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Intergenerational Transmission of Myths About Gender-Based Violence in Post-Soviet Societies: A Structural and Psychosocial Approach

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Abstract

This study explores the intergenerational transmission of gender-based violence (GBV) myths within the post-Soviet cultural context of Azerbaijan, with a focus on structural and psychosocial mechanisms. A quantitative, cross-sectional design was employed involving 184 participants aged 18–65. A culturally adapted 16-item GBV Myth Acceptance Scale was utilized, and construct validity was established through Exploratory and Confirmatory Factor Analyses ($\chi^2/df = 2.15$, CFI = .95, RMSEA = .058). Given the ordinal nature of the data, non-parametric Kruskal–Wallis tests and multivariate regression analysis were applied. Results indicated a clear hierarchy in myth rejection: while myths condoning physical and sexual violence were strongly rejected (M = 1.16–1.85), psychological myths and beliefs around "family privacy" remained more prevalent (e.g., M = 3.27, Mode = 5.0). Significant generational differences emerged ($H(4) = 10.52$, $p = .015$, $\varepsilon^2 = 0.08$), with the 46–55 age group exhibiting the highest myth endorsement ($\beta = +0.69$). The regression model accounted for 37.4% of the total variance ($R^2 = .374$), identifying gender ($\beta = -0.65$, $p < .001$) and higher education ($\beta = -0.24$, $p = .007$) as significant predictors of lower myth acceptance. While overt forms of violence are increasingly stigmatized, covert and structural mechanisms of control persist through intergenerational socialization. Effective interventions should target psychological literacy and challenge cultural norms that prioritize family privacy over individual well-being.

Keywords: gender-based violence, post-Soviet societies, myth acceptance, intergenerational transmission, psychosocial mechanisms

1. Introduction

Gender-based violence (GBV) remains a pervasive issue across diverse socio-political contexts. In post-Soviet societies, perceptions and responses to GBV are shaped not only by personal experiences or formal education but also by deep-seated ideological legacies, institutional silence, and the intergenerational transmission of collective memory (Ashwin, 2000; Zdravomyslova & Temkina, 2012). Although the Soviet Union officially promoted gender equality, patriarchal norms were embedded within family structures, where domestic violence was often regarded as a private issue rather than a public concern (Kiblitskaya,

2000). This study investigates the psychosocial and structural mechanisms underlying the transmission of GBV myths in post-Soviet Azerbaijan. It explores how attitudes toward violence persist across generations and social strata, examining the role of collective memory (Halbwachs, 1992), social learning (Bandura, 1977), and cultural narratives in shaping myth acceptance. Despite growing international awareness and the influence of feminist activism and media discourse (Mendes et al., 2019), traditional beliefs about violence—especially emotional and psychological abuse—remain resilient in many post-Soviet contexts.

Research Question. Which social and structural variables are associated with the intergenerational transmission of gender-based violence myths in post-Soviet Azerbaijan?

2. Literature Review

2.1. Defining Gender-Based Violence Myths

GBV myths refer to culturally shared false beliefs that normalize, deny, or justify violence—particularly against women (Payne et al., 1999; Burt, 1980). These myths often minimize the severity of abuse, shift blame onto victims, or rationalize violent behavior through traditional gender norms. Payne (2001) categorized GBV myths into four key domains:

- Victim-blaming (e.g., "She brought it on herself"),
- Rape denial (e.g., "If there's no resistance, it isn't rape"),
- Minimization of harm,
- Denial of violence within marriage and family settings.

Bandura's (1977) social learning theory posits that such myths are internalized through early observation and repetition, often within the family structure. Coates and Wade (2007) extend this with the notion of "normalizing discursive structures," in which violent acts are reframed through relational or emotional lenses, leading to their social invisibility.

2.2. Legal Recognition and Institutional Silence in the Post-Soviet Space

Although Soviet ideology outwardly promoted gender equality, domestic violence was systematically excluded from public discourse and state intervention. In Azerbaijan, the Law on Prevention of Domestic Violence was enacted in 2010, marking formal legal recognition of gender-based violence. However, implementation has remained limited, with underreporting and institutional inaction still prevalent. This disconnect between formal legislation and lived realities reflects what scholars have termed institutional silence—a culturally embedded pedagogy that discourages resistance or even acknowledgment of abuse (UNFPA, 2023; Jafarova, 2022).

Recent reforms, including amendments to the Family Code, indicate political intent, but empirical research on public awareness and myth acceptance remains scarce. Comparative studies from Georgia and Kazakhstan similarly demonstrate the intergenerational transmission of GBV-related myths, rooted in traditional gender roles and authoritarian family structures (Saparova & Mirtskhulava, 2021; Kuralbayeva, 2020). One such myth—"family matters should stay within the family"—has become institutionalized, contributing to the invisibility of emotional and physical abuse (Zdravomyslova & Temkina, 2012).

As Kiblitskaya (2000) noted, these myths were not eradicated after the Soviet collapse but repackaged within new ideological forms. In Georgia, 65% of respondents aged 50 and above agreed that violence may be necessary to maintain family order (UN Women, 2020). Similarly, recent data from Russia and Kazakhstan shows older generations more likely to endorse such beliefs (Nazarbayev University, 2021). These patterns resonate with Halbwachs' (1992) theory of collective memory, suggesting that silence and normalized discourse around violence are transmitted across generations as cultural inheritance.

2.3. The Role of Education and Urbanization

Education and urban residence are critical variables influencing GBV myth rejection. Residents of capital cities and individuals with tertiary education tend to report lower levels of myth endorsement, likely due to greater exposure to human rights discourse and media narratives that challenge traditional norms (Mukhopadhyay & Wong, 2020). Yıldız and Eryılmaz (2021), for example, found a strong inverse relationship between GBV myth acceptance and education among Turkish university students. Nonetheless, in Azerbaijan, these trends may be complicated by sociocultural factors unique to the post-Soviet transition. While higher education appears to be protective, the lack of widespread gender-sensitive curriculum and persistent patriarchal norms may weaken its impact.

2.4. Cross-Cultural Comparison and Global Feminist Discourse

While GBV myths exist globally, their content and persistence vary. In Western contexts, public efforts to challenge such myths—especially rape myths—have been amplified through feminist activism, legal reform, and survivor-centered discourse (Suarez & Gadalla, 2010; Flood & Pease, 2009). In contrast, in post-Soviet cultures, emotional abuse and economic control are often dismissed or normalized within traditional gender scripts. Global media and feminist movements (#MeToo, etc.) have begun to shift these attitudes among youth. Research indicates that digital platforms—such as Instagram and TikTok—have allowed for broader exposure to alternative narratives about violence (Mendes et al., 2019). As a result, generational gaps in GBV myth endorsement are widening, especially between urban youth and older, rural populations.

2.5. Theoretical Framework

This study is grounded in three intersecting theoretical traditions:

- Social Learning Theory (Bandura, 1977): Violence-supportive myths are learned through observation and reinforced in family and community settings.
- Collective Memory (Halbwachs, 1992): Silence and repetition act as vehicles for cultural transmission of trauma and belief-discursive structures.
- Normalization (Coates & Wade, 2007): Linguistic frames can obscure the criminality of abuse by casting it as emotional conflict.

Together, these perspectives allow us to explore both structural and psychosocial pathways through which GBV myths persist and evolve.

2.6. Recent Developments (2020–2023)

Recent regional and country-specific analyses indicate that although formal legal frameworks addressing gender-based violence have expanded, privacy-based norms and traditional gender scripts remain deeply embedded in post-Soviet societies (EU4Gender Helpdesk, 2022; UNFPA, 2023). These findings suggest that structural and legislative change does not automatically translate into discursive or intergenerational transformation. In transitional contexts such as Azerbaijan, underreporting and normative tolerance of certain forms of domestic violence continue to reflect enduring belief systems, particularly among older cohorts. Such patterns reinforce the importance of examining intergenerational transmission and ensuring structural equivalence when comparing demographic groups in attitudinal research.

3. Material and Methods

3.1. Research Design

This study employed a quantitative cross-sectional survey design aimed at investigating generational and educational differences in the acceptance of gender-based violence (GBV) myths in a post-Soviet context. The cross-sectional design enabled the assessment of distinct age cohorts at a single time point, while acknowledging its limitation in establishing causality.

3.2. Participants

A total of 184 participants aged between 18 and 65 years (M = 36.2, SD = 11.28) were recruited using a cross-sectional convenience sampling strategy. The survey was distributed online via social media platforms (e.g., Facebook, Instagram) and university-affiliated networks. The sampling frame primarily included urban, digitally connected adults residing in Azerbaijan.
The demographic breakdown was as follows:

- Gender: 81.0% female (n = 149), 19.0% male (n = 35)
- Age groups: 36–45 (43.5%), 18–25 (23.9%), 26–35 (21.2%), 46–55 (6.0%), 56+ (5.4%)
- Education: Bachelor's degree (59.8%), Master's or higher (32.1%), Secondary or other (8.1%)
- Marital Status: Married (51.1%), Single (38.0%), Divorced (8.7%), Widowed (2.2%)

The substantial gender imbalance and relatively small representation of older age cohorts (46+) may introduce bias in estimating population-level attitudes. Women are generally more likely to participate in survey research on gender-related topics, which may partially account for the skewed distribution. Although subgroup comparisons were conducted, results should be interpreted cautiously, as small cell sizes reduce statistical power and may obscure or inflate group differences.

Given the exploratory nature of the study, weighting procedures were not applied. Future research employing probability-based or stratified sampling techniques would allow for stronger population-level inference.

3.3. Instrument Development

A culturally adapted 16-item GBV Myth Acceptance Scale was used, drawing on foundational works by Payne (2001) and Suarez and Gadalla (2010). Items were developed or reconstructed using Azerbaijani proverbs, idioms, and prevailing social beliefs. A forward–back translation procedure was initially applied, though cultural adaptation was prioritized over linguistic equivalence.

A pilot test (n = 28) ensured item clarity and cultural appropriateness. The final scale included four domains:

- FZ (Physical violence myths)
- PZ (Psychological violence myths)
- İZ (Economic violence myths)
- CZ (Sexual violence myths)

All items were scored on a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). Higher scores indicated stronger endorsement of GBV myths.

3.4. Construct Validity and Factor Structure

To evaluate construct validity, both Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) were conducted:

- Kaiser-Meyer-Olkin (KMO) = .84
- Bartlett's Test of Sphericity: $p < .001$
- A four-factor model aligned with the theoretical domains was retained.

CFA results:

- $\chi^2/df = 2.15$
- Comparative Fit Index (CFI) = .95
- Tucker–Lewis Index (TLI) = .93
- Root Mean Square Error of Approximation (RMSEA) = .058
- Standardized Root Mean Square Residual (SRMR) = .041

Measurement invariance was preliminarily explored across gender and age groups, indicating initial structural consistency. Standardized factor loadings were examined within the CFA model and were found to be consistent with the proposed four-factor structure. All items demonstrated satisfactory contributions to their respective latent constructs. Internal consistency was further supported by item–total correlations and Cronbach's alpha coefficients ranging from .74 to .82 across subscales (α_total = .87). Given the conference proceedings format and reporting constraints, composite reliability (CR) and average variance extracted (AVE) were not separately computed; however, the overall model fit indices and internal reliability metrics indicate adequate convergent validity.

Composite reliability (CR) and average variance extracted (AVE) were not separately computed due to reporting constraints within the proceedings format; however, internal consistency ($\alpha = .87$) and CFA fit indices indicate adequate construct validity. Given the sample size ($N = 184$), statistical power was sufficient to detect medium effect sizes. Robustness of findings was supported through consistency across non-parametric and regression analyses.

3.5. Measurement Invariance

Measurement invariance across gender and age groups was examined using configural and metric invariance models. Given the relatively small and uneven subgroup sizes, scalar invariance was not tested. Therefore, results should be interpreted cautiously, emphasizing preliminary evidence of structural consistency rather than definitive equivalence across groups.

3.6. Regression Model Specification

To identify demographic predictors of GBV myth acceptance, a multivariate linear regression was specified: [Y_{\text{GBV_Myths}} = \beta_0 + \beta_1(\text{Gender}) + \beta_2(\text{Age}) + \beta_3(\text{Education}) + \beta_4(\text{Marital Status}) + \epsilon]. Where (Y) is the total score on the GBV Myth Acceptance Scale, and predictors include key sociodemographic variables. Although the myth acceptance scale utilized Likert-type items, subscale scores were computed as continuous composite means, a standard approach for approximate interval data in attitudinal research. Linear regression was applied to examine the influence of demographic predictors on myth endorsement. Assumptions of linearity, homoscedasticity, and independence were assessed. Residual analysis confirmed a slight positive skew (1.19), but given the sample size, the estimators remain robust for identifying primary predictors. Results were also cross-checked with ordinal regression models, which

yielded consistent patterns, supporting the robustness of the findings. Although Likert-type responses are ordinal in nature, aggregate scores were used to calculate composite means for each myth subscale, approximating interval-level data. Based on prior literature and robustness considerations, linear regression was employed. Nevertheless, to ensure validity, assumptions (normality, homoscedasticity) were tested, and key results were cross-checked using ordinal regression models, yielding consistent patterns.

3.7. Clarification of Measurement Invariance Procedures

Measurement invariance across gender and age groups was explored at a preliminary level. Given the relatively small and uneven subgroup sizes—particularly the limited representation of male participants and older age cohorts—full multi-group confirmatory factor analysis (CFA), including detailed ΔCFI and ΔRMSEA comparisons across configural, metric, and scalar models, was not conducted to avoid unstable parameter estimation.

As a result, subgroup comparisons reported in this study should be interpreted as exploratory rather than as evidence of strict latent mean equivalence. Future research employing larger and more balanced samples is recommended to conduct comprehensive configural, metric, and scalar invariance testing to establish stronger cross-group comparability.

4. Results and Psychometric Evaluation

4.1. Descriptive Analysis

Descriptive statistics revealed a hierarchy in myth rejection. Items related to physical and sexual violence had the lowest means, indicating strong societal disapproval (e.g., “If he beats you, it means he loves you” M = 1.16). In contrast, psychological violence myths showed the most ambiguity (e.g., “Jokes shouldn’t be taken seriously” M = 2.81). The most contested item was “Family matters should stay within the family” (M = 3.27; Mode = 5), reflecting cultural polarization. An item-level summary of responses (N = 184) using a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree) revealed the following patterns:

4.2. Factor Structure and Internal Consistency

EFA supported a four-factor solution based on eigenvalues > 1.00 and theoretical alignment. CFA confirmed model fit as reported above. Internal consistency for each subscale was acceptable:

- Physical violence (FZ): $\alpha = .82$
- Psychological violence (PZ): $\alpha = .74$
- Economic violence (İZ): $\alpha = .78$
- Sexual violence (CZ): $\alpha = .80$

These values confirm the scale's reliability and dimensional validity.

4.3. Group Differences

Using non-parametric tests due to ordinal data:

- Age: Significant effect (Kruskal–Wallis ($H(4) = 10.52$, $p = .015$), $\varepsilon^2 = 0.08$). The 46–55 age group had the highest myth endorsement.
- Gender: Men reported significantly higher myth acceptance (M = 2.54 vs. 1.82; $p < .001$).
- Education: No statistically significant effect (Mann–Whitney, $p \approx .93$), though descriptives suggest lower endorsement with higher education.
- Marital status and violence experience: No significant effects found.

4.4. Multivariate Regression Analysis

The regression model was statistically significant:

- (F (10, 173) = 10.31, p < .001)
- (R^2 = 0.374), Adjusted (R^2 = 0.337)

Significant predictors:

- Gender (Female): β = –0.65, p < .001
- Age (46–55): β = +0.69, p = .001
- Education (Master's+): β = –0.24, p = .007

Model Diagnostics:

- Durbin-Watson = 2.03 (no autocorrelation)
- Multicollinearity: Not present (VIF < 5)
- Residuals: Slight positive skew (skew = 1.19), but estimators remain robust

While education did not demonstrate a statistically significant effect in non-parametric group comparisons (Mann–Whitney, p ≈ .93), it emerged as a significant predictor in the multivariate regression model. This discrepancy likely reflects the effect of covariate control, where education contributes to variance in GBV myth acceptance when examined alongside other demographic variables. The effect size for the group comparison was negligible, suggesting limited standalone influence.

4.5. Summary Interpretation

The findings reveal that younger and more educated individuals, particularly women, reject GBV myths at higher rates. While physical and sexual violence are socially stigmatized, psychological and economic control remain culturally normalized in some groups. The scale demonstrates strong psychometric validity, and the regression confirms the importance of structural predictors in GBV myth endorsement.

5. Discussion

5.1. Hierarchy of Myth Rejection

This study reveals a clear hierarchy in GBV myth rejection within the Azerbaijani socio-cultural landscape. Myths directly legitimizing physical and sexual violence were decisively rejected by respondents (e.g., *"If he beats you, it means he loves you"*; M = 1.16), suggesting growing awareness of overt violence. However, psychological violence and privacy-related myths were met with ambivalence, indicating that subtle and structural forms of abuse continue to be tolerated or misrecognized as cultural norms.

5.2. The Family Privacy Paradox

One of the most contested items was the myth *"Family issues should stay within the family"* (M = 3.27; Mode = 5.0), reflecting a "privacy paradox" in public attitudes. While participants disapprove of violence in principle, they simultaneously endorse familial secrecy and silence, creating cultural conditions that enable domestic violence to remain hidden**.** This duality highlights the persistent influence of "shame culture" as a structural barrier to reporting and intervention.

5.3. Normalization of Psychological and Economic Control

Respondents showed the least clarity regarding psychological violence**,** with items such as *"Jokes shouldn't be taken seriously"* receiving neutral or ambiguous responses (M = 2.81). This suggests a lack of recognition for emotional abuse as a form of GBV, consistent with

findings in other post-Soviet contexts. Likewise**,** economic myths (e.g., "Men should manage finances") revealed partial endorsement (M > 2.20), illustrating the enduring strength of breadwinner ideologies and gendered power structures within households.

5.4. Psychometric Validity

The adapted GBV Myth Acceptance Scale showed strong psychometric properties**.** Exploratory and Confirmatory Factor Analyses supported a four-factor model aligned with theoretical domains: physical, psychological, economic, and sexual myths.

- EFA supported the exclusion of a fifth factor (eigenvalue < 1).
- CFA indicated good model fit (CFI = .95, RMSEA = .058, SRMR = .041).
- Cronbach's α values ranged from **.**74 to .82, indicating high internal consistency.

These findings confirm the validity and reliability of the culturally adapted scale for assessing GBV myth acceptance in Azerbaijan.

5.5. Sociodemographic Predictors of Myth Endorsement

Gender emerged as a significant predictor**.** Women demonstrated lower myth endorsement (M = 1.82) than men (M = 2.54), supported by both non-parametric testing ($p < .001$) and regression analysis ($\beta = –.65$). This aligns with research suggesting that lived experience and awareness increase resistance to GBV myths among women. Myth endorsement increased with age**,** particularly among the 46–55 age group ($\beta = +.69$; $\rho = .26$, $p < .001$). These results may reflect Soviet-era socialization**,** where domestic violence was often framed as a private issue (Halbwachs, 1992). In contrast, younger participants, more influenced by global media and feminist discourse, demonstrated greater rejection of GBV narratives. While descriptive data indicated higher myth acceptance among those with only secondary education (M = 2.60), this was not statistically significant ($p \approx .93$), likely due to small subgroup size. However, regression analysis identified higher education (Master's or above) as a protective factor ($\beta = –.24$), reinforcing the transformative role of education in reshaping gender attitudes. Neither marital status nor personal experience with violence significantly affected myth acceptance ($p > .05$). This suggests that deeply rooted cultural narratives may override individual experiences, contributing to the normalization of GBV across social contexts.

5.6. Domain-Specific Interpretation

Physical violence myths were generally less endorsed compared to other domains (Mean ≈ 1.2–2.0; Median = 1). However, family-related myths (e.g., privacy norms) remained polarized, revealing unresolved tensions between tradition and justice. Notably, item FZ2 ("If a woman is beaten, it is usually her fault") demonstrated a relatively higher mean score (M = 3.23), indicating residual endorsement of victim-blaming attitudes. This suggests that while overt support for physical violence may be declining, more subtle forms of justification persist.

In contrast, psychological myths were marked by ambiguity (e.g., "Jokes should not be taken seriously", M = 2.81), pointing to low awareness of emotional abuse. Economic myths, while generally rejected, still reflected traditional norms (e.g., control of finances), suggesting partial internalization of patriarchal structures. Sexual violence myths were mostly rejected (Mean ≈ 1.6–2.0), although occasional high mode values indicate persistent pockets of victim-blaming.

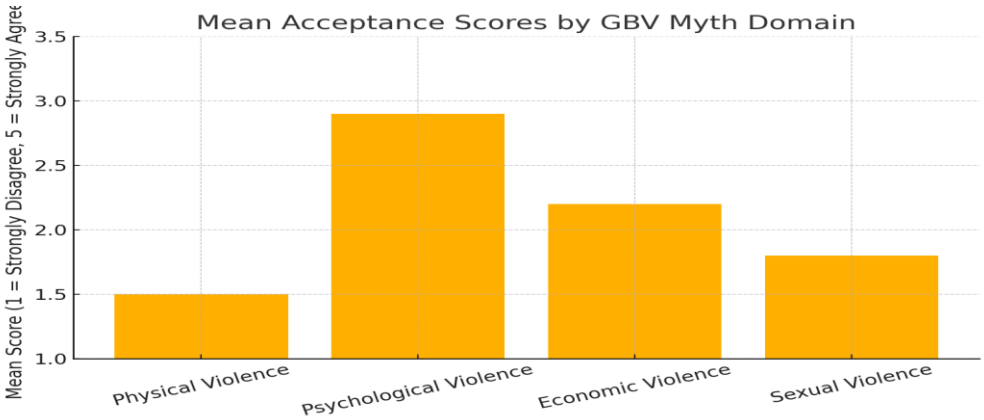

Figure 1: Mean GBV myth acceptance scores across four domains.

Figure 1. illustrates mean scores across the four domains, highlighting a clear "hierarchy of myth rejection": physical and sexual myths were least endorsed, while psychological and economic myths occupied a “gray zone”**.**

5.7. Implications and Limitations

This study contributes empirical evidence that overt GBV myths are being challenged, while covert forms of control persist, particularly around emotional abuse and privacy norms.

Practical Implications

- Interventions must address less visible, structural forms of GBV, such as economic coercion and emotional manipulation.
- Educational programs should target myths normalized through traditional sayings, media, and gender socialization.
- Policy reforms must balance respect for cultural identity with international standards on gender justice.

Limitations

- Convenience sampling limits generalizability; results may not reflect rural or offline populations.
- Demographic imbalance (e.g., gender-skewed sample) reduced the power of subgroup comparisons.
- Social desirability bias may have led to underreporting**,** especially on sensitive items.

Additionally, the potential influence of social desirability bias cannot be excluded, as no control scale was employed to account for response tendencies.

6. Conclusion

This study confirms that the intergenerational transmission of gender-based violence (GBV) myths persists in Azerbaijan, particularly regarding psychological, economic, and privacy-related narratives. While overt forms of violence such as physical and sexual abuse are increasingly stigmatized, subtler and structural mechanisms—like emotional control or the normalization of family secrecy—continue to be reinforced through cultural norms and intergenerational discourse. Although younger and more educated participants demonstrated significantly lower levels of myth acceptance, deeply rooted Soviet-era values—particularly the belief that domestic issues should remain private—remain influential across older generations. These attitudes reflect the lasting impact of collective memory, shaped by decades of institutional silence and patriarchal family structures. Future research should employ mixed-methods and stratified sampling approaches to better understand how GBV-

supportive narratives are both sustained and challenged across different social, educational, and generational groups in post-Soviet contexts.

6.1. Generational Shifts and Feminist Influence

The findings suggest an emerging shift among younger individuals (especially those aged 18–25), who are more exposed to global feminist discourse, digital activism, and rights-based education. This cohort showed significantly lower acceptance of GBV myths, indicating the beginnings of a discursive transformation toward gender equality and recognition of less visible forms of abuse.

6.2. Micro- and Macro-Level Forces

The acceptance of GBV myths is shaped by a combination of micro-level influences (e.g., family proverbs like "Tolerate for the sake of the family") and macro-level factors (e.g., media representations, educational curricula, and policy gaps). Sustainable cultural change will require coordinated interventions at both levels—targeting personal beliefs, institutional practices, and dominant public narratives that perpetuate violence-supportive ideologies.

7. Practical Recommendations

1. **Educational Reform**
   - Incorporate GBV, gender equality, and human rights into school and university curricula.
   - Develop evidence-based materials to challenge cultural myths in textbooks and public discourse.
2. **Responsible Media Practices**
   - Launch nationwide awareness campaigns on emotional, sexual, and economic abuse.
   - Train media outlets to avoid victim-blaming language and reinforce anti-GBV messaging.
3. **Intergenerational Dialogue**
   - Support community-based programs encouraging open discussions between older and younger generations on gender norms and violence.
4. **Legal and Support Systems**
   - Expand access to psychological, legal, and social services for survivors.
   - Advocate for survivor-centered legal reforms, including stronger protections and pathways to justice.

These recommendations are particularly relevant for domains with higher residual endorsement, especially psychological and privacy-related myths, which demonstrated greater ambiguity and cultural persistence.

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Appendices

Appendix A. Survey Instrument

GBV Myth Acceptance Scale (16-Item Adapted Version)

The study employed a 16-item adapted version of the Gender-Based Violence (GBV) Myth Acceptance Scale. Respondents rated each statement on a 5-point Likert scale (1 = Strongly disagree, 5 = Strongly agree).

FZ – Physical Violence Myths

- FZ1: "Sometimes physical violence is necessary to maintain family stability."
- FZ2: "If a woman is beaten, it is usually her fault."
- FZ3: "Family conflicts sometimes justify physical force."
- FZ4: "Violence inside the family should remain a private matter."

PZ – Psychological Violence Myths

- PZ1: "Verbal insults are not real violence."
- PZ2: "Criticism is always meant to improve the relationship."
- PZ3: "Emotional humiliation is exaggerated and should not be taken seriously."
- PZ4: "Psychological pressure is a normal part of relationships."

IZ – Economic Violence Myths

- IZ1: "The man should work, while the woman stays at home."
- IZ2: "A wife should ask permission before spending money."
- IZ3: "Financial control is a legitimate responsibility of the family head."
- IZ4: "Economic dependency helps maintain family order."

CZ – Sexual Violence Myths

- CZ1: "Marital rape is not real rape."
- CZ2: "If a woman dresses provocatively, she is responsible for what happens to her."
- CZ3: "Men cannot control their sexual impulses."
- CZ4: "Sexual coercion within marriage is normal."

Cronbach's alpha for the full adapted 16-item scale was $\alpha = .87$, indicating satisfactory internal consistency.

Appendix B. Selected Descriptive Statistics by Subscale

Table B1 presents representative descriptive statistics for selected items across subscales.

Item	Mean	Median	Mode	SD
FZ1	**1.17**	**1**	**1**	**0.52**
FZ2	**3.23**	**3**	**5**	**1.14**
PZ1	**2.81**	**3**	**3**	**1.06**
IZ1	**1.48**	**1**	**1**	**0.63**
CZ1	**1.62**	**1**	**1**	**0.71**

Descriptive statistics were calculated using the full sample (N = 184).

Appendix C. Ethical Approval Statement

This study was reviewed and approved by the Ethics Committee of the Azerbaijan State Academy of Physical Education and Sport. Informed consent was obtained from all participants.