

BRATISLAVA INTERNATIONAL SCHOOL OF LIBERAL ARTS

Between Tradition and Progress

Gender Roles and the Persistence of Violence Against Women in Slovakia

BACHELOR THESIS

Bratislava, 2025

Simona Lacová

BRATISLAVA INTERNATIONAL SCHOOL OF LIBERAL ARTS

Between Tradition and Progress

Gender Roles and the Persistence of Violence Against Women in Slovakia

BACHELOR THESIS

Study Program: Liberal Arts
Field of Study: 6718 Political Science
University: Bratislava International School of Liberal Arts
Thesis Supervisor: Dagmar Kusá, PhD., univ.doc.
Degree of Qualification: Bachelor of Arts (BA)
Date of Submission: February 14, 2025
Date of Defence: June 13, 2025

Bratislava, 2025

Simona Lacová

Declaration of Originality

I hereby declare that this bachelor thesis is a work of my own and has not been published in part or in whole elsewhere. All the literature and other sources I used are listed in the bibliography. The language proofreading of the thesis was provided by the online proofreading tool Grammarly.

In Bratislava, February 14, 2025

Simona Lacová

Acknowledgments

I would like to express my deepest gratitude to the survey participants and those who helped distribute the survey forms. Without your willingness and support, this research would not have been possible.

Lastly, my special thanks belong to my family, my closest people, and everyone who consistently supported my efforts.

Author: Simona Lacová

Title: Between Tradition and Progress: Gender Roles and the Persistence of Violence Against Women in Slovakia

University: Bratislava International School of Liberal Arts

Thesis Supervisor: Dagmar Kusá, PhD., univ.doc.

Head of the Defence Committee: Prof. PhDr. František Novosád, CSc.

Thesis Defence Committee: prof. PhDr. František Novosád, CSc., doc. Samuel Abrahám, PhD., prof. PhDr. Iveta Radičová, PhD., Dagmar Kusá, PhD., univ.doc., prof. Silvia Miháliková

Place and date: Bratislava, June 13, 2025

Page and word count: 41 pages, 70 207 characters

Qualification: Bachelor of Arts (BA.)

Abstract

This thesis examines the relationship between traditional gender roles and attitudes toward gender-based violence in Slovakia. It explores how historical, cultural, and social factors shape perceptions of masculinity and femininity and whether adherence to traditional gender norms correlates with higher tolerance for violence against women. The research employs a quantitative survey among respondents of various age groups in Slovakia. The collected data were analyzed using descriptive statistics, correlation analysis, and regression models to identify patterns in attitudes toward gender roles and violence. The results indicate that stronger adherence to traditional gender roles is associated with higher tolerance for gender-based violence. Although younger generations generally demonstrate more progressive views, many young men still hold conservative attitudes. Additionally, the study finds notable gender differences, with women across all age groups being less tolerant of violence and more supportive of gender equality. The study contributes to the ongoing discourse on gender equality and provides recommendations for reducing societal tolerance toward gender-based violence.

Keywords: gender roles, masculinity, gender-based violence, Slovakia, traditional norms

Autorka: Simona Lacová

Názov: Medzi tradíciou a pokrokom: Rodové roly a pretrvávajúce násilie páchané na ženách na Slovensku

Univerzita: Bratislavská medzinárodná škola liberálnych štúdií

Školiteľka bakalárskej práce: Dagmar Kusá, PhD., univ.doc.

Predseda komisie pre obhajoby bakalárskych prác: prof. František Novosád, CSc

Členstvo komisie pre obhajoby bakalárskych prác: doc. Samuel Abrahám, PhD.,

prof. František Novosád, CSc., Dagmar Kusá, PhD., univ.doc., prof. Silvia

Miháliková, prof. PhDr. Iveta Radičová, PhD.

Dátum a miesto: Bratislava, 13. jún, 2025

Rozsah práce: 41 strán, 70 207 znakov

Stupeň kvalifikácie: Bakalár (skr. "Bc.")

Abstrakt

Táto bakalárska práca skúma vzťah medzi tradičnými rodovými rolami a postojmi k rodovo podmienenému násiliu na Slovensku. Zameriava sa na to, ako historické, kultúrne a spoločenské faktory ovplyvňujú vnímanie či podporu mužských a ženských rodových noriem a ako súvisia s vyššou mierou tolerancie voči násiliu na ženách. Výskum využíva kvantitatívnu analýzu dát získaných prostredníctvom online dotazníka distribuovaného medzi respondentmi rôznych vekových skupín na Slovensku. Zozbierané údaje boli spracované pomocou deskriptívnej štatistiky, korelačnej analýzy a regresných modelov s cieľom identifikovať vzory v postojoch k rodovým normám a násiliu. Výsledky ukázali, že silnejšia podpora tradičných rodových rolí je spojená s vyššou mierou tolerancie voči rodovo podmienenému násiliu. Aj keď mladšie generácie vo všeobecnosti vykazujú progresívnejšie postoje, medzi mladými mužmi stále pretrvávajú konzervatívne názory. Výskum tiež odhalil výrazné rodové rozdiely, pričom ženy naprieč všetkými vekovými skupinami menej tolerujú násilie a viac podporujú rodovú rovnosť. Štúdia prispieva k prebiehajúcej diskusii o rodovej rovnosti a poskytuje odporúčania na zníženie tolerancie spoločnosti voči rodovo podmienenému násiliu.

Kľúčové slová: rodové roly, maskulinita, rodovo podmienené násilie, Slovensko, tradičné normy

Table of Content

Declaration of Originality	iii
Acknowledgments	iv
Abstract	v
Abstrakt	vi
Introduction	2
Chapter 1: History and Concept of Gender Roles	3
1.1 Historical and Cultural Context of Gender Roles in Slovakia	3
1.2 Concept of Gender and Gender Roles	6
1.3 Toxic Masculinity and Generational Attitudes Toward Gender	9
Chapter 2 Gender Roles and Their Influence on the Persistence of Violence Against Women	12
2.1 Connection between Gender Roles and Violence	12
2.2 Traditional Gender Roles in Slovak Society	14
Thesis statement	18
Chapter 3 Methodology	20
3.1 Research Design	20
3.2 Questionnaire Development	20
3.3 Data Collection and Analysis	21
3.4 Limitations	23
Chapter 4 Results	25
4.1 Sample Size and Composition	25
4.2 Generational Differences in Gender Norms (H1)	26
.....	26
4.3 Gender Differences in Traditional Norms (H2)	29
4.4 Correlation Between Traditional Gender Roles and Tolerance for Violence H3 .	33
Conclusion	38
Resumé	40
List of References	43
Appendices	46
Appendix A: Survey Questionnaire	46

List of Figures

Table 1 Sample Characteristics.....	25
Graph 1 Beliefs about Gender Roles, Stereotypes, and Equality Across Age Groups.....	26
Graph 2 Perception of Slapping in Relationships by Age Grou.....	27
Graph 3 Gender-Based Differences in Agreement with Gender Stereotypes.....	29
Graph 4 Gender-Based Differences in Attitudes Toward Masculinity and Gender- Based Violence.....	30
Graph 5 Gender-Based Differences in the Acceptability of Relationship Violence and Control.....	32
Heatmap 1 Relationship Between Traditional Gender Beliefs and Violence Tolerance.....	34
Graph 6 Relationship Between Economic Power and Violence Tolerance.....	36
Graph 7 Direct Relationship Between Gender Roles Beliefs and Violence Tolerance.....	36

Introduction

According to a 2024 World Health Organization (WHO) report, nearly one in three women worldwide has experienced physical and/or sexual violence. In the Slovak Republic, 23% of women reported experiencing violence from an intimate partner (Ministry of Labour, Social Affairs and Family of the Slovak Republic, 2019). Gender roles and violence against women are often perceived as separate issues in Slovakia. The discussion on gender equality focuses mainly on issues of the labor market, education, and political representation, while violence against women is addressed as a separate issue in the field of criminal law and victim protection. However, less attention is paid to how traditional roles are connected to the justification or tolerance of violence. The idea that men should be strong, dominant, and decisive while women should be caring, patient, and submissive creates unbalanced relationships. (Dudžáková, 2020). In such an environment, control, aggression, and even physical violence can be considered a “normal” part of a partnership. These stereotypes also influence the thinking of society. People may blame victims for violence or justify the behavior of perpetrators. Research shows that in societies where traditional gender norms are strong, there is a higher tolerance for violence against women.

This paper, therefore, focuses on the connection between gender roles and attitudes towards violence against women in the Slovak context. Using a quantitative study, it examines the extent to which traditional gender norms influence perceptions of violence and whether younger generations approach this issue differently than older ones. Although young people are often assumed to have more progressive views, the influence of social media and public figures promoting “traditional values” can lead to the reinforcement of patriarchal models, especially in matters of masculinity and relations between men and women. The aim of this study is, therefore, to examine whether Slovak society is indeed moving towards greater gender equality or whether old norms continue to influence public attitudes towards violence against women.

Chapter 1: History and Concept of Gender Roles

1.1 Historical and Cultural Context of Gender Roles in Slovakia

The interwar period in Czechoslovakia (1918–1939) brought changes in the status of women, both in the legal and social spheres. The 1920 constitution formally guaranteed men's and women's equality, including the right to vote and to stand for parliament (Machýl, 2024). Czechoslovakia has achieved significant legal progress, putting it ahead of many European countries in terms of equality. Despite these legal changes, societal expectations of women remained influenced by strong cultural and religious traditions. Machýl (2024) argues that the media, at that time, played an important role in shaping perceptions of gender roles. The magazine *Katolícka jednota*, promoted traditional values. It presented women as the moral authorities of the family, with the man perceived as its head. However, women were expected to influence the political and religious beliefs of the family in favor of Catholic parties. In this context, women's equality was understood in accordance with Christian values but within patriarchal structures, where women were expected to take care of the family and provide spiritual guidance (Machýl, 2024). In contrast, the communist magazine *Proletárka* emphasized the emancipation of women through their political and economic activation. It linked women's liberation to the struggle of the working class and called on women to educate themselves on socialist principles. The magazine supported the elimination of gender stereotypes, especially in the area of domestic work. It promoted a vision of a more equal division of responsibilities between men and women, which was supposed to be made possible by technological progress. (Machýl, 2024).

According to Cviková and Filadelfiová (2008), the Communist regime in Slovakia brought significant changes in gender relations, especially in terms of women's employment. During the Communist period, the state industrialized with a mass industrialization policy, which allowed women to enter the labor market to help fulfill the country's economic aspirations. By the 1970s, the employment rate of women had increased to 87%, which represented a change in their public roles. Cviková and Filadelfiová (2008) state that these policies were implemented primarily for economic

development and did not consider very important gender issues such as violence against women, reproductive health, and the unequal division of housework. While the communist government encouraged females to pursue education and employment, it also expected them to fulfill traditional family responsibilities. This resulted in what is termed the “double burden” of having to work and perform traditional female responsibilities. It increased their workload, which restricted them socially beyond these parameters and made it difficult for them to progress.

After 1989, with Slovakia’s transition to democracy and market economy, traditional gender norms came forward, which were often times presented as a return to the “cultural and religious values” of the pre-communist era. As Cviková and Filadelfiová (2008) point out, women were once again encouraged to focus more on family life while men took on the role of primary breadwinners and leaders. This shift was also associated with a change in the perception of feminist movements, which were often described as alien, something coming from the West and unrelated to traditional Slovak values. (Cviková & Filadelfiová,2008). This framing persists today, particularly in opposition to the Istanbul Convention, an international treaty aimed at preventing violence against women. Wilson-McDonald (2023) highlights that Slovak anti-gender actors, including conservative religious organizations and nationalist politicians, have framed gender equality as a foreign ideology that threatens Slovak cultural traditions. She notes that public protests, led by figures such as Catholic priest Marian Kuffa, framed the Istanbul Convention as an attack on the traditional family and Christian values, a sentiment echoed by the Slovak Parliament when it officially rejected the treaty in 2018 and again in 2019. Wilson-McDonald(2023) argues that when feminism is presented as something foreign and against tradition, it reinforces traditional ideas about what relationships between men and women should be like. It also influences how people of different generations perceive the role of men in society.

The persistence of these traditional norms in Slovakia reflects broader patterns of cultural change described by Inglehart and Norris (2003) in *Rising Tide: Gender Equality and Cultural Change Around the World*. They argue that while economic development and legislative reforms can promote gender equality, cultural attitudes change more slowly. Their analysis shows that this phenomenon is evident in countries

with deep-rooted patriarchal traditions, where long-standing cultural, religious, and historical influences inhibit changes in gender norms and reinforce traditional expectations. In the Slovak context, these factors can contribute to the persistence of gender roles. According to Inglehart and Norris (2003), changes in gender equality depend not only on economic and political conditions but also on the wider social environment, which further complicates the transformation of societies with deep-rooted traditions. The Slovak example shows that reforms aimed at promoting gender equality, such as the Anti-Discrimination Act or national strategies for promoting equality, sometimes encounter resistance due to deep-rooted traditional values. (Valkovičová, 2019). This cultural resistance was seen in the political sphere, where, for example, the ratification of the Istanbul Convention faced widespread criticism from conservative and religious groups. As detailed by Valkovičová (2019), a significant example of this is the opposition to the Istanbul Convention, which aims to combat violence against women. Political elites, including the ruling SMER-SD party led by Robert Fico, have publicly criticized the convention, claiming it undermines "traditional sex roles" and conflicts with Slovak values.

Inglehart and Norris (2003), in their work, also point out that in addition to legislative measures, it is important to focus on shaping public debate, media representations, and education, which can change deep-rooted stereotypes about gender roles. Valkovičová (2019). also stresses this, she points out that Slovakia has significant shortcomings in preventive measures that would address the causes of gender-based violence. While mechanisms such as crisis centers and helplines exist to address the consequences of violence, systematic education and raising awareness about gender equality remain insufficient.

Slovakia's overall experience confirms Inglehart and Norris's argument that while legal reforms can support progress, transforming cultural attitudes is also necessary to achieve gender equality. The connection between traditional values and modern reforms shows how difficult it is to address gender equality issues in a society that is still influenced by its historical context. Slovak culture and history have generated expectations of society and established long-term traditional gender roles. To discuss how these roles are sustained or challenged, we need to examine the social concepts

and activities concerning gender. This brings us to gender and gender roles as a concept that helps us address how social actions and cultural norms reproduce inequality.

1.2 Concept of Gender and Gender Roles

The theories and social norms concerning gender and gender roles have changed a lot over time. Sex is understood as the physical and biological aspects of a person, whereas gender is more of a social construct. It is the activities, actions, and expectations that people are allocated to perform depending on whether they are viewed as male or female. Judith Butler, in her book *Gender Trouble* (1990), argues that gender is not something we are born with but something we do because it is shaped and reinforced by how we act and interact in society. Gender roles are, therefore, the specific expectations for how men and women should behave, which influence social norms and power dynamics. In the context of Slovakia, gender roles are tightly connected to societal norms that view men as breadwinners and women as caregivers. (Bosá, Horná, Minarovičová, & Kiczková, 2017).

West and Zimmerman (1987) argue that gender is not something we are given, but rather something we create in our daily lives. Their idea of "doing gender" means that gender is a set of behaviors we perform to meet societal expectations. People are constantly evaluated based on how they behave according to traditional gender norms. If someone deviates from these norms, they may face criticism or pressure to conform. This system of control helps maintain traditional gender norms across generations.

This implies that gender is not something natural and unchanging, but a process that is constantly created and maintained through social interactions, institutions, and cultural norms. This ongoing process makes gender norms appear natural and unchanging, when in fact they are socially constructed and subject to change.

Dudžáková (2020), in her work *Teaching How to Do Gender in Slovakia*, also argues that in Slovakia, traditional gender roles remain deeply rooted in societal norms. The traditional view of women as caregivers and men as providers persists in educational materials and societal norms. She highlights that Slovak textbooks often times illustrate women in traditional roles as mothers and homemakers, reinforcing stereotypes that align with the historical status of women as subordinate to men (Dudžáková, 2020). These portrayals demonstrate how social practices perpetuate and reinforce gender

roles, a process Butler (1990) describes as performative repetition that sustains systemic inequalities. “The effect of gender is produced through the stylization of the body and, hence, must be understood as the mundane way in which bodily gestures, movements, and styles of various kinds constitute the illusion of an abiding gendered self” (Butler, 1990, p. 140).”

Connell and Messerschmidt (2005) go back and evaluate the concept of *hegemonic masculinity*, which Connell first introduced in *Gender and Power* (1987). They summarize it as “the pattern of practice...that allows men's dominance over women to continue” (p. 832). This concept is a way of describing the cultural idea of what it means to be a “real man” in society, where qualities like being confident, ambitious, and in control are the ideal man. This ideal version of a man then helps them to keep in positions of power over women, but also other men who do not fit this ideal. It also means that other ways of being a man, such as being sensitive or less dominant, are often looked down on. At the same time, women and femininity are seen as less important or weaker in comparison. This system supports power imbalances between men and women and even among men themselves, reinforcing societal norms that privilege certain groups while disadvantaging others. (Connell and Messerschmidt, 2005).

Coming back to Slovak’s depiction of women’s caregiving role and men’s roles of providers and leaders, this societal expectation reflects hegemonic masculinity by promoting men as the natural earners and decision-makers in both family and professional spheres. These cultural ideals not only marginalize women in the workplace but also reinforce the perception that men are better suited for leadership and high-paying roles (Dudžáková, 2020).

This framework is particularly useful for understanding the ongoing wage gap in Slovakia, where women earn, on average, 20% less per hour than men in similar positions (Novák & Tóth, 2024). Hegemonic masculinity creates expectations that men should dominate in professional settings, which aligns with the Slovak labor market's structure. Industries dominated by men often offer higher wages, and women frequently face slower career progression and lower pay for equivalent work. The wage gap is mainly seen in industrial sectors and private companies, where cultural norms continue to favor men as “natural” leaders or primary earners (Novák & Tóth, 2024).

Connell and Messerschmidt (2005) specify that hegemonic masculinity is not fixed but changes depending on cultural and historical context. This idea could help us better understand the situation in Slovakia. A good example is the “motherhood penalty,” where women earn less after having children, reflecting social norms that emphasize women’s traditional role as caregivers. This phenomenon also reinforces the “glass ceiling” that prevents women from advancing in their careers and supports the idea that men should dominate in work and public life. Linking the wage gap and traditional gender roles in Slovakia to the concept of hegemonic masculinity shows that these inequalities are not just about money but also about culture and social norms. To eliminate these inequalities, it is necessary to challenge traditional gender ideas, promote equality in the workplace, and better understand how male and female roles are formed and maintained in different situations (Connell & Messerschmidt, 2005; Novák & Tóth, 2024).

Gender roles are closely linked to gender stereotypes, which define how men and women are expected to behave based on society's views. (Baker,2015). These stereotypes often make differences between men and women seem more significant than they really are and overlook the differences among individuals in each group.

For example, while men are often physically stronger than women on average, this idea misses the fact that there is a lot of overlap between individual abilities. Stereotypes continue to exist because they offer a simple way to categorize people, which helps us understand social relationships more easily. (Ellemers, 2018). Unlike other stereotypes, which can change depending on context, gender stereotypes are particularly resistant to change. Gender is a main and noticeable way that people see themselves.

This means that people often sort others by gender, even when it's not important to the situation. (Ellemers, 2018). This binary view of men and women creates strong differences between the two genders, reinforcing ideas about what it means to be masculine or feminine. These stereotypes do more than just describe how men and women are seen, they also tell people how they are expected to act.

1.3 Toxic Masculinity and Generational Attitudes Toward Gender

Generational differences are key to understanding whether traditional gender norms are changing or persisting. Theories by Judith Butler and Raewyn Connell help us understand how these norms are maintained and reproduced through systemic structures and societal expectations. A crucial factor in this discussion is the concept of toxic masculinity. This term refers to the harmful beliefs and behaviors associated with traditional masculinity that are not innate traits of men but are socially constructed expectations. Men are pressured to be dominant, aggressive, emotionally repressed, and in control. (Sculos, 2017). These norms reinforce the idea that men should be tough, independent, and competitive while showing vulnerability or emotion is discouraged. Sculos (2017). explains that toxic masculinity harms not just women but also men and society as a whole. Men who do not meet these standards, however, could be made fun of, ignored, or perceived as weak.

He stresses that toxic masculinity creates the notion that males should have authority, dignity, and even women's attention, which can result in sexist views and the conviction that women are less valuable. Toxic masculinity affects not only men's behavior but also society's overall attitudes towards gender equality. The pressure on men to behave in a dominant, aggressive, and emotional way can lead to resistance to gender equality initiatives, as these challenges challenge traditional notions of masculinity and male dominance.

Recent studies suggest that younger generations are not necessarily moving away from these harmful gender norms as much as expected. A survey conducted by Ipsos (2024) in collaboration with the Global Institute for Women's Leadership at King's College London provides important insights into global generational attitudes towards gender equality. The research found that younger generations, specifically millennials and Gen Z, hold more conservative views on gender roles than previously thought. For example, 60% of Gen Z men and 40% of Gen Z women believe that women's equality discriminates against men. Additionally, 25% of Gen Z respondents and 27% of Millennials believe that a man who stays home to care for the children is "less manly," compared to just 11% of Baby Boomers. These findings show that even though younger generations say they support equality, they still often hold traditional beliefs about

gender roles. Many respondents from younger generations feel that enough has been done regarding women's rights. Specifically, 57% of Gen Z and 60% of Millennials believe that efforts to provide equal rights have gone far enough in their countries, contrasting with only 43% of Baby Boomers who share this sentiment. The idea that we have already achieved gender equality creates a big problem. If we do not keep working on it, younger generations might accidentally support traditional gender roles because they think equality has already been reached.

One reason for this trend could be attributed to the growing influence of social media in shaping masculinity and gender norms. In recent years, social media has played a significant role in spreading harmful ideas about masculinity. Influencers like Andrew Tate have gained large followings by promoting hyper-masculinity and rejecting gender equality, arguing that men should be dominant and women should be submissive. These views appeal particularly to young men who may feel insecure about changes in society. A recent experiment conducted by a Slovak high school student, documented in *Denník N*, highlights how quickly TikTok exposes teenage boys to misogynistic and sexist content (Šnídl, 2024). The student, who created a new TikTok account with no prior browsing history, found that within a short period, the algorithm began pushing videos that endorsed male dominance, female subservience, and hyper-aggressive attitudes toward relationships. Many of these videos featured influencers attempting to mimic Andrew Tate's rhetoric, advocating for strict control over women and disparaging gender equality.

The experiment aligns with findings from DCU's Anti-Bullying Centre, which emphasize the influence of online masculinity influencers in shaping young men's perceptions of gender roles. These influencers often promote hyper-masculinity, emotional suppression, and dominance over women, reinforcing the very traditional norms that younger generations claim to reject (O'Rourke, Baker, & McCashin, 2024). This aligns with recent survey findings that show Gen Z men hold surprisingly conservative views on gender roles, suggesting that exposure to such digital content may play a role in shaping these attitudes." This trend suggests that toxic masculinity continues to influence younger generations, mainly through digital platforms that shape their worldview. The idea that feminism has gone too far and that men are now victims could be linked to the toxic belief that men must always maintain control and

dominance. Although Slovakia was not included in the Ipsos study, its findings can have important implications for understanding Slovak society. These global trends emphasize the need to look at generational differences in Slovakia to see if similar patterns exist and how they affect society's acceptance of violence against women.

Toxic masculinity, reinforced by social media and the internet, affects not only how people perceive male and female roles but also how violence against women is viewed. When masculinity is associated with dominance and control, violent behavior can seem normal. This makes it difficult for victims to seek help and makes it easier for perpetrators to justify their actions. This situation means that violence against women is often trivialized or tolerated, which further exacerbates inequality between men and women. To effectively fight this problem, we need to understand how these attitudes influence perceptions of violence and its tolerance. In the next chapter, we will look at how gender norms contribute to violence.

Chapter 2 Gender Roles and Their Influence on the Persistence of Violence Against Women

2.1 Connection between Gender Roles and Violence

Traditional gender roles in Slovakia not only shape social norms but also create the conditions in which violence against women can occur. The expectation that men should be dominant and women subordinate fosters an environment where control, coercion, and even violence are often tolerated, excused, or overlooked. When these roles become a normal part of society, violent acts may not be perceived as a problem, and institutional responses remain inadequate. Patriarchal traditions, which are deeply rooted in Slovak society, give men more power and keep women in an unequal position. This way of thinking associates masculinity with strength, authority, and control, maintaining gender inequality, normalizing aggressive behavior in relationships, and leading to greater tolerance of violence against women. (Minarovičová2023).

In their theory of hegemonic masculinity, Connell and Messerschmidt (2005) argue that masculinity is socially constructed and performed in ways that reinforce male dominance. As already mentioned, in the Slovak context, this is seen, for example, in the expectations that men are the primary breadwinners, while women are supposed to fulfill the role of caretakers and household managers (Dudžáková, 2020; Bosá, Horná, Minarovičová, & Kiczková, 2017). This image oftentimes strengthens the imbalance of power between men and women, creating an environment where violence against women can be trivialized or justified. Butler (1998) adds in her theory of gender performativity that gender identities and norms are constantly reproduced through everyday gestures and behaviors, making them “normal” and, many times, difficult to challenge. According to Wilson-McDonald (2023), feminist organizations in Slovakia are increasingly emphasizing gender equality as a solution to violence against women. Instead of a general view of violence, they openly talk about patriarchy as its primary cause.

However, this strategy faces resistance, especially from conservative and religious groups, who argue that violence against women is not related to inequality but rather to

family problems or moral decay. These views influence public opinion and politics, which prioritize traditional family values over feminist solutions to protect women.

The historical context provides further explanation for these patterns. During the communist era, women were encouraged to participate in the labor market, but at the same time, they were expected to maintain their traditional role in the family. This “double burden” (Cviková & Filadelfiová, 2008) created a situation where women were not only overburdened, but their public and private roles remained defined according to patriarchal values. These norms persisted even after 1989 when a return to “traditional values” re-emphasized women’s role within the family and men’s role as dominant breadwinners (Cviková & Filadelfiová, 2008). Although communism promoted women's employment, it did not dismantle the patriarchal structures that maintained male dominance in both the family and public life. The emphasis was on economic productivity rather than gender equality, which meant that domestic violence remained a private problem that the state did not address. Similarly, after the fall of communism, the return to "traditional values" further entrenched gender inequality and hampered systematic efforts to combat violence against women.(Cviková and Filadelfiová, 2008). These deeply rooted gender norms continue to shape societal attitudes toward violence against women today. Research indicates that in countries where men hold most of the power, there is a greater chance of downplaying violence, blaming victims, and excusing those who commit violent acts (Valkovičová, 2019). For example, the low number of reported domestic abuse cases in Slovakia and the lack of help for victims show this issue. Valkovičová (2019) highlights problems with prevention efforts in Slovakia. Crisis centers and helplines are available, but there are not enough teaching programs to remove deep-rooted stereotypes and support equality. Minarovičová (2023) emphasizes that education plays a key role in challenging gender stereotypes that contribute to violence. She points out that schools and teachers should actively promote gender-sensitive education as an important strategy for preventing violence against women.

According to her methodology, incorporating gender equality into school curricula and training teachers in gender-sensitive teaching methods can help eliminate harmful norms before they become deeply rooted in younger generations. By creating an

educational environment that supports gender equality, institutions can contribute to long-term cultural change.

For this reason, Inglehart and Norris (2003) emphasize that legal reforms are not enough. Changing cultural attitudes is key to solving the problems of gender inequality and violence in the long term. Their work highlights the need for targeted public debate, media representations, and educational programs that could contribute to changing gender norms.

The connection between gender roles and violence against women in Slovakia reveals a complex dynamic where historical, cultural, and social factors play a key role. Without addressing these deep-rooted issues, it will be difficult to achieve sustainable progress in eliminating violence against women and promoting gender equality.

2.2 Traditional Gender Roles in Slovak Society

As discussed earlier, traditional gender roles in Slovakia reinforce power imbalances, where men are seen as breadwinners and decision-makers. At the same time, women are often limited to household and family care tasks. These societal expectations strengthen male authority and create an environment where coercion and control are often considered normal.

The European Values Study survey shows that Slovakia is among the countries with the highest share of people believing that men are better leaders than women. As many as 64% of men agree that men are better suited to political leadership, and 59% say that men are more capable managers in business. (Matejková, 2019). In Slovakia, the prevailing view is that men should have the main say not only in public life but also in the family. They are expected to make decisions about money, important matters, and the running of the household, which often limits women's rights and opportunities. Such a division of roles can make women feel powerless or silenced, even when they experience domestic violence. Wilson-McDonald (2023) points out that these traditional ideas are not only part of people's thinking but are also supported by the state. Instead of helping more in the area of gender equality, the government gives money to conservative organizations that promote old ideas about the roles of men and women and reject feminist solutions to domestic violence. This approach weakens

women's protection from violence and perpetuates inequality between men and women. (Wilson-McDonald, 2023).

Valkovičová's (2019) research shows that victims of violence are often stigmatized or blamed, further discouraging them from seeking help. The normalization of control is also reflected in the cultural acceptance of behaviors such as dominance in decision-making and emotional manipulation. Slovak statistics indicate the extent of this problem: up to 23% of women report having experienced physical or psychological violence from an intimate partner (Ministry of Labor, Social Affairs and Family of the Slovak Republic, 2019). This highlights how deeply rooted power imbalances in traditional gender roles directly contribute to the persistence of gender-based violence.

These cultural norms have serious consequences, as evidenced by the latest findings on violence against women in Slovakia. Denník N participated in an international project that examined femicide and domestic violence in European countries. The research showed that up to a third of all murdered women in Slovakia were killed by their current or former partners (Gehrerová & Kyseliová, 2024). During the COVID-19 pandemic, 22 women lost their lives due to intimate partner violence, which means almost one murder per month. Because society still overlooks this problem, domestic violence often remains hidden or unreported. More than 100,000 women in Slovakia experience violence from a partner every year, but only 15% of them report it to the police. And even of those who do, only a few cases end in the conviction of the perpetrator (Gehrerová & Kyseliová, 2024). Court sentences are often mild – more than half of those convicted receive only suspended sentences, and protective measures such as restraining orders are often not used.

These data were obtained as part of research by the European Data Journalism Network, which collaborated with newsrooms from 28 European countries. In Slovakia, the analysis was carried out by lawyer Barbara Burajová from the Coordination and Methodological Centre for Gender-Based and Domestic Violence (KMC), who combined official police statistics with independent research (Gehrerová & Kyseliová, 2024). The research highlighted serious problems in the victim protection system. Slovakia does not have a separate law on domestic violence, which makes it difficult to punish perpetrators. Although there is a criminal offense of “abuse of a close and trusted person,” it is often not used correctly, and many cases are assessed as mere verbal

threats, for which the penalties are low. Wilson-McDonald (2023) further argues that Slovakia's weak institutional response to gender-based violence is not accidental but rather the result of deliberate policy choices shaped by anti-gender discourse. The conservative framing of domestic violence as a "family issue" rather than a structural gender inequality problem has significantly limited the effectiveness of feminist advocacy efforts in Slovakia (Wilson-McDonald, 2023).

Media and education play an important role in reinforcing these traditional gender roles, often supporting stereotypes that undermine gender equality. As Butler (1990) argues, this repetition creates a societal impression that such roles are natural, further strengthening inequality and tolerance for violence. Slovak textbooks, as analyzed by Dudžáková (2020), often portray women as mothers, housewives, or teachers while portraying men as ambitious leaders, workers, and breadwinners. Similarly, Osadan, Szentesiová, and Belešová (2022) conducted a study on gender stereotypes in primary school readers and mathematics textbooks, using in-depth textual analysis to reveal that boys are often depicted as active and adventurous, excelling in sports and problem-solving, while girls are portrayed in passive or domestic roles, such as cooking, cleaning, or playing with dolls. They argue that these depictions shape children's perceptions of gender roles from an early age and reinforce expectations that can persist into adulthood. Their findings also highlight how cultural depictions of male and female roles are consistently presented in the private and public spheres, often associating men with action and decision-making and women with caregiving and nurturing. The authors emphasize that such stereotypical depictions, which children intuitively and quickly internalize, contribute to their understanding of gender norms and behaviors, ultimately influencing their attitudes and choices in adulthood.

Media portrayals reinforce these norms, making it difficult to challenge stereotypes in both public and private spheres. Žuffová (2023) analyses in her work how Slovak presidential campaigns show female candidates through communitarian qualities such as empathy and caring, while male candidates are associated with ambition and determination. She brings an example of Zuzana Čaputová's 2019 campaign, which emphasized her caring nature, which contrasted with assertive and leadership-focused qualities often associated with her male opponents. Žuffová (2023) argues that these portrayals reflect deeply rooted societal expectations that associate women with caring

and communal roles and men with authoritative and leadership positions. In Zuzana Čaputová's case, these qualities appealed to voters at a time when people distrusted institutions and wanted more decent and honest leaders. Her emphasis on empathy and honesty was seen as an asset, not a weakness, showing that the way the media portrays women in politics also depends on the situation in society.

These cultural attitudes influence not only personal relationships but also how laws and institutions address violence against women. Despite societal and media stereotypes, Slovakia has made progress in this area. An important step was the adoption of the Act on Victims of Crime in October 2017, which entered into force on 1 January 2018. This legislation represents the full transposition of EU Directive 2012/29/EU into Slovak law, establishing minimum standards for the rights, support, and protection of victims. This legislation strengthens the legal position of victims in criminal proceedings and recognizes victims of domestic violence as a vulnerable group entitled to specialized professional support. Very important is that it recognizes domestic violence survivors as a vulnerable group entitled to specialized professional support. (Ministry of Labour, Social Affairs and Family of the Slovak Republic, 2019). In addition, amendments have been introduced to the Criminal Code that take into account gender-based crimes as aggravating circumstances when determining the sentence. Important assistance is also provided by the Coordination and Methodological Center for Gender-Based and Domestic Violence (KMC), which was established in 2015. Its services include a 24-hour helpline, 23 counseling centers, 51 social services, and 180 shelters for women and children. KMC has been very active in its campaigns, talking openly in media and creating an environment where violence is discussed. In December 2024, Hockey Club Slovan, in cooperation with UNICEF and the Coordination and Methodological Center for the Prevention of Violence against Women, created a series of awareness-raising videos in which the players condemned gender-based violence and signed up to the international campaign during the 16 Days of Activism.

Although Slovakia has legal reforms in the area of violence against women, their implementation is inconsistent and often ineffective. The country does not have a separate crime of domestic violence, which makes it difficult to prosecute perpetrators. Many cases are reclassified as less serious crimes, such as threats, which carry only mild sentences (Gehrerová & Kyselíková, 2024). The lack of financial and legal support

for feminist organizations further weakens the fight against domestic violence as state policies continue to prioritize conservative perspectives over feminist advocacy (Wilson-McDonald, 2023).

This situation shows that legal changes alone are insufficient. Gender stereotypes are still visible in various places in Slovakia, in books in schools, at work, and even in the way topics like the Istanbul Convention are discussed. If we want true equality between men and women, it is not enough to just pass new laws, but also to change the way people think and fight the stereotypes that perpetuate inequality and make people tolerate violence against women. We need more research and action to help eliminate these deep-rooted problems and promote a more just society..

Thesis statement

This thesis explores how traditional gender roles and social norms in Slovakia influence attitudes toward violence against women across generations. By comparing the views of younger and older generations, this study examines whether attitudes toward gender equality are changing or whether patriarchal norms persist despite legislative and societal efforts to change. The paper uses a questionnaire survey to collect data on people's attitudes toward masculinity, gender roles, and violence against women. The aim is to determine whether the younger generation is more likely to reject traditional gender norms or whether the influence of social media and cultural factors continues to reinforce them.

The findings of this work aim to contribute to a broader discussion on gender equality and help design effective measures to eliminate harmful gender stereotypes and prevent gender-based violence. The aim is to highlight the need for a systematic approach that would help eliminate deep-rooted prejudices and promote a fairer and safer society.

H1: Younger generations demonstrate lower acceptance of traditional gender roles and stronger rejection of gender-based violence than older generations.

H2: Women, across all age groups, are less likely than men to support traditional gender roles and are significantly less tolerant of coercive or violent attitudes in relationships.

H:3 Stronger belief in traditional gender roles is positively correlated with a higher tolerance for gender-based violence, regardless of age and gender.

Chapter 3 Methodology

3.1 Research Design

This study used a quantitative research design to explore the relationship between traditional gender roles, societal norms, and attitudes toward violence against women in Slovakia. A structured online questionnaire served as the primary data collection tool, enabling standardized responses from a diverse sample.

The quantitative approach was selected to allow for statistical comparisons between generational and gender groups, ensuring that broad trends and patterns could be identified with precision. Unlike qualitative methods, which provide in-depth individual perspectives, this study sought to measure statistical relationships between beliefs in gender norms and tolerance for violence.

This study draws methodological inspiration from international research efforts, specifically:

- The Eurobarometer on Gender Equality and Gender-Based Violence (2017) provides a European-wide framework for measuring public attitudes toward gender issues and violence.
- The 2017 National Community Attitudes Towards Violence Against Women Survey (NCAS) examines gender norms, attitudes toward violence, and social responses to violence in an Australian context.

By integrating these methodologies, this study ensures that its findings are both culturally relevant to Slovakia and situated within broader global research on gender norms and violence.

3.2 Questionnaire Development

The structured questionnaire was designed using validated frameworks from ISTAT (2018), Eurobarometer (2017), and NCAS (2017) while ensuring that questions were adapted to Slovak cultural and social context. A key influence was the Eurobarometer

on Gender-Based Violence (2017), which provides a comparative model for analyzing gender roles, public perceptions of violence, and institutional responses. Certain items, such as "Men should be the primary breadwinners" and "Women are more emotional and less rational," were restructured to align with Slovak cultural discussions.

Similarly, the NCAS study (2017) was used to measure attitudes toward violence against women, including tolerance of coercion and control in relationships. The questionnaire included various thematic sections. It began with demographic information, capturing age, gender, education level, geographic location, and urban or rural background, ensuring comparability with Eurobarometer and NCAS data. Perceptions of gender roles were examined through questions on male breadwinning and female caregiving responsibilities derived from the Eurobarometer. Attitudes toward violence against women were explored using situational assessments of coercive control, physical abuse, and sexual violence, referencing ISTAT (2018) and NCAS (2017).

A four-point Likert scale was used throughout the questionnaire, ranging from "Strongly Agree" to "Strongly Disagree," to ensure that respondents clearly expressed their attitudes without the option for neutrality. This format was chosen to align with Eurobarometer and NCAS methodologies, allowing for cross-cultural comparisons and providing clearer insights into variations across generations and genders in perspectives.

3.3 Data Collection and Analysis

1. Data Collection

The survey was distributed online, allowing voluntary participation from diverse age groups and educational backgrounds across Slovakia. Responses were collected anonymously. The questionnaire was created using an online tool, Google Forms, and distributed via social networks, email groups, and personal contacts. This method was chosen because it allows us to reach a wide range of respondents with different ages, education, and places of residence. People over 18 years of age were eligible to participate in the survey, regardless of gender, education, or social status.

2. Data Analysis

The collected data was analyzed using a combination of descriptive statistics, correlation analysis, multiple regression models, and group comparisons (ANOVA and t-tests) to examine the relationships between traditional gender beliefs and tolerance for gender-based violence.

Statistical Methods Used

- **Descriptive Statistics:** Used to summarize demographic distributions (gender, age, education, and geographic background) and to calculate the mean and standard deviation of responses related to gender norms and attitudes toward violence.
- **Correlation Analysis (Spearman's Rank Correlation):** Applied to measure the strength and direction of associations between traditional gender role beliefs and tolerance for violence.
- **Multiple Linear Regression:** Used to test whether traditional gender beliefs predict tolerance for violence, controlling for variables such as age and gender.
- **Group Comparisons (ANOVA and t-tests):** Conducted to determine whether significant differences exist between gender and age groups in their responses to violence justification.
- The data was analyzed with the use of Excel and R statistical software.

Key variables included:

- **Traditional Gender Roles Score:** An aggregate measure based on responses to statements about gender norms (e.g., "Men should be the primary providers," "A stay-at-home father is less masculine").
- **Tolerance for Gender-Based Violence Score:** An index created from responses to questions on violence justification (e.g., "Slapping in a relationship is acceptable," "Forced sex in marriage is not sexual violence").

Research Questions and Hypotheses Tested

The statistical analyses aimed to answer the following questions:

- Does belief in traditional gender roles correlate with tolerance for violence? (*Tested via Spearman's correlation*)
- Do traditional gender norms significantly predict violence tolerance, even when controlling for age and gender? (*Examined through multiple regression analysis*)
- Are there significant differences between men and women in their tolerance for violence? (*Tested with independent t-tests and ANOVA*)
- Do younger individuals exhibit higher tolerance for violence than older respondents?
- (*Compared through age-based ANOVA*)

3.4 Limitations

The research sample in this study was 61% female and 38% male, which may have influenced the results, especially in terms of rejecting traditional gender roles and violence against women. Women across all age groups were more supportive of gender equality and less tolerant of violence, which may have made the results appear more progressive than they would have been if men and women had been more evenly represented. Future research would, therefore, benefit from including more men in order to better understand their views and to more accurately compare gender differences.

This study focuses on attitudes that people self-report in a questionnaire. However, this may not always reflect their actual behavior. For example, although someone may reject violence against women in a questionnaire, in real life, their reactions may depend on circumstances, peer pressure, or personal experiences. Therefore, future research could use other methods, such as interviews, focus group discussions, or examining reactions in specific situations, to better show how people actually act.

Most of the respondents in this study came from places where gender equality and progressive views are more common due to better access to education and information. Therefore, these results may not accurately reflect the attitudes of people in rural areas, where traditional gender norms may be stronger. Future research could, therefore, focus

more on comparing attitudes between cities and rural areas to better understand how location influences views on gender roles and violence.

This study does a good job of showing gender and generational differences, but it does not address how other factors, such as income, religion, or political views influence attitudes on gender norms and violence. People from different backgrounds may have different views on these topics, but this work did not explore these in detail. Therefore, future research could explore how these different factors relate to each other and shape people's views on gender roles and violence.

Chapter 4 Results

This chapter presents the findings of the study, structured around the three main hypotheses. The results are categorized into three sections: generational differences in gender norms (H1), gender differences in traditional norms and attitudes toward violence (H2), and the correlation between adherence to traditional gender roles and tolerance for violence (H3). The findings are presented using descriptive statistics, correlation analysis, and visualizations where applicable.

4.1 Sample Size and Composition

The study collected 200 responses from diverse demographic groups. While the sample includes participants from various age and gender categories, it may not fully represent Slovakia's general population.

Table 1 Sample Characteristics

Category	Responses (N=200)
Women	122 (61%)
Men	76 (38%)
Other/Prefer not to say	2 (1%)
24 years and younger	74 (37.0%)
25-39 years	68 (34.0%)
40-54 years	27 (13.5%)
55-69 years	31 (15.5%)
High School Diploma	67 (33.5%)
Bachelor's Degree	45 (22.5%)
Master's Degree	76 (38.0%)
PhD Degree	12 (6.0%)
From a city with >50,000 inhabitants	119 (59.5%)
From a village	43 (21.5%)
From a city <30,000 inhabitants	29 (14.5%)
From a city <50,000 inhabitants	9 (4.5%)

4.2 Generational Differences in Gender Norms (H1)

This section evaluates Hypothesis 1, which proposes that younger generations demonstrate lower acceptance of traditional gender roles and stronger rejection of gender-based violence than older generations. The analysis explores differences in attitudes toward gender roles and violence across age categories using key survey responses.

Graph 1 Beliefs about Gender Roles, Stereotypes, and Equality Across Age Groups

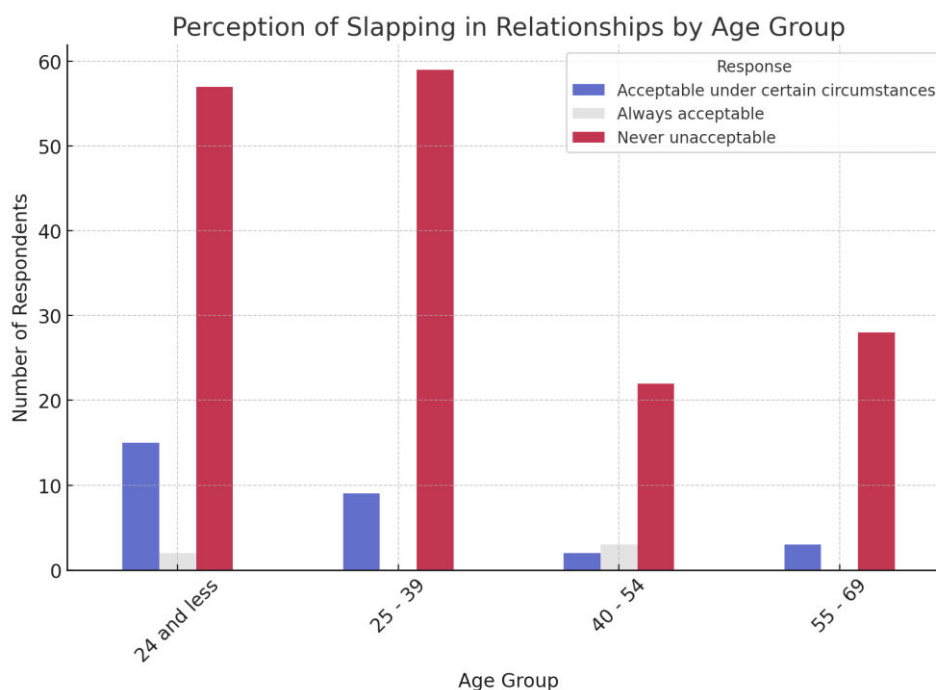


Traditional Gender Roles

- Among respondents aged 24 and under, 29.7% somewhat agreed that a man should be the dominant partner, while 24.3% completely disagreed. In contrast, 51% of those aged 25-39 completely rejected this notion, indicating a generational shift.
- The belief that men should be the primary economic providers declined across generations, with 44.1% of respondents aged 25-39 rejecting this view compared to 24.3% of those aged 24 and under.
- A significant portion of respondents across all age groups rejected the idea that stay-at-home fathers are less masculine, yet younger men were more likely to express neutrality on this issue, suggesting persistent traditional expectations regarding male roles.

These findings align with Inglehart and Norris's (2003) argument that while economic and legal changes promote gender equality, cultural attitudes shift more slowly. Slovakia's historical context (see Chapter 1) suggests that deeply embedded patriarchal norms continue to influence younger generations, even as formal equality gains traction.

Graph 2 Perception of Slapping in Relationships by Age Group



Rejection of Gender-Based Violence: Generational Trends

1. Attitudes Toward Physical Violence in Relationships

- The 55-69 (90.3%) and 25-39 (86.7%) age groups most strongly rejected relationship violence.
- Among respondents under 24, 77% fully rejected slapping, but 20.3% found it acceptable in certain situations, revealing lingering tolerance among some younger individuals.

2. Misconceptions About Consent

- 72.9% of respondents under 24 rejected the notion that women mean "yes" when they say "no," while 8.1% still agreed, indicating some persistence of harmful stereotypes.
- Rejection was even stronger in the 25-39 age group (79.2%), reinforcing a generational shift toward clearer consent norms.

3. Victim-Blaming in Sexual Violence Cases

- Younger respondents (under 24) showed weaker rejection of victim-blaming (3.30 on a 4-point scale) than older groups (55-69: 3.68).
- The 40-54 age group exhibited the highest level of victim-blaming, with only 44.4% fully rejecting it.

4. Forced Sex in Marriage as Sexual Violence

- 85.1% (under 24) and 83.8% (25-39) completely disagreed that forced sex in marriage is not sexual violence, indicating broad recognition of marital rape.

These findings support what was discussed in Chapter 1 about how patriarchal ideas still influence society. While younger generations overall reject traditional gender roles more than older groups, some younger men (27%) still endorse male dominance. This may be influenced by the rise of online hypermasculinity influencers, such as Andrew Tate, whose messages reinforce traditional gender hierarchies."

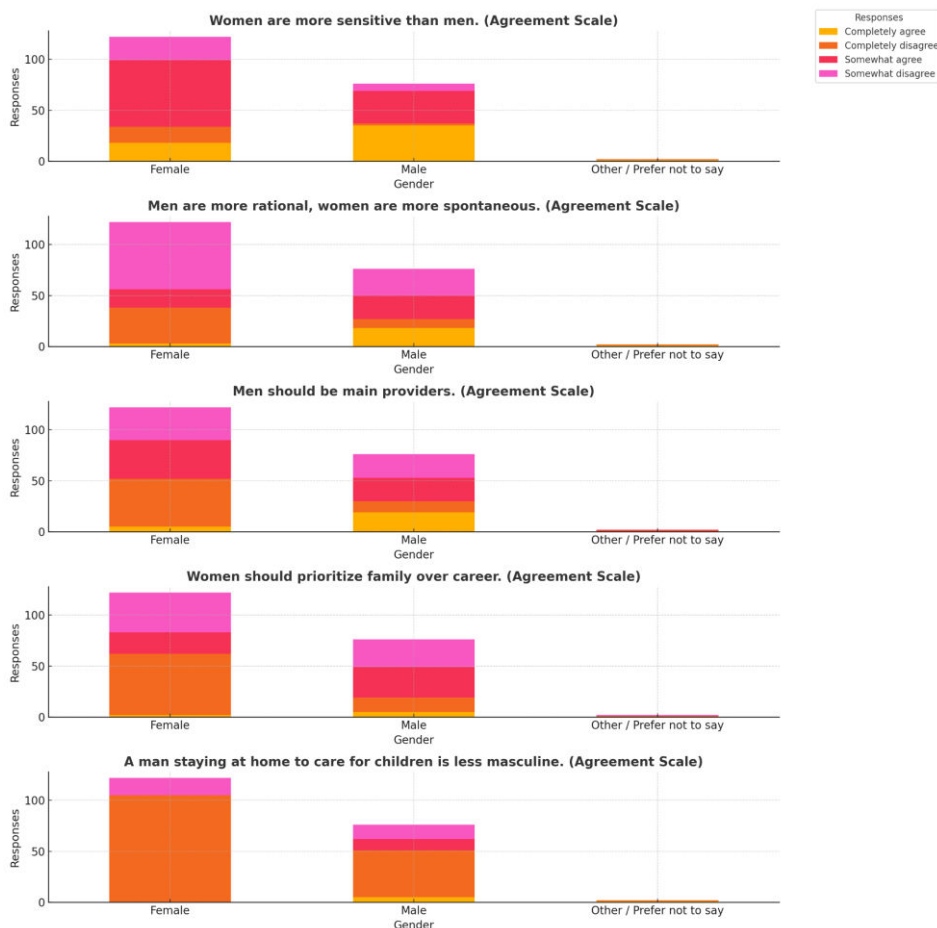
These results partially support Hypothesis 1, that younger generations are less supportive of traditional gender roles and more opposed to violence against women

than older groups. However, this progress is not uniform across all areas, and it appears that younger people are not always automatically more progressive. On some topics, they still maintain traditional attitudes. Across all age groups, women consistently oppose male dominance and violence against women more strongly than men, suggesting that gender, rather than age, is the most important factor influencing attitudes towards equality and violence. Future research should focus more on the social and cultural factors that either reinforce or change these views.

4.3 Gender Differences in Traditional Norms (H2)

This section evaluates Hypothesis 2, which suggests that women across all age groups are less likely than men to support traditional gender roles and are significantly less tolerant of coercive or violent attitudes in relationships. The analysis highlights gender differences in attitudes toward traditional norms and violence acceptance.

Graph 3 Gender-Based Differences in Agreement with Gender Stereotypes



Graph 4 Gender-Based Differences in Attitudes Toward Masculinity and Gender-Based Violence



Acceptance of Traditional Gender Roles

Male Dominance in Relationships

- 21.1% of men completely agreed that men should be dominant in relationships, compared to 4.1% of women.
- 44.3% of women completely rejected this belief, while 23.7% of men also disagreed, highlighting a gender divide.

- Younger men (27.6%) were more likely to reject male dominance than older men, indicating a generational shift.

The belief that Women Are Naturally More Sensitive

- 46.1% of men agreed with this stereotype, compared to only 14.8% of women.
- Older men (52.4%) were the strongest supporters, while younger women (18.2%) were the most likely to reject it.
- Women overall showed higher disagreement (13.1%), challenging traditional gender perceptions.

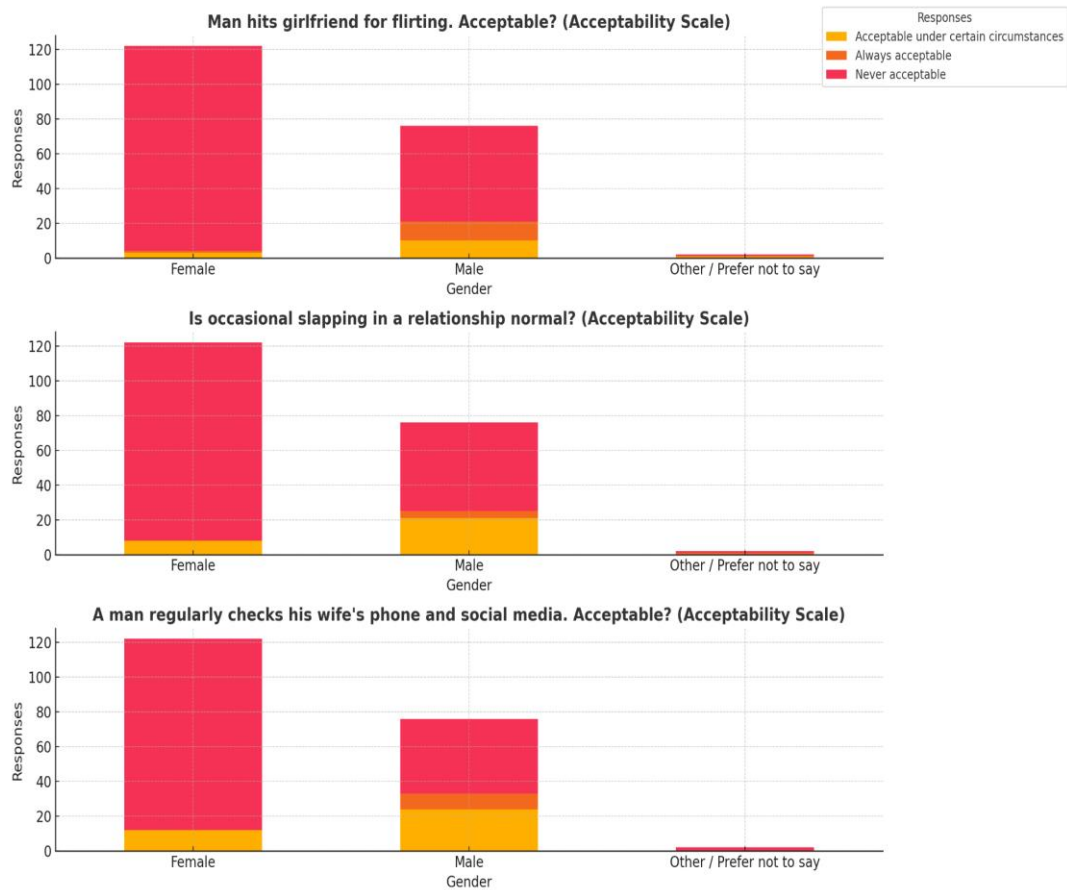
Stay-at-Home Fathers and Masculinity

- 6.6% of men agreed that a stay-at-home father is "less masculine," while 0% of women shared this view.
- 60.5% of men and 86.1% of women completely rejected this belief.
- Younger men (72.3%) showed the strongest disagreement, reflecting changing views on male caregiving roles.

Equal Leadership Opportunities

- 89.2% of women completely agreed that men and women should have equal leadership opportunities, compared to 67.5% of men.
- Men were more likely to be neutral (14.8%) or disagree (17.7%), showing some resistance to gender equality.
- Younger men (under 40) expressed greater support for leadership equality than older men.

Graph 5 Gender-Based Differences in the Acceptability of Relationship Violence and Control



Rejection of Gender-Based Violence

Victim-Blaming and Alcohol Use

- 22% of men and 11% of women agreed that a woman under the influence is at least partially responsible for sexual violence.
- 82.4% of women rejected this belief, compared to 61.3% of men.
- Older men (40-69) were twice as likely to agree (30.1%) as younger men (12.8%), showing a generational shift.

Physical Violence in Relationships

- 93.4% of women rejected slapping in relationships, compared to 67.1% of men.
- 32.9% of men found it at least somewhat acceptable, versus only 6.6% of women.
- Older men (55-69) were the most likely to justify slapping (14.3%), while younger respondents showed stronger rejection.

Forced Sex in Marriage

- 9.4% of men and 2.1% of women did not consider forced sex in marriage as sexual violence.
- 90.6% of women rejected this belief, compared to 74.3% of men.
- Younger men (24 and under) showed higher rejection (84.2%), while older men (55-69) had the highest acceptance (14.7%).

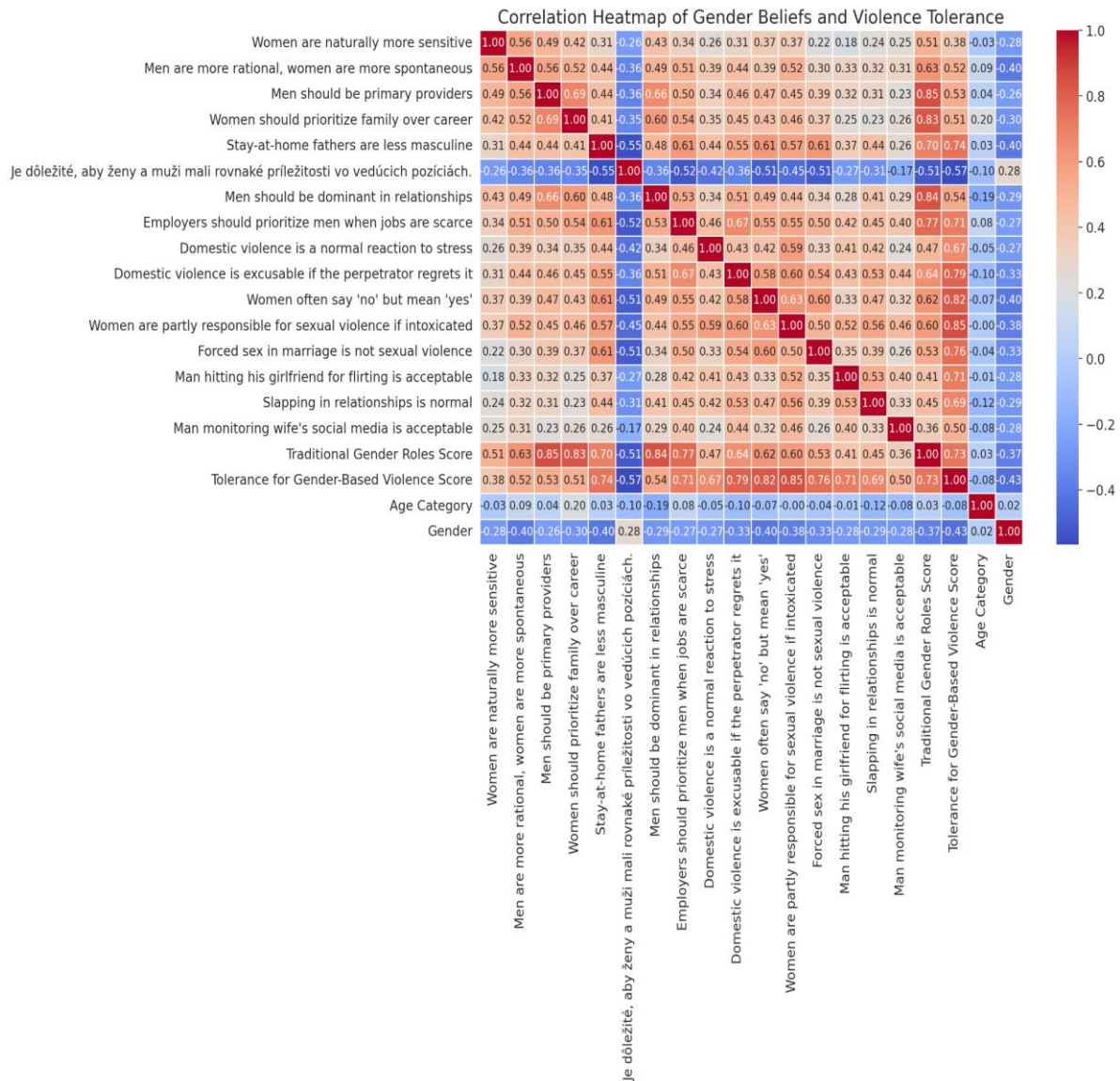
These results support Hypothesis 2, which states that women consistently reject violence against women more than men. However, among men, we see generational differences that suggest that their attitudes are gradually changing toward greater gender equality. Despite this progress, there is still a large gap between men and women in their views on male dominance, caregiving, and justification of violence. This shows that traditional ideas about masculinity still influence people's attitudes. Future research should focus more on the role that culture, society, and the media play in this, whether they reinforce or help to change these norms.

4.4 Correlation Between Traditional Gender Roles and Tolerance for Violence

H3

This section evaluates Hypothesis 3 if adherence to traditional gender roles correlates with tolerance for violence in relationships. While correlation does not imply causation, these associations reveal patterns that reinforce harmful gender norms and help identify areas for intervention.

Heatmap 1 Relationship Between Traditional Gender Beliefs and Violence Tolerance



The strongest positive correlations (0.50 – 0.70) - indicate a robust relationship between the two.

The higher the value, the stronger the relationship between the variables.

- "Men should be primary providers" (0.49) is strongly correlated with "Employers should prioritize men when jobs are scarce" (0.45).

This suggests that economic gender disparities and workplace inequalities are closely tied to broader traditional gender norms.

- "Men should be dominant in relationships" (0.46) is strongly correlated with justification of violence in relationships.

This finding supports previous research suggesting that patriarchal dominance is a risk factor for normalizing intimate partner violence.

- "Slapping in relationships is normal" (0.56) is strongly associated with victim blaming for sexual violence.

This indicates that individuals who tolerate physical violence in relationships are more likely to shift responsibility onto victims of sexual assault.

Moderate Correlations (0.30 – 0.50) - suggest a meaningful but weaker connection.

These relationships are statistically significant but not as strong as the higher correlations.

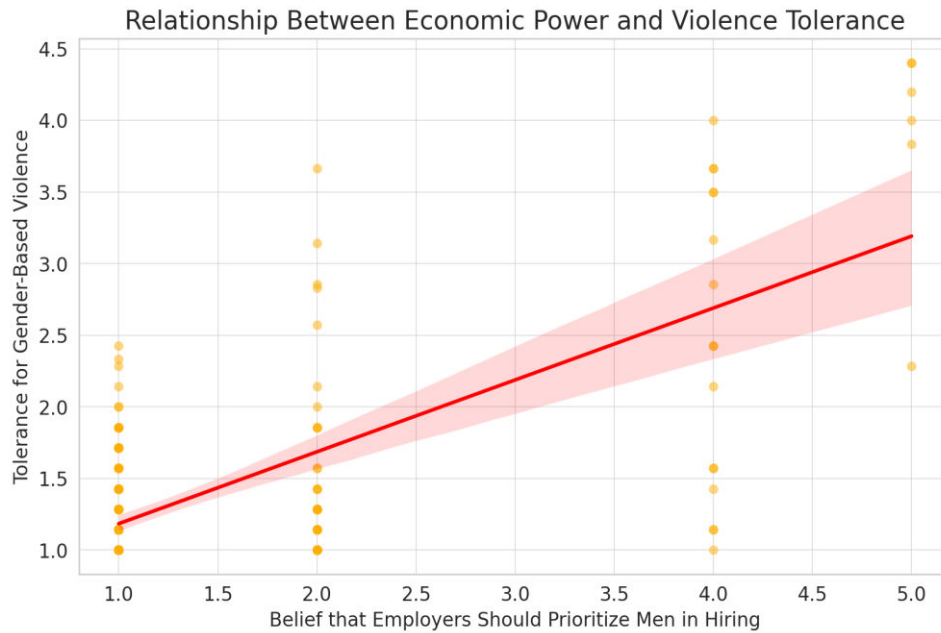
- "Stay-at-home fathers are less masculine" (0.37) is related to "Man hitting his girlfriend for jealousy is acceptable". This suggests that rigid masculinity norms may contribute to justifications of violence in intimate relationships.
- "Domestic violence is a normal reaction to stress" (0.43) is related to justifying violence if the perpetrator is remorseful. This indicates that normalization of domestic abuse is often accompanied by excusing violent behavior under emotional distress.

Weak correlations (0.20 – 0.30) are statistically significant but require further exploration.

These relationships are weak but may be interesting for further analysis.

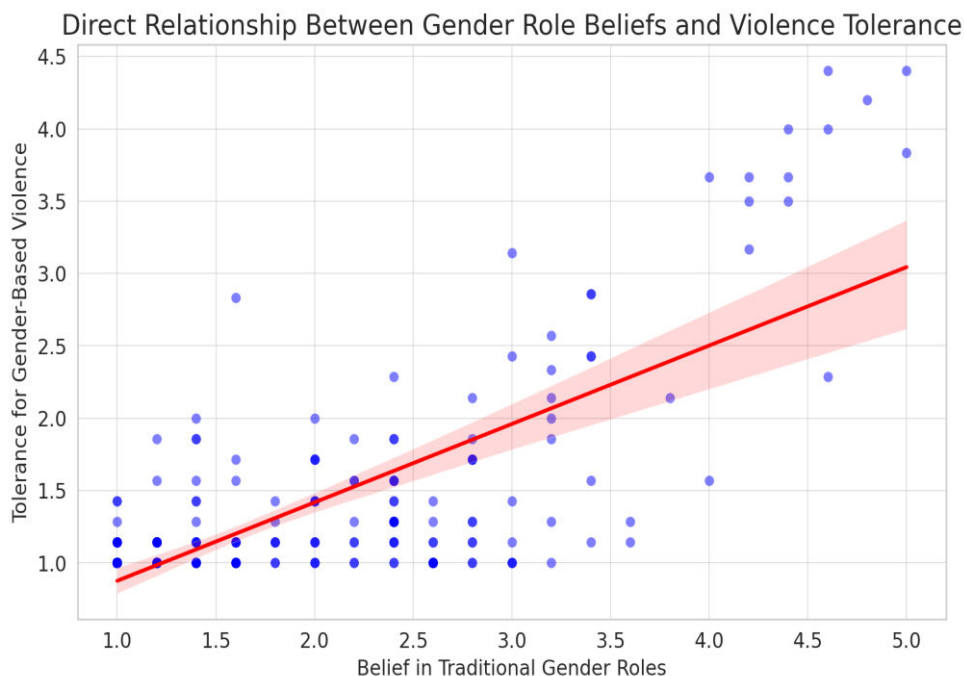
- "Forced sex in marriage is not sexual violence" (0.35) is related to the justification of intimate partner violence.

Graph 6 Relationship Between Economic Power and Violence Tolerance



- A clear positive trend: The more someone supports male preference in employment, the higher their tolerance for violence.
- The red regression line shows a statistically significant trend – this relationship is not random.
- The scatterplot shows that some respondents have very high scores for tolerance for violence while also strongly supporting male economic dominance.

Graph 7 Direct Relationship Between Gender Roles Beliefs and Violence Tolerance



Graph 7 illustrates that individuals with higher scores for belief in traditional gender roles also exhibit higher tolerance for violence ($r = 0.48, p < 0.001$). The positive regression line confirms a statistically significant trend, meaning the more someone adheres to traditional norms, the more likely they are to justify violence.

This result supports H3 that people who believe more in traditional gender roles tend to tolerate violence more. This means that the more someone believes in traditional ideas about what is "masculine" and "feminine," the more likely they are to justify violence. This trend shows that gender norms can influence attitudes toward violence, and that it is important to find ways to promote equality and reduce violence in society.

Conclusion

The results of this study confirm that traditional gender beliefs are closely related to tolerance of gender-based violence. At the same time, significant differences between generations and genders emerged. Younger respondents were generally less supportive of traditional gender roles and more dismissive of violence against women, suggesting a gradual generational shift. Nevertheless, many younger men still agreed with the idea of male dominance, suggesting that hypermasculinity and the influence of online influencers who promote dominant and controlling male behavior may significantly influence their attitudes.

Older respondents aged over 55 years were the most dismissive of intimate partner violence, while the middle-aged age group (40-54 years) showed the highest levels of victim blaming. This difference may be due to historical changes in gender norms and the social conditions in which these generations grew up.

Women across all age groups were less likely to support traditional gender norms and justify violence than men. This finding supports Judith Butler's theory of gender performativity, which argues that gender roles are not biologically determined but are created and maintained by social norms and expectations. On the issue of male dominance in relationships, women were much more likely to disagree than men. Similarly, when it came to perceiving men staying on parental leave, women were much less likely to view childcare as a sign of weakness, while most men agreed with this statement. There were significant differences in the issue of responsibility for sexual violence. Men were more likely to attribute some degree of responsibility to a woman if she was under the influence of alcohol, while women rejected this view. These differences suggest that gender is a stronger factor in shaping attitudes towards gender equality and violence than age alone.

The results also showed that people who supported traditional gender roles were also more likely to condone violence. The idea that men should be the main breadwinner was often associated with a higher acceptance of violent behavior in intimate relationships. Similarly, the belief that men should have a dominant role in relationships was associated with a higher tolerance of physical violence against their partners. It also turned out that people who blamed victims of sexual violence were also more likely to

accept physical violence in intimate relationships. These findings suggest that support for traditional gender roles can contribute to the normalization of gender-based violence and highlight the importance of focusing on changing these attitudes through education and cultural initiatives.

While Slovakia has made progress toward gender equality, this research highlights that traditional gender norms continue to influence attitudes toward violence against women. Efforts to combat gender-based violence must address not only legal frameworks but also the cultural narratives and social structures that sustain these harmful norms. Without challenging these stereotypes, true progress toward a more equal and just society will remain limited. An important step in the prevention of gender-based violence is, therefore, education, which should emphasize gender equality and talk about the harmful aspects of toxic masculinity. Schools should be more proactive in opening up discussions about gender-based violence and helping students think critically about gender stereotypes. At the same time, the media should play a more active role in dispelling harmful myths about gender roles and victim blaming. In addition, economic reforms such as equal pay for men and women and paid parental leave for both parents should be supported, which would help to disrupt traditional expectations associated with gender roles.

The results of this study provide important insights for future research that should take a closer look at the impact of social media and cultural factors on gender attitudes and tolerance of violence. The fact that conservative attitudes towards gender norms are still emerging among young men also points to the need to examine in more detail the role that online spaces and popular figures play in shaping these views.

Resumé

Táto bakalárska práca sa zaoberá vzťahom medzi tradičnými rodovými rolami a postojmi k rodovo podmienenému násiliu na Slovensku. Cieľom výskumu je zistiť, do akej miery historické, kultúrne a spoločenské faktory ovplyvňujú vnímanie mužskosti a ženskosti a či silná podpora tradičných rodových noriem súvisí s vyššou mierou tolerancie voči násiliu na ženách. Práca sa taktiež zameriava na generačné rozdiely v postojoch k rodovým normám, pričom skúma, či mladšie generácie skutočne prejavujú progresívnejšie názory na rodovú rovnosť alebo či konzervatívne postoje pretrvávajú aj napriek spoločenským a legislatívnym zmenám.

V teoretickej časti sa práca opiera o koncepty rodovej performativity Judith Butler(1990), West a Zimmerman (1987) hegemonické maskulinity Connella a Messerschmidt (2005). Butlerovej (1990), teória performativity zdôrazňuje, že rod nie je biologicky daná kategória, ale spoločensky konštruovaná identita, ktorá sa neustále posilňuje prostredníctvom opakovaných spoločenských praktík. Connellova a Messerschmidtova (2005) teória hegemonické maskulinity poukazuje na to, že určité formy mužskosti sú v spoločnosti vnímané ako nadradené a legitimizujú dominanciu mužov nad ženami. Tieto koncepty umožňujú analyzovať, ako tradičné rodové normy prispievajú k nerovnosti a ako môžu podporovať násilné správanie voči ženám.

Historický kontext rodových rolí na Slovensku odhaľuje, že ich vývoj bol ovplyvnený rôznymi ideologickými a politickými rámcami. Počas prvej Československej republiky boli ženám síce priznané formálne práva, ako napríklad volebné právo, avšak očakávania voči nim zostávali zakorenené v tradičných normách, ktoré zdôrazňovali ich úlohu v rodine a duchovnom vedení domácnosti.(Machýl, 2024). Počas komunistického obdobia došlo k výraznej feminizácii pracovného trhu, avšak štátne politiky nepodporovali zásadnú zmenu rodových noriem, čím sa vytvorila tzv. „double burden“, kde ženy museli kombinovať platenú prácu s tradičnými povinnosťami v domácnosti. Po roku 1989 sa v slovenskej spoločnosti opäť posilnila rétorika návratu k „tradičným hodnotám“, pričom feministické hnutia a iniciatívy podporujúce rodovú rovnosť boli často prezentované ako ideológie cudzie slovenskej kultúre.

Táto dynamika je obzvlášť viditeľná v diskusii o Istanbulskej dohovore, ktorého ratifikácia bola odmietnutá v dôsledku silného odporu konzervatívnych a náboženských skupín. (Cviková&Filadelfiová, 2008).

Druhá kapitola práce sa venuje prepojeniu rodových noriem a násilia na ženách. Výskum ukazuje, že spoločnosti, kde dominujú tradičné rodové normy, vykazujú vyššiu mieru tolerancie voči rodovo podmienenému násiliu. Keď je mužskosť definovaná cez silu, dominanciu a kontrolu, násilie môže byť normalizované ako súčasť partnerských vzťahov. Tento fenomén sa prejavuje aj v slovenskom kontexte, kde sa často stretávame so sekundárnou viktimizáciou žien. Obete sú obviňované za násilie, ktoré utrpeli, pričom spoločenské diskurzy ospravedlňujú agresorov. Konzervatívne naratívy v politickom diskurze zjednodušujú problematiku rodovo podmieneného násilia na otázku „krízy rodiny“, pričom ignorujú štrukturálne príčiny súvisiace s rodovou nerovnosťou.

Empirická časť je založená na kvantitatívnom výskume, ktorý skúmal názory respondentov na rodovú rovnosť, mužskú dominanciu, úlohu mužov a žien v rodine a postoje k rodovo podmienenému násiliu. Výskum sa realizoval prostredníctvom online dotazníka, ktorý obsahoval otázky založené na overených metodológiách ako napríklad Eurobarometer a NCAS (National Community Attitudes towards Violence against Women Survey). Analýza odpovedí bola vykonaná pomocou deskriptívnej štatistiky, korelačnej analýzy a regresných modelov, aby bolo možné identifikovať vzťahy medzi podporou tradičných rodových rolí a toleranciou násilia.

Výsledky výskumu potvrdili hypotézu, že čím viac jednotlivci podporujú tradičné rodové normy, tým vyššia je ich tolerancia voči násiliu na ženách. Najvýraznejšie sa to prejavilo v postoji k mužskej dominancii v partnerských vzťahoch, kde osoby s tradičnými názormi boli ochotnejšie ospravedlňovať fyzické násilie. Zároveň sa ukázalo, že mladšie generácie v priemere odmietajú tradičné rodové normy vo väčšej miere než staršie generácie, avšak medzi mladými mužmi sa stále objavujú konzervatívne postoje. Rodové rozdiely v odpovediach boli taktiež významné. Ženy vo všetkých vekových kategóriách boli menej náchylné ospravedlňovať násilie a zároveň vo väčšej miere podporovali rodovú rovnosť. Muži, najmä v starších vekových skupinách, častejšie súhlasili s tvrdeniami, ktoré ospravedlňujú násilie na ženách, ako napríklad že „muž by mal byť hlavným živiťom rodiny“ alebo že „žena je čiastočne

zodpovedná za sexuálne násilie, ak bola pod vplyvom alkoholu“. Táto korelácia poukazuje na pretrvávajúce patriarchálne vzory v slovenskej spoločnosti. Dôležitým zistením bolo, že aj keď mladšia generácia prejavuje väčšiu otvorenosť rodovej rovnosti, stále existujú výrazné stereotypy v vnímaní mužskosti a ženskosti. Napríklad 29.7 % mladých mužov skôr súhlasilo s tvrdením, že muž by mal byť dominantným partnerom vo vzťahu, a takmer pätina mužov v mladšej vekovej skupine bola neutrálna alebo súhlasila s tým, že násilie v partnerskom vzťahu môže byť v určitých situáciách ospravedlniteľné. Tento trend naznačuje, že hoci sa postoje menia, konzervatívne názory môžu byť posilnené novými faktormi, ako sú vplyv sociálnych médií a verejné osobnosti propagujúce tzv. „tradičné hodnoty“.

Táto práca sa snažila prispieť k širšej diskusii o rodovej rovnosti a zdôrazňuje dôležitosť oslabenia tradičných rodových stereotypov ako kľúčového kroku k zníženiu tolerancie násilia na ženách v slovenskej spoločnosti. Výsledky môžu byť užitočné pre tvorcov verejných politík, pedagógov a organizácie venujúce sa prevencii rodovo podmieneného násilia.

List of References

- Baker, C. (2015). Women leaders in healthcare: Going beyond the glass ceiling. <https://core.ac.uk/download/288854041.pdf>
- Bosá, M., Horná, D., Minarovičová, K., & Kiczková, Z. (2017). *Primárna prevencia rodovo podmieneného násillia a domáceho násillia v školskom vzdelávaní na Slovensku* (1st ed.). Inštitút pre výskum práce a rodiny. <https://www.zastavmenasilie.gov.sk>
- Bútorová, Z. (2008). Women and men in light of society's expectations. In Z. Bútorová, M. Bosá, J. Filadelfiová, O. Gyárfášová, M. Minarovič, M. Sekulová, S. Šumšalová, & M. Velšic (Eds.), *She and he in Slovakia: Gender and age in the period of transition* (pp. 17–33).
- Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, New York, 33.
- Butler, J. (1988). *Performative Acts and Gender Constitution*. An Essay in Phenomenology and Feminist Theory. *Theatre Journal* 40, no. 4 (1988): 519–31. doi:10.2307/3207893.
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic Masculinity: Rethinking the Concept. *Gender and Society*, 19(6), 829–859. <http://www.jstor.org/stable/27640853>
- Cviková, J., Filadelfiová, J. (2008). Rodový pohľad na školstvo. *Aspekty kľúčových rizík*. Bratislava: Aspekt. ISBN 978-80-85549-82-9.
- Dudžáková, M. (2020). *Teaching how to do gender in Slovakia*. *Kritika & Kontext*,
- Ellemers, N. (2018). Gender stereotypes. *Annual Review of Psychology*, 69, 275–298. <https://doi.org/10.1146/annurev-psych-122216-011719>
- Inglehart, R., & Norris, P. (2003). Introduction: Explaining the Rising Tide of Gender Equality. In *Rising Tide: Gender Equality and Cultural Change Around the World* (pp. 3–28).chapter, Cambridge: Cambridge University Press.
- International Labour Organization. (2022). *Global Wage Report 2020-21: Wages and minimum wages in the time of COVID-19*. Retrieved from https://www.ilo.org/global/publications/books/WCMS_762534/lang--en/index.htm
- Ipsos. (2024). *International Women's Day 2024 - global attitude towards women's leadership*. Ipsos. © Ipsos | [International Women's Day 2024](#)

- ISTAT. (2018). *Stereotypes about gender roles and the social image of sexual violence*. ISTAT. https://www.istat.it/it/files/2019/12/Report-Gender-Stereotypes-Sexual-Violence_2018_EN.pdf
- Machýl, M. (2022). *Politizácia a postavenie žien v časopisoch Katolícka Jednota a Proletárka*. *Populačné štúdie Slovenska*, 15(2), 69–79.
- Minarovičová, K. (2023). *Metodika primárnej prevencie rodovo podmieneného násillia páchaného na ženách a dievčatách pre učiteľské profesie*. IVPR – Inštitút pre výskum práce a rodiny.
- Organization for Economic Co-operation and Development. (2021). *Gender equality and fragile states*. Retrieved from <https://www.oecd.org/gender/gender-equality-and-fragile-states.htm>
- O'Rourke, F., Baker, C., & McCashin, D. (2024). *Addressing the impact of masculinity influencers on teenage boys: A guide for schools, teachers, and parents/guardians*. Anti-Bullying Centre, Dublin City University.
- Osadan, R., Szentesiová, L., Belešová, M. (2022). *Sissies, sportsmen, and moms standing over stoves: Gender aspect of readers and mathematics textbooks for primary education in Slovakia*. *Foro de Educación*, 16(25), 243–261. <https://doi.org/10.14516/fde.549>
- Slovak Academy of Sciences. (2019, March 22). *Most of Slovakia still does not believe women to be equally good leaders*. SAV News. https://www.sav.sk/index.php?doc=services-news&lang=en&news_no=8153&source_no=20&utm
- Šnidl, V. (2023, March 10). *Študent si založil TikTok a sledoval, čo mu ukáže. Algoritmus mu zobrazil videá, kde muži pohrdajú ženami*. Denník N. [https://dennikn.sk/\[https://dennikn.sk/3273082/student-si-zalozil-tiktok-a-sledoval-co-mu-ukaze-algoritmus-mu-zobrazil-idea-kde-muzi-pohrdaju-zenami/\]](https://dennikn.sk/[https://dennikn.sk/3273082/student-si-zalozil-tiktok-a-sledoval-co-mu-ukaze-algoritmus-mu-zobrazil-idea-kde-muzi-pohrdaju-zenami/])
- Ministry of Labour, Social Affairs and Family of the Slovak Republic. (2019). *Twenty-fifth anniversary of the Fourth World Conference on Women and adoption of the Beijing Declaration and Platform for Action (1995)*. Department of Gender Equality and Equal Opportunities. <https://www.unwomen.org/sites/default/files/Headquarters/Attachments/Sections/CSW/64/National-reviews/Slovakia.pdf>
- Novák, V., & Tóth, P. (2024). *Policy Brief 17/2024: Gender wage gaps in Slovakia and Europe*. Národná banka Slovenska Eurosystem. <https://nbs.sk/dokument/3daf4133-e255-41f2-b2f6-c4ca336a5c72/stiahnut?force=false>

- Politoff, V., Crabbe, M., Honey, N., Mannix, S., Mickle, J., Morgan, J., Parkes, A., Powell, A., Stubbs, J., Ward, A., & Webster, K. (2019). *Young Australians' attitudes to violence against women and gender equality: Findings from the 2017 National Community Attitudes towards Violence against Women Survey (NCAS)* (ANROWS Insights, Issue 01/2019). ANROWS.
- Scalos, B. (2017). „Who's Afraid of Toxic Masculinity?" Class, Race, and Corporate Power. Vol. 5:Iss. 3, Article 6 DOI: 10.25148/CRCP.5.3.006517.
- United Nations. (1993). *Declaration on the elimination of violence against women*.
- Valkovičová, V. (2019). *Indicators of gender: The Europeanisation of Slovak policies tackling violence against women* [Doctoral dissertation, Comenius University in Bratislava]. University of Antwerp.
- Wilson-McDonald, A. (2023). *Gendering Violence in the Age of Anti-Genderism: Feminist Framing of Violence Against Women in Slovakia* (Version 1). Communist and Post-Communist Studies, University of California Press. <https://doi.org/10.1525/cpcs.2023.1828365>
- Whisnant, R. (2021). *Feminist perspectives on rape*. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition). <https://plato.stanford.edu/archives/fall2021/entries/feminism-rape/>
- World Bank. (2022). *Women, business and the law 2022*. Washington, DC: World Bank Group. (p.16)
- World Economic Forum. (2022). *Global Gender Gap Report 2022*. <https://www.weforum.org/reports/global-gender-gap-report-2022/>
- World Health Organization. (2024, March 25). *Violence against women*. Retrieved from <https://www.who.int/news-room/fact-sheets/detail/violence-against-women>
- ŽUFFOVÁ, M. (2023). *Gender stereotypes in print and online media coverage of Slovak presidential candidates in 2009 and 2019*, *European political science review*, Vol. 15, No. 1, pp. 75–95 - <https://hdl.handle.net/1814/75058>

Appendices

Appendix A: Survey Questionnaire

Dobrý deň

v rámci písania bakalárskej práce na Bratislavskej medzinárodnej škole liberálnych štúdií sa venujem téme „ Vývoj rodových rolí a jeho vplyv na toleranciu násilia voči ženám na Slovensku “. Obraciam sa na Vás s prosbou o vyplnenie nasledujúceho anonymného dotazníka, ktorý Vám nezaberie viac ako 5 minút.

Chcem Vás požiadať, aby ste odpovedali pravdivo a úprimne. Vaše odpovede sú pre mňa veľmi cenné a budú použité výlučne na akademické účely v rámci tejto bakalárskej práce.

Dotazník je úplne anonymný a Vaše údaje nebudú nijakým spôsobom spojené s Vašou osobou.

Ďakujem Vám za Váš čas a ochotu zapojiť sa do tohto prieskumu. Vaša spolupráca mi pomôže lepšie pochopiť túto dôležitú tému.

S úctou,

SimonaLacová

lacova@bisla.sk

Základné informácie

Táto časť dotazníka sa zameriava na zber základných demografických údajov, ktoré nám pomôžu lepšie pochopiť odpovede v širšom kontexte. Vaše odpovede sú anonymné a budú použité výlučne na akademické účely.

Prosím, označte vašu vekovú kategóriu*

24 rokov a menej

25-39

40 - 54

55 - 69

70 rokov a viac

Aké je vaše pohlavie?*

Muž

Žena

Iné / Nechcem uviesť

Aké je vaše najvyššie dosiahnuté vzdelanie?

Základoškolské vzdelanie

Stredoškolské vzdelanie

Bakalárske štúdium
Magisterské štúdium
Doktorandské štúdium

Pochádzam

z obce

z mesta, ktoré má menej ako 30-tisíc obyvateľov/-iek

z mesta, ktoré má menej ako 50-tisíc obyvateľov/-iek

z mesta, ktoré má viac ako 50-tisíc obyvateľov/-iek

Táto časť dotazníka sa zameriava na Vaše názory a postoje k úlohám mužov a žien v rôznych oblastiach života. Prosím, odpovedajte úprimne na nasledujúce výroky, aby som mohla lepšie porozumieť tomu, ako sú rodové role vnímané v súčasnosti.

Prosím, označte mieru svojho súhlasu s nasledujúcimi výroky, kde: 1 = Úplne súhlasím, 4 = Úplne nesúhlasím.

Ženy sú od prírody citlivejšie ako muži.

Úplne súhlasím

Skôr súhlasím

Skôr nesúhlasím

Úplne nesúhlasím

Muži sú rozvážnejší a viac premýšľajú, zatiaľ čo ženy sú spontánnejšie.

Úplne súhlasím

Skôr súhlasím

Skôr nesúhlasím

Úplne nesúhlasím

Je zodpovednosťou muža, aby bol hlavným živiteľom rodiny

Úplne súhlasím

Skôr súhlasím

Skôr nesúhlasím

Úplne nesúhlasím

Ženy by mali uprednostniť rodinu a starostlivosť o domácnosť pred profesionálnou kariérou

Úplne súhlasím

Skôr súhlasím

Skôr nesúhlasím

Úplne nesúhlasím

Muž, ktorý zostane doma, aby sa staral o svoje deti, je menej mužný.

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Je dôležité, aby ženy a muži mali rovnaké príležitosti vo vedúcich pozíciách.

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Muž by mal byť vo vzťahu dominantnejší, pretože je považovaný za prirodzeného lídra a ochrancu rodiny.

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Keď je nedostatok pracovných miest, zamestnávateľia by mali uprednostniť mužov pred ženami

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Táto časť dotazníka sa zameriava na Vaše názory na rôzne výroky týkajúce sa sexuálneho násillia a situácií, ktoré s ním môžu byť spojené. Prosím, odpovedajte úprimne na nasledujúce výroky, aby som mohla lepšie porozumieť postojom ľudí na Slovensku.

Prosím, označte mieru svojho súhlasu s nasledujúcimi výroky, kde: 1 = *Úplne súhlasím*, 4 = *Úplne nesúhlasím*.

Veľa z toho, čo sa označuje za domáce násillie, je v skutočnosti len normálna reakcia na každodenný stres a frustráciu.

Úplne súhlasím
Skôr súhlasím

Skôr nesúhlasím
Úplne nesúhlasím

Domáce násilie možno ospravedlniť, ak násilník úprimne ľutuje, čo spravil.

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím
Keď ženy čelia sexuálnemu návrhu, často povedia „nie“, ale v skutočnosti myslia „áno“

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Ak žena zažije sexuálne násilie pod vplyvom alkoholu alebo drog, je za to aspoň čiastočne zodpovedná

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Ak manžel/partner prinúti svoju manželku/partnerku k sexu proti jej vôli, nejde o sexuálne násilie

Úplne súhlasím
Skôr súhlasím
Skôr nesúhlasím
Úplne nesúhlasím

Vyjadrite svoj názor na nasledujúce situácie. Označte, do akej miery považujete správanie uvedené v jednotlivých výpovediach za prijateľné.

Prosím, označte svoju odpoveď:

- **Vždy prijateľné,**
- **Prijateľné za určitých okolností,**
- **Nikdy neprijateľné**

Mladý muž udrie svoju priateľku, pretože flirtovala s iným mužom. Myslíte si, že správanie muža je:

Vždy prijateľné
Prijateľné za určitých okolností
Nikdy neprijateľné

V partnerskom vzťahu je normálne, že občas padne facka. Myslíte si, že toto je:

Vždy prijateľné
Prijateľné za určitých okolností
Nikdy neprijateľné

Muž pravidelne kontroluje mobilný telefón a aktivity svojej manželky/partnerky na sociálnych sieťach (napríklad Facebook, správy, chaty). Myslíte si, že správanie muža je:

Vždy prijateľné
Prijateľné za určitých okolností
Nikdy neprijateľné