama o öyle değilmiş işte. Ben şimdi öyle olmadığını anladım. (...) Kişiliğimin farklı yönlerini de görmeye başladım, (onları) görmemi sağladı. (...) Benden kaynaklanmadığını düşünüyorum (...) Başkalarıyla konuştuğumda, ben bu tepkiyi almıyorum. Gayet güzel iletişim kurabiliyorum demek ki sorun bende değil.]

3.5. Accompanied Emotions to Disgust

This theme is about emotions that are used concurrently and as replacement for disgust with or without awareness. These are detachment as an expression of inability to express and experience emotions; anger, hate, guilt, shame.

3.5.1. Detachment

Detachment has been experienced throughout traumatic relationship at the times of violence when person cannot stand traumatic experience. It could be seen as a coping way. Related with disgust, they mostly reported detachment, numbness feeling about issues that they experience intense disgust. All women reported that they are extremely disturbed and experienced intense disgust feeling related with sexual abuse, so their numbness feeling were commonly related it. To illustrate, Asuman told her detachment experience during sexual intercourse that is forced by her husband. She also expressed her disgust as related to situation.

I used to be disgusted from being in that place, being his wife. I used to be disgusted from being myself (...) I used to want to go away from that identity immediately. I mean, my soul was in different place (...) It was so interesting that I used to dream different things for that time passes quickly. I used to think different things.

[Orda bulunmaktan tiksiniirdim, karısı olmaktan. Ben olmaktan tiksiniirdim ya (...) O benlikten bir an önce çıkıp gitmek isterdim. Hani, ruhum başka yerde gibi olurdu yani. (...) O kadar enteresan ki zamanın çabuk geçmesi için başka eyler hayal ederdim. O an başka şeyler düşünürdüm.]

Yelda has observed as detaching throughout interviews at the points of intense feeling with silencing and stopping eye contact and looking outside. Also, related to traumatic event, she told that she did not feel anything, but she observed and thought in detail while her husband was binding her hand.

As people become frozen, I was like that. I mean I did not cry or I don't know whether I should cry. At that moment, as I reset and froze myself. It was like that. (...) I was looking at his facial expression (...) I was watching him as puzzled.

[İnsan donuyor o haldeydim ben. Yani, ağlamıyordum o anda ya da ağlamam mı gerekiyordu bilmiyorum. O anda kendimi sanki resetlemişim ve dondurmuşum. Öyleydi. (...) Onun surat ifadesine bakıyordum. (...) Büyük şaşkınlıkla izliyordum.]

3.5.2. Guilt

Guilt is another emotion that has been expressed during the interviews that could be seen in disgust related area. It has been in self-loathing form. Whereas this is triggered by abuser's blame and followed by acceptance, it could stem from victim's feeling responsible from violence. They think that they did something wrong, or they provoke other with misbehaving to other. Ayten questioned her husband's change in marriage with attributing responsibility to self throughout interviews. So, she questioned herself with questioning that:

I used to live some emotions a lot. I mean... Is it because of me or because of him? I still could not get over it. There is also guilt. There is also guilt toward myself, but other also makes you feel guilty (...) I have that feeling inside as 'I wonder that I could not care enough?'

[Bazı duyguları çok yaşıyorum. Yani... Sebebi benden mi ondan mı? Hala onun içinden çıkamıyorum. Suçluluk da var, hem kendime karşı suçluluk var ama karşı da suçlu hissettiriyor (...) 'Acaba gerçekten yeterli ilgi gösteremedim mi?', o his var içimden.]

Also Asuman told that she questions herself upon her brother's blame for violence.

I always asked myself as 'Am I worthless so much?', and (I used to say) 'Why am I?', 'I don't deserve', 'Why do I expose to violence?'. Sometimes it works. I mean, my brother did something like, 'If you don't annoy me, I would not beat you.' He thinks like that. I mean, mostly, I thought as 'I wonder what I did to him.'

['Bu kadar değersiz miyim?' diye sordum hep kendime ve 'Niye ben?' 'Hak etmiyorum.', 'Niye bu şiddeti görüyorum ben?'. Bazen işe yarıyor. Yani, abim öyle şey yapardı, yani 'Siz beni sinir etmezseniz ben de sizi dövmem.' Böyle yaklaşırdı. Ben, hani, çoğu zaman düşündüm 'Ben ne yaptım acaba ya?'.]

In addition, it could be experienced when they look their victimization process from social perspective. In other words, when they review process from outside of relationship with talking about it with a third person, they feel guilty with thinking about their possible contributing behavior for violence. Yasemin expressed her guilt about while defining disgust.

You get repulsed and get away... Emotion of hate happens... You don't look at the disgusting thing, actually, whether it is a cloth or another person after then (...) Actually that it should not be looked back, but I always used to look back (smiles as showing guilt).

[Soğursun, uzaklaşırsın... Nefret duygusu oluşur.... Tiksindiğin şey de aslında ister giyecek olsun ister başka bir şey bir insan ne olursa olsun hani aslında dönüp bakmazsın (...) Aslında öyle dönüp bakılmaması lazım ama işte ben he dönüp baktım.]

Also Yelda was hesitant about telling her good feelings to her ex-husband. When it was asked, she firstly refused it. Then, she made an explanation why she had stayed in relationship with attributing her affection with another label.

I don't think it is love. I mean, just because he is near me after those things. I think, it is proximity (...) I don't know, I thought that he was the only one who did not leave me. I mean he was next to me; we were left homeless too. This made me feel a little bit good, in those times.

[Sevgi olduğunu sanmıyorum. Hani, sadece o kadar şeyden sonra yanımda diye... Bence, yakınlık (...) Bilmiyorum hani, bir tek beni bırakmayan o diye düşünüyordum. Hani sürekli yanımda, beraber sokakta da kaldık ettik. Bu biraz iyi hissettiriyordu, o zamanlar.]

3.5.3. Shame

Shame was also expressed as comorbid emotion for disgust and related feelings. Disgust was accompanied with shame when it is located in social setting. Participants reported shame as they interpret disturbing event in social context. Sumru defined her emotion about her marriage with an old man additional to disgust.

Never. I did not accept him as the man in my life, (because of) that he is old, and that I had three children. Neither he nor I bear each other (...) At the first night, I went to in the same bed with shame. (...) It was so disgusting, very disgusting life. I mean, going bed makes you feel ashamed. I was very ashamed from sleeping with him (...) You made a marriage due to being obligated to... I was feeling like sinking into the ground at first night when I was sleeping in the next room of my children and my mother.

[Hiçbir şekilde ben onu zaten erkek diye hayatıma almadım; hem yaşlı olması hem de benim üç tane çocuğum var. Beni ne o taşır ne ben onu taşıyorum. (...) İlk evlendiğim gece ben yatağa utanarak girdim. (...) Çok iğrenç bir şey. Çok iğrenç bir hayat. Yani yatağa girmesi sana utanç veriyor. Ben utandım çok utandım onunla yatmaya. (...) Orada da mecbur kaldığın için evlilik yapmışsın. Çocuklarım annemin yanında yattığı zaman ben odada yattığım ilk gece böyle yerin dibine girmiş gibi oldum.]

This situation is same both for shame toward self and for shame from other, namely abuser. In shame from self, they are ashamed of self-disgusting and self-loathing properties, when they are seen by other people. Yelda told that she hides rape by ex-husband due to avoidance to tell it in front of other people when the legal process starts.

It could be shame in this process... I mean, for example, when I went to psychiatrist, when he mentioned about (application to) police (...) I felt a shame in that situation, because everybody would learn... violence that he committed (...) ... there were so many disgusting things that had not been told and, because how they would have been told... maybe judge would ask 'Why did not you go to police during such a long time?'.

[Utanç olabilir bu süreçte... Yani mesela, psikiyatriye gittiğimde polis konusunu geçirdiğinde (...) onda bir utanç yaşadım hani herkes öğrenecek falan diye... yaşattığı şiddeti (...) ... anlatılmayan bir sürü iğrenç şey var, onlar nasıl anlatılacak diye... Belki hakim 'Bu zamana kadar niye gitmedin polise?' belki bunu sorgulayacak.]

Bahar told her experience after rape of her ex-husband.

Shame, because (weepy tone) I could not look at my face for months. It was hard. I could not get over it... still I cannot get over. It was only shame. It was really hard as a woman (...) the thing that I lived was a big shame. (...) I could not go out and see anybody; I could not tell.

[Utanç, çünkü (ağlamaklı) ben aylarca aynada kendi yüzüme bakamadım. Yaşadığım çok zordu. Bunu atlatamadım... Hala atlatabilmiş değilim. Sadece duyduğum şey utançtı. Gerçekten bir kadın olarak çok zor bir şeydi. (...) Yaşadığım gerçekten çok büyük utançtı. (...) Kimsenin içine çıkamadım; anlatamadım.]

Yasemin was also ashamed from abused woman image which reflects weak, helplessness image that is similar self-loathing expressions, in social relationship with other.

Even when you share with someone as 'he did like this', it makes me feel bad when another person knows... Even the one who did is not you, what is other person thinking about me?, 'A woman exposed to violence'? or I think (that other person thinks) or 'Look! Her husband is doing these things to her, even

he does these things she still endures him'. I mean, you are not guilty, but you feel like yourself... helpless... I mean, because I lived such a thing, (I feel like) inferior...

[Birisıyla paylaşırken bile 'böyle yaptı' diye, Birisinin bilmesi bile kendimi baya bir kötü hissettiriyor...Yapan sen olmasan da o kişi benim için ne düşünüyor? Şiddet gören bir kadın? veya 'Bak eşi ona bunları yapıyormuş, yaptığı halde hani hala çekiyor.'. Hani, suçlu değilsin ama, kendini böyle şey hissediyorsun... aciz... Ben öyle bir şey yaşıyorum diye böyle kendimi biraz daha aşağıda (görüyorum).]

Asuman told that her sexual identity, which she has been already disgusted from due to oppression of her husband, was represented to her children upon her ex-husband's complain to their sons.

I was ashamed. There was shame. (...) Why do my kids see their mother in that way? This is a very special thing. It had to be between two of us. I said him 'You're such a shameless person' (...) I was disgusted from him. (...) I could not look at my children's face for a couple of days after he said it., (...) Shame... but I was ashamed from that event (complain of husband) and from him because he did this too at the end.

[Utanım. Utanma vardı (...). Çocuklarım niye beni bir anneyi o şekilde görsünler? Bu çok özel bir şey. Bu ikimizin arasında kalması gerekiyordu. 'Sen nasıl bir utanmaz birisin böyle.' dedim. (...) Ondan tiksindim (...) onu söyledikten sonra bir iki gün çocuklarımın yüzüne bakamadım. (...) Utanma... ama hem o olaydan utanma hem eşimden utanma hani artık bunu da yaptı.]

As Asuman expressed, shame could be from other. This is similar shame from self in terms of including of others. As different from shame from self, shame from other seems as a trigger for other oriented disgust in contrast to shame from self. This is parallel or similar to disgust other in social context.

3.5.4. Anger

Anger is another emotion expressed during interviews. It is used when women talk about traumatic experiences, disgust related experiences. It has been mentioned

together with disgust. In detail, it has been experienced at the early phase of violence with an appraisal of violation of their boundaries before disgust. They question other's behavior at that point. To illustrate, Yelda mentioned that she got angry when her ex-husband slapped her at the first time.

He slapped for the first time there (first home) in a harsh way. Then, he broke the dishes as he said 'How can I slap you?' He hurt himself. (...) I got angry. I got very angry. I got mad, I mean 'How you could do it to me?'. He did not harm me a lot, but he harmed himself then.

[İlk orda tokat attı sert bir şekilde. Ondan sonra, 'Ben nasıl sana tokat atarım?' diye zaten tabakları kırdı. Kendine zarar verdi. (...) Ben sinirlendim. Çok sinirlendim. Çok öfkelen dim, hani 'Sen nasıl yaparsın bunu?' diye. Ondan sonra bana pek zarar vermedi ama sürekli kendine zarar vermeye başladı bu sefer.]

Also, Ayten expressed anger to her husband at the earlier years of violence which is more in form of verbal abuse such as shouting, criticizing.

It made me become distant away from him. I used to feel anger to him. I did not want him to come home, most of time. (...) Why he forced me to do his desires even I don't want. I became more distant; I felt strange from him.

[Ondan beni uzaklaştırıyordu. Öfke duyuyordum ona karşı, istemiyordum yani. Eve gelsin bile istemiyordum, çoğu zaman (...) Zorla istemediğim halde yaptırıyor bana istediklerini diye. Uzaklaştım; iyice soğudum.]

In further phases of violence, violation of boundaries has been repeated and increased seriously, their emotions turned into disgust from others. At this point, as different from anger, they may lose their control feeling over process. Even anger is experienced inside, they could not express it to abuser who has power in violence at this point. Asuman has mentioned that she can't stand even thinking about his brother whom she attributes power related with his physical violence. Also she has a desire to beat him. Related with this, she told a dream about it:

I want to be something else so much that I could commit same violence to him (...).I was big; he was such small (showing with hand gesture) and I was beating (him). I knew that I want to do this. I did it in my dream, I was so relieved. When I woke up in the morning, I awakened so relax.

[Ben çok isterim yani başka bir sığata bürünüp onun, aynı şiddeti ona uygulamayı çok isterim. (...) Ben büyüktüm; o küçüktü şöyle (eliyle gösteriyor) ve dövüyordum. Bunu yapmak istediğimi biliyordum. Rüyamda yapmışım, çok da rahatlamışım. Sabah kalktığımda çok rahat kalmışım.]

Also Yasemin has expressed repeatedly her anger towards her husband's family rather than husband who is uncontrollable, powerful and violent in her mind.

For example, I used to be distant to my father-in-law when he broke my mother-in-law's heart. That's because he (father-in-law) did same things, his son (husband) learn in that way and I endure it. My anger increased when he also did same things to my mother-in-law.

[Mesela kayınvalidemi üzdüğünde kayınpederime soğuk davranıyordum. O öyle yaptığı için oğlu da öyle görmüş onun için ve ben de bunu çekiyorum. İki kat artıyordu kızgınlığım hani hem kayınvalideme yaptığımda.]

In accordance with control feeling, when they sense that they could control process as result of power balance changes in relationship with weakening of other and gaining strength with attaching other figures, they could express anger directly again. Yasemin mentioned that she expresses her anger to him with her daughter's support at home and her husband's social withdrawal as result of his depression.

I don't let him commit violence too much. Sometimes he bears down on me, I object him with 'What are you going to do, let's do it'. He is also not same. I became strong immaterially, he weakened. He has stood alone. That's why violence is not too much, it was in recent years. He just committed violence once in the last summer to silence me, because I gave reaction too much to his words.

[Çok şiddet uygulamasına izin vermiyorum. Bazen böyle üzerime yürüyor, 'Ne yapacaksın, hadi yap bakalım.' diye karşı çıkıyorum. O da artık eskisi gibi değil. Ben güçlendim manevi olarak o güçsüzleşti. O çok yalnız kaldı. O

yönden şiddet o kadar zaten yok, eski yıllarda vardı. Bu yaz da işte bir defa böyle yaptı, o zaman da benim tepki çok söylediği şeylere çok tepki gösterdim susturmak amaçlı da yaptı.]

Bahar who stays at institution and shows his son to husband via institution also mentioned her anger while she could not stand looking even men similar to him.

As all men become like him. It is not to search, but it is like that I find. It is so much that, I feel that I will see when I look their face. I am so much disgusted. (...) It will make me disturbed a lot because I don't want to see my ex-husband. I let him to see my child. If he stands in front of me, I don't want to see him (...) I think I will slap him. He makes me disturbed at this level.

[Sanki tüm erkekler onun gibi oluyor. Aramak değil de onu buluyorum gibi. O kadar ki sanki yüzüne baksam onu göreceğim gibi. O kadar tiksiniyorum (...) Baya bir rahatsız eder. Çünkü öyle ki ben eşimi görmek istemiyorum. Çocuğumu gösteriyorum. Şu an karşıma dikilse görmek istemiyorum (...) Herhalde tokat atarım yani. O kadar beni rahatsız ediyor.]

Beyond anger toward to other, it could be experienced to self as a self-loathing expression as directing anger towards other to self. It is in form of control feeling over process. They got angry themselves due to not acting to control with taking responsibility. Asuman mentioned that she wants to beat herself because she submitted her husband's oppression to sexual intercourse demand. Also, Sumru expressed anger to herself after sexual intimacy, which she was disgusted, with husband who used to maltreat her and their children. Yasemin also got angry to self due to not taking action for his violence as *"anger to her helplessness"*.

3.5.5. Hate

Hate is an emotion that are commonly expressed as accompanied to disgust. Both have been used together during disgust related memories. It seems that hate is more about an intense anger, because hated one is causing the situation that they're disgusted. Ayten, who labels oppression and insult as disgusting behaviors as daily disgusting behavior, told that she hates from her husband as:

I used to hate his oppression. That he makes me do with forcement, that he commits violence, humiliating words... I mean I hated whole things. (...) I withdrew myself. I became distant, separated beds. As I became distant, he started to oppress more. (...) Hate. I hated him.

[Baskı yapmasından nefret ediyordum. Zorla yaptırmasından, şiddet uygulamasından, aşağılayıcı konuşmalarından... Yani, bütün şeylerden nefret ediyordum. (...) Kendimi geri çektim. Hep uzaklaştım, yatağımı ayırdım. Uzak durdukça o daha çok baskı yapmaya başladı. (...) Nefret. Nefret ediyordum ondan.]

Sumru expressed her hate upon change in behavior of husband.

Hate started. At the end, he became a disgusting person. I mean I hated him. (...) I slept with him with hating from men in marriage that lasted 3-4 years. I mean, it was a bad feeling, a disgusting feeling.

[Nefret başlamıştı. Artık iğrenç bir insan olmaya başlamıştı. Yani ben nefret ediyordum. (...) Benim o 3-4 senelik evliliğimde ben erkekten nefret ederek yattım hep eşimle. Yani, kötü bir his, iğrenç bir his.]

Also, it has been used as replacement for intense disgust. Yelda expressed hate when she remembers her aunt spitting on her face at argument that led to intense disgust. Yelda remember a memory related to her aunt while she was talking about disgust to her ex-husband especially about a memory related to similar stimulus.

I hate when I see a person who is spitting. (...) from my aunt, as I remember here, I hate. I mean, that she spitted on my face, that gross on my face... I had immediately washed my face with detergent. That's it. I think it's something like disgusting.

[Biri tükürürken gördüğüm zaman nefret ediyorum. (...) halamdan, o da burada böyle hala aklıma geldikçe ben nefret ediyorum. Hani tükürmesi o pislik yüzümde...Hemen deterjanla yüzümü yıkadım. Öyle yani. Pis geliyor yani iğrenç bir şey gibi geliyor.]

Beyond experience of hate with disgust, hate is used when disgust is about violations of moral boundaries. Yasemin expressed hate when she describes disgust term.

To hate, to disgust from...that you don't like or a treatment that you think as wrong, a wrong behavior that even society does not accept. (...)Emotion of hate occurred... The thing that you are disgusted from...whether it is cloth or something else, a person... whatever... You don't look it back later.

[Sevmediğin bir şey, sevmediğin herhangi ya da sana yapılan, sana çok yanlış gelen.... Toplumun bile kabul etmediği yanlış davranıştan nefret duymak, iğrenmek... (...) Nefret duygusu oluşur... Tiksindiğin şey... ister giyecek olsun ister başka bir şey bir insan... ne olursa olsun...dönüp bakmazsın ona sonrasında.]



CHAPTER 4

DISCUSSION

This study aims to understand disgust experience of women exposed to domestic abuse as a complex trauma with prolonged and repeated nature. Although there have been many research that study effect of disgust in traumatic events, mostly focus on PTSD as a result of one traumatic event, there is a lack in field to understand how they experience disgust in prolonged trauma, what makes them feel disgusted, how they feel other disgust related feelings, how they cope with situations related feelings of disgust in trauma, how they are affected by disgust related feelings in trauma. (Badour et al., 2012; Badour et al., 2014; Coyle, et al., 2014; Olatunji et al., 2014; Vogt, 2012). So, this research is a study that sheds light on disgust experience which has been highlighted avoidance coping style that has an important role for following psychopathologies after traumatic experience. In accordance with aim of study, five superordinate themes emerged at the end of detailed semi-structured interviews with six women with domestic abuse history: 1) experience of disgust, 2) other oriented disgust experience, 3) self oriented disgust experience disgust, 4) coping strategies for disgust, 5) accompanied emotions. In the following section, results will be discussed in the light of existing literature and theoretical base in the context of aim of study. Then, clinical and theoretical implications, limitations of study and suggestions for direct studies will be handled.

4.1. Discussion Related to Themes

4.1.1. Experience of Disgust

In general, study found that disgust is experienced with reflecting the transitive, associative nature of itself. This is consistent with function of disgust as protective for integrity (Oaten et al., 2009; Rozin et al., 2008). Its expression, and experience could be conceptualized in the context of emotional learning in trauma (LeDoux, 1996). Victims could react in the same way to similar events that include factors such as similar feeling, treatment, behavior, odor, gaze. Also, when spreading, or associative, nature of disgust with protective function and disgust in context of emotional learning in trauma are considered together, it could be said that determining effects of disgust experience in trauma at conscious level gets harder. So, emotional and bodily reactions as expression of experience at unconscious level is more important to understand trauma victims in this context.

Related to its protective function from contamination as suggested by Oaten et al. (2009), disgust, itself, functions in a spreading way. Indeed, disgust experienced in one domain, namely rude behavior of other as moral disgust, could evoke another domain such as interpersonal disgust with focusing on other's physical unhygienic properties. It could be explained with ambiguous and diffusive nature of mental contamination in moral disgust (Badour & Adams, 2015). Victims generalize, or associate, their disgust in one dimension to other dimensions of other relationship to protect self in consistent with contagion rule (Rozin et al., 2008).

In addition, associative nature of disgust could affect expression of disgust. Person could experience moral disgust with a physical disgust reaction. This finding could be explained with that verbal expression of people about moral disgust reflects the real disgust experience with same physiological, behavioral reactions (Rozin et al., 2008). According to our study, these bodily expression is mostly experience when victims

tries to repress feelings to abuser with an unaware attitude. It could also be interpreted as somatization that is associated with avoidance from harm (Olatunji, Unoka, Beran, David, & Armstrong, 2009).

Also, its associative nature could affect experience of disgust between events which includes similar elicitors. The study found that they use same words for traumatic disgusting events and other disgusting events. They generalize it. This could be interpreted as they reflect self and other perception in trauma related to disgust into upcoming similar experience with similarity rule of disgust (Rozin et al., 2008). Indeed, emotional experience during first traumatic event is learned unconscious way and functions automatically. So, this becomes a general pattern that person is not aware and that directs the way she behaves (Young et al., 2003). With this way, person interprets the upcoming events in life in accordance with emotional learning and reacts in the framework in this general pattern (Bowlby, 1980; Young et al., 2003). They could give meaning new event as previous traumatic event due to threatening nature in both trauma. They could see new threatening stimuli as reminder of recent stimuli in previous traumatic experience that include possibility of harm (Engelhard et al., 2011).

4.1.2. Other Oriented Disgust

The disgust to other is evoked by other's social and moral unacceptable perception (Powell, Overton, & Simpson, 2014). So, they could become aware of other types of disgust and also express them only after that they are morally disgusted from other. As the behaviors, which lead to moral disgust, are related to aggression and sexuality, they also evoke animal nature disgust. It was found that being in contact with a person who is morally disgusting and reminding them their animal nature make them also feel contaminated. So, it could be interpreted as they see other as source of contamination. This makes disgust related to interpersonal disgust in domestic violence.

The study found that other oriented disgust expression, and experience has become more reluctant to be accepted and hard to be realized consciously in the early phases of violence. This could be attributed to idealization need in relationship in relation to defensive exclusion strategy (Bowlby, 1980; Kohut, 1971). In contrast to moral disgust, other is seen as perfect and better one than self as an idealized figure. For this reason, even they are abused by other, they don't appraise it as abuse or maltreatment. This could be explained as avoidance from breakdown of idealization. If their perfect and idealization figure is perceived as bad, they could not get perfection sense as being related to external perfect one (Banai, Mikulincer, & Shaver, 2005; Kohut, 1966; Siegel, 1996). For this reason, they try to repress, and defensively exclude maltreatment of other (Bowlby, 1980). However, it seems that it does not prevent effect of abuse on individual. This leads to attribution to disturbance feeling to themselves as being wrong one. They mostly feel negative feelings to toward themselves. So, these emotions experienced during traumatic experience affect person unconsciously as emotional learning in trauma (LeDoux, 1996). Indeed, it could be unconscious emotional part of schema (Young et al., 2003). As a result of this, other oriented disgust has been expressed in form of bodily reaction such as gustatory expression in moral disgust at unconscious level. For physiological expression, as mentioned above, this is also consistent with statement about the expression of moral disgust with same physiological reaction of core disgust (Rozin et al., 2008).

In consistent with their idealization process, they question themselves rather than other because, they perceive maltreatment as a mirroring from idealized other in the phases of violence, mostly in form of verbal abuse. As the other as a significant behave like he is master himself, and woman is slave with entitlement and ambivalent attitude, they feel that they are not mirrored as before. So, they don't feel as valued, recognized as opposite of being light in the eye of other who was supposed to be caring, and stable (Kohut, 1971). They don't see themselves as they want to be seen in relationship. So, in this instability, they feel losing control and omnipotence feeling with own life desires (Banai et al., 2005; Kohut, 1971). Also, this instability prevents idealization

process that gives them to be the part of good, perfect other. They could not trust other and feel anger as a result of frustration about idealized other who was supposed to be secure and stable. The verbal abuse is appraised as violation of autonomy as partner, not as an individual in relationship. So, it could be assessed as frustration that leads anger rather than disgust (Rozin et al., 2008). However, they feel also doubt about their own feeling, thought due to mirroring by an insecure self-object. They remain overload on themselves rather than questioning other.

Actually, their perception of abuse is changed with perception of significant other. This change of perception about other is stimulated with observation of close other in social context in interaction with other people. This is also highlighted with realization of that other is also wrong, not just herself. With this way, without mirroring by other and also preventing self-loathing, they could assess the behavior of abuser. They see other as a social being, not only partner. So, as in self disgust, it is supported by statement that disgust is an emotion about social and moral domains, and also accompanied with shame (Powell et al., 2014; Simpson et al., 2010). This could be explained with that their idealization process has been shattered in this way (Kohut, 1971). They see that other is not perfect, but seems inferior in social relationship with others. With breakdown of idealization, they feel contempt to other with moral disgust who behaves unhealthy way in social context. They also perceive him as a source of contamination of moral disgust. This is the point that evokes self-disgust due to being in relationship such a socially undesirable as relation to contamination feeling. They just see the other as the one who should be extracted from self immediately. This is also another strong disgust feeling in the process and effective about moving away from other. Related with contamination feeling, they see other as a *parasite* (Asuman), *black mark* (Sumru) in the social context with expression of emotion of shame with disgust. In consistent with shame accompanied self disgust, it accompanied disgust to other in existence of social others (Poulson, 2001). This could stem from being seen as morally disgusting due to being together with other who also has not been idealized anymore as an agent for self-object needs.

During intense violence, or abuse, moments, their breakdown of idealization becomes more clear due to intense and serious threat nature of violence. They become alienated from other who has become at more extreme reverse image in violence moments. Specifically, physical violence threatens their physiological integrity with wounding, choking, even threats with death. So, they face with their fragility as human being beyond partner identity in relationship. Also, this reminds animal nature of other with aggressive behavior in violence (Rozin et al., 2008). This leads to attribution of nonhuman properties to other. With this way, they see the other in violence as a being different from significant other in relationship. As they become estranged from other as the one who threatens in serious way, they experience disgust as more extremely. Partner become the other as a stranger, a person with properties that stimulate avoidance. This is also consistent with interpersonal disgust (Rozin et al., 2008). So, the other perceived as the contaminating one. This intensifies avoidance from any kind of contact. As an interesting detail, they attribute animal names in accordance with use of animal names for socially unacceptable behaviors as moral disgust. Even attributing identity related appraisal at the moment, they may use these names to devalue, and express disgust who is outside of socially acceptable identity for themselves (Darweesh & Abdullah, 2016). It could be stated that animal nature disgust and interpersonal disgust are experienced in context of moral disgust. However, for the moment of exposing violence, the dehumanization process could be explained as an effort to deal with different images of partner. They may attribute an outside, nonhuman identity that they feel intense disgust to other who gives harm to victim. This could be explained by cognitive disconnection in which avoidance from contradicting emotions and behaviors to their assumption to deal with anxiety (Bowlby, 1980). Also, it could be interpreted as that they try to separate this violent one from attached one with this way and try to protect the idealized imago in their mind, not actual person (Kohut, 1971). In the end, it could mean that they gave up from partner as selfobject, or attachment figure with giving animal name with related devaluation that could support this idea.

As a result of moral disgust, and being separated from other as result of estrangement, with breakdown of idealization, their dislike feeling toward physical properties of other have turned into physical disgust. This is consistent with strangeness factor in interpersonal disgust (Rozin et al., 2008). Even they are aware of their disturbance related to some properties of other's physical appearance, it becomes disgusting after violence, and moral disgust with alienation and they are more effective in avoidance from other. In consistent with contagion mechanism (Rozin et al., 2008), they associate moral disgust to other's body intensely, as they do in self disgust and disgust toward peritraumatic stimuli. Especially, estrangement after forced sexual intercourse and other's socially unacceptable attitude, they express disgust to violence related body part such as nostril hair (Asuman), they could feel contamination in contacting them, or other as the source of contamination. Indeed, moral disgust is also accompanied with interpersonal disgust domain (Rozin et al., 2008). So, mental contamination is intensified with contact contamination due to contact with physical body in moral disgust. It outdistances other disgust related things in expression of disgust. This body contact in immoral act also could be associated as moral disgust with other's body.

Their abusive action related alienation feeling which is paired physical part such as gaze, facial expression at the time of violence also could be conceptualized as effect of moral disgust on other types of disgust. Indeed, the physical part of other used during violence could be paired with violence as in context of evaluative conditioning (Engelhard et al., 2011). In other words, this expression of others could be reminders of traumatic event that leads to disgust feeling. So, disgust could be evoked by perception of similar gaze, expression in other interpersonal interactions. Beyond just being peritraumatic, or tactile stimuli that mostly predict PTSD after traumatic event (Badour et al., 2014), disgust evoking properties of the gaze, voice, facial expression could be explained as the channels that a person gets selfobject needs. In mirroring, they want to be the sparkle in the eye of selfobject. However, with seeing other as violent one with intention give harm, they could not get what they expect. As opposite of it, mirroring with intention to give harm, victims perceive other as feels strange

person rather than selfobject and feels disgust with this channel. So, they could not also meet their idealized imago in mind. Indeed, other one is perceived as morally disgusting with abusing moral boundaries throughout these channels. At the end, they associate these parts as also open gates for contamination related to disgust in trauma as reverse of channels for selfobject needs. This could lead to seeking perfect idealized imago with focusing on reverse expression in trauma, or generalization and avoidance from seeking an idealized figure that remind the disgusting part in trauma (Banai et al., 2005).

4.1.3. Self-Oriented Disgust

Self disgust, in relation to other oriented disgust as said above, it is highlighted with contamination feeling due to being in contact with disgusting other. It could be conceptualized as in the same context. This contamination is mostly about mental contamination which is about being related and connected to disgusting other as a source of moral disgust. The forced sexual intercourse as an immoral act also intensify mental contamination with evoking dirtiness feeling (Rachman et al., 2015).

As stated in other oriented disgust, victims loath on self as result of idealization of other. The study found that victims of domestic abuse express loathing, namely blaming, anger to self, to themselves in the earlier phase of abuse, and try to fix themselves. Upon remaining of violence, despite their effort to fix, they began to feel as incompetent, worthless. Here, they feel more defective, and guilty. They started to harshly loathing themselves for feeling helpless, weak, and for staying in relationship without considering role of other in process. This form of self-loathing is about more having this defective sides in them, inability to change them due to internalization of insults through mirroring of other. After even they realize that violent other is also wrong and responsible, their self-hatred attitude still remains with regard to relationship. This is consistent with tendency to ignore, and defensively excluding maltreatment of other in relationship to remain attachment system (Bowlby, 1980).

With this way, they interpret situation with assimilating maltreatment to their mental assumption about self and other where other is assumed as source of protection and security, also perfection as an idealized figure (Kohut, 1971). This also could be explained with schema perpetuation where they feel comfortable due to familiarity even it is harming them as an attempt to remain relationship event it is abusive (Young et al., 2003).

This process functions in similar way about they dislike themselves physically. The study found that they physically dislike themselves seen as low self-care, and finding themselves unattractive and ugly. Physical dislike is a result of criticism by significant other as being unattractive physically and not meeting social beauty standards in terms of weight, beauty with comparing others. Here, they are also mirrored in the same abusive way and they are prevented to feel close to other, as related to twinship need as self object need. Firstly, they are treated as that they don't meet criteria for attractiveness him as an element of sexuality which is one of the behavior system of adult attachment. This could lead to incompetency feeling (Pietromonaco & Barrett, 2000). As associating their disturbance about physical appearance with own behaviors, character, they experienced self oriented disgust as in the form feeling alienation and isolation which may result in depression (Powell et al., 2014). Also with comparison, they feel themselves as inability to meeting social beauty standards, so they feel shame and guilt, and see self out of social norms. This is also consistent with statement that self disgust is more about social and moral domain of identity with being accompanied by shame (Powell et al. 2014; Simpson, Hillman, & Crawford, 2010).

Both situation is directed by internalization of mirroring of abusive partner. However, they don't express it consciously. This is similar across women, but their level change in accordance with level of idealization process. The more they idealize other, the more they are unaware of other's role and internalization of other's mirroring with defensively excluding abuse (Bowlby, 1980; Kohut, 1971).

With the change in kind of abuse, it was found that their self disturbance related feelings turn into harsher forms. If abuse has been committed directly to body as the part of moral integrity of self, they are most likely to be disgusted from self harshly. This is similar in self disgust expression in physical dislike related to social, moral self with feeling shame (Powell et al. 2014; Simpson et al., 2010). Consistently, it is mostly about forced sexual intercourse in relationship with more explicit and harsher form. Badour et al. (2013) also reported that victims of sexual assault expressed more disgust than nonsexual assault victims. Firstly, it appears in their verbal expression for sexual activity expressed with disgust signified words such as *carcass (leş)*, *gross (pislik)* by Sumru, *ugly event* by Bahar, *disgusting* by Yelda. So, they primarily express disgust toward to event. Being the part of disgusting act, they would feel contaminated (Rachman et al., 2015). As being consistent with definition of Turkish version of disgust, and also their own disgust definition (Yasemin, Ayten) with emphasis on being forced, disgust toward sexuality could be explained by violation of moral, social boundaries of self by forcing sexual intercourse, or sexual abuse through body as part of moral integrity (Rozin et al., 2008). So, dominance of oppression in sexuality and also makes partner disgusting due to being the one who forces her. Also, they feel disgust about self as being a part of it through their sexuality. This is supported with women's self-perception that they all describe themselves with identity of socially unacceptable 'other' in their own perspective. In other words, they may feel contaminated with contacting a person who is also morally disgusting. With contamination, they become also morally disgusting. It could be also explained as internalization of disgust related feelings about sexuality (Badour et al., 2013).

In the base of relationship, they may be disgusted from self, because they also perceive self as part of other who has not been idealized anymore as also related mirroring by other as maladaptive way in sexual dimension. For an explanation, with ignorance of caregiving and attachment need elements of behavior system of adult attachment, with maltreatment in sexuality makes victims disturbed about sexuality. They see themselves as worthless, ineffective without autonomy as another agent of relationship

(Pietromonaco & Barrett, 2000). As their desire to avoid from sexual identity and oppression of other for sexuality, they feel that they are forced to do a thing that they don't want to do and they cannot withdraw. Attachment relationship is highlighted with abuse. So, working models are also shattered by traumatic experience. They see other and self out of models related to moral disgust. At the end, they associate their sexuality behavior with disgust. It is also explained by belief about being contaminated due to sexual act (Badour et al., 2013). As different being from self-loathing expression and physical dislike, they expressed disgust more verbally. It could be interpreted with that contamination feeling related sexuality is elicited by combination of physical and moral violation of self.

In relation to contamination feeling with submitting and contacting with morally disgusting other, alienation feeling could be explained as a realization of a new self-image that they are not familiar in abuse process. This new self is outside of lines of their constructed of self which has experienced as socially accepted by others until abusive treatments. In other words, they see themselves as morally disgusting. In the end, abusive relationships lead to feeling of alienation with expression such as *"feeling like an alien who does not understand others, and was not understood by others"* (Yelda), *"losing identity"* (Ayten), *"this is not you"* (Asuman). Related to whole process of abusive relationship, they experience as detachment at the closest contact with abusive other in specific traumatic experience such as beating, forced sexual relationship with the expression such as *"want to exit from that identity, as my soul was like another place"* (Asuman) when they feel also intense disgust. Further, they again describe themselves 'other' identity for them.

As the drastic change in relationship, their self-perception has been shattered and become estranged from self. This could be explained in context of selfobject needs (Kohut, 1971). In mirroring, they don't become validated, valued in the same way before. They were criticized, insulted, abused. With mirroring as harming, and devaluing leads them to feel unworthy, unacceptable, and rejected, and they are not

allowed to feel intimate to other, similar to other. So, their twinship needs are not also met. This makes woman as 'other', unfamiliar being, and leads to a barrier feeling being part of an intimate relationship, also belonging a larger group (Marmarosh & Mann, 2014). Related to idealization, with oppression of other especially about sexual intercourse, they feel that they're obligated to do things out of will that leads to moral disgust. Also, other could be seen as the one directs disgusting event, or as the source of moral disgust. So, their perception of other has also changed in the way that other is not consistent with idealized imago in mind that provides sense of perfection to self (Banai et al., 2015). With abuse by idealized one, they would feel contaminated as being part of contaminating other. So, their sense of cohesive self has also been disturbed that results in estrangement from self with frustration as a result of traumatic experience (Kohut, 1971).

As they become aware of other's role, or internalization of other's abuse in contamination feeling, they avoid from other physically and psychologically. Also, they attribute their unliked sides to other as contaminated by him. Further, the study found that they avoid from being like abuser with externalizing their natural feeling, especially anger, in abusive relationship. They think that they would be disgusted by other in social context, as they are disgusted from abuser. As they see similarity with them, they think that they identify themselves disgusting one. This is also could be explained by ignorance of twinship as a selfobject need (Kohut, 1971). As they do with excluding a basic emotion, they think that they protect themselves internalization process, or being like an abusive person which is not morally accepted by society with his violence (Powell et al., 2014). So, they would not be contaminated by internalizing other's aggressive style, even anger and aggression is not identical. They have to repress their natural feeling as a human. While they protect from self being disgusted from socially, they feel alienation their authentic, healthy emotion with attributing it aggressive nature of other (Young et al., 2003).

4.1.4. Coping Strategies for Disgust

Disgust in domestic violence starts with other oriented disgust first. For this reason, they try to deal with disgust toward other as the source of contamination. Firstly, before separation and alienation, they try to cope with other oriented disgust during relationship. Even they feel disturbed, they try to keep remaining in relationship due to feeling familiar as reminder of safety (Young et al., 2003). Even they felt high disturbance and disgust during abuse, they try to repair relationship and idealized image of significant other with repressing in form of focusing on good things outside or good sides within partner. It could be interpreted as that maltreatment of attachment figure could be excluded to remain good image (Bowlby, 1980). However, the bad and repressed image lasts its effect on person. It could be seen when they express that they also remember the bad one even they focus on good one consciously. So, they could not repress disgusting thing at conscious level with focusing on the good as a result of that trauma happens repeatedly and in prolonged way, so it prevents repression successfully.

When repression is not enough, they try to find an explanation, as an excuse for abusive act. Indeed, they try to understand reasons of abuser's maltreatment with considering other as human with childhood stories, problems, health problems accompanied feeling mercy as a repair attempt for damaged relationship. This could be interpreted as humanization of other who has been dehumanized with disgust feeling at violent time. Even attribution of mental illness seems as an anger, disgust expression with stigmatization, they expressed that they could care him if it becomes a reality when they were asked about mental illness. This is consistent with approaching the relationship with focusing on caregiving behavior system with seeing other as in need of help (Mikulincer, 2006). Thus, it could be interpreted as they could find a way to stay in adult attachment relationship with gaining autonomy again, also protecting from themselves behavior system of sexuality that they're disgusted. This could also reflect that they did not change their underlying schema. In other words,

they try to repair attachment system with ignoring their inner needs, when there is another possible channel such as caregiving when other needs help (Young et al, 2003). So, their self and other oriented perception seems remain same and could be observed in the situation of decrease the possibility of violence.

Their avoidance from other's violent side as in repressing and finding explanation for other's violence becomes generalized to avoidance from other in different domains. Avoidance begins with emotional distance followed by physical avoidance efforts, even with legal process to protect self from other. Even they seem try to cope with other oriented disgust in different ways, all of them are different forms of avoidance that change in accordance with victims' need, and perception about relationship. Indeed, only after passive avoidance with mental coping ways are not enough, they try to avoid in active ways. It could be explained with realization of stability of other's abuse, and change in self with deprivation of self-object needs and attachment fundamentals by a figure not idealized anymore (Bowlby, 1980; Kohut, 1971). This is also consistent with idea of rejection and escaping from potentially harmful and contaminating stimuli (Badour & Adams, 2015).

As another coping way with other oriented disgust during and after relationship, as avoidance from being in related to abuser, they identify their relatedness with other via loved one, mostly their children. With this way, they see disgusted other not as part of themselves only. This could prevent also self oriented disgust that stems from being in relationship with a disgusting person. This could be interpreted as a reappraisal process that helps them give a meaning their connection (Grey et al., 2002). Indeed, they construct a mental barrier due to feeling obligation to keep in contact with the one who leads mental contamination. So, they don't see other as selfobject with expectation mirroring, idealization and twinship, also they prevent being mirrored by abuser. When the relationship remains and they could not detach directly from other, they give other the father identity who still could give selfobject needs to children whom the victim has twinship feelings. So, she could get indirectly selfobject needs

as being mother, not partner, from the other as father of children, not partner. Also, this is consistent with the fact that they stop connection from abusive partner when abusive partner starts to give harm to child. Here, child is the one whom women give worth as feeling similarity, belonging. If the one whom women value is harmed, they feel it as harmed themselves too. Indeed, the one whom they perceive as pure becomes also dirtied, so they perceive it as contamination too.

In sum, they see other as the dangerous one who harms integrity of self, relationship. They are disgusted from other, and have a fear that the other, as a source of contamination, will lead to harm integrity. This is consistent with finding that mental contamination is about self disgust, while fear is about other oriented disgust in relation contact contamination (Badour et al., 2014). That's why they frequently express reexperiencing events, or feel as they contact with other. So, they try to make safe, clean, no dangerous other, source of contamination, with readjusting, identifying new roles when they stay in relationship where they are exposed to traumatic events, and trauma elicitors repeatedly.

As realization of contaminating side of other, they appraise self oriented disgust as contaminated by abuse process and abusive other. It has been found that they reflect the self disgust properties to abusive one with use of same words as thinking of contamination by other. So, they could express her self-contempt feelings as defensively with projecting (Blechner, 2017). It could be explained in context of selfobject needs. With repeated unhealthy mirroring by idealized figure, they see themselves as bad, and the other is good. So, they seem internalize insults, assaults. However, as they see other as source of moral disgust, their idealization is also damaged in process. With breakdown, they may see other is bad too. They would think that self is bad due to contamination by bad, inferior other through mirroring. Indeed, their perception about self related to sides as innately defective turns into contaminated self by other with breakdown of idealization. So, they construct a grandiose self, as good me and bad other, to repair damaged self with attributing disgusted sides to bad

other (Kohut, 1971). Also, another thing is that they reflect disgusting thing by accepting disturbance self as a result of mirroring by other and giving an identity related to disgusted self. It could be explained with contempt feeling as a moral emotion related to moral disgust (Rozin et al., 2008). Here, contempt expression is dominated with anger accompanied to moral disgust, to mirror other with lowering via channel being related. In other words, with relating their disgusted self with other's polluted side and they attribute a responsibility to other in the same line as being source of pollution. A possible explanation is that they do this to push away other, as rejecting the internalization of contaminating act, or abuse (Badour & Adams, 2015).

As another way to deal with disgust related to change in self-perception in the abusive relationship, it was found that they search new relationships that they could construct socially, also morally acceptable identity. They expect that these relationships provide them a new pattern, self knowledge and also self-perception with mirroring as related to self disgust and self-loathing, and twinship to be part of a group, relationship (Kohut, 1971). These relationships, namely mother-child relationship, caregiving a sick person, or petting an animal, are also about attachment, and caregiving, with focusing on attunement as reminding other behavior systems of adult attachment (Mikulincer, 2006). As related to sexuality part of attachment that they're disgusted from self, and other as a result of violent act, they search a new romantic relationship with focus on firstly affection as a priority. This could be also interpreted as contamination due to sexual experience (Badour et al., 2013). So, it is perceived as a disgusting channel for attachment. With nonsexual relationships, they could get chance to being mirrored in a way to repair their destructed cohesive self in abusive relationship with avoidance from contamination. They could feel control over relationships again with feeling autonomy, and effectiveness as compensating imbalance among systems (Péloquine et al., 2013; Pietromonaco & Barrett, 2000). This also could be seen when they have to stay in contact with violent other during relationship, or after relationship ends, especially when other is needy. With these characteristics, it is interesting that their interactions are not based on idealization

needs. They seem avoid from idealization with connecting weaker or equal others. It could be explained with their anxiety feelings due to being exposed to violence by stronger other. This is also consistent with findings that need for mirroring and avoid from idealization corresponds their attachment anxiety (Lopez et al., 2013).

That's to say that victims of domestic violence change their attachment behavior system, or channel for attachment, but not self, their they way connecting other. So, this couldn't guarantee that they will not experience violence, or related feelings to trauma in new relationship. As evidence, all have a tendency to give up from self for their children, as new attachment figure. This is consistent with statement that they transfer their self-perception into other relationships with focusing on self with ignoring other or devoting self for the sake of other (Péloquine et al., 2013). Related to this, they have a sensitivity for individuation initiation, or emotional distance of their children that turns into abandonment feeling in them.

4.1.5. Accompanied Emotions

First emotion as accompanied to disgust in process is detachment. In accordance with the feeling numbness to deal with aversive memories in and after traumatic event, victims reported that detachment in form of alienation to self or to other as a sign of aversive feelings (Astin, Layne, Camilleri, & Foy, 1994). Also, trauma is highlighted with shattering of assumptions about self, other, world. Here, they were forced to do something incoherent to their basic assumptions about self. As they realize an inconsistent, incohesive self, which is unwanted and unacceptable, they feel disgust to self. To disconnect, and externalize new self, they feel detachment during, after traumatic event as a coping way of disgust related event, or trauma. At that point, they become estranged to self or other to protect cohesive self. This could be explained with cognitive disconnection where affective and behavioral reaction are incompatible. Then, individual disconnects feeling to avoid anxiety stems from disconnection (Bowlby, 1980).

Detachment feeling during traumatic event has also observed while they're talking during interview about it and also negative feelings. This also could be explained with unconscious emotional learning (Le Doux, 2002). They associate this coping way to avoid from other negative feelings related to trauma, and also to disgust (Barlow, 2008).

Related to other oriented disgust, anger and hate was mostly expressed as concurrent emotions. Also, they are mostly expressed as replacement for disgust. Specifically, anger becomes more apparent in the first times of severe abuse events such as slap (Yelda), assault, and criticism (Ayten). Even anger and disgust seem identical in expression due to using interchangeably, they differ in terms of direction after abuse. Whereas disgust moves victim from abuser, anger directs victim to abuser. With anger feeling, they started to think that other who committed violence is not the person whom they think, as idealized figure. With maintenance of violence, they become alienated to attached one who becomes a stranger who cannot be controlled, predicted. At this point, anger turns into disgust. Indeed, this could be explained by estrangement leads to perception of violence as a moral violation rather than personal, attachment issue. This could be explained with disgust is more about social and moral emotion. The violence becomes an act that violates women's boundaries as a social being, not just as partner. Disgust may serve as an emotion for indirect aggression with increased conflict (Molho, Tybur, Güler, Balliet, & Hoffman, 2017). With violence, they also feel themselves weak, and could express their anger just indirect forms, namely through dreams, or people related to others. This seems supporting the indirect expression with that they could express anger where they also remain feeling disgust to other, just after defining themselves with other affiliations such as offspring, the institution that they again provide self-object needs, and reconstruct internal working model of self in other relationship.

As being associated to disgust related memory in the past, they also expressed hate as one of the closest accompanied emotion. They used also hate as replacement and also

used just before or right after disgust. Even, they seemed similar, identical as anger, hate is more about intense anger toward to one who leads to disgusting event in the past. It's like additional of anger to disgust related to an event in the past. With this way, victims also have hostile attitude to other who has been also disgusted. As Miller (1997) said that hatred is related a history with desire to bad luck and giving harm. In the end, hate could be a gateway to detect unsaid disgust.

Related to self oriented disgust, they expressed shame and guilt as accompanied to disgust. As being related to be mirrored in maladaptive way with just sexuality, they feel that they are perceived as a person in that way, generally. It leads to shame. As accompanied emotion to self oriented disgust, shame was expressed also in relation to violent act that they feel no control over process, or sexual abuse rather than just sexual identity. It is like a social form of self disgust that stems from abusive relationship. It could be explained with mirroring by attached other with humiliation lead to disgust and then evoke general self-concept which also captures social self-evaluative emotions shame, guilt, embarrassment (Poulson, 2001). When their self disgusted side such as sexual identity, abused women image, was seen and realized by others, they feel shame. It's about their general self-concept rather than situational in contrast to guilt which is related to more specific issues (Ojkersis et al., 2014). At this point, shame has also separated from guilt which is an also emotion expressed with disgust in social context as they feel responsible from other's violence. It has been also observed during interviews in the form of self-loathing as the one who started, kept remaining in relationship. Beyond social self, guilt as self-loathing has also been expressed for the specific situation with blaming by other as a form of self-loathing. They feel responsible themselves by accepting other's blame, criticism in some situations as mirroring by idealized other at that moment.

4.2. General Discussion

Firstly, related to structure of disgust experience, it has been observed as functioning with associating similar elicitors in different context and different times. The association is based on similar feeling of disgust. It is reflected in verbal and physiological expression. Also, their disgust feeling about one domain spreads other domains in self and other. Their perception about disgust is generalized in one point to other areas with generalization to protect self from ambiguous source of disgust.

Also, victims have shown a strong tendency to stick their earlier, trauma related perception about self and other, and ignore the violence, as contradicting factor for close relationship. They try to interpret the violence in a way to remain elder assumptions (Bowlby, 1980; Young et al., 2003). In new relationship, they remain behaving similarly to elder assumptions, schemas about self and other. So, even it has been observed that they change in a drastic way, they remain same in basic assumptions about self and image of other in mind. This leads to more loathing on self rather than considering other's role.

Only with moral disgust, they become realizing their disgust and related feelings. This leads to fear of contamination where other is seen as the source of contamination (Badour et al., 2014). In other words, other oriented disgust is only experienced and expressed only when they become morally disgusted from other. This moral disgust spreads to other sides of abuser with association and generalization. Other becomes contaminating one in different terms through different channels. With this way, their disturbance feeling that they were aware from the beginning of relationship turns into disgusting side. In other words, moral disgusting act of other contaminates himself too. So, moral disgust elicits interpersonal disgust. Moreover, other channels that they contact becomes also polluting. These channels are mostly ways of internalization of abusive partner and his abuse through mirroring, feeling being related to him. So, they avoid from other due to contamination. This avoidance could be seen during interviews

when they talked about abuser as they reexperience contamination feeling due to remembering relatedness to other. The internalization of abuse of other elicits pollution feeling in women. They feel themselves as dirty, damaged even in absence of abusive partner, and his abuse. Indeed, self oriented disgust is mostly about mental contamination. All coping ways are about finding a cleaning way for contamination feeling.

In addition, moral disgust which initiates contamination feeling in women starts with breakdown of idealization. Before shattering idealization, they attribute all bad properties to themselves as innate defectiveness. Only after change in perception of other in idealization process, properties as disgusted in self is perceived as contaminated by other through mirroring, and feeling connected. Here, idealized one becomes disgusting one that is tried to be separated from self (Badour & Adams, 2015).

Also, their avoidance from other includes inclining towards to new channels and sources perceived as clear and pure. Due to abuse, and violation in sexuality system, they try to reach abusive other through especially caregiving with focusing on needy sides of other in the first times. They try to compensate their damaged relationship with focusing on safe perceived side (Péloquine et al., 2013). However, with remaining and increase in violence, attachment system gets shattering deeply. Then, they turn toward other relationships with emphasis on caregiving with ignoring disgusting system, sexuality. They try to establish relationship where they provide attunement with other, and caregiving other. Even this seems an adaptive way to cope with traumatic experience and related feelings about self, it has been observed that perception of self has not changed at the bottom. They transfer old style to new relationship. They are observed in different forms in accordance to relationship type.

4.3. Implications

Words, phrases, and interpretations about their disgust elicitors in general life could be a strong cue for their schema, internal working models of others or self in relationship, and also peritraumatic stimuli in traumatic experience. When clients resist to talk about their traumatic experience, and related feelings, talking firstly about their general disgust elicitors in daily life could open a gateway for talking with disgust experience related to trauma that they avoid.

Even it's hard to accept to feel disgust to idealized other, it has stronger effect, and more explicit in expression. In other words, after the violence, not during, they could express other oriented disgust more easily, while they seem more defensive, and avoidant about talking related to self disgust due to shame feeling. For this reason, to reach their self disgust feeling, it could be better to start from other oriented disgust. It could be starting point for their self disgust through contamination feeling. With this way, their related schemas, internal working models related to disgust could be identified by them.

Also, the other emotions such as anger, hate that could be reached at conscious more easily than disgust, could also direct attention to elicitors, experience related to disgust that could not be expressed explicitly. To understand their reactions, thoughts related to these emotions could make possible to understand experience of disgust.

Moreover, shame and guilt as related to self disgust could provide to understand, identify client's disgust experience related to traumatic experience. Also, these emotions could prevent them to talk about their experience, feeling due to being seen by another person. They could think that they will be judged, condemned. So, focusing on these emotions are also important to talk about their traumatic experience, also in relation with disgust.

Also, self disgust is hard to verbalize. Identifying contamination feeling at conscious level which is perceived as result of being polluted by other could provide understanding self disgust related reactions such as disgust from sexual identity, alienation, abuser reminder disgust.

All disgust related experience toward self and other, related thoughts as reason or result of emotion of disgust could point their unmet emotional needs. To illustrate, their disgust, which is associated traumatic event, towards gaze or facial expression of other could reflect their unmet mirroring needs. Indeed, they are mirrored traumatically as reverse of expectation. Beyond their expression related to disgust experience, these unmet needs could also be transferred by clients in therapeutic relationship. In detail, as they are listened, prompted in therapy as reverse of their traumatic relationship, they feel that they are understood, validated. So, they could see other as selfobject who could provide selfobject needs. Also, with normalizing, accepting their natural desires, emotions provide them to feel as accepted by an other human, and feel connected, not an isolated person. So, they could see themselves again human being with emotions, desires as a part of society which has been seriously damaged in traumatic relationship. Through idealization need, they could assume therapist as powerful, omnipotent who could understand herself anyway (Kohut, 1971). In this need, optimal frustration is so important to build a cohesive self with internalizing realistic power, strength in self. However, they could show ambivalence related to emotional learning in traumatic event. Related to disgust, they could avoid even when they want to approach therapist. Even this seems an obstacle to establishment of rapport, the empathic confrontation in schema therapy could provide an awareness their reaction in session related to traumatic events. With considering unmet emotional need, therapist could make confrontations while meeting them as a limited reparenting model in therapy. So, they could also identify their emotions, and reactions related to traumatic event that they are not aware. Their unmet needs in trauma could be identified in therapeutic relationship through transference. So, therapeutic relationship could be an important tool to identify and control emotion related reactions. After realization of disgust

feeling toward self, their earlier schemas, such as mistrust, or abuse that they are open to violated and abused, defectiveness that they see themselves as the source and reason of violence, dependence or incompetence that they hesitate to initiate new steps as from being separate from others could be identified. The identification of earlier assumptions about self and other related to relationship is important, because they have a contributing role in self-loathing, and other oriented disgust. So, disgust could be studied for realization schemas about self in relationship for current and future relationship. In sum, focus on relationship styles with others and related basic assumptions could be more effective.

4.4. Significance of Study

This study contributed to understand experience of disgust in traumatic experience in close relationship, namely domestic abuse. It is important, because disgust is mostly repressed by victims of violence. However, it is one of the emotions that has an impact on violence process with mechanism of avoidance from harm. In detail, it presents a detailed analysis of how disgust is experienced in victims of abuse, how victims try to cope with disgust related thoughts, reactions, beliefs. First of all, it found bodily and verbally expressions of disgust at unconscious level. It provides to detect disgust at verbal expression of victims who are also unaware of their disgust feeling related to abuse. Also, it outdistances the role of moral disgust in domestic violence as the antecedent other type of disgust, namely interpersonal and animal nature disgust. Furthermore, it shows how contamination feeling related to disgust is arisen and evolved in domestic abuse process. The study is also important to depict the interaction between perception of self, other in context of relationship dynamics and disgust in abuse. Also, study highlights the fact of how disgust experienced at unconscious level is realized and interpreted at conscious level. At the end, study provides a framework to understand experience of disgust which is mostly ignored and avoided by victims in relation violence.

4.5. Limitations

Firstly, this is a study based on current reports of victims related to their trauma in the past. All of them were not in the process of exposed to violence severely. In other words, they were not exposed to physical, sexual abuse during interviews. Just, Ayten was exposed to similar attitude of her husband in one daily situation. Her reaction was physical, namely retching related to vomit, and strong. So, reaching peritraumatic experience, or experience right after trauma could be limited due to time difference in addition to avoidance nature of disgust. Also, all women are related to institution that support victims of abuse. So, they are partly mirrored and also have a social support system. Indeed, all women were exposed to interpersonal trauma, but they did not show severe symptoms of psychopathologies such as contaminated based obsession compulsion disorder, or PTSD. They seem resilient. For this reason, studying with a woman who has not support system, and more prone to pathologies could be more difficult to reach thoughts, feelings related to traumatic event. While studying with them, focus on here-and-now, and breathe exercise related to reexperiencing could be emphasized and also could be appraised as care, and protection by client that ease establishing therapeutic relationship.

4.6. Process Assessment

At the beginning of interview, I was nervous a little bit, because it was the first time that I make interviews with individuals exposed to severe violence. I assumed that they would be extremely fragile and sensitive to talk about abuse related experience and would avoid talking to me. For this reason, I planned my interviews without being so strict. Also, I put a phase to establish rapport before talking about their traumatic experience. In process, I observed how they are willing to talk about and share their experiences with a psychologist. Then, I decided to ask to introduce themselves at first to give a space where they want to start to talk. While some introduce themselves with violence history, some starts to process with introducing themselves with personal

information such as marital status, number of children, where they live. This also gave me an additional information about how they perceive themselves as a person.

Also, I observed that they have a tendency to idealize interviewer as related to clinical psychologist identity. Even they were informed about structure of interviews that they are only about past traumatic experiences without any interventions for current problems, they become bringing daily, current problems to interviews. They consulted interviewers with asking what they should do or how they should behave or react to current problem in daily life. They do this with emphasizing specialist, clinical psychologist role of interviewer. It was also observed that they feel as mirrored, and cared during interviews as interviewer listens and reframes them even format is interview, not therapy. During interviews, as being dependent on idealization need, some participants have been observed as change in their physical self-care, and relationship with their children in advance without any intervention.

Furthermore, related to idealization process, I realized in myself as desire to protect and save them from possible threat in life. I also feel responsible from them during process. As I become of aware of this intention, I see that it stems from my own personal background to make clear boundaries in abusive relationship. However, I also realized that the role of protector with omnipotence is attributed by participants as result of victimization in abuse process. They were looking for a powerful one even they don't express during interviews verbally. It was only seen behaviorally in interaction with interviewer during process. Then, I give meaning to their attempt to bring daily crisis problems in interview, and avoidance feeling in this perspective.

4.7. Further Studies

For the further studies, it could be analyzed that effect of mental contamination on person such as cleaning rituals. Indeed, Yelda who reported her disgust sensitivity to gross in physical domain increased and she brushes her teeth to avoid resemble her

husband with bad mouth hygiene, and Ayten reported that her cleaning rituals such as washing clothes, cleaning house has increased after her husband's threat with knife and she thinks that she tries to clean home to exclude him. However, it is a very restricted theme with two women, and limited to generalize. As consistently with recent studies have found a strong association between self-disgust and obsession compulsion symptoms related to contamination, it could be studied in depth to understand effect of contamination (Badour et al., 2012; Badour et al., 2013).



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APPENDICES

A. INFORMED CONSENT

Bu araştırma, ODTÜ Psikoloji Bölümü Doktora öğrencisi Seray Akça tarafından Prof. Dr. Faruk Gençöz danışmanlığındaki doktora tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Araştırmanın amacı, stresli yaşam deneyimlerinin kişiler tarafından nasıl anlamlandırıldığı, belli duyguların süreç içinde nasıl yaşandığı, nelere etki ettiğini anlamaktır.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, haftada bir olmak üzere ortalama 5 görüşmeye katılmanız beklenmektedir. Her biri yaklaşık 50 dakika olacak olan bu görüşmelerde size aile ilişkileriniz, yakın ilişkileriniz, yaşadığınız stresli yaşam olayı ile ilgili deneyimleriniz ve duygular hakkında sorular sorulacaktır. Bu sorular görüşmeler süresince araştırmacı tarafından sorulacak olup açık uçlu sorular olacaktır. Görüşmeler süresince içerik analizi ile değerlendirmek üzere görüşmelerde ses kaydı alınacaktır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Görüşmeler süresince ve sonrasında kimlik bilgileriniz istenmemekle birlikte görüşmeler süresince paylaştığınız tüm bilgiler hem araştırma süresince hem de sonraki süreçte gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Araştırma süresince diğer katılımcılardan da edinilen bilgiler ile tüm bilgiler toplu halde değerlendirilerek bilimsel yayınlarda kullanılacaktır.

Katılımınızla ilgili bilmeniz gerekenler:

Görüşmeler süresince ilişkileriniz, yaşadığınız olayla ilgili deneyimleriniz ve duygularınız hakkında sorular sorulacaktır. Görüşmeler süresince stres veren olayla ilgili konuşurken olayın doğası gereği tekrar rahatsızlık ve stres hissedebilirsiniz. Bu oldukça olağan bir durumdur. Kısa sürede stres yaratan bu durum uzun vadede stres düzeyinizi, olayın size verdiği rahatsızlık duygusunun azalmasına katkıda bulunacaktır. Bu noktalar görüşmeler boyunca klinik psikolog olan görüşmeci tarafından da gözlemlenebilecek olmakla birlikte görüşme süresince stres hissettiğiniz noktalarda müdahale edebilecektir. Görüşmelere olabildiğince sürecin sonuna tamamlamaya çalışmanız tavsiye edilmektedir. Bununla birlikte katılmak ve devam etmek gönüllülüğü esasına dayalıdır ve istediğiniz noktada görüşmelere katılımı bırakabilirsiniz.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Görüşmeler sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Faruk Gençöz (E-posta: fgenco@metu.edu.tr) ya da doktora öğrencisi Seray Akça (E-posta: serayakca@gmail.com) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.
(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyad

Tarih
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İmza

B. ETHICAL APPROVAL FORM

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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06 Eylül 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (IAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Faruk GENÇÖZ ;

Danışmanlığını yaptığınız doktora öğrencisi Seray AKÇA'nın "*Interpretative Phenomenological Analysis of Disgust in Traumatic Experience*" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-SOS-149 protokol numarası ile 02.10.2017 – 30.12.2018 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Zana ÇITAK

Üye

Yrd. Doç. Dr. Pınar KAYGAN

Üye

Yrd. Doç. Dr. Emre SELÇUK

Üye

C. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Akça, Seray

Nationality: Turkish (TC)

Date and Place of Birth: 30 October 1988, Aydın

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EDUCATION

Degree	Institution	Year of Graduation
PhD	METU Clinical Psychology	2018
BS	Yeditepe University, Psychology	2011
High School	Nazilli Anatolian High School, Nazilli	2006

WORK EXPERIENCE

Year	Place	Enrollment
2017 September- 2018 July	TÜBİTAK	Project Assistant
2012 February- 2012 May	M. Hayat Bakım Merkezi	Psychologist

2016 September- AYNA Clinical Psychology Supervisor
2017 September Support Unit, METU

2013 September- AYNA Clinical Psychology Clinical Psychologist
2017 September Support Unit, METU

PUBLICATIONS

Akca, S. (2017). Kohut'un kendilik nesnesi ihtiyaçları bağlamında kırılğan narsisizmin incelenmesi: Bir vaka örneği. *AYNA Klinik Psikoloji Dergisi*, 4 (1), 1-13.

Akca, S., Sengul, B. Z., Uyar, T. (2014). Psikopatoloji, hasta ve therapist bağlamında altı temel duygudan korkunun incelenmesi. *AYNA Klinik Psikoloji Dergisi*, 1 (2), 23-39.

Sengul, B., Z., Unal, E., Akca, S., Canbolat, F., Denizci, M., Bastug, G. (2015). Validity and reliability study for the Turkish adaptation of the Hypersensitive Narcissism Scale (HSNS). *Dusunen Adam the Journal of Psychiatry and Neurological Sciences*, 28 (3), 231-241.

D. SAMPLE QUESTIONS

1. How could you describe your relationship with your husband from the beginning to the end?
2. How do/did you see yourself in this relationship?
3. What do you remember clearly about this event?
4. How did it affect to you (physically, mentally, psychologically)/ your life/ relationship with others?
5. What is the most disturbing moment/side of this event for you?
6. Which part of abuse do you want to forget? How does it make you feel?
7. How does this process affect your ideas about yourself/other?
8. Which aspect of abuser/ yourself does it make you disturbed?
9. How do you define 'disgust'? Which words/phrases/epxression do you use when you experience it?
10. Which aspect of event is the most disgusting for you?
11. What makes it disgusting?
12. What makes you feel disgust about perpetrator/ yourself?
13. How does disgusting side change your relationship/ thoughts about self
14. Do you ever feel disgust in your daily life? What makes you disgusted at the last time? What did you do?
15. Have you ever realized some decresase/ increase in your disgust related feelings during process from the beginning to end?
16. What made you feel better to deal with this situation?

E. TURKISH SUMMARY / TRKE ZET

BLM 1

GİRİŞ

Bu araştırma aile içi şiddete maruz kalmış kadınların yakın ilişki içinde şiddete bağı travmatik deneyimlerinde tiksınme duygusunun süreç içindeki rolünü anlamak için yürütlmştr.

1.1 Tiksınme Duygusunun Kavramsallaştırılması

1.1.1. Tiksınmenin Tanımı ve Kullanımı

Tiksınme kişinin fizyolojik, psikolojik, sosyal ve ahlaki btnlğn korumak amacıyla zararlı olarak algılanan herhangi bir uyarın karşısında, kişinin uyarını reddedecek şekilde tepki vermesine yol açan temel bir duygudur (Rozin, Haidt, & McCauley, 2008).

Tiksınme kelimesinin İngilizce karşılığı ‘disgust’ kelimesinin anlamı kötü tat anlamına gelse de, bu duygu psikolojik, sosyal, ahlaki gibi alanlarda da geçışken şekilde ortaya çıkmaktadır (Blechner, 2016; Cox, Goldenberg, Pyszczynski, & Weise, 2007; Rozin, Haidt, & McCauley, 2008). Bu durum Trke tiksınme kelimesinde de görlebilir. Tiksınmenin sözlk anlamına bakıldığında aşāğılık, kötü, iğrenç olan bir şeyden, düşnceden ve kişiden uzak durma anlamına geldiğı görlmektedir (Tiksınmek, n.d.).

Güncel olarak kullanılmasa da eş anlamlısı olan kerh kelimesine bakıldığında ise bir şeyden tiksine, bir şeyi isteđi dışında zorla yapma anlamına geldiđi görölmektedir (Kerh, n.d.). Sonuç olarak tiksinemenin alanlar arasında geçişken şekilde kullanılması Türkçe için de geçerli olduđu görölmektedir.

1.1.2. Tiksine Duygusunun İşleyişı

İlk olarak fizyolojik alanda sindirim sistemi ile tanımlanan tiksine duygusunu, Darwin (1872) sindirim sistemi ile ilgili olarak zararlı olarak algılanan uyarının sindirim sistemine bađlı olarak dokunma, görünü, koku gibi diđer duyu sistemleri ile de ilişkilendirilerek bu alanları da kapsayacak şekilde deneyimlendiđini öne sürmüştür. Ayrıca, beslenme değeri olmayan koku, yenilmeyen hayvan, yara görünü, cansız beden ya da hastalıklı bir kişı ile temas gibi uyarılar karşısında da hissedilmesi tiksinemenin bulaşıcılık özelliđi üzerinden işlediđini düşündürmüştür. (Cox ve ark., 2007; Haberkamp, Glombiewski, Schmidt, & Barke, 2017). Bulaşmayı, Rachman, Coughtrey, Shafran ve Radomsky (2015) temas yolu ile bulaşma ya da zihinsel bulaşma olarak iki gruba ayırmışlardır. Temas ile bulaşma kirli olduđu düşünölen uyarın ile temas halinde olma sürecinde ortaya çıkıp uyarının yokluđu ile yok olmasından dolayı kaynađı belli bir kirlilik hissi söz konusu iken, zihinsel bulaşma herhangi bir teması gerektirmemekle birlikte kirli olduđu düşünölen uyarının yokluđuunda da ortaya çıkabilmektedir. Bu anlamda temas ile olan tiksinemede odak dışarıda iken, zihinsel tiksinemede içsel devam eden bir kirlilik hissinden söz edilebilmektedir.

Tiksine, tanımında olduđu gibi, ilk olarak biyolojik olarak organizmayı koruma fonksiyonu fiziksel hastalıklardan koruma mekanizması olan bir duygu olsa da zamanla kişinin psikolojik, sosyal bütönlüğünü de bozacađını düşündüđu diđer alanlarda da ortaya çıktığı gözlenmiştir (Rozin & Fallon, 1987; Rozin, Haidt, & McCauley, 2008).

Rozin ve ark. (2008) tiksınme duygusunun diğerk alanları da kapsamasını benzerlik ve yayılma mekanizmaları üzerinden açıklamışlardır. Buna göre benzerlik mekanizması tiksınme duygusunun benzer uyaranlara da kolayca hissedilmesi şeklinde işlediğı öne sürülmektedir. Buna göre, benzerlik, tehlike içeren bir yanı olmasa da sadece benzerlik içermesinden dolayı ilişkilendirilmesi üzerinden yeni uyarana karşı tiksınme hissedilebilme üzerine kurulu bir mekanizma olarak tanımlanmaktadır. Yayılma mekanizmasının temas sonucu kalıcı bir kirlenme hissi ile ilgili olması üzerinden açıklanmıştır. Buna göre sadece bir defaya mahsus etkileşimin tiksınmenin temasa geçen alan ya da zamanla kısıtlı kalmadığı, uyarana dair her yöne hissedilebileceğı ya da temas sonucu kirlenen kişinin de hayatının her alanına ya da benliğinin diğerk kesitlerine de bulaşarak genelleme yolu ile yayılabileceğı öne sürülmektedir.

1.1.3. Tiksınme İfadeleri

Temel duygulardan biri olan tiksınmenin öğrenilmiş bir duygu olduğu ileri sürülmesinin yanında birçok kültürde ve toplumda benzer şekilde ifade edildiğı gözlenmiştir (Darwin, 1872). Tiksınmenin davranışsal olarak kaçınma şeklinde ifade edilmekte olup, pasif ve aktif olmak üzere iki şekilde olabilmektedir (Olatunji & Sawchuk, 2005). Fizyolojik olarak ise bulantı, kusma, titremenin yanı sıra parasempatik sisteme bağılı olarak tükürük salgılanmasında artış, kalp atışı ve kan basıncında azalma şeklinde ifade edildiğı gözlenmiştir (Levenson, 1992; Olatunji & Sawchuck, 2005; Rozin, Haidt, & McCauley, 2008). Nörogörüntüleme çalışmalarında ise tiksınme duygusunun beynin parasempatik kardiyovasküler sistemi ile ilgili olan insula bölgesi ile ilişkili olduğu gözlenmiştir (Amir ve ark., 2005; Jabbi, Bastiaansen, & Keysers, 2008; Wicker ve ark., 2003). Ayrıca, yüz ifadesi olarak da burnun kırıştırılması, üst dudağın yukarı kaldırılmasına eş olarak ağzın açılması şeklinde gözlenmektedir (Darwin, 1872; Rozin ve ark., 2008). Temel başa çıkma yolu olarak kaçınmanın göze çarpmış olmasına rağmen aynı başa çıkma yolu üzerinden benzerlik gösterse de tiksınmenin kaçınma ya da geri çekilmenin yanında zararlı olduğu düşünülen uyarana karşı direnme şeklinde de baş etme mekanizmasına sahip olduğu

gözlenmiştir. Bunun yanında altta yatan fizyolojik farklılıklar da korku ve tiksindenmenin temellerinin farkını belirginleştirmektedir. Fizyolojik olarak korku duygusunun kaçma hareketini destekleyecek şekilde sempatik sinir sistemine bağlı iken, tiksindenmenin içsel odağına uygun olarak parasempatik sinir sistemi ile ilgili olduğu gözlenmiştir (Comtesse & Stemmler, 2017; Levenson, 1999). Buna göre, korkuda odağın korkulan dışsal uyaran olduğu, tiksindenmede ise odağın kişinin içsel odağının önemli olduğu, kişinin kirlilikten uzaklaşma, içsel bütünlüğünü koruma, kirlenmesini önleme üzerine odaklanıldığı düşünülebilir.

1.1.4. Tiksindenmenin Sınıflandırılması

Rozin ve ark. (2008) tiksindenmeyi temel tiksindenme, hayvan doğasından tiksindenme, kişilerarası ve ahlaki tiksindenme olarak dört kategoriye ayırmışlardır. Temel tiksindenme, sindirimsel olarak zararlı olarak algılanan bozulmuş yemek, bedensel atık gibi uyaranlardan korunma şeklinde ortaya çıkar. Hayvan doğasından tiksindenme ise kişiye ölümlülüğünü, bedensel olarak kırılğanlığını, hayvanlarla ortak noktalarını hatırlatan açık yara ile temas, ölü beden gibi uyaranlar ile ortaya çıkabilmektedir. Kişilerarası tiksindenme ise diğer insanların kirlilik kaynağı olarak görülmesi sonucu ortaya çıkmaktadır. Ahlaki tiksindenme ise sosyal ve ahlaki düzeni bozacağı düşünülen, kültürel ve sosyal normların dışında kalan herhangi bir davranışla ilişkili olarak deneyimlendiği ileri sürülmüştür.

1.2.Travma İçinde Tiksindenme Duygusu

Birçok araştırma travmatik olayla ilgili olarak tiksindenme duygusunun korku duygusundan bağımsız olmasının yanı sıra mutsuzluk ile de hissedildiğini bulgulamıştır (Coyle ve ark., 2014; Engelhard, Olatunji, & Jong, 2011). Tiksindenmeye olan tiksindenme duyarlılığı ve tiksindenme eğilimi gibi bireysel yatkınlıkların da travmada sonrasındaki Travma Sonrası Stres Bozukluğunu (TSSB) yordayan tepkileri etkilediği

gözlenmiştir (Bomyea & Amir, 2012; Engelhard ve ark., 2011; Olatunji, Armstrong, Fan, & Zhao, 2014; van Overveld ve ark., 2006).

Özellikle, travma sırasındaki hissedilen tiksindenmenin ise sonraki süreçteki patolojiler için önemli bir yordayıcı olduğu gözlenmekle birlikte sonraki süreçte hissedilen tiksindenme ile ilişkili olarak travma sırasındaki tiksindenme ile patoloji arasında arabulucu rolünün olduğu da gözlenmiştir (Badour ve ark., 2012; Badour ve ark., 2014; Bomyea & Allard, 2017).

Ayrıca, travmatik olayda tiksindenmenin diğerine ya da kendine yönelik olmasının da sonrasında yaşanan belirtileri belirlediği gözlenmiştir. Diğer bir deyişle, tiksindenmenin kendine yönelik hissedilmesi bulaşıcılık temelinde obsesif kompulsif semptomlarla, diğerine odaklı tiksindenmenin ise TSSB semptomları ile ilişkili olduğu bulgulanmıştır (Badour ve ark., 2012; Badour ve ark., 2014; Badour, Feldner, Babson, Blumental, & Dutton, 2013). Kişinin kendisini itici, tiksindenilen olarak görmesi şeklinde tanımlanan öztiksindenmenin de kendine yönelik tiksindenme sonucu zihinsel bulaşıcılık mekanizması ile ilgili olduğu, diğerine yönelik tiksindenmenin ise temasa dayalı bulaşıcılıkla ilgili olduğu ileri sürülmüştür (Ojkersis, McKay, & Lebeaut, 2018; Powell, Simpson, & Overton, 2013).

1.2.1 Travmadaki Tiksindenmenin Altında Yatan Mekanizmalar

Tiksindenmenin travma içindeki işleyişi ile altta yatan mekanizma ile ilgili olarak ise, travma sırasındaki bir uyararla ilişkilendirilerek koşullanma ya da travma sonrasında bilişsel değerlendirmelerle ilişkili olarak ortaya çıkabilmektedir (Badour & Adams, 2015; Engelhard ve ark., 2011; Grey, Young, & Holmes, 2002).

Bu durum travmatik süreç içinde genel olarak duyguların açıklanması ile de benzerlik göstermektedir. Ehlers ve Clark (2000) travmatik olaya dair bilişsel değerlendirmenin içeriğinin duyguyu etkilediğini ileri sürmüştür. Buna göre kişinin olayı nasıl

yorumladığı, algıladığı, anlamlandırdığı travmatik olaydaki duygusal tepkiyi etkilediği öne sürülmektedir. Örnek olarak eğer kişi travmatik olayı içsel standartlarının ihlali olarak algılamışsa utanç duyabilir. Tiksiniye ile ilgili olarak da eğer kişi ahlaki ve sosyal kimliğini, benliğinin ihlal edildiği şeklinde algılasa bu kişide tiksiniye sebebe olabilir. Daha ileri gidilerek, kişinin travmatik olayda odağının travmatik olaya sebebe veren kişi olması durumunda öteki odaklo tiksiniyenin yanında kirlenme korkusunu da tetikleyebileceği söylenebilir. Eğer kişi travmatik olayda sınırlarının ihlal edildiğine bağılı olarak kendisine odaklanırsa kendisinin bu olaydan dolayı kirlenmesi şeklinde algılayabilmesinin sonucunda zihinsel kirlenme yolu ile kendisine de tiksiniye şeklinde tiksiniye deneyimleyebilir. Tüm algılama yorumlama sonrasında bilinçli olduğı, farkındalığın söz konusu olduğı varsayımı söz konusudur. Şöyle ki, süreç içinde bedensel tepkilerin de zaman zaman eşlik ettiğı duygunun bilişsel süreçten ayrı şekilde deneyimlendiğini ileri sürmüştür. Buna göre bu duygusal tepkilerin kişinin bilişsel süreçlerinin sonucu olmadan onlardan bağımsız olarak ortaya çıkabildiğini de öne sürülmüştür (Ehler & Clark, 2000). Bu durum, LeDoux'un (1996, 2002) bilinçaltı süreçle ilgili olan duygusal öğrenme, bilinç düzeyinde olan bilişsel süreçlerin dahil olduğı öğrenme olarak ikiye ayırdığı öğrenme ile örtüşmektedir. Her iki süreç ayrı işliyor şeklinde görünse de birlikte işlediğı düşünülmektedir. Bu yapıların işleyişi sonucu ulaşılan kişinin kendisi, diğerkleri, dünya hakkında temel varsayımlarını oluşturduğı şemaların kişinin kendiliğini oluşturduğunu öne sürmektedir (LeDoux, 2017). Travmatik deneyimler yoğun duygu içerikleri ile bilişsel mekanizmanın duyguların üzerinden kontrolünü zorlaştırdıkları düşünülmektedir. Bu anlamda tiksiniyenin travmatik deneyim için aşırı duygusal tepki sonucunda kendiliğı oluşturan bütüncül mekanizma üzerinde etkili olduğı düşünülmektedir. Bu anlamda travma içindeki tiksiniyenin kendilik kavramı çerçevesinde ele alınabileceğı düşünülmüştür.

1.3. Travma ile İlişkili Olarak Kendilik

Kendilik kavramı genel olarak bireyin duygu, düşüncelerinin oluşturduğu dünyayı, kendisini, deneyimlerini anlamasına yardımcı olan bir işleyiş olarak tanımlanmıştır (Bowlby, 1973; Kohut, 1971; Young ve ark., 2003). Ortak olarak kendilik oluşumunda erken dönem yakın ilişkilerin etkili olduğu düşünülmektedir (Schore, 2001). Teoriler genellikle erken dönem ilişkilere odaklanmış olsa da yetişkin dönemi ilişkilerin de kendilik için oldukça önemli olduğu düşünülmektedir (Ainsworth, 1989; Bowlby, 1973; Baker & Baker, 1987; Bowlby, 1973; Hazan & Shaver, 1987; Pietromonaco & Barrett, 2000). Gelişimsel farklılıklara paralel olarak, yetişkin dönem ilişkilerinde bağlanma ihtiyacı, bakımverme, cinsellik olmak üzere farklı davranış sistemleri mevcut olduğu ileri sürülmüştür (Hazan & Shaver, 1994). Tüm bu sistemlerinin bütünüleyici şekilde çalıştığı düşünülmektedir. Özellikle bakımverme ve cinsellik davranış sistemlerinin kişinin çocukluk çağında bağlanmasından farklı olarak daha yetkin ve yeterli hissetme temalarının çevresinde olduğu düşünülmektedir (Collins & Feeney, 2000). Bunun yanında kişinin bağlanma stili ile bu davranış sistemlerinin de ilişkili olduğu bulgulanmıştır. Güvenli bağlanmaya sahip kişilerin cinsellik davranış sistemi içerisinde kendilerini daha çekici buldukları gözlemlenmiştir (Bogaert & Sadava, 2002). Yine aynı şekilde güvenli bağlanmaya sahip olan kişilerin diğerinin stresli olduğu durumlarda bir diğer bağlanma davranış sistemi olan bakımverme bağlamında kendilerine değil diğerine odaklanıldığı gözlemlenirken, güvenli bağlanmaya sahip olmayan kişilerin diğerinin stresli olduğu zamanlarda kendisine odaklandığı ya da kendisini tamamen ihmal edip diğerinin ihtiyacına odaklandığı öne sürülmüştür (Péloquine, Brassard, Delisle, & Bédard 2013). Tüm bu davranış sistemlerinin ise bağlanma ilişkisi içinde birbirlerini telafi edici şekilde düzeylerinde değişkenlik gösterdiği gözlenmiştir (Péloquine ve ark., 2013). Davranış sistemleri farklılık gösterse de temelde ihtiyacın güvenlik duygusu olduğu savunulmaktadır (Ainsworth, 1989). Kendilik psikolojisinde ise Kohut (1971), ilişkinin bireyin aynalanma, idealizasyon, ikizlik gibi kendilik nesnesi ihtiyaçlarını sağladığını ileri sürmüştür.

İlişki içerisindeki travmatik deneyimlerin kişilerin kendilik algılarında ciddi olumsuz etkilere sahip olduğu ileri sürülmüştür (Bowlby, 1980; Kohut, 1971). Şema terapi ilişkisi içerisindeki travmatik deneyimlerin, travmadaki duygusal öğrenme ile benzer bir işleyişe sahip olduğunu ileri sürmektedir (Young ve ark., 2003). Bu yüzden kişinin açıklayamadığı duygusal ve fizyolojik tepkilerinin travmaya bağlı uyumsuz şemasını anlamada önemli rolünün olduğu savunmaktadır. Bağlanma teorisi de duyguların içsel çalışma modellerinin oluşumunda önemli bir yere sahip olduğunu ileri sürmektedir (Pietromonaco & Barrett, 2000).

Travmatik deneyim içindeki algıların kişiyi bilinçdışı şekilde etkilediği, bu etkilerin diğer ilişkilere de aktarıldığı düşünülmektedir (Bowlby, 1980; Cortina, Spring, & Marrone, 2004; Pietromonaco & Barrett 2000; Young ve ark., 2003). Bu durumun terapötik ilişki için de geçerli olduğu düşünülmektedir (Beretta ve ark., 2005; Kohut, 1971). Terapi süreci içinde gerek ilişki gerek travmatik deneyim bağlamında yapılan empatik yüzleştirmelerin kişinin farkındalık kazanmasına yardımcı olacağı düşünülmektedir (Young ve ark., 2003).

1.4. Aile İçi İstismarda Tiksinmenin Rolü

Dünya Sağlık Örgütü (2002) şiddeti kişinin kendisini, bir diğer kişiyi ya da bir grubu kasıtlı şekilde güç kullanarak fiziksel ya da psikolojik olarak zarar verme amacı ile tehdit etme şeklinde tanımlamıştır. Şiddetin bir türü olan aile içi şiddet ise çocuğa, yaşlılara, kardeşlere ya da eşe yönelik olabilmektedir. Stewart ve Robinson (1998) aile içi şiddetin daha çok erkeğin kadına yönelik uygulaması şeklinde olduğunu öne sürmüştür. Aile içi şiddet fiziksel, duygusal, psikolojik ve ekonomik şekillerde olabilmektedir (Powell & Smith, 2011). Kişinin yakın ilişkideki bu şiddeti nasıl algıladığı, ilişkiyi, ilişkinin sınırlarını nasıl algıladığı ile ilgili olduğu düşünülmektedir (Güler, Tel & Tuncay, 2005). Bunun yanında aile içi şiddetin kişinin kendisi ve diğeri ile ilgili algısına etki ettiği bulunmuştur (Herman, 1992). Şiddet gören kadınlarda şiddetin depresyon, kaygı, düşük özgüven, travma sonrası stres bozukluğu, obsesif

kompulsif bozukluk, intihar giriřimi ile iliřkili olduđu bulunmuřtur (Campbell, 2002; Dođan, 2006; McCauley et al., 1995; Özyurt & Deveci, 2010; Vahip & Dođanavřargil, 2006). Yakın iliřki içinde řiddete dair kadınların tikslenme duygusunu ifade etmeleri dikkat çekmiřtir (Badour ve ark., 2013; Dural ve ark., 2014; Herman, 1992).

1.4. Arařtırmanın Amacı

Travmatik yařam deneyimleri kiřinin kendisi, dünya, diđerleri hakkındaki temel varsayımları sarsıcı özellikte oldukları öne sürölmektedir (Nolen-Hoeksema, 2008). Yakın iliřkilerin kiřilerin temel varsayımlarının oluřumunda önemli role sahip olmaları göz önüne alındığında, yakın iliřkideki travmatik deneyimlerin daha karmařık ve kiřiyi daha yoğun etkilediđi düşünölmektedir (Vogt, 2012). Bu travmatik deneyimler aile içi řiddet bazında olduđuunda ise gerek yakın kiři tarafından suistimal edilmek gerek sürekli olmasında dolayı travma řeklinde deneyimlenmektedir. Bunun yanısıra öncesindeki řemalar hem bu sürecin yorumlanmasını hem de yeni duygusal öđrenme, travma sonrası deđerlendirme ile řemaları etkilemektedir (Adams & Badour, 2015). Tikslenme de bir duygu olarak bu süreçte diđer duygular gibi işlemekte olup, temel bař etme yöntemi kaçınma olması ile süreç içerisinde oldukça etkili bir yeri olduđu düşünölmektedir (Vogt, 2012). Tikslenmenin travmatik olaylar içinde rolü arařtıran çalışmalar artış gösterse de tikslenmenin nasıl deneyimlendiđi üzerinde çalışmalar oldukça kısıtlıdır (Badour ve ark., 2012, 2013, 2014, 2015; Bomyea & Amir, 2012; Bomyea & Allard, 2017; Engelhard ve ark., 2011; Grey ve ark., 2002; Olatunji ve ark., 2009, 2014; Rüşch ve ark., 2011; van Overveld ve ark., 2006; Vogt, 2012). Bu nedenle bu arařtırma aile içi řiddete maruz kalan kadınların travmatik olaya bađlı olarak deneyimledikleri tikslenme duygusunu anlamayı amaçlamaktadır.

BÖLÜM 2

YÖNTEM

2.1 Metodoloji

2.1.1. Nitel Araştırma

Tiksinme duygusu ve travmatik deneyimin ortak başa çıkma yolu olan kaçınmanın, tiksinme duygusunun süreç içinde rolünün önemli olabileceğini düşündürmektedir (Ehlers & Clark, 2000; Rozin & Fallon, 1987; Rozin, Haidt, & McCauley, 2008). Tiksinmenin travmatik süreç sonrası etkileri üzerine yapılan araştırmalar olsa da kişilerin tiksinmeyi nasıl deneyimlediklerine dair bulgular henüz net değildir (Badour ve ark. 2012; Rüşch ve ark., 2011; Vogt, 2012). Nitel araştırma ile tiksinmenin işleyişi, ifade edilişi, deneyimlenmesi ve başa çıkma yollarının gözlenmesi mümkün olacaktır (Maxwell, 2009; Mays & Pope, 1995).

2.1.2 Yorumlayıcı Fenomenolojik Analiz

Çalışmanın amacına uygun olarak bireylerin tiksinmeye dair öznel deneyimlerini anlamak için Yorumlayıcı Fenomenolojik Analiz (IPA) uygulanmıştır (Smith, 2003). Çalışma süresince kişilerin bilinçdışı şekilde deneyimledikleri tiksinme duygusunun görüşmeler süresince bilinç düzeyinde nasıl ifade edildiği, deneyimlerini nasıl yorumladıklarına odaklanılmıştır. Bu anlamda kişilerin yorumlarının odak noktası olmasının yanı sıra kişilerin öznel deneyimlerine odaklanılmaktadır. Bu öznellik travmatik deneyimin yanı sıra onu anlamlandırma aşamasındaki öznelliği de

içermektedir. Görüşmeler boyunca sadece katılımcı değil, araştırmacı da kendi öznelliği ile birlikte süreçte var olacaktır (Giorgi, Giorgi, & Morley, 2017). Bunun yanında IPA karakteristiklerine bakıldığında, ilk olarak tek bir vakanın detaylı olarak anlaşılması (*idiographic*), her vakanın detaylı incelenmesi sonrası diğerlerine genelleme üzerinden ilerlemesi (*inductive*); bir hipotezi destekleme amacı gütmeyen deneyimi anlama amacı odaklı olması (*interrogative*) şeklindedir. Tüm bu özellikler unsurlarının etrafında, deneyimi detaylı ve derin bir şekilde anlama amacı ile birlikte yorumlayıcı fenomenolojik analizin uygun olduğu düşünülmüştür (Smith, 2004).

2.2. Katılımcılar

2.2.1. Örneklem

Örneklem 24-50 yaş arası aile içi istismara uğramış altı kadından oluşmaktadır.

2.2.2. Katılımcı Kriterleri

Katılımcı kriteri olarak çalışma süresince sadece cinsel istismara uğramış kadınlar olarak belirlenmiştir. Fakat, bu tip istismara uğramış kişilere kısıtlılıklar yaşandığı için istismar tipinin fiziksel istismar olarak belirlenmesine karar verilmiştir.

2.3. İşlem

Katılımcılara şiddete maruz kalmış kadınların destek aldığı bir kuruluş vasıtası ile ulaşılmış, yine bu kurum bünyesinde haftada bir olacak şekilde yarı yapılandırılmış görüşmeler yapılmıştır. Görüşmelerde ses kaydı alınmıştır. Alınan ses kayıtları araştırmacı tarafından yazılı hale getirildikten sonra analiz edilmiştir.

2.3.1. Etik Süreç

Veri toplamadan önce ODTÜ Uygulamalı Etik Araştırma Merkezi'ne başvurularak etik kurul onayı alınmıştır.

2.3.2. Bilgilendirilmiş Onam Formu

Katılımcılara görüşmeler başlamadan önce araştırma amacı, süreci ile bilgilerin yer aldığı onam formu verilmiş, sonrasında ayrıca açıklanmış, izinleri alındıktan sonra görüşmelere başlanmıştır.

2.3.3. Gizlilik

Görüşmeler süresince paylaşılan bilgilerin kimlik bilgileri paylaşılmadan sadece bilimsel amaç doğrultusunda kullanılabileceği ve gerek duyulduğunda kendisinin bilgisi dahilinde kurum psikoloğu ile de paylaşılacağı bilgisi verilmiştir.

2.3.4. Olası Stres

Katılımcılara görüşmeler süresince travmatik olayın tekrar konuşulması, hatırlanması ile yaşayabilecekleri stres hakkında bilgilendirme görüşmelerden önce yapılmıştır. Kısa vadede hissedilebilecek stresin görüşme içerisinde paylaşıldığı takdirde uzun vadede iyileştirici özelliği hakkında bilgi verilerek stresi deneyimledikleri anlarda görüşmeci ile paylaşımları yönünde teşvik edilmiştir.

2.3.5. Kendini Yansıtma

“Seray Akça ODTÜ klinik psikoloji doktora programında eğitim alan uzman bir klinik psikologtur. Çalışma ilgi alanları travmatik deneyimler, travma, klinik psikoloji bağlamında duygular şeklindedir.”

2.3.6. Çalışmanın Güvenilirliği

Çalışma süresince araştırmacı ayrı bir özne olarak kendi deneyimlerini de anlamak için günlük şeklinde notların yanında ses kayıtlarını yazıya geçirme sürecinde de gözlemleri ile ilgili notlar almıştır. Bu notlar ile süreç içinde ihtiyaç hissettiği noktada tez danışmanından aldığı süpervizyonlar, araştırma grubundan aldığı geribildirimleri analiz sürecinde göz önünde bulundurulmuştur.

2.4. Veri Toplama

2.4.1. Yarı Yapılandırılmış Görüşmeler

Görüşmeler süresince katılımcılara araştırma amacı doğrultusunda hazırlanan sorular yöneltilmiştir. Görüşmelerde katılımcının stres düzeyi, duygusal ihtiyacı üzerinde de durulmuş olup her katılımcının öznel süreci göz önünde tutularak veri toplama süreci yönetilmiştir.

2.5. Veri Analizi

Ses kayıtları yazılı hale araştırmacı tarafından geçirildikten sonra her katılımcının görüşme transkriptleri tekrar okunmuştur. Her vaka için aynı süreç tekrarlanmıştır. Bununla birlikte, her vaka için ilk ve ikinci analizler yapılmıştır. Her vaka için yapılan analizler bittikten sonra her vaka için kendi içinde tekrar eden temalar belirlenmiştir. Tüm bu süreç her vaka için tekrarlanmıştır. Ardından vakalar arası karşılaştırma yapılarak tekrarlanan temalar belirlenmiştir. Benzer temalar belirlendikten sonra, her bir benzer tema gruplandırılarak alt temalar oluşturulmuştur. Bunun ardından ilişkili alt temalar gruplandırılmıştır. Son olarak, her grup bir üst tema altında birleştirilmiştir. Böylece üst temalar oluşturulmuştur.

3.Sonuçlar

3.1 Tiksinmenin Deneyimlenmesi

3.1.1 Tiksinmenin Farklı Alanlara Bulaşması

İlişkinin bir alanında hissedilen tiksınme duygusunun diğler alanlarla da ilişkilendirilerek benzer şekilde deneyimlendiğı gözlenmiştir. Ahlaki anlamda tiksınme hissettiğini ifade ederken bunu bedensel tiksınme ile de deneyimlediklerini dile getirmişlerdir.

3.1.2 Sindirim Sistemiyle İlişkili İfade

Tiksinmenin alan, bağlam fark etmeksizin dile getirilemediğı durumlarda sindirim sistemine ait ‘mide bulantısı’, ‘içinin almaması’ gibi söylemler ve öğürme gibi davranışlar ile ifade edildiğı gözlenmiştir. Genellikle bu ifadelerin ahlaki boyut içerisinde ifade edildiğı dikkat çekmiştir.

3.1.3 Tiksinmenin Etiyolojisi

Geçmişte yaşanan travmaya bağı tiksınme ifadesinin ileriki zamanlarda günlük hayat içerisindeki tiksınme ifadelerine benzerlik gösterdiği gözlenmiştir. Katılımcıların farklı zamanlardaki ilişkisiz görünen bu deneyimleri için aynı kelime grupları ile ifade ettikleri gözlenmiştir.

3.2. Diğerine Yönelik Tiksinme

Diğerine yönelik tiksınme ifadeleri istismarla ilgili olarak istismar uygulayan diğerine yönelik tiksınme deneyimlerini içermektedir.

3.2.1 Ötekinin Güçlü Pozisyonu Sonucu Tetiklenen Tiksınme

Bu tema şiddet uygulayan kişinin ilişki içindeki haklılık, ambivalan tutumu, mağduru köle kendisini sahip olarak algılaması ile ilgili davranışlarla ilgili olarak diğerinden tiksınmeyi içermektedir.

3.2.2 Diğerinin Sosyal Bağlamdaki Yerinden Dolayı Tiksınme

Diğerinin sosyal hayat içindeki diğerleriyle olan ilişkilerindeki uygun olmadığını düşündükleri davranış, tutumları kendileri ile olan ilişki içindeki tutumu karşılaştırdıkları, bunun sonucunda diğerinden tiksindikleri bulunmuştur.

3.2.3 İstismarcının Ötekileştirmesi

Diğerine yönelik tiksınme hissedildiği durumlarda diğerine insan dışı ya da kendi benlik algısının karşıtı olan ifadeler, etiketleme içeren isimler üzerindeki ötekileştirdikleri özellikler atfettikleri bulgulanmıştır. İfadelere bakıldığında öncelikle farklı bir kişilik, sosyal normların ve bağlamlarının dışında '*psikopat*', '*can düşmanı*' ifadelerinin yanı sıra '*şeytan*', '*canavar*' gibi insan dışı varlıklarla da tanımlandığı gözlenmiştir. Bunun yanında sık kullanılan ötekileştirme ifadesi de istismarın ve şiddetin en yoğun olduğu zamanda diğerini hayvan isimleri ile tanımladıkları bulunmuştur. Bu ötekileştirme tarzı içerisinde en dikkat çeken nokta ise kullanılan hayvan etiketinin diğerinin ahlaksal olarak tiksındığı yönü ile ilişkilendirilerek ifade edilmesidir.

3.2.4 Fiziksel Tiksınme

Diğerinin şiddet öncesi zamanlarda hoşlanmadıkları fiziksel özelliklerinden istismar sonrası hissettikleri ahlaki tiksınme ile ilişkili olarak fiziksel olarak tiksindikleri

gözlenmiştir. Bu bağlamda anlatılan tiksindenmenin kişinin sosyal ilişkiler ve ortamından bağımsız olarak anlatılmadığı dikkat çekmektedir.

3.2.5. Diğerine Ait Olan Parçalardan Tiksindenme

İstismar sırasında diğerine odaklandıkları diğerine ait ses, bakış, yüz ifadesi gibi parçalardan tiksindikleri bulunmuştur. Bu parçaların özellikle bakışın diğerine yabancılaşma ile birlikte yaşanmasının yanında kendisinin de kopuk modda olduğu şeklinde deneyimlendiği, istismar sırasında donuk bir modda oldukları da gözlenmiştir.

3.3. Kendine Yönelik Tiksindenme

3.3.1 Kendinden Tiksindenme İfadeleri

Travma mağdurlarının kendilerinden tiksindenme duygusunu kendilerini eleştirme, sorgulama, suçlama, kendilerine kızma şeklinde ifade ettikleri görülmüştür. Kendilerine yönelik tiksindenmenin daha çok şiddet gördüğü ilişkide kendisini diğerinin şiddet uygulamasının sebebi olma, diğerine boyun eğme, ilişkiyi başlatma ya da devam ettirme, kendilik algılarındaki değişim konularında ifade edildikleri gözlenmiştir.

3.3.2 Fiziki Hoşnutsuzluk

Katılımcıların eşlerinin fiziksel görünümlerinden dolayı eleştirileri sonucu kendilerini beğenmedikleri, sonrasında kendilerini eleştirdikleri bulunmuştur. Fiziksel yönden kusurluluk hissinin zamanla şiddetin sebebi olarak kişiliklerine de atfederek benlik algısı üzerinden değerlendirdikleri gözlenmiştir.

3.3.3 Cinsellikle İlgili Tiksınme

Kadınların öncelikle tiksınme ifadesinin cinsel ilişkiye dair ifade ettikleri, ilişki içerisinde sadece cinsel kimlikleri ile görüldüklerini bu yüzden cinsel kimliklerinden tiksindikleri gözlenmiştir. Cinsel ilişkiye dair tiksınme ifadelerine yakından bakıldığında diğerrinin kirlilik bulaştırmasına sebep olduđu kanal olarak deneyimledikleri gözlenmiştir. Diğeri ile bu kanaldan yine kendilerinin de cinsel kimliğı üzerinden iletişim kuruyor olması sonucu kendilerinin de bu kanal üzerinden kirlenmeleri ile cinsel kimliklerinin de tiksinti verici oldukları şeklinde ifadeleri dikkat çekmiştir. Bu yüzden kendilerinden de bu alanda gerek diğerrinden tiksınme gerek diğerrine izin vermek üzerinden öztiksınme deneyimledikleri bulunmuştur.

3.3.4 Kendine Yabancılaşma

Mağdurların travmatik ilişki içerisinde şiddete bağılı olarak kendilik algılarının sarsılması ve kendiliklerinin dışında davrandıklarını hissettikleri noktalarda kendilerinden tiksindikleri bunu da kendilerine yabancılaşarak deneyimledikleri şeklinde ifade ettikleri gözlenmiştir.

3.3.5 Şiddet Uygulayan Kişiyeye Benzeme Kaynaklı Tiksınme

Mağdurların şiddeti uygulayan kişiyeye benzedikleri noktalarda kendilerinden tiksindikleri gözlenmiştir. Bu durum, özellikle şiddet içerisinde diğerrinin duygusuna, davranışına benzer olanı kendilerinde fark ettikleri noktalarda gözlenmiştir. Daha detaylı bakıldığında, diğerrine benzedikleri için kendilerinden tiksindikleri gözlenmiştir. Bununla ilgili olarak, sosyal hayat içindeki diğerrlerinin de kendilerinden tiksinecekleri yönünde endişeleri eşlik ettiğı bulunmuştur.

3.4 Tiksınme ile Baş Etme

3.4.1 İyiye Odaklanma

Travmatik ilişki içerisinde mağdurların istismarcının diğer zamanlardaki iyi özelliklerine, istismarcı ile ilişkilerinde geçmişte yaşadıkları iyi zamanlara; diğerinden uzaklaşarak kendilerini iyi hissettikleri aktivitelere, kişilere odaklanarak tiksınme öteki odaklı tiksınme duygusu ile baş ettikleri gözlenmiştir.

3.4.2 Tekrar Anlamlandırma

Diğerine odaklı istismara bağlı tiksınme hissi diğerinin anlama çabası gösterdikleri bulunmuştur. Bu yol ile diğerinin istismarının diğerinin günlük sıkıntıları ya da çocukluk yaşantılarından kaynaklandığını şeklinde açıklamaya çalıştıkları bulunmuştur. Bunun yanında, diğerine öfke ifadesinin de eşlik ettiği istismarı diğerinin psikolojik bir sorunundan kaynaklandığı şeklinde anlamlandırmaya çalışarak baş etmeye çalıştıkları gözlenmiştir.

3.4.3 Kaçınma

Diğerine yönelik tiksınme ile diğerinden ilk olarak duygusal daha sonra fiziksel olarak kaçınarak baş ettikleri gözlenmiştir. Bu durum aynı zamanda görüşmeler boyunca tiksınme hissettikleri konular üzerine sorular sorulduğunda da gözlenmiştir.

3.4.4. Ötekini Yeni Bir Kimlik Üzerinden Yeniden Tanımlama

Travmatik ilişkinin üzerinden ilişkililiği keserek diğerine travmatik ilişki çerçevesi dışında başka bir kimlik atfederek ilişkililiği yeniden tanımlama yolu ile diğerinden tiksınme ile baş ettikleri bulunmuştur.

3.4.5. Öztiksinmeye Sebep Olan Özellikleri Ötekine Yansıtma

Travma mağdurlarının öztiksinme hissettikleri kendilerinde olan özellikleri diğerinin özelliği olduğu yönünde vurgulayarak baş ettikleri gözlenmiştir. Mağdurların bu yönlerine ait hissettikleri öztiksinmenin kaynağının diğerinin olduğunu düşündükleri, bunun sonucunda bu özellikleri diğerine yansıttıkları gözlenmiştir.

3.4.6. Kendini Yeni İlişkiler İçerisinde Yeniden Tanımlama

Travmatik ilişki içinde hissettikleri öztiksinme ile travmatik ilişkiden kaçınıp kendilerini çocuklarıyla, besledikleri bir hayvanla, katıldıkları kurslar içerisinde kurdukları ilişkiler üzerinden tanımlayarak baş ettikleri bulunmuştur.

3.5. Tiksinmeye Eşlik Eden Duygular

3.5.1 Duygusal Kopukluk

Travma mağdurlarının özellikle belirli bir şiddet olayında duygusal olarak kopukluk yaşadıkları bu durumun, günlük hayat içinde diğer negatif duyguların hissedildiği durumlarda olmak üzere görüşmeler içerisinde de yaşandığı gözlenmiştir.

3.5.2 Suçluluk

Mağdurların istismar süreci içinde kendilerinin rolü olduğu düşünceleri ve diğerine zaman zaman hissettikleri olumlu duygular için kendilerini suçlu hissettikleri gözlenmiştir.

3.5.3 Utanç

Öztiksinme hissedildiği özelliklerinin sosyal ilişkiler içerisinde diğerleri tarafından görülmesi; diğeri ile ilişkili olmanın sosyal bağlam içinde değerlendirilmesi ile utanç hissettikleri gözlenmiştir.

3.5.4. Öfke

İstismarın ilk aşamalarında diğerrinin istismarına yönelik hayal kırıklığı sonrasında tiksınme hissının öncesinde ifade edildiğı, ilişki içinde gücün kaybı ile tiksınmenin baskın olduğı gözlenmiştir.

3.5.5 Nefret

Tiksinme ile eşdeğer şekilde kullanıldığı gözlemlenen nefret ifadesinin daha çok geçmişteki tiksınmeye sebep olan kişiyeye yönelik öfke şeklinde çıktığı gözlenmiştir.

BÖLÜM 4

TARTIŞMA

4.1. Temalar Hakkında Tartışma

4.1.1. Tiksınmenin Deneyimlenmesi

Bu durum tiksınmenin işleyişine dair olan ilişkilendirme üzerinden yayılmacı, bulaşıcı işleyişi ile açıklanabilir (Rozin ve ark., 2008). Sindirim sistemi ile ifade ahlaki tiksınmenin diğer tiksınmeler gibi fizyolojik olarak gerçek anlamda deneyimlenmesi ile açıklanabilir (Rozin ve ark., 2008). Bu durum tiksınmenin benzerlik mekanizması ile ilişkili olmanın yanın sıra travmadaki duygusal öğrenme ile de açıklanabilir (LeDoux, 1996; Rozin ve ark., 2008).

4.1.2. Diğerine Yönelik Tiksınme

Diğerine yönelik tiksınmenin ilk aşamalarda zor fark edildiği, bunun da diğerine olan idealizasyon sonucu savunmacı şekilde istismarı dışlamaları ile ilişkili olduğu düşünülmektedir (Bowlby, 1980; Kohut, 1971).

Diğerinin davranışlarının ahlaki ve sosyal bütünlüğüne değil ilişki içindeki sınır aşımı, idealize edilenin hayal kırıklığı olarak algılanması sonucu öfke şeklinde ifade edildiği düşünülmektedir (Kohut, 1971; Rozin ve ark., 2008). Diğerinin sosyal bağlamda eksik, hatalı olması ile idealizasyon kırılması sonucu ahlaki tiksınme deneyimledikleri; kötü, eksik diğeri ile ilişkili olmanın utanç ile birlikte öztiksınmeyi tetiklediği düşünülmüştür (Poulson, 2001; Rozin ve ark., 2008). Ahlaki tiksınmenin yayılmacı

yapısı ile fiziksel tiksindenmenin tetiklendiği, temasa dayalı kirlenme olasılığı ile yoğun deneyimlendiği düşünülmektedir (Badour & Adams, 2015; Rozin ve ark., 2008). İstismar sırasındaki ötekinin ayrıştırılarak mağdurun zihnindeki idealize edilen imagoyu korumaya çalıştığı düşünülmüştür (Darweesh & Abdullah, 2016; Kohut, 1971). Ayrıca, istismar sırasında bakış, yüz ifadesi gibi özelliklerin yeni yakın ilişkilerde tersini aramaları ile kendilik nesnesi ihtiyaçları kanalları olmaları yönünden önem taşıdığını düşündürmüştür (Kohut, 1971).

4.1.3. Kendine Yönelik Tiksindenme

Kendine yönelik tiksindenmede daha çok kendi ile ilgili kirlenmişlik hissinin baskın olduğu gözlenmiştir. İlk olarak, istismar süresince aynalanma ve idealizasyon süreci ve buna bağlı olarak şema devamı kapsamında kendilerini hatalı eksik bulmaları şeklinde yorumlanmıştır (Kohut, 1971; Young ve ark., 2003). Buna benzer olarak, diğerinin eleştirel aynalaması kişinin kendisinden şüphe duyması ve ikizlik ihtiyacının engellenmesi sonucu aidiyet duygusunun engellenmesi sonucu kişinin izole ve depresif hissetmesine sebep olduğu şekilde yorumlanmıştır (Kohut, 1971; Powell ve ark., 2014). Daha belirgin şekilde ise, ahlaki ve sosyal bütünlüklerinin bozulması ile ahlaki tiksindenme sonucu cinsellikten, bu yoldan kirlenme sonucu kendilerinin cinsel kimliğinden tiksindenmeye yol açtığı düşünülmüştür (Badour ve ark., 2013). Diğer tarafından zorlanma ve tiksindenilen diğerine boyun eğme hisleri sonucu tanımladıkları kendilik imajının dışına çıkmaları ile kendilerinden tiksindikleri ve bunu da kendilerine yabancılaşma olarak tanımladıkları gözlenmiştir. Bu durum sağlıklı şekilde sağlanan kendilik nesnesi ihtiyaçları ile yaşanan istismar sonucu kendi bütünlüklerinin bozulması ile öztiksindenme hissettikleri noktada duygusal olarak kopukluk yaşadıkları noktada kendiliklerinden yabancılaştıkları gözlenmiştir (Marmarosh & Mann, 2014). Son olarak ise, kendilik nesnesi olan diğer ile ikizlik anlamındaki ihtiyacından da tiksindenerek, diğer ile kendilik nesnesi ilişkisinin de sarsılması ile inkarı şeklinde yorumlanabilir (Kohut, 1971). Kendilerini diğerinin

içselleştirilmesinden korumak adına kendilerine ait doğal tepkileri ve buna bağlı olarak sağlıklı duygularını da bastırdıkları gözlenmiştir.

4.1.4. Tiksinme ile Baş Etme

Diğerine yönelik tiksinme ile baş etme yöntemi olarak, öztiksinmede olduğu gibi, şema devamlılığına uygun olarak diğerinin şiddetini ve kötü muamelesini yok sayarak, ilişki dışındaki yeni bağlantılara odaklanarak ya da diğerinin iyi yönlerine odaklanarak bastırmaya çalıştıkları gözlenmiştir (Bowlby, 1980; Young ve ark., 2003). Fakat şiddetin ve istismarın ciddi düzeyde devam etmesi ile bu baş etme yolunun çok etkili olmadığı gözlenmiştir. Bunun için akla yatkın açıklamalar bulmaya çalıştıkları gözlenmiştir. Katılımcıların diğerini anlamaya çalışarak, istismarın diğerinin bir sorunu ile ilişkili olması durumunda merhamet duygusu hissedecekleri belirttikleri gözlenmiştir. Böylece, ilgi verme ile diğerine yakınlaşabileceklerini belirtmişlerdir. Bu durum ahlaki tiksinme hissettikleri cinsellik kanalından kendilerini koruyarak bakımverme sistemi ile yakınlığı tekrar kurmaya çalıştıklarını düşündürmüştür. Bu durum kaybettikleri otonom hissini tekrar kazanma ve ilişkiyi tamir şeklinde açıklanabilir (Mikulincer, 2006). Kaçınma türünün istismar türüne göre değiştiği bulunmuştur. Sözel istismar ile kişinin içsel uzaklaşma olarak adlandırdığı duygusal kaçınma ile baş ettiği gözlemlenirken, fiziksel istismar ile yatak ayırma, ayrı odalarda zaman geçirmeye çalışma gibi fiziksel kaçınma şeklinde olduğu bulunmuştur. Böylece duygusal kaçınmanın fiziksel kaçınmaya dönüştüğü gözlenmiştir. İstismarcının kaçınma süreci sonrası yaklaşma çabaları sonucu sınır çizme çabaları gösterdikleri bunun için de yasal yollara başvurdıkları gözlenmiştir. Bir diğer deyişle, diğerinin tehlike olarak algılanması sonucu aktif, reddetme şeklinde deneyimlendiği düşünülmüştür (Badour & Adams, 2015). Kaçınmanın yetersiz kaldığı noktaların da olduğu gözlenmiştir. Diğer bir söyleyişle, istismar sonrası diğerinden tiksinme ile kendilerini kirlitmelerinin bir yolu olan ilişkililik durumunun da tiksinmeye sebep olduğu gözlenmiştir. Bunun için tiksinme hissettirilen kanal üzerinden ilişkililikten kaçınarak diğerinin istismarını anımsatmayacak yeni bir ilişki üzerinden diğerini yeni

bir kimlikle tanımladıkları düşünülmüştür. Bu durum, zihinsel olarak kirlendiğini hissettiği ilişkiyi ve diğerini farklı bir şekilde anlamlandırarak mental bir bariyer koyma olarak yorumlanabilir (Grey ve ark., 2002).

Öztiksinme ile baş etme yolu olarak, kendilerinde tiksindikleri yönleri diğerine yansıtıkları gözlenmiştir. Bu durum sağlıklı şekilde karşılanan kendilik nesnesi ihtiyaçları aynalanma yolu ile olan eleştiri, aşağılamaları içselleştirdiklerini düşündürmüştür (Kohut, 1971). Diğerinin idealizasyonun kırılması sonucu diğerinin ‘iyi öteki’ durumundan ‘kötü öteki’ olarak görülmeye başlanması ile kendisinde öztiksinmeye sebep olan özelliklerin diğerinin kendisine yaptığı aynalama sonucu oluşması ile bir bakıma bulaştırılan özellikler olduğunu düşündüklerini düşündürmüştür (Kohut, 1971). Diğer deyişle, kendisindeki kötü özelliklerin kaynağının diğerinin kendisini kirletmesi olarak algıladıkları şeklinde yorumlanabilir. Öztiksinmeye sebep olan kendisindeki özellikleri kirliliğin kaynağı olduğunu düşündüğü diğerine savunmacı şekilde yansıtarak iyi özellikleri ise kendine atfederek büyülenmeci kendilik modu ile baş ettiği düşünülmüştür (Kohut, 1971). Böylelikle tiksinnmeye bağlı sağlıklı benlik algısını tamir etme, düzeltme girişimi olarak görülebilir. Bunun yanında, istismar gördükleri ilişkiden kaçınarak yeni ilişkiler kurmaya çabaladıkları gözlenmiştir. Bu ilişkiler ile tiksindikleri kendilerinden kaçınarak yeni, sağlıklı aynalanma ve ikizlik ihtiyacını karşılama eğiliminde oldukları gözlenmiştir. Yeni ilişkilere bakıldığında özellikle kendilerinden güç anlamında zayıf; bakıma ve yardıma muhtaç kişiler ile ilişkiler kurdukları gözlenmiştir. Burada bakımverme rolü üstlenmeleri ile birlikte yeni ilişkileri içinde idealizasyon ihtiyacını yok saydıkları şeklinde yorumlanabilir. Bu durum güçlü olan diğeri tarafından şiddet görmeleri sonucu hissettikleri bağlanma kaygısını düşündürmektedir (Lopez ve ark., 2013). Ayrıca, özellikle bakımverme rolünün istismar sonucu kirlendikleri düşündükleri alan olan cinsellik yerine bağlanma sisteminin diğeri bir davranış sistemi olarak üzerine eğildiklerini de düşündürmüştür. Böylece bu kanalda kendilerini güçlü, kontrolü elinde olan kişi olarak hissederek istismar içeren ilişki içinde kaybettiği etkili olma, otonom hissetme gibi duyguları tekrar elde etmeyi amaçladığını da

düşündürmüştür (Pietromonaco & Barrett, 2000). Diğer yandan, yeni ilişkiler içinde istismar içeren ilişki içindeki benlik algılarını devam ettirdikleri, bunun yeni ilişkideki bağlanılan figürü ön planda tutmaları kendi ihtiyaçlarını yok saymalarının gözlenmesi ile de desteklendiği düşünülmüştür (Peloquine ve ark., 2013).

4.1.5. Tiksinnmeye Eşlik Eden Duygular

İlk olarak kişilerin kopukluk duygusu yaşadıkları gözlenmiştir. Bu durum kişinin kendilik bütünlüğünün bozulmasıyla kendiliğine yabancılaşma sonucu yaşadıkları duygu ve davranışın uyumlu olmaması sonucu yaşadığı bilişsel kopukluk ile açıklanabilir (Bowlby, 1980). Kişi böylece tiksindiği kendiliğini dışsallaştırarak kendilik bütünlüğü koruduğu düşünülebilir.

Diğerine yönelik tiksinnme sırasında, öfke ve nefret duygularının deneyimlendikleri gözlenmiştir. Öncelikle, istismarın ilk zamanların öfke ifadesi göze çarpmaktadır. Diğerinin istismarı ve şiddetini artırması, kontrol edilemez hale gelmesi sonucu kişinin öfkesinin tiksinnme ifadesine dönüştüğü gözlenmiştir. Bu durum, şiddet süresince gücü kaybeden mağdurun tiksinnmeyi öfkesini indirekt yol ile ifade etmesini sağlayacak bir duygu olarak gördüğü şeklinde yorumlanabilir (Molho ve ark., 2017). Nefretin ise özellikle geçmişte yaşanan tiksinti veren olaya sebep olduğu için yapan kişiye öfke şeklinde deneyimlendiği gözlenmiştir. Bu durum, nefretin bir geçmişle ilgili olduğunun, yapan kişiye de zarar gelmesi isteği ya da zarar verme niyeti içeren bir duygu olduğu ile açıklanabilir (Miller, 1997).

Öztiksinnme ile kişilerin utanç ve suçluluk duygularını deneyimledikleri gözlenmiştir. Yaşadıkları durumun genel kendilik algılarını etkilemesinden dolayı sosyal anlamda kendilerini değerlendirdikleri diğer duygular olan utanç, suçluluk gibi duyguların da deneyimlenmesine sebep olması ile açıklanabilir (Poulson, 2001). Böylece, tiksinnme hissettikleri kimliklerinin diğerleri tarafından fark edildiği durumlarda da utanç duygusunun duyulması açıklanabilmektedir.

4.2. Genel Tartışma

Genel olarak bakıldığında, tiksindenin travmatik deneyimler içinde benzer his temelinde ilişkilendirilmesi ile benzer uyarılar karşısında verildiği gözlenmiştir. Bu durum farklı tiksinden durumlarında benzer bedensel, sözel ifadeler şeklinde gözlenmiştir. Yine tiksinden bir uyarana, burada şiddet uygulayan kişiye karşı, farklı bağlamlar içerisinde de tiksinden duygusunun aynı şekilde devam ettiği görülmüştür.

Kirlilik duygusunun tiksinti duyulan olayın kendi ahlaki sınırlarını bozması, olayla ve diğeri ile bağlantılı olması sonucu ortaya çıktığı düşünülmektedir. Bu durum kişilerarası tiksinden bazında da ele alınabileceği düşünülmektedir. Ahlaki anlamda başlayan tiksindenin agresyon, şiddet sonucu yüzleştikleri kırılan taraf ile ilgili olarak hayvan doğası tiksindenmeyi de tetiklediği düşünülmüştür. Öztiksinden ile baş etme yöntemleri de bunu destekler niteliktedir.

Bu sürecin diğeriye yönelik tiksindenmede de benzer şekilde işlediği gözlenmiştir. Ahlaki tiksindenmenin kişiler arası tiksindenmeyi tetiklediği, bunun da diğeriinden temelde kaçınma yolu ile farklı davranışlar sergileyerek baş ettikleri gözlenmiştir.

Kendilik nesnesi bağlamında aynalanma ve ikizlik ihtiyaçlarının travmatik olarak sekteye uğraması öztiksindenmeyi kusurluluk, suçluluk yönünde etkilediği, ancak idealizasyon ihtiyacında aksama olduğu durumda kirlenme hissinin tiksinden ile ilişkili şeklinde olduğu gözlenmiştir. Bu da diğeriinden kaçınmanın kirlenme endişesi ile ilgili olduğunu düşündürmüştür (Badour & Adams, 2015).

Bağlanma teorisi içinde istismar edilen cinsellik sisteminden kaçınarak, bağlanma ilişkisini telafi etmek adına bakımverme ve bağlanma sistemlerinin aktif olduğu ilişkiler kurmaya çalıştıkları gözlenmiştir (Péloquine ve ark., 2013).

İlişkilerinde deęişiklik yoluna gitseler de temelde aynı stili dięer ilişkilere de aktardıkları, ilk ilişkideki gibi kendilerini değersiz hissedip dięerine odaklandıkları ilişki modelinin yürütüldüğü gözlenmiştir. Bu durum şema teori kapsamında şema devamlılığı çerçevesinde açıklanabilir (Young ve ark.,2003).

4.3. İmplikasyonlar

Günlük hayatta kullanılan tiksınme ifadeleri üzerinden kişilerin kaçındıkları öztiksınme yaratan travmatik olayların ele alınması mümkün olacağı düşünölmüştür. Öztiksınme ele alınırken daha kolay dile getirilen dięerine yönelik tiksınme deneyimlerinin ele alınması yararlı olabilir. Tiksınme ifadesine eşlik eden, daha kolay ifade edilen öfke, nefret gibi duyguların tiksınmeyi anlamak için kolaylaştırıcı olacağı düşünölmektedir. Utanç ve suçluluk duygularının öztiksınme ifadelerinin önüne geçebileceğini öztiksınme konuşulurken bu duyguların ifade edildiğı noktaların öncelikle üzerinde durulmasının tiksınmeyi anlamada yararlı olacağı düşünölmektedir. Öztiksınme ifadesinde kirlenme hislerinin ifade edildiğı noktalar üzerinde durmanın öztiksınme üzerinde yaşanan kaçınmacı tutumla baş etmek için etkili olabileceğı düşünölmektedir. Geçmiş şiddet içeren ilişki içinde dinamiğin terapist ile olan ilişkiye de aktarılacağı, bu şekilde karşılanmayan, travmatik düzeyde hayal kırıklığına uğratılan kendilik nesnesi ihtiyaçlarının karşılanmasının sağlıklı bir kendilik gelişimi için etkili olacağı düşünölmektedir. Bunun yanında şema terapi kapsamında yapılacak olan empatik yüzleştirme ile ilişkiler içerisinde farklı türlerde ifade edilen temelde devam eden boyun eğme, duygusal yoksunluk gibi uyumsuz şemalar hakkında farkındalık kazandırılabilceğı düşünölmektedir. Dolayısıyla, ilişkisel bağlamda gidilerek bu kişilerin yaşadıklarının anlamlandırılmasının üzerinde durulmasının tedavi anlamında etkili olacağı düşünölmektedir.

4.4. Çalışmanın Farklılığı

Bu çalışma ile tiksindenin şiddet ve istismar süresince nasıl deneyimlendiği, özellikle ahlaki tiksindenin süreç içinde etkisi hakkında kişilerin yaşadıkları öznel deneyimler üzerinden detaylı bilgi elde edilmiştir.

4.5. Kısıtlılıklar

İlk olarak bu araştırmada kapsamında incelenen şiddet konuları geçmişte olmuş, şu an aktif olarak devam etmeyen süreç üzerinden ele alınmıştır. Bu nedenle katılımcıların geriye dönük yaptıkları değerlendirmeler o süreç içindeki duyguları büyük ölçüde yansıtsa da birebir yansıtmayabileceği düşünülmektedir. Bunun tiksindenin bilinçdışı şekilde yaşanması sonucu kişilerin farkında olmadıkları sürecin aktarılmasını kısıtlı kılması kapsamında yorumlamak açıklayıcı olabileceği düşünülmektedir. Bunun yanında, tüm katılımcıların halihazırda sosyal bir destek kaynağının olmasının süreç sonrasındaki deneyimlerini etkileyebileceği düşünülmektedir. Bu yüzden sosyal destek kaynağı olmayan travmaya maruz kalmış kişilerle çalışmanın ilişki kurma, öfke ifadesi gibi noktalarda daha kaçınmacı davranabileceğini düşündürmüştür.

4.6. Süreç Değerlendirmesi

Süreç içinde kişilerin tiksinden deneyimlerine bağlı olarak bilinçdışı şekilde oluşan duygusal öğrenmelerinin görüşmeler süresince de kişileri etkilediği gözlenmiştir.

4.7. Gelecek Çalışmalar

Kirlenme hissine bağlı obsessif kompulsif temelli semptomları tetiklediği yönündeki bulgular oldukça kısıtlıdır. İleriki çalışmaların hijyen duyarlılığı ile travma bağlamında mental kirlenme hissini anlama için önemli olacağı düşünülmektedir.

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