

WORLD WOMEN CONFERENCE-VI

September 17-19, 2023 / Ankara, Türkiye



EDITOR

Prof. Dr. Sevinç RAHIMOVA
Prof. Dr. Harpreet KAUR

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www.worldwomenconference.org

WORLD WOMEN CONFERENCE-VI

September 17-19, 2023 / Ankara, Türkiye

THE PROCEEDINGS BOOK

EDITOR

Prof. Dr. Sevinç RAHIMOVA
Prof. Dr. Harpreet KAUR

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ISBN: 978-625-8254-25-9

CONFERENCE ID

CONFERENCE TITLE

WORLD WOMEN CONFERENCE-VI

DATE and PLACE

September 17-19, 2023 / Ankara, Türkiye

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NUMBER of ACCEPTED PAPERS - 226

NUMBER of REJECTED PAPERS - 20

PARTICIPANTS COUNTRY

Türkiye-101, USA-2, Albania-4, Algeria-1, Benin-2, Bosnia and Herzegovina-2, Brazil-1, Bulgaria-1, Canada-1, Congo-1, Croatia-1, Georgia-1, India-35, Indonesia-7, Iran-2, Iraq-4, Italy-2, Cyprus-1, Kyrgyzstan-1, Kosovo-2, Mexico-1, Nigeria-19, North Macedonia-1, Pakistan-16, Poland-1, Romania-9, Spain-1, Ukraine-3, Vietnam-1, Uzbekistan-2

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[https:// www.worldwomenconference.org/](https://www.worldwomenconference.org/)

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Ufuoma Loretta OGIDIAKA- Bayero University

WORLD WOMEN CONFERENCE-VI

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IN PERSON PROGRAM

September 18, 2023

Venue

Ankara Büyükşehir Belediyesi,
Genç Akademi Binası
Sağlık Mah., Aksu Cad., No:6/1, Çankaya, Ankara, Türkiye

Registration

09:15 am – 09:45 am

Opening Ceremony

10:00 am – 11:30 am

(Concert - Welcome Speeches - Award Ceremony - Workshops)

In Person Sessions

02:00 pm – 05:00 pm

Participant Countries (in person and online)

Türkiye, USA, Albania, Azerbaijan, Benin, Bosnia and Herzegovina, Brazil, Bulgaria, Canada, Congo, Croatia, India, Indonesia, Iran, Iraq, Italy, Cyprus, Kyrgyzstan, Kosovo, Mexico, Nigeria, North Macedonia, Pakistan, Poland, Romania, Spain, Ukraine, Vietnam, Uzbekistan

WELCOME SPEAKERS

Prof. Sevinc RAHIMOVA
Rector of Baku Girls University
Permanent Honorary President of Conference

Prof. Dr. Harpreet KAUR
Principal of Mata Sundri College for Women
New Delhi University
Permanent Honorary President of Conference

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Dr. Viola MAKHZOUM
Islamic University of Lebanon
Executive Member of Organizing Committee

WORKSHOPS

Assoc. Prof. Dr. Safiye SARI, Ataturk University
"DRAPE"

Lect. Ayşe KART, KTO Karatay University
"NAME"

Assist. Prof. Dr. Hande Ayşegül ÖZDEMİR, KTO Karatay University
"WOMAN"

Lect. Müzeyyen BILGIÇ, Ankara Music and Fine Arts University
"FRACTURES"

DELHI HALL

TÜRKİYE
TIME: 14:00

HEAD OF SESSION: Prof. Harpreet Kaur & Assist. Prof. Dr. Uzma Nadeem

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Prof. Harpreet Kaur	<i>University of Delhi</i>	MANAGEMENT AND IT CONTRIBUTION TOWARDS SUSTAINABILITY: INDIA'S PERSPECTIVE ON G20
Assist. Prof. Dr. Uzma Nadeem	<i>University of Delhi</i>	WOMEN'S ESSENTIAL CONTRIBUTIONS TO CLIMATE MITIGATION: A GLOBAL PERSPECTIVE
Prof. Dr. Chachan Jumaa Mohammed	<i>University of Duhok</i>	UNEMPLOYMENT ANXIETY AND IT'S RELATION WITH SELF-ESTEEM AMONG FEMALE STUDENTS
Dr. Abdullah Jalal Aldeen Mustafa	<i>University of Nawroz</i>	GENDER BALANCE IN THE FIELD OF SPORT
Lect. Dr. Burcu ÇALIKUŞU AYKANAT	<i>Anadolu Üniversitesi</i>	THE POLITICAL ACHIEVEMENTS ACHIEVED BY WOMEN DURING THE REPUBLICAN PERIOD
Break: 15 minutes		
Prof. Dr. Ahmed Qasim Mohammed Hamy	<i>University of Duhok</i>	REASONS FOR THE WEAK PARTICIPATION OF WOMEN IN SPORTS ACTIVITIES
Assoc. Prof. Şahika GÖKMEN	<i>Ankara Hacı Bayram Veli University</i>	EXAMINING DOMESTIC VIOLENCE AGAINST WOMEN THROUGH MACHINE LEARNING TECHNIQUES
Assist. Prof. Dr. Orhun Burak SÖZEN Usame ÇOLAKOĞLU	<i>Gaziantep University</i>	PALE CREEPING ALTER EGO OUT OF THE YELLOW WALLPAPER
Tuğba PURTUL KILIÇ	<i>Middle Black Sea Development Agency</i>	THE IMPORTANCE OF GENDER EQUALITY IN REGIONAL DEVELOPMENT PROCESS: THE SITUATION ANALYSIS OF TR83 REGION
Tuğba PURTUL KILIÇ	<i>Middle Black Sea Development Agency</i>	WOMEN ARE BETTER JOB CRAFTERS AND ENGAGED WITH THE JOB IN TEAMWORK SETTINGS

BAKU HALL

TÜRKİYE
TIME: 14:00

HEAD OF SESSION: Prof. Dr. Meliha KÖSE & Assoc. Prof. Dr. Sıdıka BAŞÇI

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Res. Assist. Dr. Emine CENGİZ	<i>Manisa Celal Bayar University</i>	WOMEN AND JUSTICE IN TERMS OF NUSSBAUM'S CAPABILITIES APPROACH
Dr. Perihan GÖZÜM	<i>T.C. Cankiri Karatekin University</i>	WOMEN ARE BORN WITH AN ENTREPRENEURIAL SOUL
Assoc. Prof. Dr. Ünsal ÇİMEN	<i>Mus Alparslan University</i>	THE POSITION OF WOMEN IN THE KOGI INDIGENOUS PEOPLE AND FEMININE WISDOM
Res. Assist. Dr. Sibel GÖKÇE	<i>Agri Ibrahim Cecen University</i>	WOMEN IN THE TRADITION OF EXISTENTIAL PHILOSOPHY: SIMONE DE BEAUVOIR
Asst. Prof. Dr. Müzeyyen ÖZHAVZALI	<i>Kırıkkale University</i>	A QUALITATIVE STUDY ON CHANGING CONSUMER BEHAVIORS AFTER THE EARTHQUAKE (CLOTHING SHOPPING)
Assoc. Dr. Yonca ALTINDAL	<i>Balikesir University</i>	SOCIOLOGICAL INTERPRETATION of the MOVIE "WOMAN AT WAR" on SISTERHOOD SOLIDARITY
Break: 15 minutes		
Dr. Coşkun DOĞAN Sema ISIRKAN TAŞCI	<i>Trakya University Ankara Nasrettin Hoca Middle School</i>	THE EFFECT OF CULTURAL SYMBOLS ON DETERMINATION OF GENDER ROLES
Prof. Dr. Meliha KÖSE	<i>Gazi University</i>	PROBLEMS ENCOUNTERED IN THE INCLUSION OF WOMEN'S HISTORY IN HISTORY TEXTBOOKS
Nilüfer NEGİZ	<i>Suleyman Demirel University</i>	SAFE CITY SAFE WOMAN
Dilan GÖKAY Assist. Prof. Dr. Hale UYAR HAZAR	<i>Afyonkarahisar University Of Health Sciences Bitlis Eren University</i>	ABOUT WOMEN'S VAGINAL DOUCHE OPINION AND APPLICATIONS: A SINGLE CASE STUDY

WORLD WOMEN CONFERENCE-VI

September 17-19, 2023 / Ankara, Türkiye



ONLINE PRESENTATION PROGRAM

Meeting ID: 859 7119 7642

Passcode: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

Participant Countries: 29 countries

Türkiye, USA, Albania, Azerbaijan, Benin, Bosnia and Herzegovina, Brazil, Bulgaria, Canada, Congo, Croatia, India, Indonesia, Iran, Iraq, Italy, Cyprus, Kyrgyzstan, Kosovo, Mexico, Nigeria, North Macedonia, Pakistan, Poland, Romania, Spain, Ukraine, Vietnam, Uzbekistan

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- ❖ Kongremizde Yazım Kurallarına uygun gönderilmiş ve bilim kurulundan geçen bildiriler için online (video konferans sistemi üzerinden) sunum imkanı sağlanmıştır.
- ❖ Online sunum yapabilmek için <https://zoom.us/join> sitesi üzerinden giriş yaparak "Meeting ID or Personal Link Name" yerine ID numarasını girerek oturuma katılabiliyorsunuz.
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- ❖ Uygulama tablet, telefon ve PC'lerde çalışıyor.
- ❖ Her oturumdaki sunucular, sunum saatinden 5 dk öncesinde oturuma bağlanmış olmaları gerekmektedir.
- ❖ Tüm kongre katılımcıları canlı bağlanarak tüm oturumları dinleyebilir.
- ❖ Moderatör – oturumdaki sunum ve bilimsel tartışma (soru-cevap) kısmından sorumludur.

Dikkat Edilmesi Gerekenler- TEKNİK BİLGİLER

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- ◆ Katılım belgeleri kongre sonunda tarafınıza pdf olarak gönderilecektir
- ◆ Kongre programında yer ve saat değişikliği gibi talepler dikkate alınmayacaktır

Önemli, Xahiş edirik diqqətlə oxuyasınız

- ❖ Konfransımızda Yazı Qaydalarına uygun göndərilmiş və elmi komissiyadan keçən məruzələr üçün online (video konfrans şəklində) çıxış imkanı veriləcəkdir.
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- ❖ Hər iclasda məruzəçilər məruzə saatından 5 dəqiqə əvvəl konfransa bağlanmış olmaları lazımdır
- ❖ Bütün konfrans iştirakçıları canlı qoşularaq bütün məruzələri izləyə bilərlər.
- ❖ Moderator – iclasdakı çıxış və elmi diskussiyalar (sual-cavab) hissəsindən məsuldurlar

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IMPORTANT, PLEASE READ CAREFULLY

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Points to Take into Consideration - TECHNICAL INFORMATION

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-Opening Ceremony-

MAIN HALL

18.09.2023

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bG1MeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 09:45-10:00

Online Concert

Assoc. Prof. Dr. Emine BILIR EYÜPOĞLU
Nişantaşı University

Online Exhibition

Hamide Tuba KIZILKAYA, *Nigde Omer Halisdemir University, Come on Swing*
Ayşe LEVENT, *Malatya Turgut Ozal University, Rug Bag*
Menekşe SAKARYA, *Nigde Omer Halisdemir University, Emerald*
Aysel Sevgi ÖZTEN, *Loneliness*
Huri KIRIŞ BÜYÜKGÜNER, *Mimar Sinan Fine Arts University, Self Portrait*
Duygu KIZILDEMİR, *Batman University, Path*
Ayşegül TÜRK, *Ankara Hacı Bayram Veli University, Feelings for New Geometries*
Nasim SADEGH BARENJİ, *Nisantasi University, Water Sac*
Lale YILDIR, *Spring*

Welcome Speeches

Prof. Sevinc RAHIMOVA
Rector of Baku Girls University
Permanent Honorary President of Conference

Prof. Dr. Harpreet KAUR
Principal of Mata Sundri College for Women
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PANEL SESSION

Meeting ID: 859 7119 7642

Passcode: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

Date: 17.09.2023

Time: 14:00-16:00 (Ankara Time Zone)

Name of Panel 1#: Writing Centres as Sites of Innovation and Change in Turkey

Panel Moderator: Prof. Paolo Armellini – University of Rome “La Sapienza”

Panel Moderator Assistant: Ilaria Iannuzzi – University of Rome “La Sapienza”

Maria Novella Campagnoli

Philosophy of law, Bio-law, and Legal informatics Researcher – Department of University of Rome “Tor Vergata”

Title: “From denial to the recovery of an indispensable resource: the feminine for the future of humanity”

Roberta Fidanzia

Political Philosophy and History of politic ideas – “Sapienza” University of Rome – Founder, President and Director of Study Center Femininum Ingenium.

Title: “The woman-care relationship as a new socio-political paradigm”

Ilaria Iannuzzi

Political Studies – “Sapienza” University of Rome - Postdoctoral Research Fellow in Sociology at the Department of Political Sciences, Sapienza University of Rome; Adjunct Professor at University of International Studies of Rome (UNINT).

Title: “The construction of smartness. Some sociological reflections about women and smart city”

ONLINE PRESENTATIONS

18.09.2023 / SESSION-1 HALL-1

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assoc. Prof. Dr. İnci ARAS

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Lect. Fatma AKIN ÇELEBİ	<i>TED University</i>	THE ROLE OF WOMEN AS CULTURAL TRANSMITTER IN CALLIGRAPHY (HAT), AN INTANGIBLE CULTURAL HERITAGE
Asst. Prof. Dr. Derya EROL	<i>Dokuz Eylül University</i>	THE PLACE OF WOMEN IN ANCIENT GREEK SOCIETY
Assoc. Prof. Dr. Ezgi METİN BASAT	<i>Kirsehir Ahi Evran University</i>	TRACES OF EVERYDAY LIFE IN THE GAME: WOMEN'S RURAL CHAMBER PLAYS
Assoc. Prof. Dr. İnci ARAS	<i>Anadolu University</i>	FAIRY TALES AND THE JANUS-FACED MOTHER ARCHETYPE
Res. Assit. Gamze ÇOBAN Assoc. Prof. Dr. Ş. Ebru OKUYUCU	<i>Afyon Kocatepe University</i>	THE ROLE OF WOMEN IN ARCHITECTURE: THE CASE OF ZAHA HADID
İlayda ÇETİN Assoc. Prof. Dr. M. Nevra KÜPANA	<i>Sakarya University</i>	COMPARATIVE ANALYSIS OF ROMANTIC PERIOD FEMALE COMPOSER CLARA WIECK SCHUMANN'S OP. 6 NO. 2 NOCTURNE WITH FREDERIC FRANÇOIS CHOPIN'S NOCTURNES
Dr. Regina CAMANKULOVA Dr. Venera NARİNOVA	<i>Kyrgyz-Turkish Manas University</i>	PRESENTATION OF A HEROINE IN KYRGYZ CINEMA AFTER INDEPENDENCE: AN EVALUATION ON KURMANJAN DATKA FILM
Lect. Ecem ŞEN	<i>Fenerbahçe University</i>	HAYALLERİM, AŞKIM VE SEN: THE CRISIS OF WOMEN'S REPRESENTATION

ONLINE PRESENTATIONS

18.09.2023 / SESSION-1 HALL-2

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assoc. Prof. Rmeysa AKGN		
AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assoc. Prof. Fatma BAŐAR	<i>Kutahya Health Sciences University</i>	THE EFFECT OF YOGA IN MENOPAUSE AND NURSING APPROACH
Assoc. Prof. Fatma BAŐAR	<i>Kutahya Health Sciences University</i>	THE EFFECTS OF YOGA FOR COPING WITH PREMENSTRUAL SYNDROMES
Lect. Dr. Oznur Oztuna TANER	<i>Aksaray University</i>	EFFECTS OF HEALTHY NUTRITION ON THE PERFORMANCE OF FEMALE ATHLETES
Assoc. Prof. Rmeysa AKGN	<i>Kirikkale University</i>	A STUDY on DETERMINING THE SOCIAL EXCLUSION EXPERIENCED BY EX-OFFENDER WOMEN
Assist. Prof. Dr. Nazife AKAN	<i>Toros University</i>	GASLIGHTING: AS A WOMEN'S HEALTH ISSUE
Őeyma BADECI Assist. Prof. Dr. Meltem AYDIN BEŐEN	<i>Ankara Etlik City Hospital Mersin University</i>	SEXUAL AND REPRODUCTIVE HEALTH OF WOMEN IN DISASTERS
TuŐba KARADENİZ	<i>İzmir Tepecik Education and Research Hospital</i>	COMPARISON OF PROGNOSTIC FACTORS IN THE LOWEST AND HIGHEST DEGREE ENDOMETRIAL ADENOCARCINOMAS
Abdulkadir DAŐBAŐI Assoc. Prof. Hanife DOŐAN	<i>Karaman Training and Research Hospital Necmettin Erbakan University</i>	INVESTIGATION OF THE EFFECT OF KINESIO TAPE APPLIED TO EXTRACORPOREAL SHOCK TREATMENT IN PATIENTS WITH PLANTAR FACITIT

ONLINE PRESENTATIONS

18.09.2023 / SESSION-1 HALL-3

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assoc. Dr. Gülseren ÇITAK TUNÇ

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assist. Prof. Dr. Gonca ÜSTÜN Prof. Dr. Selma SABANCIOĞULLARI	<i>Amasya University Sivas Cumhuriyet University</i>	EFFECT OF ONLINE TRAINING PROGRAM FOCUSED ON SELF-KNOWLEDGE, COMMUNICATION AND PROBLEM SOLVING SKILLS DEVELOPMENT ON PSYCHOLOGICAL RESILIENCE AND DYADIC ADJUSTMENT IN MARRIED WOMEN
Aslı ÇELEBİ SELÇUK Assist. Prof. Dr. Gonca ÜSTÜN	<i>Biriz Psychological Counseling Center Amasya University</i>	THE RELATIONSHIP BETWEEN GENDER PERCEPTION AND DYADIC ADJUSTMENT AND LIFE SATISFACTION IN MARRIED WOMEN
Assoc. Dr. Gülseren ÇITAK TUNÇ Özge ÜNAL HATUNOĞLU Ceren DEĞERLİ	<i>Bursa Uludag University</i>	TEXTBOOK ANALYSIS IN TERMS OF GENDER ROLES: 9th GRADE HEALTH KNOWLEDGE AND TRAFFIC CULTURE
Assist. Prof. Dr. Canan KURT TOPRAKLI	<i>Kirikkale University</i>	EVALUATION OF THE ROLE OF WOMEN IN THE CONTEXT OF GENDER IN THE PSYCHOLOGICAL DIMENSION
Dr. İbrahim KUŞ Assoc. Dr. Mehmet UYSAL	<i>Süleyman Demirel University</i>	AN EXTRAORDINARY WOMAN ARTIST IN GERMAN CALLIGRAPHY: ANNA SIMONS
Assist. Prof. Dr. Beyza HATIRNAZ	<i>Duzce University</i>	WOMEN ACADEMICIANS IN TOURISM IN A DEVELOPING COUNTRY

ONLINE PRESENTATIONS

18.09.2023 / SESSION-1 HALL-4

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assist. Prof. Selcen KILIÇASLAN-GÖKOĞLU

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Lect. Kiran Ikram Dr. Asma Seemi Malik Assist. Prof. Dr. Tayyaba Sohail	<i>Lahore College for Women University University of Home Economics</i>	EXPLORING THE SOCIAL AND CULTURAL DYNAMICS OF STREET HARASSMENT IN PAKISTAN
Prof. As.Dr. Lindita DURMISHI Silva IBRAHIMI Ervin Ibrahimi Robert M.GORDON	<i>A. Xhuvani University</i>	THE EVOLUTION OF THE PSYCHODIAGNOSTIC CHART:CONCEPT DEVELOPMENT AND PSYCHOMETRIC PROPERTIES OF A NOVEL ASSESSMENT TOOL IN MENTAL AND PUBLIC HEALTH
Parul Shukla Assoc. Prof.Dr. Niteesh Upadhyay	<i>BML Munjal University</i>	THE EXPLOITATIVE NEXUS: UNRAVELING THE INTERPLAY BETWEEN HUMAN TRAFFICKING, MARRIAGE, AGRICULTURAL ACTIVITIES, AND POVERTY
LLM Milena Acimic Remikovic	<i>University of Montenegro</i>	DOMESTIC VIOLENCE AGAINST WOMEN, WITH SPECIAL REFERENCE TO MONTENEGRO
Assist. Prof. Selcen KILIÇASLAN-GÖKOĞLU	<i>Dokuz Eylul University</i>	PROMOTING GENDER EQUALITY THROUGH HUMAN RESOURCE MANAGEMENT: STRATEGIES FOR INCLUSIVE CORPORATE LEADERSHIP
Hemalata Bhoi Dr.Rupashree Goswami	<i>Gangadhar Meher University</i>	EXPLORING THE EFFECT OF SELF- ESTEEM ON WORK-LIFE BALANCE AMONG THE FEMALE LECTURERS IN ODISHA
Ayşe DİKYOL MUTLU Prof. Dr. Hüdayar CIHAN	<i>Ankara Yıldırım Beyazıt University</i>	PREVALENCE AND SOCIODEMOGRAPHIC FACTORS ASSOCIATED WITH OVERWEIGHT, OBESITY, AND WEIGHT CYCLING AMONG ADULT WOMEN IN TURKEY
SAEEDA MUNAWAR Dr. Ayesha Jabeen Dr. Sadia Saleem	<i>University of Management and Technology</i>	ATTACHMENT STYLES, SELF-SILENCING AND INTER-PARTNER VIOLENCE IN WORKING AND MARRIED MEN AND WOMEN
Gunmeet Kaur Rhea Chopra Simran Kaur Walia Prof. Pooja Wadhawan	<i>University of Delhi</i>	EXPLORING SHOPPING BEHAVIOURS AMONG WOMEN (AGED 18-25 YEARS)

ONLINE PRESENTATIONS

18.09.2023 / SESSION-1 HALL-5

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: DR. MUHAMMAD FAISAL

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Dr. Christie Bola ELEGBEDE Moruf Adebayo ABIDOGUN	<i>Lagos State University of Education</i>	WOMEN'S EXPERIENCE OF BALANCING WORK AND FAMILY ROLES: COUNSELLING STRATEGIES FOR PROMOTING WORK-LIFE BALANCE
Assist. Prof. Dr. K.R.Padma K.R.Don	<i>Sri Padmavati Mahila Visvavidyalayam (Women's) University</i>	CHALLENGES AND ISSUES IMPACTING WOMEN IN ADVANCEMENT OF TECHNOLOGY: A CONCISE UPDATE
DR. MUHAMMAD FAISAL	<i>Ministry of Human Rights Commission</i>	PRUDENT AND SOCIAL EFFECT OF WOMEN STRENGTHENING IN THE GENERAL PUBLIC AND IN OUR SOCIETY
Ştefania Elena Degeratu	<i>University of Bucharest</i>	BIRTH, REBIRTH AND THE 'NEW NEGRO WOMAN' OF THE 1920S
Nuradeen Gidado Yanhoho Sagir Gambo Mustapha Ahmad (Mai Ralee)	<i>Federal College of Education</i>	RELIGION AND WIDOWHOOD PRACTICES IN NIGERIA: STUDY OF ISLAM AND CHRISTIANITY
Ananda Majumdar	<i>University of Alberta</i>	IMPORTANCE OF WOMEN IN COMMUNITY AND WOMEN-ONLY COMMUNITY
Kalsoom Yasin Dr. Saleem Abbas	<i>Riphah International University</i>	EFFECTS OF WORK RELATED STRESS AND BURNOUT AMONG EMPLOYEES WORKING IN TEXTILE INDUSTRY
Katerina Katsarska	<i>Bulgarian Academy of Sciences</i>	AN INTERSECTIONAL APPROACH TO DIGITAL INEQUALITIES IN BULGARIA IN A POST-COMMUNIST CONTEXT – THE IMPORTANCE OF GENDER AND ETHNICITY
Deepali Kataria	<i>University of Delhi</i>	EXPLORING THE COMPLEXITIES OF WOMEN'S PSYCHOLOGY

ONLINE PRESENTATIONS

18.09.2023 / SESSION-2 HALL-1

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Ade Irma Anggraeni

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Miguel Reyes Contreras	<i>Universidad de Ixtlahuaca CUI</i>	IDENTITY CONFLICT DUE TO MULTI-NAMING IN THE STATE OF MEXICO, MEXICO, THE CASE OF TWO INDIGENOUS WOMEN
Gamze ÇAĞLAR Assoc. Prof. Dr. Arzu ÖZYÖN	<i>Kütahya Dumlupınar University</i>	DESTABILIZING THE GENDER ROLES IN CLOUD 9 BY CARYL CHURCHILL
Sinem ÖZKAN Assoc. Prof. Dr. Arzu ÖZYÖN	<i>Kütahya Dumlupınar University</i>	DEPRIVED PRIVACY AND DESPISED INTELLECTUALITY OF WOMEN: "A ROOM OF ONE'S OWN" BY VIRGINIA WOOLF
Qurat-ul-aen Assist. Prof. Dr. Rafrat Shakil Ansari	<i>Sharda University</i>	NARRATIVES OF LOSS AND LONGING: WOMEN'S EXPERIENCES IN 'THE HALF WIDOW'
Dr. Ebru UĞUREL ÖZDEMİR	<i>Aksaray University</i>	POSTMODERN FEMINIST ANALYSIS OF ANOREXIA NERVOSA AND BULIMIA: REBELLIOUS WOMAN FIGURE AGAINST TRADITIONAL LABELS
Pelin Duygu Aksu SEMERCIOĞLU	<i>Middle East Technical University</i>	MOTHERHOOD AS A SOCIALLY CONSTRUCTED UNIT IN SHELAGH DELANEY'S A TASTE OF HONEY
Tri Okti Indrawiani Ade Irma Anggraeni Rino Wahyuria Abadi Galih Pratiknyo	<i>Universitas Jenderal Soedirman</i>	UNDERSTANDING GEN Z IN PERFORMING ARTS
Nuradeen Gidado Yanhoho Sagır Gambo Miss Habiba Abbas	<i>Federal College of Education</i>	SON PREFERENCE IN NIGERIA: A VIOLATION OF WOMEN'S HUMAN RIGHTS: ISLAMIC PERSPECTIVE
Garel NGATSONGO Armél MBON	<i>Université Marien NGOUABI</i>	THE BRITISH GOVERNMENT'S DISREGARD TOWARDS WOMEN IN DEMOCRATISATION PROCESS FROM 1832 TO 1918

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ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Dr. Monica Garoiu

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Amadou SALAMI Houévo Diane Blandine YAMBODE Israël Sunday DOTCHAMOU Kevin Agossa DAHEOU	<i>University of Abomey- Calavi</i>	THE USE OF PROVERBS IN AFRICAN LITERATURE: CASE STUDY OF OLA ROTIMI'S THE GODS ARE NOT TO BLAME
Favour C. Uroko Benson Michael Ogar	<i>University of Nigeria</i>	JUST AS RACHEL CONCEALS THE FATHER'S GOD: THE CHANGING SOCIO-CULTURAL ENVIRONMENT OF NIGERIAN WOMEN AND THE CHALLENGE OF DRUG TRAFFICKING
Ms. Nancy Bisht Assist. Prof. Dr. Rafraf Shakil Ansari	<i>Sharda University</i>	UNVEILING PHALLOCENTRIC STRUCTURES AND MARGINALIZATION OF THIRD WORLD WOMEN IN ARUNDHATI ROY'S 'THE GOD OF SMALL THINGS'
Dr. Vincenza BARRA Prof. Felice CORONA	<i>University of Salerno</i>	CORPOREALITY AND DISABILITY: THE NARRATION AS A PEDAGOGICAL DEVICE TO BUILD THE "SPACE" OF WOMEN
Kavya Thakur Prabha Jha Gurpreet Kaur	<i>University of Delhi</i>	CARTWRIGHT AND KOVALEVSKAYA: A RIVETING TALE OF THE WOMEN BEHIND THE "CHAOS"
Dr. Monica Garoiu	<i>University of Tennessee- Chattanooga</i>	WRITING THE AFRICAN WOMAN IN CALIXTHE BEYALA'S WORKS

ONLINE PRESENTATIONS

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ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Assoc. Prof. Alina Solnyshkina

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Anna Kopiczko Joanna Piotrowska Monika Lopuszańska-Dawid Małgorzata Jusiakowska-Piputa	<i>Józef Piłsudski University</i>	PREVALENCE OF OSTEOSARCOPENIA AMONG POSTMENOPAUSAL WOMEN WITH DIFFERENT LEVELS OF PHYSICAL ACTIVITY
Adelina Elezi Albulena Beadini Sheqibe Beadini	<i>University of Tetovo</i>	RAISING AWARENESS IN THE USE OF TEA AND PROBIOTICS IN MENOPAUSAL WOMEN
Jenifer Alat Stephen Mirkhamidova Sevara Mirmakhmudovna	<i>Tashkent Medical Academy</i>	WOMEN AND CYBERCRIME: UNDERSTANDING CHALLENGES AND SEEKING SOLUTIONS
Yusma Indah Jayadi Tri Septy Astuty Nurul Hidayati Kasim	<i>Universitas Islam Negeri Alauddin Makassa</i>	EMPOWERMENT OF MAN 1 MAKASSAR CITY STUDENTS AS REPRODUCTIVE HEALTH PEER CADRES IN THE ERA OF FREE SEX BEHAVIOR IN ADOLESCENTS IN MAKASSAR CITY
Assoc. Prof. Alina Solnyshkina	<i>Oles Honchar Dnipro National University</i>	SOCIAL ADVERTISING AND SOCIAL WORK WITH WOMEN
Ana Ristiana Muhammad Taufiq Abadi Muhammad Sultan Mubarak Syamsuddin Versiandika Yudha Pratama	<i>State Islamic University K.H Abdurrahman</i>	FEASIBILITY STUDY ANALYSIS OF WOMEN'S OFFICE TROUSERS IN KEMBANGAN (RYN Collection Case Study)

ONLINE PRESENTATIONS

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ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Neslihan BALCI

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Mirna Yunita Ananda Aprilia Aulia Syahna	<i>Universiy K.H. Abdurrahman Wahid Pekalongan</i>	THE ROLE OF SOCIAL INSTITUTIONS IN THE DEVELOPMENT OF THE LINGGOASRI VILLAGE COMMUNITY
BULARON, JULLY MAR D. CARIÑO, AERO PATRICK N. CARIÑO, EDWARD A. ANALIZA GRUSPE- TABERDO	<i>College of Marine Transportation</i>	THE STRUCTURES, SERVICES AND HOUSE RULES OF THE CADETS' BOARDING HOUSES AND ITS EFFECT ON CADETS' EMOTIONAL, SOCIAL AND ACADEMIC DEVELOPMENT
Assoc. Prof. Dr. Naseem Akhter	<i>Shaheed Benazir Bhutto Women University</i>	ENDEAVOUR TO EMPOWER WOMEN IN RURAL PAKISTAN (CHALLENGES AND OPPORTUNITIES IN THE CONTEXTUAL OF ISLAM
Assoc. Prof. Dr. Naseem Akhter	<i>Shaheed Benazir Bhutto Women University</i>	PROTECTION & WELLBEING OF HUMAN LIFE UNDER ISLAMIC CONTEXTUAL
Assoc. Prof. Dr. Naseem Akhter	<i>Shaheed Benazir Bhutto Women University</i>	CONTRIBUTIONS AND ROLES OF WOMEN IN THE TREATY OF HUDAIBIYA (A HISTORICAL REVIEW)
Assoc. Prof. Dr. Naseem Akhter	<i>Shaheed Benazir Bhutto Women University</i>	THE CALIPHATE OF ABU BAKR (RA): A HISTORICAL STUDY OF SOCIO-POLITICAL STRUCTURES
Dr. Pierrette Affia HOUNDONUGBO	<i>University of Abomey- Calavi</i>	SOCIAL REPRESENTATIONS OF CHILDREN BORN WITH CONGENITAL MALFORMATIONS AMONG MAXI FROM SAVALOU FROM BENIN
Dr. Chandrasekharan Praveen	---	MEN DEPICTED BESIDE WOMEN: A CURIOUS STUDY OF A CENTURY OLD PRINT MEDIA ADVERTISEMENTS

ONLINE PRESENTATIONS

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ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Assoc. Prof. Ihor PONOMARENKO

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Prof. Dr. Süreyya Yiğit	<i>New Vision University</i>	THE STRUGGLE FOR WOMEN'S RIGHTS: LEGAL EQUALITY AND STATE PRACTISE
Assoc. Prof. Ihor PONOMARENKO Dmytro PONOMARENKO	<i>State University of Trade and Economics</i>	FEATURES OF USING DIGITAL MARKETING TOOLS FOR COMMUNICATING WITH WOMEN
Lect. Tayech Lakew Lemma Prof. Dr Mala Sharma	<i>Wachemo University</i>	DETERMINANTS OF MOTIVATIONS OF WOMEN PARTICIPATION IN URBAN AGRICULTURE: THE CASE OF HOSANNA TOWN, SOUTHERN ETHIOPIA: A MULTIVARIATE PROBIT MODEL ANALYSIS
Prof. Habil Dr. Laura Diaconu	<i>"Al. I. Cuza" University of Iasi</i>	DETERMINANTS OF PURCHASING AIRLINES' TICKETS ONLINE. A STUDY ON ROMANIAN WOMEN
Palak Devnath Assist. Prof. Mr. Jayashankar.J	<i>Deemed to be University</i>	A STUDY ON THE ROLE OF WOMEN IN INDIAN ECONOMIC DEVELOPMENT
Biyi Oyeyemi Omodadepo Obele Tolulope Elorhor Nwankwo Helen Chinwe	<i>Adeleke University Nigerian Army University University of Rwanda</i>	HOUSEHOLD CONSUMPTION, FEMALE EMPLOYMENT AND FERTILITY DECISIONS IN SOUTHWEST NIGERIA
Thinhinane BELMEDANI Dr. Abderrahmane BATACHE Chems Eddine BOUKHEDIMI	<i>University of Tizi Ouzou</i>	STUDY OF WOMEN'S FACEBOOK CONNECTIVITY IN ALGERIA
Dr. Venet Shala Dr. Xhavit Shala Dr. Bashkim Bellaqa Dr. Dardan Vuniqi	<i>University of Prizren "Ukshin Hoti"</i>	WOMEN'S PARTICIPATION IN DECISION-MAKING AND GENDER DISCRIMINATION AT WORK CASE STUDY WITH FEMALE ENTREPRENEURS IN KOSOVO
Lect. Amalia Călinescu	<i>University of Bucharest</i>	ETSUKO'S FATE IN ISHIGURO'S FIRST NOVEL

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19.09.2023 / SESSION-3 HALL-1

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Assist. Prof. Shadma Iffat Rahmatullah

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Lilian C. Ohanedozi	<i>University of Port Harcourt</i>	TALKING DIFFERENCE: AN EXPLORATION OF GENDER DIFFERENCES IN LANGUAGE USE
Hesty Aisyah	<i>Metamedia University</i>	TRANSFORMATIONAL LEADERSHIP ON WOMEN'S LEADERSHIP IN ISLAM
Anshika Pradhan	<i>National Forensic Sciences University</i>	BRIDE TRAFFICKING IN INDIA: A LONG-STANDING EVIL IN SOCIETY
Assist. Prof. Shadma Iffat Rahmatullah	<i>King Khalid University</i>	SAUDI YOUNGSTERS' PERSPECTIVES ON WOMEN ADVANCEMENT THROUGH HIGHER EDUCATION
Dr. Shahi Shaika	<i>Amity University Noida</i>	FEMINISM AND OTT PLATFORMS: PORTRAYING FEMALE IDENTITY THROUGH DIGITAL MEDIA
Fr. Baiju Thomas	<i>Ramakrishna Mission Vivekananda Educational and Research Institute</i>	A STUDY ON FOSTERING THE CHANGING ROLE OF WOMEN IN MODERN INCLUSIVE SOCIETY

ONLINE PRESENTATIONS

19.09.2023 / SESSION-3 HALL-2

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Naciye Nur ARSLAN

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assist. Prof. Dr. Rukiye GÖGEN	<i>Sivas Cumhuriyet University</i>	THE EVALUATION OF PROBLEMS FROM EARLY MARRIAGE IN TERMS OF RELIGIOUS EDUCATION
Cansev Sinem SAKİN Assoc. Prof. Dr. İpek AGCADAĞ ÇELİK	<i>Kilis 7 Aralık University</i>	AN ASSESSMENT ON THE RISK OF MASCULINIZATION WITH FEMALE ACADEMIC LEADERS
Mukaddes TERCAN Gözde Sezen GÜLTEKİN	<i>Sakarya University</i>	THE PROBLEMS FACED BY FEMALE ADMINISTRATORS WORKING IN KOCAELI IN THE TRIANGLE OF STUDENTS, PARENTS AND TEACHERS: A QUALITATIVE RESEARCH
Assist. Prof. Dr. Oksana MANOLOVA YALÇIN Orhan CİNGÖZ Sare AKKAYA	<i>Erciyes University</i>	PROBLEMS FEMALE SCHOOL ADMINISTRATORS ENCOUNTER IN SCHOOL MANAGEMENT
Naciye Nur ARSLAN Merve ARSLAN Emrullah ŞAHİN	<i>Kutahya Dumlupınar University</i>	AUTOMATED CLASSIFICATION OF MATERNAL RISKS IN PREGNANCY: ANALYSIS USING MACHINE LEARNING AND ARTIFICIAL NEURAL NETWORKS
Assist. Prof. Dr. Özkan ÖZYAKIŞIR Elif CİNOĞLU KOL	<i>Afyon Kocatepe University</i> <i>Hasan Kalyoncu University</i>	IMMEDIATE REMOVAL OF THE PERPETRATOR FROM THE COMMON HOUSE OR PLACE AND ALLOCATION OF THE COMMON HOUSE TO THE PROTECTED PERSON
Dr. Eda Gülsüm KARASAÇ	<i>Eastern Mediterranean University</i>	ASSESSMENT OF DOMESTIC VIOLENCE AND VIOLENCE AGAINST WOMEN IN THE CONTEXT OF LAW NO. 6284 AND RELEVANT INTERNATIONAL LEGISLATION

ONLINE PRESENTATIONS

19.09.2023 / SESSION-3 HALL-3

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Dr. Ghanshyam Barman

AUTHOR(S)	ORGANISATION	TOPIC TITLE
SARATU HAYAT ALEYOMI TIMILEYIN PAUL	<i>Kaduna State University</i>	MATERNAL HEALTHCARE CAMPAIGNS AND RADIO CONTRIBUTE IN CHANGING ATTITUDE OF WOMEN TOWARDS MATERNAL HEALTH CARE IN KADUNA METROPOLIS
Associate Professor Alina Beatrice Cheșcă	<i>Danubius University of Galați</i>	BHARATI MUKHERJEE AND THE POWER OF WOMEN'S HEARTS
Fabrissa Cotrim PIRES Danyella Santos Silveira Polyane Alves Santos	<i>Federal Institute of Education</i>	ENVIRONMENTAL EDUCATION IN ACTION: WOMEN IN ENGINEERING CULTIVATE SUSTAINABILITY AT SCHOOL
Dr. Ghanshyam Barman	<i>C G P I T, Uka Tarsadia University</i>	WOMEN PARTICIPATION OF IN TECHNICAL EDUCATION
Jean-Marc GNONLONFOUN	---	EXPLORING BENINESE TECHNICAL MALE LEARNERS' UNDERACHIEVEMENT IN LITERACY AT LYCÉE TECHNIQUE DE DJAKOTOMEY
Bagas Surya Buana Eka Kurniawati Amalia Ayuningtyas Sukma Purbaningrum Putri Utami Sisca Aprilia	---	ANALYSIS OF THE BUSINESS FEASIBILITY STUDY IN THE FIELD OF COOPERATIVE CATERING FOR UIN K.H. ABDURRAHMAN WAHID PEKALONGAN
Shuaeeb, A. I. Babagana, M. Yahaya, F. Ndatsu, A. Abdullahi, M. K.	<i>Federal University of Technology</i>	INFLUENCE OF INTERNET LIBRARY ON STUDENTS (A CASE OF UNDERGRADUATE STUDENTS FEDERAL UNIVERSITY TECHNOLOGY, MINNA)
Molatokunbo A.S. Olutayo	<i>University of Ibadan</i>	DECOLONIZING GENDER PRACTICES AND CURRICULUM DEVELOPMENT IN NIGERIAN HIGHER EDUCATION INSTITUTION: A SYSTEMIC REVIEW

ONLINE PRESENTATIONS

19.09.2023 / SESSION-3 HALL-4

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Assoc. Prof. Dr. Süheyla ERİKLİ SELEK

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Dr. ŞENİZ ASLAN Lect. Dr. EMİNE ATAMAN	<i>Borcka Acarlar Vocational School</i>	THE PLACE OF WOMEN AS LEADING/FOUNDING FIGURES IN SOCIAL WORK PRACTICES
Assist. Prof. Dr. Meva DEMİR KAYA	<i>Ataturk University</i>	RELATIONSHIPS BETWEEN SELF- COMPASSION, SELF-SILENCING, AND SELF-OBJECTIFICATION AMONG WOMEN
Assoc. Prof. Dr. Süheyla ERİKLİ SELEK	<i>Ankara Yıldırım Beyazıt University</i>	A GENDER PERSPECTIVE ON THE PROBLEM OF DIGITAL EXCLUSION IN TÜRKİYE
Assist. Prof. Dr. Dilek EROĞLU	<i>Bolu Abant İzzet Baysal University</i>	THE OVERRATED HERO OF WOMEN'S EMPOWERMENT IN SUSTAINABLE RURAL DEVELOPMENT: PATRIARCHAL ORGANIZATIONS
Assist. Prof. Dr. Mehmet Fatih IŞIK	<i>Mus Alparslan University</i>	IMPORTANCE OF LAW NUMBERED 6284 FOR WOMEN'S RIGHTS: AN EVALUATION OF DEBATES AND SPECULATIONS IN TURKEY
Dr. Nur OKUTAN Dr. Zeynep MERCAN Dr. Gaye Zeynep ÇENESİZ	<i>Van Yüzüncü Yıl University</i>	GENDER ANALYSIS OF VAN YÜZÜNCÜ YIL UNIVERSITY STUDENTS USING CERTAIN DEMOGRAPHIC AND EDUCATIONAL INDICATORS
Prof. Dr. Duygu GÖKCE Lect. Dr. Zübeyde Betül PANCAR	<i>Süleyman Demirel University Isparta University of Applied Sciences</i>	INTEGRATING GENDER EQUALITY WITH URBAN CLIMATE POLICIES

ONLINE PRESENTATIONS

19.09.2023 / SESSION-3 HALL-5

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Assoc. Prof. Dr. Didem RODOPLU ŞAHİN

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assist. Prof. Dr. Pelin YANTUR Neslihan DURAN	<i>Istanbul New Century University</i>	LABOR MARKET IN TURKEY: THE CASE OF FEMALE WAGED LABOR
Res. Assist. Dr. Hatice Kübra ALTUNSOY COSKUN Lect. Sakineh Roshanayi Asl	<i>Kafkas University</i>	WOMEN'S MOVEMENTS IN THE OTTOMAN: WOMEN'S WORLD JOURNAL AND EXAMPLE OF WOMEN'S RIGHTS DEFENDER SOCIETY
Lect. Şebnem TAMER Assoc. Prof. Dr. Didem RODOPLU ŞAHİN	<i>Istanbul Rumeli University of Kocaeli</i>	ASSOCIATION OF WOMEN CABIN UNIFORMS WITH HISTORY
Res. Assist. Sevdıye KEMİK Assoc. Prof. Dr. Didem RODOPLU ŞAHİN	<i>Istanbul Topkapı University of Kocaeli</i>	LEADING WOMEN AVIATORS IN WORLD AVIATION HISTORY; GROWTH STAGE PERIOD REVIEW
Dr. Seyran GÜR SOY ÇUHADAR	<i>University of Kocaeli</i>	UNPAID WOMEN'S LABOR: MORE THAN LABOR-TIME DIFFERENCE
İlknur GÜNDOĞDU AŞÇI Assoc. Prof. Dr. Şeniz ÖZHAN	<i>Tekirdag Namık Kemal University</i>	A COMPILATION RESEARCH ON "BEING A WOMAN IN MANAGEMENT IN BUSINESS LIFE"
Fikret YAZICI Emel DURSUN	<i>Erciyes University Kayseri University</i>	REPRESENTATION OF WOMEN IN SUSTAINABILITY-ORIENTED TELEVISION PROGRAMS: THE EXAMPLE OF PRODUCTION TIME PROGRAM
Assoc. Prof. Dr. Saadet Zeynep VARLI GÜRER Assoc. Prof. Dr. Mert GÜRER	<i>University of Kocaeli</i>	REPRESENTATION OF HEROINES IN TURKISH TV SERIES ON DIGITAL PLATFORMS
Lect. Ayten Nahide KORKMAZ Assoc. Prof. Dr. Sıdıka BAŞÇI	<i>Istanbul Aydin University Ankara Yildirim Beyazıt University</i>	THE ROLE OF TURKISH WOMEN IN THE REALM OF ECONOMIC ACTIVITIES

ONLINE PRESENTATIONS

19.09.2023 / SESSION-3 HALL-6

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 10:00-12:00

HEAD OF SESSION: Prof. Dr. Arma Tanovic Brankovic

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Olawale Oyemade OYEKANMI Olusoga Rasheed OTELAJA	<i>Tai-Solarin College of Education</i>	FEMALE EDUCATION FOR SUSTAINABLE DEVELOPMENT IN LAGOS STATE: SOCIAL STUDIES PERSPECTIVE
Prof. Dr. Fethiye ERBAY	<i>Istanbul University</i>	FEMALE MUSEOLOGIST BELKIS MUTLU (1936-1993)
Assoc. Prof. Dr. Mutlu ERBAY	<i>Bogazici University</i>	THE STORY OF A PAINTER WOMAN: MIHRI MÜŞFIK (1886-1954)
Assist. Prof. Dr. Nuri Özer ERBAY	<i>Istanbul University</i>	IN SOCIO-CULTURAL PROJECTS TRACES OF SCULPTURE ARTIST YILDIZ TÜZÜN (1932-2021)
Lect. Gökçenaz GAYRET	<i>Trabzon University</i>	BEYOND THE WALLS OF PATRIARCHY: THE MARK ON THE WALL BY VIRGINIA WOOLF AND THE YELLOW WALLPAPER BY CHARLOTTE PERKINS GILMAN
Burçak Tuba TAYHAN GÜZEL	<i>Kırşehir Ahi Evran University</i>	THE BIRTH OF SUFFRAGE DRAMA: THE ACTRESS, ACTIVIST AND PLAYWRIGHT ELIZABETH ROBINS
Prof. Dr. Arma Tanovic Brankovic	<i>University of Sarajevo</i>	DRAMATIC AND ACTING ACTION BASED ON THE EXAMPLE OF FEMALE CHARACTERS IN THE PLAYS IN THE PLAYS OF A.P. CEHOVA
Ajayi, Olayemi T. Adeniji, A Tosin	<i>The Federal Polytechnic</i>	WOMEN IN CONTEMPORARY NIGERIAN ART: COMPARATIVE APPRAISAL OF FUNKE IFETA AND KUFORJI ESTHER
Assist. Prof. Tina Kalinić	<i>University of Sarajevo</i>	ERASING THE MALE GAZE FROM BOSNIAN WAR FILMS

ONLINE PRESENTATIONS

19.09.2023 / SESSION-4 HALL-1

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assoc. Prof. Dr. Naseem Akhter

AUTHOR(S)	ORGANISATION	TOPIC TITLE
AYUSHI SINGH SPARSH YADAV NALINESH SINGH	<i>Galgotias University</i>	THE ROLE OF TECHNOLOGY IN ADVANCING GENDER EQUALITY AND WOMEN'S RIGHTS
Assist. Prof. Dr. Geetika Gupta	<i>Symbiosis International University</i>	LOOKING AT 'GANIKAS' THROUGH THE PRISM OF KAUTILYA'S ARTHASHASTRA
Assist. Prof. Mr. Victor Nayak	<i>University of Engineering and Management</i>	TRANSITION OF GENDER DIVERSITY IN INDIAN CORPORATE BOARDS: AN ANALYSIS OF THE REGULATORY LANDSCAPE
Assoc. Prof. Dr. Niteesh Upadhyay Assist. Prof. Naazish Fatima	<i>Hamdard Institute</i>	UNVEILING THE FORBIDDEN: NECROPHILIA IN INDIA'S DARK CORNERS
Assoc. Prof. Dr. Kamal Kouhi Assist. Prof. Safar Heyati	<i>University of Tabriz</i>	GENDER ANALYSIS OF THE EFFECT OF RELIGIOSITY AND FAMILY FUNCTIONING ON YOUTH VIOLENCE
Pallavi Chauhan Ashi Garg	<i>Symbiosis Law School</i>	WATER WIVES IN MAHARASHTRA: UNMASKING THE SILENT VICTIMS OF INDIA'S WATER CRISIS
Dr Shiva Satish Sharda Dr Jaswinder Kaur	<i>Rajiv Gandhi National University of law</i>	ANALYZING JUDICIAL CREATIVITY IN ABORTION CASES IN INDIA
Prof. (Dr) Asha Verma	<i>IILM University Gurugram</i>	Digital Gender Justice: A Jurisprudential Examination of Cybercrime Laws and Their Application in Cases of Online Harassment and Cyberbullying Against Women
Bhavya	<i>Jindal Global Law School</i>	Indian Women in Journalism: Prospects and Challenges

ONLINE PRESENTATIONS

19.09.2023 / SESSION-4 HALL-2

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ>
T09

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Prof. Dr. Lindita Durmishi

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Brunilda Llaftiu Ingrid Shuli	<i>University of Tirana</i>	GENDER-RESPONSIVE GOVERNMENT BUDGETING IN ALBANIA: AN OVERVIEW
Hafsa Khan Faisal Nawaz Hira Abbas Beenish Mubeen	<i>University of Management and Technology</i>	CHILDHOOD EMOTIONAL ABUSE, EMOTIONAL NEGLECT AND LIFE SATISFACTION AMONG YOUNG ADULTS
Akansha Edwards	<i>B.R. Ambedkar University</i>	PMY – A CATALYST IN BOOSTING WOMEN ENTREPRENEURSHIP IN INDIA
Vasylyna Podliesna	<i>Institute for Economics and Forecasting of the NAS of Ukraine</i>	GENDER DIMENTION OF THE CYCLE OF SOCIO-ECONOMIC INEQUALITY
Mihaela-Georgiana OPREA Mihaela-Irma VLĂDESCU	<i>National Institute for Economic Research</i>	WOMEN'S LABOR MARKET PARTICIPATION AND GENDER WAGE GAPS IN ROMANIA
Dr. Tuba TAŞLICALI KOÇ	---	WOMEN PERSONNEL IN ARMED/LAW FORCES IN PEACE KEEPING OPERATIONS
Iulia BURLAC Thel Augusto MONTEIRO	<i>Stefan cel Mare University</i>	THE ACCESS OF WOMEN TO EXECUTIVE POSITIONS IN EUROPEAN AND AMERICAN CORPORATIONS. A DESCRIPTIVE ANALYSIS BASED ON NDC INDEX AND BCG REPORTS
Dr. Ardian Durmishi Prof.As.Dr.Lindita Durmishi	--	CONSUMER ENGAGEMENT IN THE BRAND: PROMOTING CONSUMER DECISION MAKING IN THE NEUROMARKETING PROCESS

ONLINE PRESENTATIONS

19.09.2023 / SESSION-4 HALL-3

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ>
T09

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Prof. Dr. Funda KIZILER EMER

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Dr. Gökçehan Aysel YILMAZ		POETRY OVERSHADOWED BY GOSSIP: MİHRİ HATUN AND LEYLA HANIM IN HISTORICAL SOURCES
Prof. Dr. Funda KIZILER EMER	<i>Sakarya University</i>	HERTHA KRÄFTNER ON VIOLENCE AGAINST WOMEN A POEM: “ABENDS”
Assoc. Prof. Dr. Serap SARIBAŞ Assist. Prof. Dr. Filiz YÖRÜK ÇEVİK	<i>Karamanoglu Mehmetbey University Kahramanmaras Sutcu Imam University</i>	SERVANT ALBERT NOBBS IN THE QUESTION OF SEXUAL IDENTITY CONFUSION
Assoc. Prof. Dr. Serap SARIBAŞ Assist. Prof. Dr. Filiz YÖRÜK ÇEVİK	<i>Karamanoglu Mehmetbey University Kahramanmaras Sutcu Imam University</i>	FEMICIDES BEYOND THE BORDER, THE SAND WOMEN OF CIUADAD JUÁREZ
Assist. Prof. Dr. Teymur EROL	<i>Mus Alparslan University</i>	GENDER” AND “OTHER” IN TURKISH PROVERBS AND IDIOMS
Dr. Meryem AKÇAYOĞLU Assoc. Prof. Dr. Mehmet Veysi BABAYİĞİT Lect. Murat ÇELİK	<i>Çukurova University Batman University</i>	A CRITICAL STUDY INTO THE PERCEPTION OF ENGLISH LANGUAGE LITERATURE STUDENTS ON WOMEN RIGHTS
Assist. Prof. Dr. Özge ERDURAN TEKİN	<i>National Defence University</i>	INVESTIGATION OF THE EXPERIENCES AND NEEDS OF MOTHERS WITH CHILDREN DIAGNOSED WITH ADHD

ONLINE PRESENTATIONS

19.09.2023 / SESSION-4 HALL-4

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Assist. Prof. Dr. Abdullah BAYINDIR		
AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assist. Prof. Faika CELIK	<i>Manisa Celal Bayar University</i>	WOMEN'S CALLS FOR GLOBAL PEACE, DISARMAMENT AND DENUCLEARIZATION IN THE 1970s: THE CASE OF TURKEY
Assist. Prof. Faika CELIK	<i>Manisa Celal Bayar University</i>	ISLAM AND WOMEN IN THE THOUGHT OF A PROGRESSIVE MUSLIM WOMEN SCHOLAR: THE CASE OF BAHRIYE ÜÇOK IN THE TWENTIETH CENTURY TURKEY
Assist. Prof. Dr. Abdullah BAYINDIR	<i>Kilis 7 Aralık University</i>	WOMAN IN THE GREAT SELJUK EMPIRE: INTERSECTION OF POLITICAL, SOCIAL, AND CULTURAL ROLES
Lect. Dr. Hatice ERTÜRK	<i>Ardahan University</i>	THE SOLE FEMALE GENERAL OF KYRGYZ HISTORY: KURMANCAN DATKA (1811-1907)
Fatma KIVRAK	<i>Muğla Sıtkı Koçman University</i>	WHAT DO WOMEN EXPECT FROM THEIR HUSBAND IN THE OTTOMAN STATE?: SOME FINDINGS ABOUT WOMEN'S SOCIAL LIFE DESCRIBED BY WESTERN TRAVELERS
Assoc. Prof. Dr. Cengiz ŞAVKILI	<i>Kahramanmaraş Sıtkı İmam University</i>	TWO HEROIC WOMEN IN THE SOUTHERN FRONT OF THE NATIONAL STRUGGLE: MERZUKA SELCANOĞLU AND TAYYAR RAHİME
Lect. Dr. Bahar İZMİR	<i>Ankara university</i>	AN ASSESSMENT OF WOMEN IN POLITICAL REPRESENTATION ON THE 100TH ANNIVERSARY OF THE TURKISH REPUBLIC
Dr. Hacer YILMAZ	<i>Firat University</i>	A SEXIST APPROACH TO THE CONCEPTS OF CRIME AND PUNISHMENT IN OTTOMAN SOCIETY
Seher YÜCETÜRK	<i>Korkut Ata University</i>	MARRIAGE CONTRACTS AND TERMINATION OF CONTRACTS OF USKUDAR WOMEN

ONLINE PRESENTATIONS

19.09.2023 / SESSION-4 HALL-5

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 12:30-14:30

HEAD OF SESSION: Prof. Gönül Dinç HORASAN

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assoc. Prof. Dr. Raziye ÖZDEMİR Prof. Gönül Dinç HORASAN	<i>Karabuk University Izmir University</i>	THE ASSOCIATION BETWEEN WOMEN'S SOCIAL INDEPENDENCE AND REPRODUCTIVE HEALTH OUTCOMES IN THE TURKISH POPULATION
Aybüke ERSİN	<i>Istanbul Atlas University</i>	CHRONIC PELVIC PAIN PHYSIOTHERAPY IN A WOMAN CASE WITH ANKYLOSING SPONDYLITIS
Assoc. Prof. Dr. Raziye Özdemir Asst. Prof. Dr. Elnaz Karamelikli Res. Asst. Merve Afacan Satioğlu Asst. Prof. Dr. Zühal Çamur Lect. Merve Akıncı	<i>Karabuk University</i>	A POPULATION-BASED CROSS-SECTIONAL STUDY ON INTIMATE PARTNER VIOLENCE IN OLDER WOMEN: THE CASE OF KARABUK PROVINCE
Asst. Prof. Dr. Sevil GÜNER Gülten İlke HOŞHANLI	<i>Mersin University</i>	REPRODUCTIVE HEALTH NEEDS OF MIGRANT WOMEN AND THE ROLE OF THE MIDWIFE
Asst Prof. Jale AKGÖL	<i>Afyonkarahisar Health Sciences University</i>	THE IMPACT OF GENDER-BASED MEDICINE ON HEALTH AND DISEASE
Asst. Prof. Dr. Ayşen MERT Assoc. Prof. Dr. Şule ÇİLEKAR Busenur KILINÇ Lale ERTEM Zeynep KAYMAK Cem YILDIZ Lara DOĞAN Aleyna OZAN	<i>Afyonkarahisar Health Sciences University</i>	THE EFFECT OF SOCIODEMOGRAPHIC AND CLINICAL CHARACTERISTICS ON QUALITY OF FEMALE PATIENTS TREATED IN THE CHEST DISEASES SERVICE
Dr. Çiler ÇOKAN DÖNMEZ	<i>Cukurova University</i>	CURRENT APPROACHES IN BREASTFEEDING PROCESS
Ahmet Yavuz KARAFİL Esin KAPLAN	<i>Burdur Mehmet Akif Ersoy University</i>	A RESEARCH ON THE PROBLEMS FACED BY WOMEN IN SPORTS IN TURKEY

ONLINE PRESENTATIONS

19.09.2023 / SESSION-5 HALL-1

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Thich Nu Dieu Hanh

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Eda CANGÖL Seymanur EKER	<i>Çanakkale Onsekiz March University</i>	DISASTERS AND WOMEN'S HEALTH: A REVIEW
Seda CANGÖL SÖĞÜT Sema ZORLUOL	<i>Çanakkale Onsekiz March University</i>	CURRENT SITUATION IN CERVICAL CANCER SCREENING AND THE ROLE OF HEALTH WORKERS: A REVIEW STUDY
Thich Nu Dieu Hanh	<i>Vietnam Buddhist University</i>	THE CONCEPT OF EQUALITY IN BUDDHISM AND ADOLESCENT ABORTION MATTER IN VIETNAM'S MODERN SOCIETY
Wase Njange JENET Dilek SARP KAYA GÜDER	<i>Near East University</i>	ATTITUDES OF INTERNATIONAL STUDENTS IN NORTHERN CYPRUS TOWARDS THE VOLUNTARY INTERRUPTION OF PREGNANCY: A CROSS SECTIONAL STUDY
Mrs.S.Sivasakthi	<i>G. Venkataswamy Naidu College</i>	POLYCYSTIC OVARY SYNDROME DIAGNOSTIC SYSTEM FOR WOMEN USING DEEP LEARNING
Assoc. Prof. Dr. Harleen Kaur Assoc. Prof. Dr. Sapna Dhaliwal Yashika Thakur Gurnaaz Kaur Tavleen Kaur Chanchal Yadav	<i>Mata Sundri College for Women</i>	EMPIRICAL ANALYSIS OF EXPLORING SPIRITUAL HEALTH AMONG ADOLESCENTS AND YOUNG ADULTS
Assoc. Prof. Dr. Harleen Kaur Assoc. Prof. Dr. Sapna Dhaliwal Aishwarya Chauhan Yashika Sharma	<i>Mata Sundri College for Women</i>	ANALYSING THE POTENTIAL OF ALTERNATIVE MOBILITY OPTIONS: A CASE OF EVs IN INDIA
Mah-ru-nisa Atif Fahad Asim Mahnoor Asif Bismillah Iftikhar	<i>Hajvery University</i>	KNOWLEDGE, ATTITUDE AND PRACTICES REGARDING ANTIBIOTICS USE AMONG PARENTS FOR THEIR CHILDREN
Nargis Ara Abdul Hafeez Shom Prakash Kushwaha	<i>Integral University</i>	PREVALENCE OF LUNG CANCER IN INDIAN WOMEN

ONLINE PRESENTATIONS

19.09.2023 / SESSION-5 HALL-2

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Assoc. Prof. Dr. Nabila Sher

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Lect. Dr Saima Shaheen Assoc. Prof. Dr. Nabila Sher Dr Mashal Zafar Lect. Dr. Susan Rauf	<i>Khyber Girls Medical College</i>	EFFECT OF LIPID-BASED MULTIPLE MICRONUTRIENTS SUPPLEMENTATION IN UNDERWEIGHT PRIMIGRAVIDA PRE-ECLAMPTIC WOMEN ON MATERNAL AND PREGNANCY OUTCOMES: RANDOMIZED CLINICAL TRIAL
Bela Inayat Kalsoom Tariq Nabila Sher Gulnaz Begum Sikandar Ali		DEMOGRAPHIC DIFFERENCES IN THE SEROPREVELANCE OF CO-INFECTION OF HCV & HBV IN HIV PATIENTS IN PESHAWAR
BOGDAN-CATALIN SERBAN OCTAVIAN BUIU MARIUS BUMBAC	---	NOBEL PRIZE IN CHEMISTRY: WOMEN WHO CHANGED THE WORLD
BOGDAN-CATALIN SERBAN OCTAVIAN BUIU MARIUS BUMBAC		REMARKABLE ROMANIAN WOMEN IN CHEMISTRY
Kalsoom Tariq Nabila Sher Mohammad Gulnaz Begam Sikandar Ali Khan Hafsa Zafar	<i>Khyber Girls Medical College</i>	IMPACT OF DEMOGRAPHIC CHARACTERISTICS ON THE USE OF COMBINED ORAL CONTRACEPTIVES AND THEIR EFFECT ON BIOCHEMICAL PARAMETERS IN FEMALES OF REPRODUCTIVE AGE
Ganya, Adamu Hauni Dauda, Hauwa Ango, Monica	<i>Usmanu Danfodiyo University</i>	PREVALENCE OF MALARIA AMONG WOMEN IN KEBBI STATE, NIGERIA
Farqad Abbas Taher Ali Abid Abojassim	<i>University of Kufa</i>	HEAVY METAL CONCENTRATIONS IN VEGETABLES AND FRUITS SAMPLES USED AS BABY FOOD IN IRAQ
Sneha Singh Suranjana Saha Mahua Nandy Pal	<i>MCKV Institute of Engineering</i>	IoT: INTERNET OF SAFETY THINGS FOR WOMEN
Kamalika Bhattacharjya Debashis De	<i>Maulana Abul Kalam Azad University of Technology</i>	EMPOWERING WOMEN IN FEDERATED LEARNING FOR INTERNET OF UNDERWATER THINGS

ONLINE PRESENTATIONS

19.09.2023 / SESSION-5 HALL-3

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQT09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Assist. Prof. Dr. Shaista Jabeen

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Aleyomi Timileyin Paul Rebecca, Shekwonya Auta	<i>Kaduna State University</i>	WOMEN'S PARTICIPATION IN THE SECURITY DECISION-MAKING PROCESS IN KADUNA STATE, NIGERIA: CHALLENGES AND STRATEGIES (2015- 2022)
Aleyomi Timileyin Paul Aisha Dalhat Muhammad Saratu Hayat	<i>Kaduna State University</i>	AN ANALYSIS OF DOMESTIC VIOLENCE ON WOMEN IN SELECTED NIGERIAN FILMS
Ofordi Joy Amarachi Abdullahi Salisu	<i>Kaduna State University</i>	GENDER VIOLENCE IN MEDIA: A STUDY OF KADUNA STATE MEDIA CORPORATION (KSMC)
Assist. Prof. Neva DOĞAN	<i>Gumushane University</i>	A BIBLIOMETRIC ANALYSIS OF ADVERTISING AND WOMEN'S TOPIC IN THE CONTEXT OF DOCTORAL THESES
ABE, Oluwadamilola Deborah		PROMOTIONAL EXPERIENCES OF PUBLIC UNIVERSITIES' FEMALE LECTURERS IN EKITI STATE (A STUDY OF EKITI STATE UNIVERSITY).
Assist. Prof. Dr. Shaista Jabeen Assist. Prof. Dr. Zill E Huma	<i>Govt. Graduate College for women Lahore College for women university</i>	EFFECT OF SOCIO-ECONOMIC FACTORS ON THE FEMALE EDUCATION IN RURAL AREAS OF JHANG (PAKISTAN)
Prof. Garima Kumar	<i>Mata Sundri College for Women</i>	EXPERIENCES OF EMOTIONAL LABOUR IN THE SERVICE INDUSTRY: SOME REFLECTIONS

ONLINE PRESENTATIONS

19.09.2023 / SESSION-5 HALL-4

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ>
T09

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Assist. Prof. Dr. Farhana Nosheen		
AUTHOR(S)	ORGANISATION	TOPIC TITLE
Zrinka Puharic Filip Puharic	<i>Bjelovar University of Applied Sciences</i>	ATTITUDES AND KNOWLEDGE OF WOMEN ABOUT BREAST SELF-EXAMINATION
Assist. Prof. Dr. Farhana Nosheen Rida Rehman	<i>GC University</i>	EFFECT OF NUTRITIONAL HEALTH ON PREMENARCHE IN YOUNG GIRLS
Mona Sadat Larijani Sana Eybpoosh Amitis Ramezani	<i>Pasteur Institute of Iran</i>	ASSESSMENT OF MENSTRUAL DISTURBANCES AFTER COVID-19 VACCINATION IN A LONG-TERM FOLLOW-UP
Klara Hysenaj Rezarta Stena Elona Dybeli	<i>University of Elbasan "Aleksander Xhuvani"</i>	VAGINAL INFECTIONS
Major Giurgiu Gheorghe Prof. Dr. Cojocaru Manole Dr. Simona Criste	<i>Deniplant-Aide Sante Medical Center Titu Maiorescu University</i>	DENIPLANT NUTRACEUTICALS MAY HELP FOR ENDOMETRIOSIS PAIN
Mafe Alice Njolke Jedua Hillary Akwa Verah Yafeh Ajiduku Hosea	<i>Taraba State University Jalingo</i>	MEDICINAL PLANTS USED TO RESTORE MENSTRUAL CYCLE FOR WOMEN WITHIN REPRODUCTIVE AGE WITH CEASED MENSTRUATION DUE TO SIDE EFFECTS OF FAMILY PLANNING BY INJECTION IN JALINGO TARABA STATE AND JOS PLATEAU STATE
Akwa, Vera Yafeh Mafe, Alice Njolke	<i>Taraba State University Jalingo</i>	EVALUATION OF CHLAMYDIA TRACHOMATIS AMONG WOMEN IN JALINGO AND KURMI LOCAL GOVERNMENT AREAS, TARABA STATE, NIGERIA

ONLINE PRESENTATIONS

19.09.2023 / SESSION-5 HALL-5

ZOOM ID: 859 7119 7642 / PASSCODE: 171819

<https://us02web.zoom.us/j/85971197642?pwd=bGlMeHVkQjRmaU9mTGU1M0xyUzVTQ09>

ANKARA TIME: 15:00-17:00

HEAD OF SESSION: Lect. Irina-Ana DROBOT

AUTHOR(S)	ORGANISATION	TOPIC TITLE
Assoc. Prof. Vjollca Dibra	<i>University of Prizren 'Ukshin Hoti'</i>	WOMEN AS THE MAIN CHARACTERS IN THE HISTORY OF THE WORLD LITERATURE
Dr. Falmata Mukhtar Abdulmuakhhair Bala Ishaq Prof. Waziri Ahmed Gazali	<i>University of Maiduguri Federal University of Technology Minna</i>	THE LEVEL OF ACCEPTANCE OF IMMUNISATION AMONG WOMEN OF CHILDBEARING AGE IN GWANGE WARD, MAIDUGURI, BORNO STATE, NIGERIA
Shivani Mishra	<i>D.D.U Gorakhpur University</i>	WOMEN EMPOWERMENT- A PARADIGM FOR DEVELOPMENT
Lect. Irina-Ana DROBOT	<i>Technical University of Civil Engineering Bucharest</i>	THE SIMILARITY OF ISSUES RAISED BY THE STATUS OF WOMEN IN VICTORIAN TIMES AND NOWADAYS
Res. Assist. Derya Karataş	<i>Kahramanmaraş Sutcu Imam University</i>	RELATIONSHIP BETWEEN AMBIVALENT SEXISM AND ATTITUDES TOWARD VIOLENCE AGAINST WOMEN IN MARRIAGE
Nasreen Samad	---	RELATIONSHIP BETWEEN EMBROIDERY AND EMOTIONAL WELL-BEING OF WOMEN IN CHITRAL
Ayesha Kamil Aiman Shahzad	<i>University of Management and Technology</i>	SELF-CONCEALMENT, REASSURANCE SEEKING AND MARITAL SATISFACTION IN WOMEN: A CORRELATIONAL STUDY
Res. Assist. Elif OTLUOĞLU KISA Rabia Reyhan KISA	<i>Haliç University Marmara University</i>	FEMININITY, MOTHERHOOD AND WITCHCRAFT: AN ANALYSIS OF WOMEN'S ROLES IN SOCIAL LIFE THROUGH DIFFERENT REPRESENTATIONS OF MOTHERHOOD IN GORAN STOLEVSKI'S YOU WON'T BE ALONE

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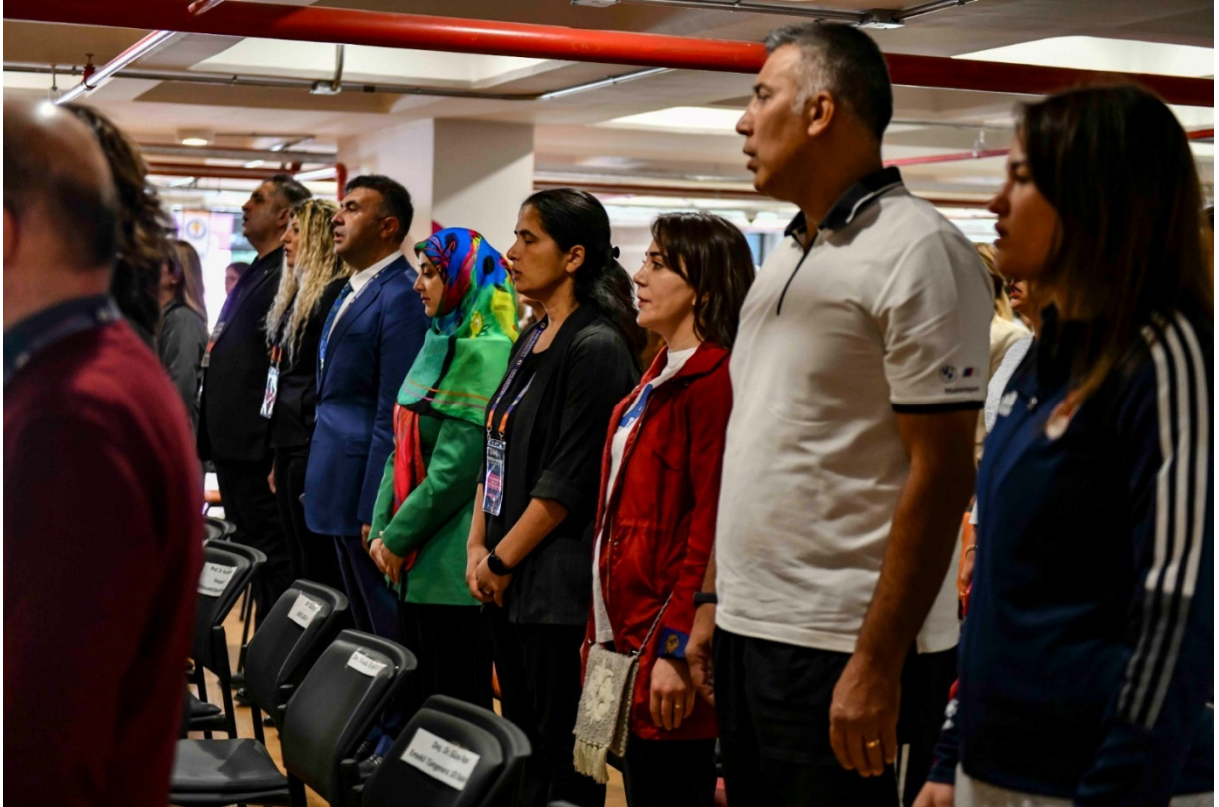


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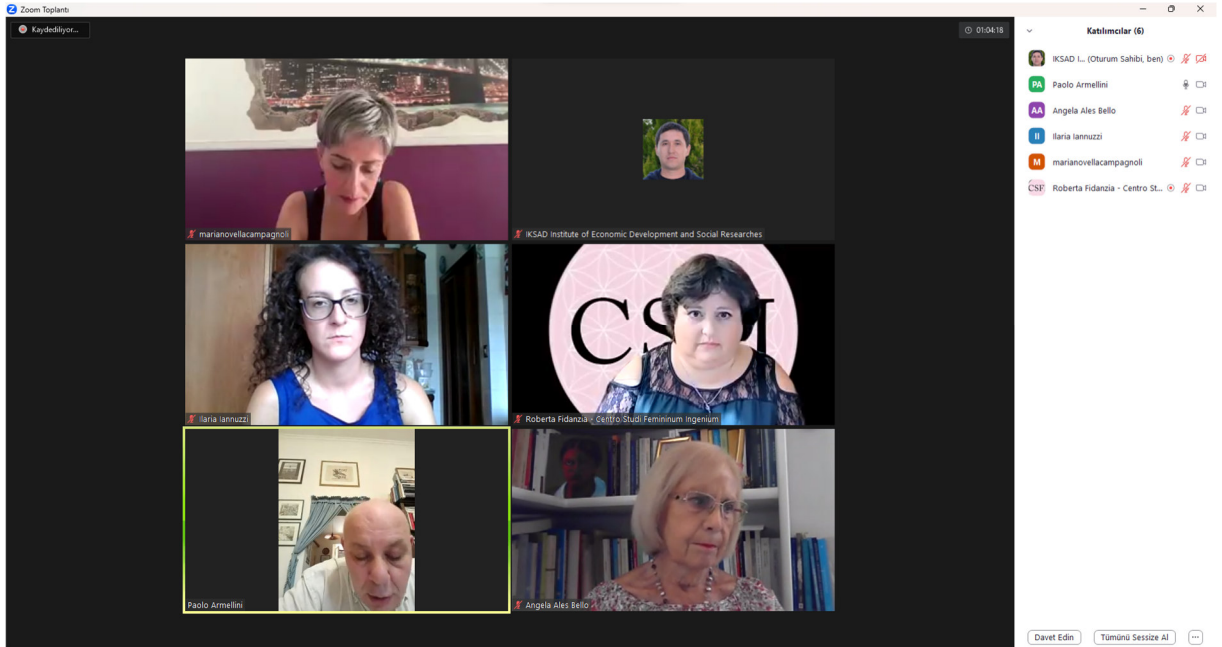
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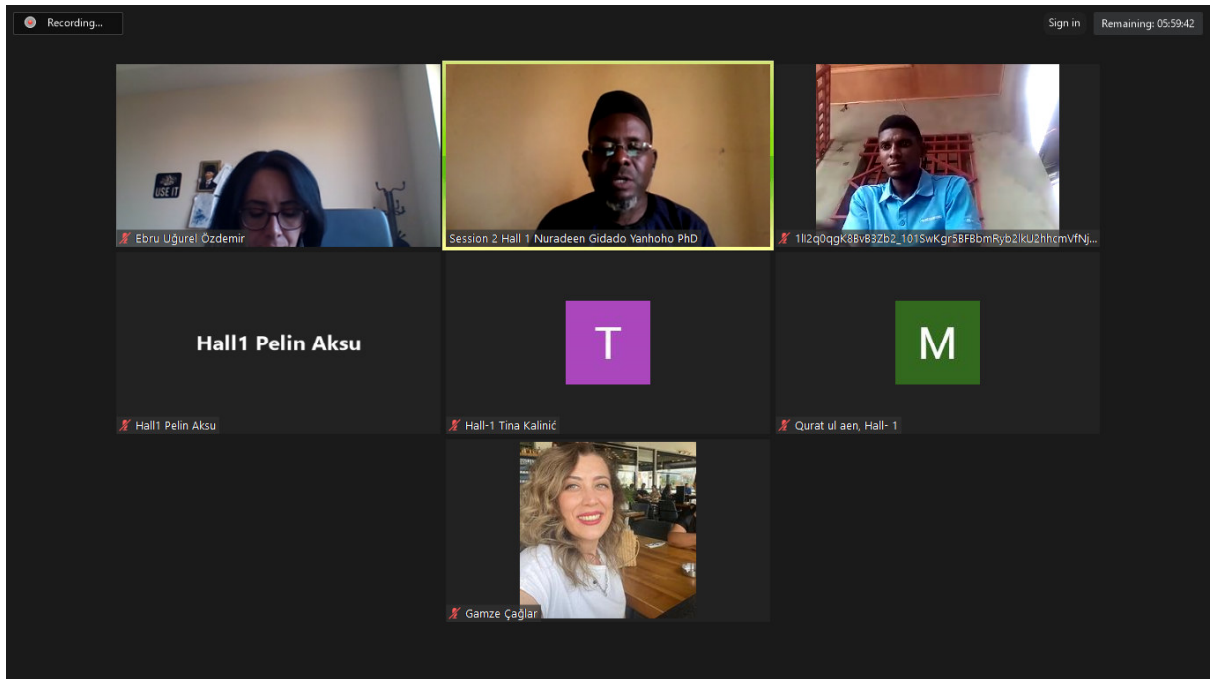
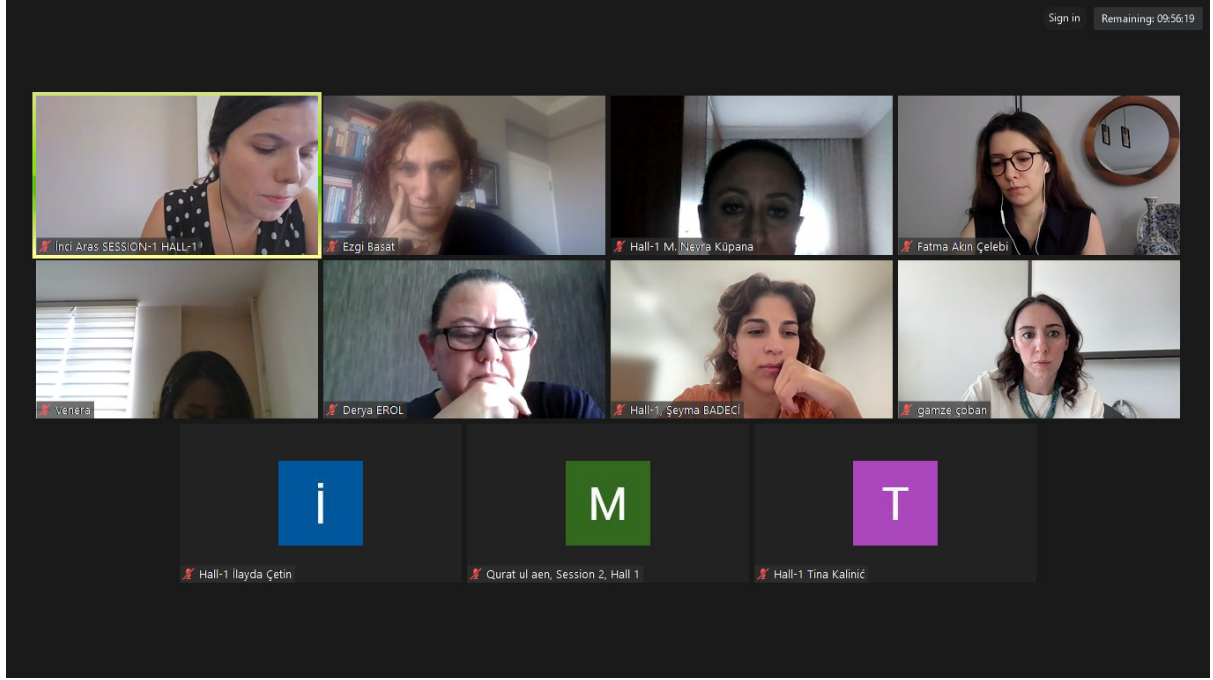
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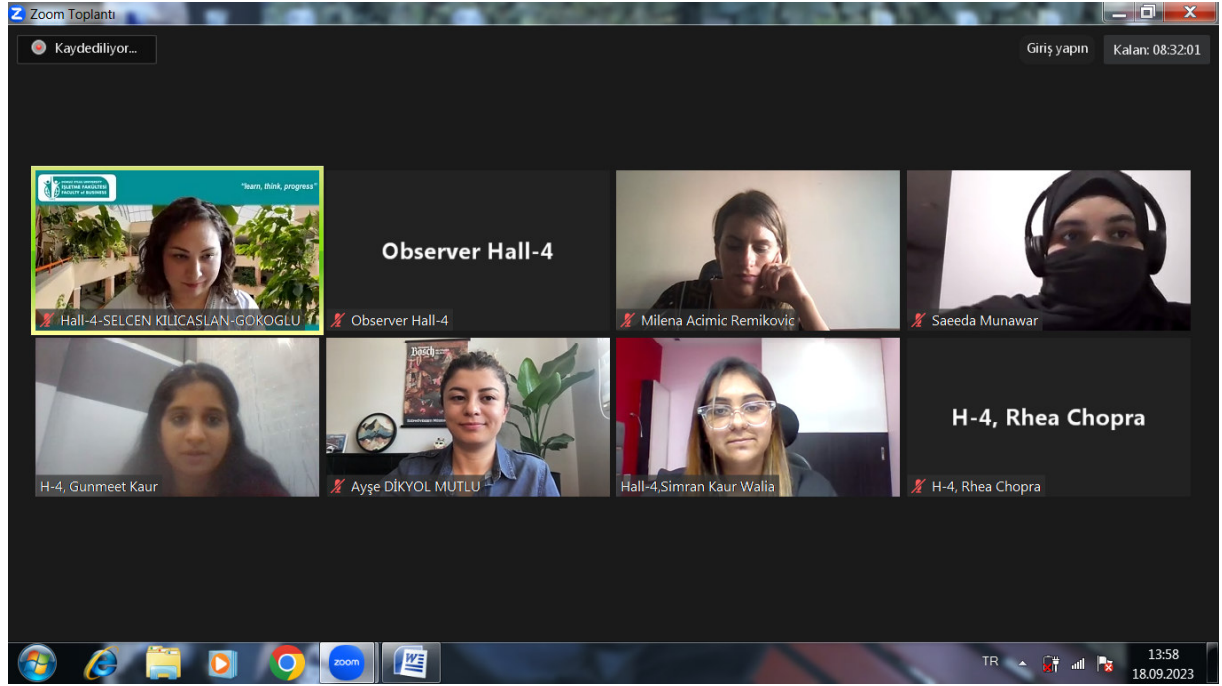
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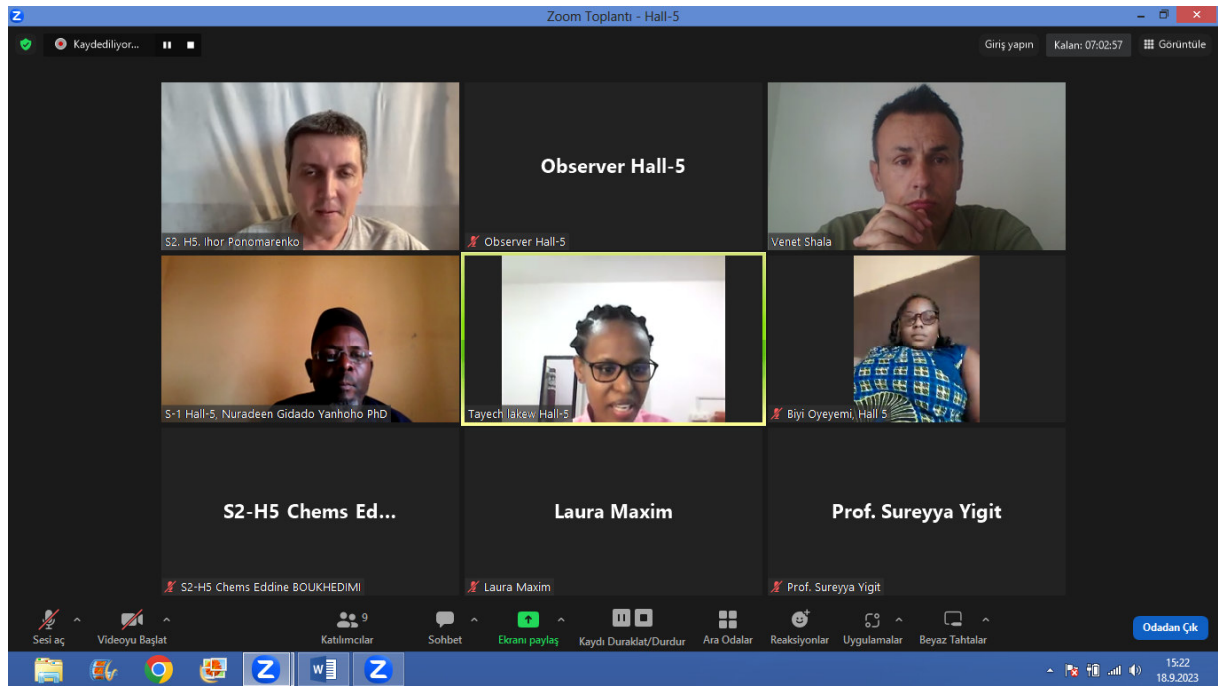
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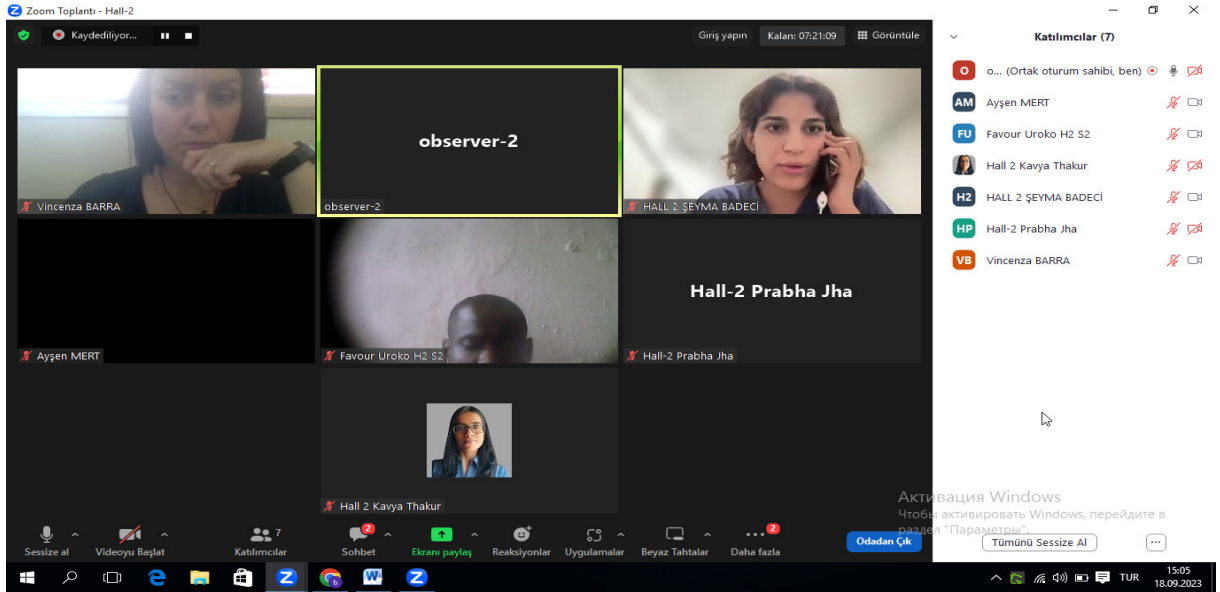
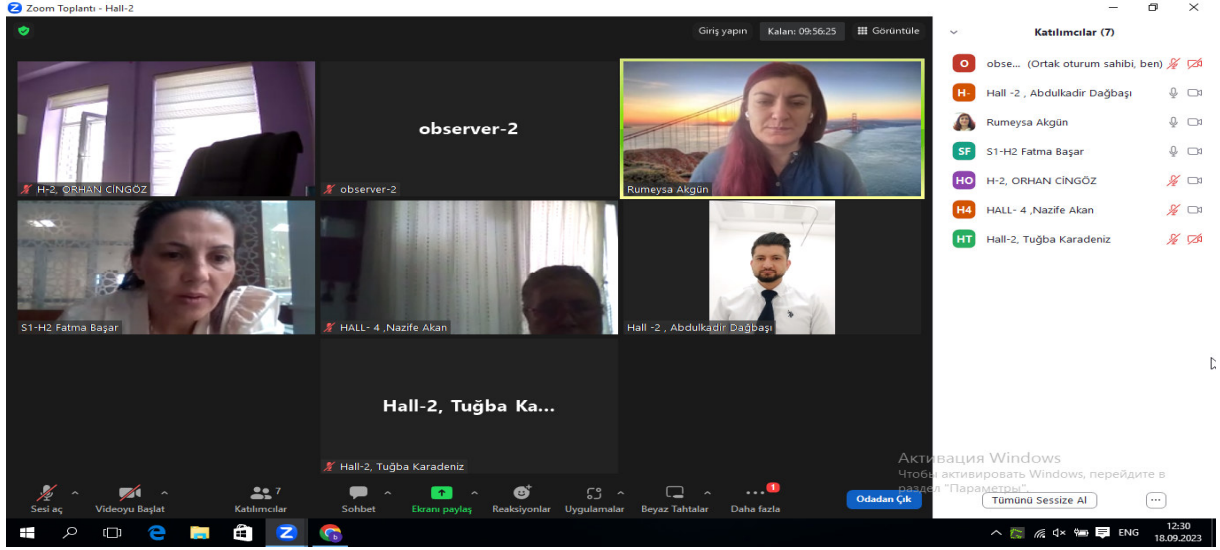
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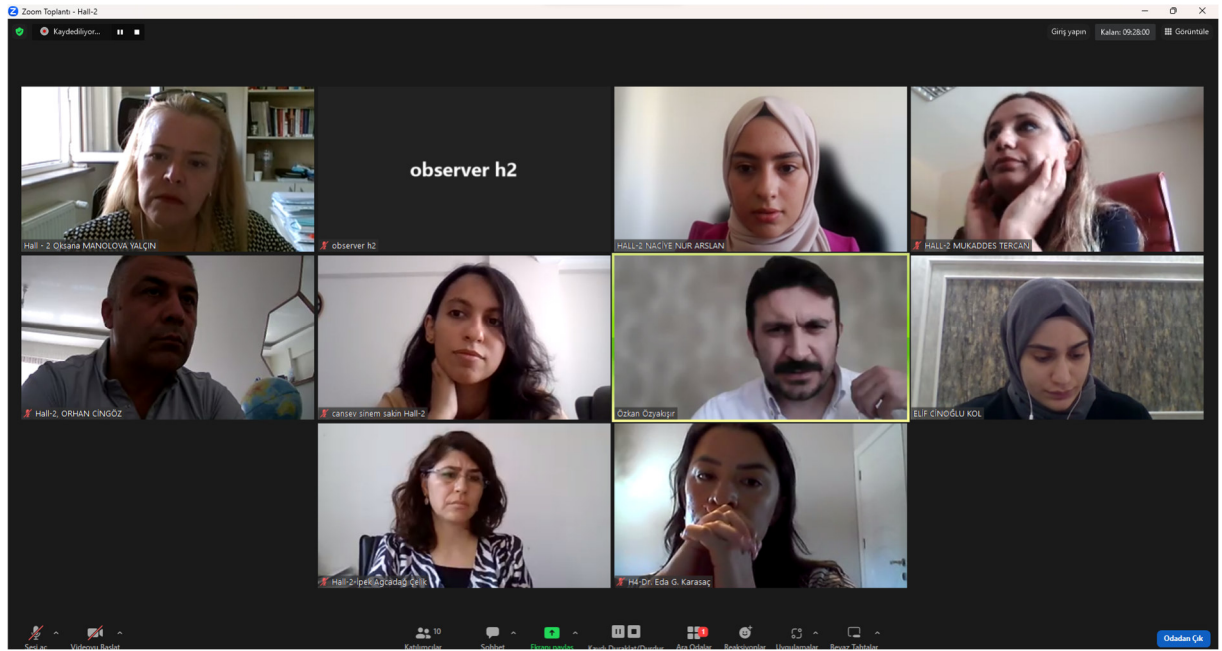
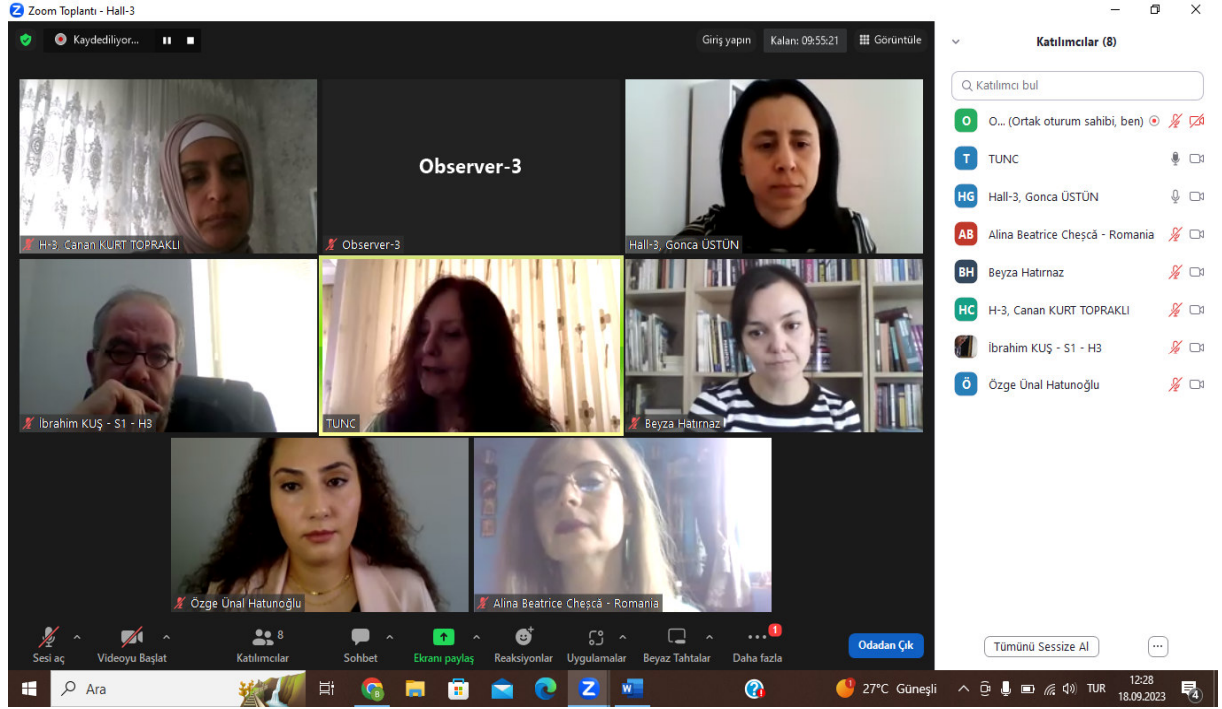
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Zoom Toplantı - Hall-2

Kaydediliyor...

Giriş yapın Kalan: 04:36:34 Görüntüle

observer h2

dr kalsoom tari...

Kamalika Bhatta...

DR bela inayat h...

M.Sc. Farqad Abbas Taher

observer h2

dr kalsoom tariq hall 2

Kamalika Bhattacharya

Suranjana Saha

DS-21-Sneha Singh

Prof. Dr. Ali Abid Abojassim

Katılımcılar (8)

Q Katılımcı bul

- OH o... (Ortak oturum sahibi, ben)
- DB DR bela inayat hall 2
- DK dr kalsoom tariq hall 2
- DS-21-Sneha Singh
- KB Kamalika Bhattacharya
- Prof. Dr. Ali Abid Abojassim
- Suranjana Saha
- M.Sc. Farqad Abbas Taher

Sesli İK Videoyu Başlat Katılımcılar Sohbet Ekranı paylaş Kayıt Durak/Durdur Ana Odalar Reaksiyonlar Uygulamalar Beyaz Tahtalar Odadan Çık

Tümünü Sessize Al

Zoom Toplantı - Hall-4

Kaydediliyor...

Giriş yapın Kalan: 09:52:49 Görüntüle

observer h4

an

observer h4

Mehmet Fatih İŞİK

Şeniz BAYIR

HALL 4 Dilek Eroglu

Session3-Hall-4 Dr. Sühelya ERİKLİ

Gaye Çenesiz

Meva Demir Kaya

3 atanmamış katılımcı

Katılımcılar (8)

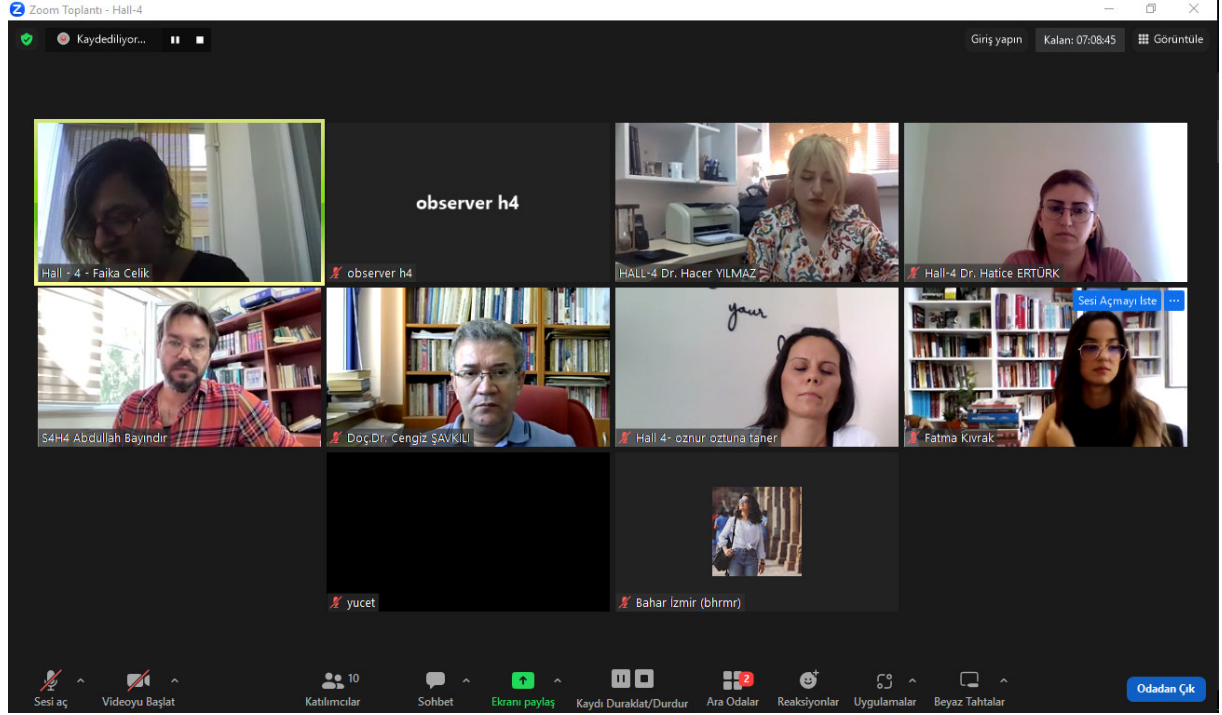
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- SD Session3-Hall-4 Dr. Sühelya ERİKLİ
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- GÇ Gaye Çenesiz
- HALL 4 Dilek Eroglu
- MF Mehmet Fatih İŞİK
- MD Meva Demir Kaya

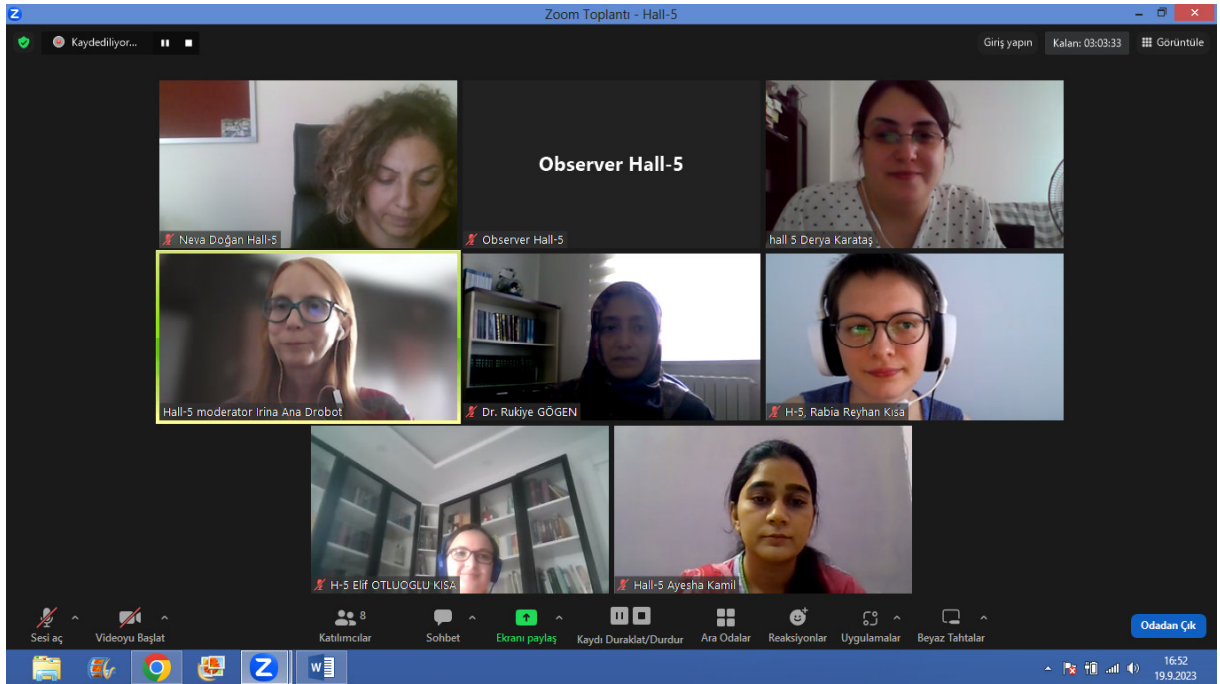
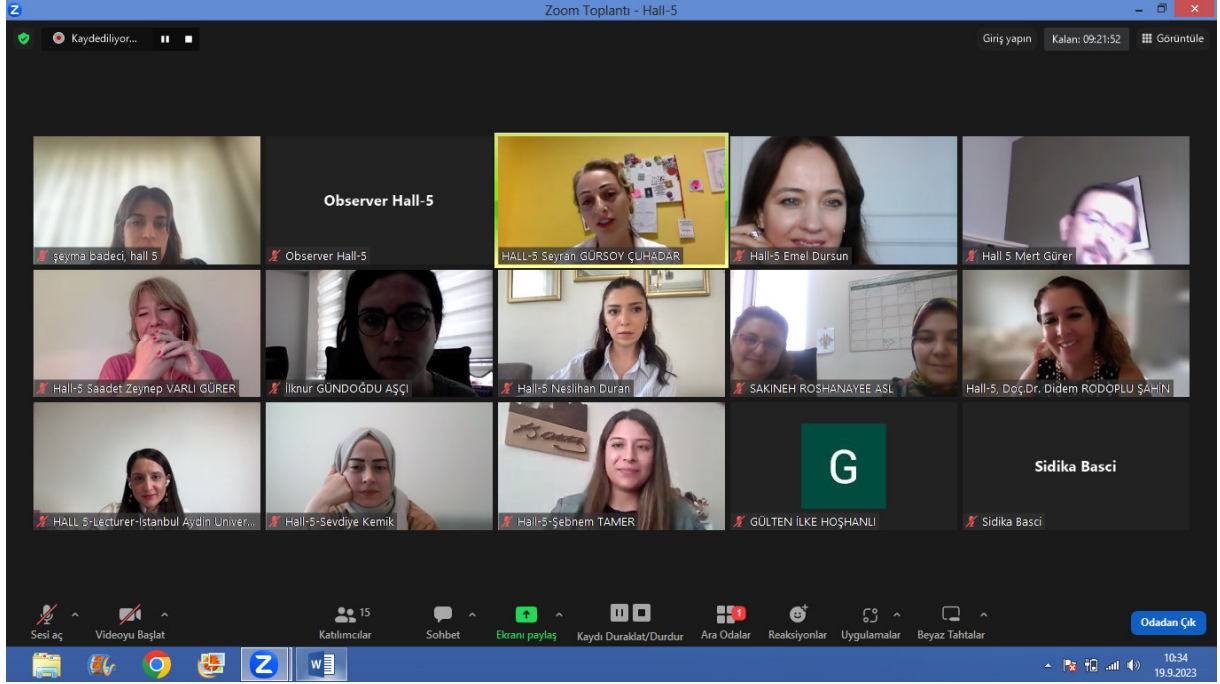
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**MANAGEMENT AND IT CONTRIBUTION TOWARDS SUSTAINABILITY:
INDIA'S PERSPECTIVE ON G20**

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Abstract

As the global community grapples with the pressing challenges of climate change and environmental degradation, the role of management and information technology (IT) in promoting sustainability has gained paramount importance. This abstract explores the specific context of India within the G20 framework and delves into the pivotal contributions that management and IT make towards advancing sustainability goals. India, as a member of the G20, faces a dual challenge - the need to sustain its rapid economic growth and simultaneously address its environmental and social responsibilities. Effective management practices are fundamental in optimizing resource use, reducing waste, and promoting sustainable supply chain management across diverse industries. Simultaneously, IT solutions play a critical role in monitoring environmental data, enabling e-governance for sustainable policies, and fostering smart cities and urban planning.

Renewable energy adoption, circular economy principles, and green finance mechanisms are integral components of India's sustainability drive, facilitated by both management strategies and IT innovations. Furthermore, educational initiatives and awareness campaigns are essential for fostering a sustainability-conscious society, with IT acting as a vehicle for disseminating knowledge. In the global arena, India, as a G20 member, collaborates with other major economies to share best practices, engage in technology transfer, and collectively address sustainability challenges. The harmonious interplay between management and IT, aligned with the unique circumstances of India, forms a vital cornerstone of the country's contributions to the G20's sustainability agenda.

This abstract highlight that in India's perspective within the G20, management and IT are indispensable enablers of sustainable development, offering innovative solutions to balance economic growth with environmental responsibility. By synergizing these disciplines, India aims to forge a path towards a more sustainable and equitable future, not only for its citizens but also for the global community.

Keywords: Information Technology, Sustainability, Innovation, G20 Framework

WOMEN'S ESSENTIAL CONTRIBUTIONS TO CLIMATE MITIGATION: A GLOBAL PERSPECTIVE

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Abstract

Climate change poses a formidable threat to our planet's ecological balance and the well-being of its inhabitants. In the quest for sustainable solutions, it is imperative to recognize and harness the vital contributions of women in climate mitigation efforts. This paper delves into the multifaceted roles that women play in combating climate change, shedding light on their unique perspectives, challenges, and transformative impact. The research begins by examining the intersection of gender and climate change, emphasizing the distinct vulnerabilities women face in the face of environmental crises. It underscores the importance of gender-inclusive climate policies that account for women's diverse experiences and knowledge in climate mitigation. Furthermore, this paper explores the diverse ways in which women are actively engaged in climate mitigation across the globe. It showcases case studies, initiatives, and innovations driven by women in areas such as renewable energy adoption, sustainable agriculture, conservation, and climate advocacy. These examples illustrate how women are making substantial contributions to reducing greenhouse gas emissions and fostering environmental sustainability.

The study also addresses the barriers and obstacles that hinder women's full participation in climate mitigation endeavors, including limited access to resources, cultural norms, and gender-based discrimination. It advocates for policies and programs that empower women through education, training, and economic opportunities in sustainable and green sectors. Moreover, the paper highlights the interconnectedness of gender equality and effective climate action. It demonstrates how empowering women and promoting their leadership in climate initiatives can lead to more equitable and resilient communities. Women's involvement not only enriches decision-making processes but also drives innovation and accelerates the transition towards a low-carbon, climate-resilient future.

In conclusion, this paper underscores the indispensable role of women in climate mitigation and the urgent need to integrate gender perspectives into climate policies and practices. By recognizing and amplifying women's contributions, we can harness their expertise, passion, and determination to confront the critical challenges posed by climate change and pave the way for a sustainable and equitable world.

Keywords: Climate Change, gender equality, sustainable, innovations, green sectors

UNEMPLOYMENT ANXIETY AND IT'S RELATION WITH SELF-ESTEEM AMONG FEMALE STUDENTS

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Abstract

One of the most important social and economic problems facing Iraqi society, as is the case with many societies, is unemployment. It is known that unemployment has economic, psychological and social effects on individuals, whether they are male or female. One of the most important effects of unemployment on individuals is unemployment anxiety and the resulting negative effects on women's mental health.

This study aims to determine the level of unemployment anxiety and self-esteem among female university students, and the significance of the differences therein according to demographic variables: age, academic specialization, housing location, parental educational level, family size, as well as the nature of the relationship between unemployment anxiety and self-esteem among female students. .

The research was applied to final year female students in the scientific and human departments of the College of Basic Education at the University of Duhok. The Rosenberg self-esteem scale was used to assess the level of self-esteem, and the unemployment anxiety scale was used to assess levels of unemployment anxiety. The analysis was performed on the data obtained from (144) female students. To analyze the results, SPSS 25.0 was applied. The results indicated that the level of unemployment anxiety among the sample is high, and the level of self-esteem is medium, and it was found that there were differences in unemployment anxiety due to the variables of academic specialization, housing location, and family size. Also, it was found that there were differences in self-esteem due to the variables of academic specialization, and parental education. The results indicated that there is a statistically significant negative correlation between unemployment anxiety and self-esteem among female students. In light of the results, a set of recommendations were presented.

GENDER BALANCE IN THE FIELD OF SPORT

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Abstract

Observers of sports activity in Iraq notice the extent of exclusion and marginalization of females in the field of sports participation, and the seriousness of this matter and its negative effects on society, its stability and progress are evident. This is because the state of imbalance between males and females leads to negative feelings among females represented in feelings of inferiority, neglect, jealousy, and hatred against men, and at the same time it promotes male domination, a sense of superiority, and other feelings that lead to conflict and violence based gender, which reflects negatively on the social life of individuals in general . Hence our interest in the current research, which focuses on the importance of creating balance on the basis of gender in the sports field. The research aims to identify the point of view of female students of the College of Physical Education and Sports Sciences about the reasons behind the gender imbalance in the sports field and the lack of females in sports institutions, and what are the mechanisms that can be used to activate the role of women in social life in general and their participation in sports activities especially in order to create a gender balance in sports.

This study is a quantitative study based on the application of a questionnaire on (72) female students studying in the college of Physical Education and Sports Sciences at the University of Duhok, and the data were processed using the SPSS program, and the results showed that the social reasons represented by the customs and traditions of society come at the forefront of the causes associated with the imbalance between the male and female In the field of sports, it is followed by the cultural factor, family fears and negative attitudes towards the girl's participation in sports, the lack of institutions that care about women's sports, the schools' neglect of sports lessons and female participation in them, as well as the lack of legislation related to gender balance in sports institutions. The results showed that there were differences in the views of the female students due to the variable of age, parental education, and the student's background (scientific - literary).

CUMHURİYET DÖNEMİNDE KADINLARIN ELDE ETTİĞİ SİYASİ KAZANIMLAR

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ÖZET

Kadınlar, tarihin her döneminde toplumun diğer yarısını oluşturdu. Ancak 19. Yüzyıla kadar varlığı çoğunlukla kapalı kapılar ardında kaldı. 19. Yüzyılda ortaya çıkan ve 20. Yüzyılda geniş bir coğrafyaya yayılan kadın hakları savunucuları, Osmanlı topraklarına da ulaşarak dar bir çerçevede de olsa kendini gösterdi. Osmanlı Devleti'nde kadınların toplum içinde görünür olmasında kuşkusuz eğitim kurumlarının etkisi büyüktü. Kızlar için iptidai ve rüştiyelerin açılması bu kurumlarda eğitimci açığını ortaya çıkardı. Dönemin genel kabul gören esasları ise eğitimcilerin kadın olması yönündeydi. Bu durum kadınların eğitim alanında etkili bir yer edinmesini sağladı. Sonraki aşamada ise kadın eğitim dışındaki alanlarda da kendine sınırlı da olsa bir yer edindi.

I. Dünya Savaşı ve Millî Mücadele yılları ise kadınların zorunlu olarak, erkeklerden boşalan yerleri doldurmayı gerektirdi. Millî Mücadele yıllarında Türk kadını hem cephede hem de cephe gerisinde üstlendiği sorumluluğu büyük bir başarı ile yerine getirdi. Cumhuriyet ise Türk kadınına olan güvenini verdiği haklarla gösterdi. Sağlanan hukuki güvencelerle kadınlar, her zaman toplumun ilerlemesi için erkekle birlikte, üstlendiği görevi yerine getirmek için büyük bir özveri ile çalıştı. Kadınlar eğitim, sağlık, hukuk, ekonomi alanlarında olduğu gibi siyasi alanda da yer almak istiyordu. Bu doğrultuda henüz cumhuriyet ilan edilmeden harekete geçilse de bu istek ancak 1930'lu yıllarda gerçekleşecekti. 1930 yılında kadınlar belediye seçimlerine katılma hakkını, ardından 1934 yılında parlamento seçimlerinde seçme ve seçilme hakkını kazandı. 1930'lu yıllarda ve sonrasında hem belediye meclislerinde hem de TBMM'de kadınlar yerlerini aldı. Bu çalışmada cumhuriyet döneminde kadınların siyasi hayata katılımı ve bunun altyapısını sağlayan gelişmeler ele alınmıştır.

Anahtar Kelime: Kadın, Cumhuriyet, Seçimler, Siyaset.

THE POLITICAL ACHIEVEMENTS ACHIEVED BY WOMEN DURING THE REPUBLICAN PERIOD

ABSTRACT

Women have formed the other half of society in all periods of history. However, 19. Until the turn of the century, its existence remained mostly behind closed doors. 19. Which appeared in the century and 20. Women's rights defenders, who spread over a wide geography in the century, also showed themselves by reaching the Ottoman lands, albeit within a narrow framework. Undoubtedly, the influence of educational institutions on the visibility of women in society in the Ottoman Empire was great. The opening of dormitories and junior high schools for girls has revealed the educator gap in these institutions. The generally accepted principles of the period were that educators should be women. This situation has enabled women to take an effective place in the field of education. At the next stage, women also gained a place in areas other than education, albeit limited to themselves.

I. The World War and the years of National Struggle, on the other hand, required women to fill the places vacated by men. During the years of the National Struggle, the Turkish woman fulfilled the responsibility she assumed both at the front and behind the front with great success.

The Republic, on the other hand, has shown its trust in Turkish women with the rights it has given. With the legal guarantees provided, women have always worked with great dedication to fulfill the task they have undertaken, together with men, for the advancement of society. Women wanted to take part in the political field as well as in the fields of education, health, law and economics. Although action was taken in this direction before the republic was declared, this request would have been realized only in the 1930s. In 1930, women won the right to participate in municipal elections, followed by the right to vote and be elected in parliamentary elections in 1934. In the 1930s and after, women took their places in both municipal councils and Parliament. In this study, the participation of women in political life during the republican period and the developments that provided the infrastructure for this were discussed.

Keywords: Women, Republic, Elections, Politics.

Giriş

Kadınların hak arayışı konusundaki girişimleri 18. Yüzyılda başlar. Fransız Devrimi sonrasında ortaya çıkan kardeşlik, özgürlük ve eşitlik anlayışının yalnızca sınıflar arasında değil cinsler arasında da olması gerektiği dillendirildi. Bu istek başta Fransız ve İngiliz kadın yazarlar olmak üzere pek çok ülkede kadın hakları savunucuları/feministler tarafından ortaya atıldı. Bu istek düşünsel anlamda ifade edilmesinin yanı sıra kimi zaman eyleme de dönüştü. Fransız Devrimi'nden kısa bir süre sonra Paris'ten Versay'a kralı kontrol etmek, feodaliteyi ortadan kaldırmak ve kralı İnsan ve Yurttaş Hakları Bildirisini imzalamaya zorlamak adına bir yürüyüş gerçekleştirdi. Fransız Devrimi sırasında erkeklerle birlikte mücadele eden Fransız kadınlarının bu kitlesel eylemi, kadınların hak arayışına katkı sağlamadı. Bu yürüyüş kadınların siyasete katılmamaları gerektiği konusunda genel bir kanı oluşmasına neden oldu ve Fransız kadınlar siyasi alanda erkeklerle eşitlik hakkını 1944 yılında elde etti. (Gerhard, 2020, s.11)

İngiltere de kadın hakları savunucularının etkin olduğu ülkelerden biriydi. Kadın hareketi tarihinde önemli izler bırakan isimlerden biri olan Mary Wallstonecraft idi. Wallstonecraft, Kadın Haklarının Gereçlendirilmesi adlı eserinde, kadınlar için eşitliğin yanı sıra özgürlüğü de savunuyordu. Ona göre, kadınlar özgür ve erkeklerin sahip olduğu haklara sahip olmadıkça cinslerine ait görevleri yerine getiremezdi. Bu düşünceler 19. Yüzyılda İngiltere'de ortaya çıkan süfraj hareketinin doğuşuna zemin hazırladı. (Gerhard, 2020, s.23)

Süfraj hareketi, 19 yüzyılda İngiltere'de kadınların oy hakkı talep etmeleriyle ortaya çıktı. Başlangıçta sıradan gösterilerde bulunan süfrajler daha sonra seslerini duyurmak için şiddet eylemleri gerçekleştirdi. (Rowbotham, 2011, s.147) Kadınlara oy hakkı verilmesi konusu farklı zamanlarda İngiliz Parlamentosu'nda görüşüldü. Ancak 1918 yılına kadar İngiliz kadınlar siyasi haklardan mahrum bırakıldı. (Rowbotham, 2011, s.91)

Fransa ve İngiltere dışındaki ülkelerde de kadınların siyaset, eğitim ve mülk edinme hakkı gibi talepleri oldu. 20 yüzyılda kadınlar, elde etmek istedikleri haklara, ülkelerinde yaşanan siyasi ve toplumsal değişimlere paralel olarak ulaştılar. Bu haklar içinde siyasette yer alma isteği kimi ülkelerde çetin mücadeleler sonunda, kimi ülkelerde ise kadınların etkili talebi olmaksızın yönetici zümre tarafından verildi.

1. 19. Yüzyılda Osmanlı Toplumunda Kadın

Avrupa'da başlayan kadının kamusal alanda var olma süreci Osmanlı Devleti'nde de görüldü. Tanzimat Dönemi'nde başlayan Osmanlı kadınının hayatındaki değişim II. Meşrutiyet yıllarında görünür hale geldi. Eğitimden basına, sağlıktan üretime kadar her alanda kadınlar kendilerine yer edindi. II. Meşrutiyet Dönemi'nde Aile Kararnamesi ile kadınların evlenme ve boşanma konularında kazanımları oldu. (Caporal, 1982, s.120)

II. Meşrutiyet yılları aynı zamanda savaş yıllarıydı. Balkan Savaşları ardından I. Dünya Savaşı, kadını zorunlu olarak erkeklerin işlerini devralmaya yönlendirdi. Kadınlar ticaretten fabrikalara memurluktan sokak temizliğine kadar pek çok alanda görev aldı. (Toprak, 2016, s.5) Kadınların toplum içinde görünür olma çabası Millî Mücadele yıllarında da sürdü. Kadınlar her konuda üstün fedakârlık göstererek ülkenin düşman işgalinden kurtarılmasında önemli rol oynadı.

Cumhuriyet Dönemi'nde kadınların siyasal alanda elde ettiği kazanımlara geçmeden önce Osmanlı Devleti'nden itibaren kadınların hayatındaki gelişmelere kısaca bakmalıyız. Kadın hakları konusunda arayış başlatan ülkelerden biri de Osmanlı Devleti olmuştur. Osmanlı Devleti'nde öncelikle eğitim alan kadınlar kamusal alanda görünür hale geldi. 19. Yüzyılda iptidai sonrasında rüştiye ve idadilerin açılmasıyla kadınlar, sınırlı da olsa, toplumun eğitimli üyeleri oldu. (Kurnaz, 1991, 24) Kadınlar eğitim başta olmak üzere sağlık, üretim, basın gibi alanlarda kendilerini gösterip hemcinslerini aydınlatma görevi üstlendi.

Osmanlı toplumunda kadın, Tanzimat Dönemi'nde özellikle İstanbul ve belli başlı büyük kentlerde eğitim alanından etkin olmasıyla kamusal alanda varlık gösterme şansını yakaladı. Daha çok eğitim, sağlık gibi alanlarda yer alan kadın, II. Abdülhamit döneminde basın alanında faaliyet göstermeye başladı. İlk kadın dergisi olan Terakki 1868 yılında çıkarıldı. Tanzimat Dönemi'nin sonlarında yayın hayatına başlayan Terakki daha sonraki dergiler için kapı araladı. II. Abdülhamit döneminde özellikle kadın dergilerinde artış görüldü. Vakit ya da Mürebb-i Muhaderet, Muhaderat, Aile, İnsaniyet Dergisi, Şükûfezâr, Hanımlar ve Hanımlara Mahsus Gazete yayımlandı. (Kurnaz; 1991, s.65) II. Meşrutiyet Dönemi'nde basın alanında bir hürriyet havası oluşmuştu. Hemen hemen her siyasi akım basın ve yayın faaliyetlerinde kendini ifade etme imkânı buldu. Kadınlar da bu ortamı değerlendirdi ve kadınlara dönük çok sayıda yayın çıkarıldı. Mehasin, Demet, Kadın, Kadınlar Dünyası ve Hanımlar Alemi gibi dergiler yayın hayatına katıldı. (Kurnaz, 1991, s.123) Bu dergilerde erkek yazarlar da yer almakla birlikte kadın yazarlar ağırlıktaydı.

Bu yayınlarda sağlık, ev ekonomisi, edebiyat, evlilik gibi konular ele alınıyordu. Kadınlara toplum tarafından yüklenen misyonların yanı sıra siyaseti konu alan yazılar da yayımlandı. 1868 yılında yayın hayatına başlayan Terakki'de de diğer kadın dergilerinde olduğu gibi konuları işliyordu ve yazar kadrosunda çoğunlukla kadınlar bulunuyordu. Dergide okuyucu mektuplarının yanında Avrupa basınından iktibas edilen haberlere yer veriliyordu. Siyaset konusunda Terakki'de yer alan bir haberde, İngiltere'de süfretlerin meclise girme istekleri ele alındı. İngiliz kadınlarının siyasette yer alması halinde görevlerini aksatacağı iddia edilmişti. Kadının parlamentoda bulunması ve çocuk bakımını aynı zamanda yapamayacağı için kadınların yaşayacağı zorluğa dikkat çekilmişti. Bu durum aslında İngiltere'de kadınların parlamentoda yer almaması konusundaki düşünceleri de ortaya koyuyordu. (Çakır, 1996, s.23)

Kadın Dünyası'nda ise kadın ve siyaset çerçevesinde yazılar kaleme alınmıştı. Dönemin yazılarında kadınların seçme ve seçilme hakkına sahip olmak için yeterliliğe sahip olmadığına inanmaları dikkat çeker. 1918 yılında yer alan bir yazıda kadınların sanayi, ticaret ya da yönetim alanında erkeklerden aşağı olmadığı ancak Osmanlı kadınının henüz gelişemediği vurgulanır. Yine bir başka yazıda kadının "Cahil" olması yeteneksizliğinden değil kadını esarete mahkûm eden "Teamülat"tan kaynaklandığı belirtilir. (Çakır, 1996, s.304)

Kadınların siyaset içinde olmaması, gelenek ya da kadınların gelişmemiş olmasına bağlansa da döneme ilişkin münferit örnekler de karşımıza çıkar. II. Abdülhamit iktidarına karşı oluşan muhalefet içinde bir kadının varlığı dikkat çeker. Bu isim, İttihat ve Terakki Cemiyeti'nin Avrupa'daki önderi Ahmet Rıza'nın kız kardeşi Selma Rıza Hanım'dır. Selma Rıza Hanım yurtdışında faaliyet gösteren Cemiyetin tek kadın üyesiydi. Selma Rıza, Paris'te Uluslararası Kadın Kongresi içinde yer aldı. Yurtdışında ülkeyi temsil eden ilk kadın oldu.

II. Meşrutiyet sonrası yurda dönen Selma Rıza, 31 Mart ayaklanması sırasında hedef gösterilen isimlerden biri oldu. Buna neden olarak ise abisi Ahmet Rıza ile birlikte açmak istedikleri kız okulu olarak gösterildi. (Çelik, 2020, s.68) Millet Gazetesine verdiği röportajda, kadınların kazanımlarını hukuki alanda elde etmesi gerektiğini ve bunun II. Meşrutiyet idaresi tarafından yapılacağını ifade etti. Millî Mücadele Dönemi'nde mandacılığa karşı çıkan Selma Rıza Wilson İlkelerini de eleştirmişti. (Çelik, 2020, s.66) Bunun yanında Selma Rıza, İstanbul'da Hilal-i Ahmet Cemiyeti Hanımlar Heyet-i Merkeziyesi'nin kuruculuğunu ve genel sekreterliğini yaptı. Ayrıca çeşitli gazete ve dergilerde de yazılar yazdı. (Timuroğlu, 2020, s.210)

İttihat ve Terakki Cemiyeti'nin yurtiçi örgütlenmesinde de kadın üyeler bulunuyordu. Bahattin Şeker, Cemiyetin 40 kadar kadın üyesi olduğuna anılarında yer vermiştir. Bu kadınlar arasında Ahmet Cevdet Paşa'nın kızı ve Fatma Aliye Hanımın kız kardeşi Emine Semiye Hanım da bulunuyordu. Emine Semiye Hanım, II. Meşrutiyetin ilanı sırasında Selanik'te kürsüye çıkarak "Yaşasın vatan, yaşasın millet, yaşasın hürriyet" diyerek siyasi kimliğini ortaya koymuştu. (Çakır, 1996, s.55).

2. Millî Mücadele'den Cumhuriyet'e Siyasette Kadın

Kadınların siyasi alanda yer almasına dönük ilk işaretler Millî Mücadele yıllarında ortaya çıktı. Son Osmanlı Mebusan Meclisi'nin seçimlerinin yapıldığı 1919 yılında seçime katılanların oy verdiği isimlerden biri Halide Edip Hanım oldu. 1919 seçimlerinde Halide Edip Hanım Beypazarı'ndan 20, Beyşehir'den 19, Giresun'dan 8, Erzurum'dan 3 ve İstanbul'dan 1 oy aldı. (Yaraman, 2015, s.65) Ankara'da 23 Nisan 1920 tarihinde açılan TBMM, 1923 yılında seçim kararı aldı. 1923 yılında yapılan seçimlerde de yine kadınlara oy verildi. Bu seçimlerde Latife Hanım, Mevhibe Hanım, Halide Edip Hanım, Müfide Ferit Hanım ve Kara Fatma Hanım'a oy veren halk, kadınları Meclis'te görme isteğini ortaya koydu. (Çalışlar, 2019, s.166)

Mustafa Kemal Paşa'nın 1923 yılında gerçekleştirdiği yurt gezileri sırasında İzmit'te gazetecilerle bir araya geldi. Kadınlara oy verilerek onların da Meclis'te yer alması halk tarafından seçim sandığında gösterildi. Bu konu ile ilgili soru bir İzmit gezisi sırasında Mustafa Kemal Paşa'ya soruldu. Bu görüşmede gazeteci Ahmet Emin Bey, Mustafa Kemal Paşa'ya Halide Edip Hanımın milletvekili olup olamayacağını sordu. Mustafa Kemal Paşa bu konuda karşıt fikre sahip insanların olduğunu ancak bunun "Evvel ü ahir" olacağını söyledi. (İnan, 2018, s.85)

Mustafa Kemal Paşa'nın sözlerini destekleyen ve Meclis'te kadının yer almasına henüz hazır olunmadığını gösteren gelişme 1923 yılında seçim kanunu görüşmelerinde yaşanmıştı. Seçim Kanununda milletvekillerinin her yirmi bin erkek nüfus tarafından seçileceğine yer verilmişti. Kadınlara seçme ve seçilme hakkı verilmesiyle ilgili tartışmalar da bu madde üzerinde gelişti. Erzurum milletvekili Hüseyin Avni Bey, kadınların gelişip haklarını elde edinceye kadar aile reisleri olan erkeğe oy vermiş sayılmasını istedi. Ancak Hüseyin Avni Bey'in bu sözlerine Tunalı Hilmi Bey tarafından tepki gösterildi. Tunalı Hilmi Bey, kadınları saymıyorsunuz, seçme seçilme hakkı da vermiyorsunuz diyerek kadınların mevcut durumundan duyduğu üzüntüyü dile getirdi. Tunalı Hilmi Bey bu sözleri nedeniyle Meclis'te yer alan milletvekilleri tarafından feminist olarak nitelendirildi. (TBMM, D.1 C.28 s.33)

Türk kadınlarının milletvekili olmasına dönük ikinci tartışma 1924 Anayasası hazırlıkları sırasında yaşandı. Anayasa komisyonunda "Her Türk milletvekili seçimine katılma hakkına sahiptir" ifadesine yer verildi. Bu ifade kadınların da kapsadığına inanan milletvekilleri bu duruma itiraz etti. Feridun Fikri Bey, Süreyya Bey ve Recep Bey kadınların da milletvekili olabileceğini, komisyonda bu nedenle oy verdiklerini söyledi. Urfa Milletvekili Yahya Kemal Bey ilgili maddeye "Kadın ve erkek her Türk" ifadesinin eklenmesini istedi.

Ancak bu öneri Meclis tarafından reddedildi. 1924 Anayasası görüşmelerinde yapılan kadın tartışması 1923 Seçim Kanunu tartışmaları ile kıyaslandığında daha ılımlı bir havada geçmesine rağmen kadınların siyasete katılması kabul edilmedi. (TBMM, D.2, C.7, s.542)

2.1. Cumhuriyet Döneminde Kadınların Siyasi Haklar Kazanması

Cumhuriyetin ilk yıllarında kadınlar oy hakkını kazanamamalarına rağmen siyasetin içinde yer alma mücadelesini sürdürdüler.1923 yılında kadınlar bir siyasi parti kurma girişiminde bulundu. 1923 yılının haziran ayında Nezihe Muhittin liderliğinde Nimet Remide, Latife Bekir, Şukufe Nihal, Matlube Ömer, Nesibe İbrahim gibi bir grup kadın tarafından Kadınları Halk Fırkası kuruldu. (Zihnioğlu, 2019, s.137) Kadınlar Halk Fırkası yayınladığı beyannamede kadınların ülkenin her yerinde siyasi, toplumsal ve ekonomik mesaiden uzak olmamasına rağmen gözle görülür bir yoğunlukta da olmadığını; hedeflerinin aile hayatını düzene sokma, toplumsal açılma ve eğitim olduğuna yer verdi. Önceliklerinin siyaset olmadığını bunun süreç içinde kazanacaklarına inanıyorlardı. Millî Mücadele'nin henüz sona erdiği, bir sırada kadınlar tarafından kurulan bir partiye henüz kurucu kadro ve toplum hazır değildi. Bu nedenle Kadınlar Halk Fırkası'nın dilekçesine 1924 yılının şubat ayında ret cevabı verildi.

Kadınlar Halk Fırkası'nın, siyasi parti kurma isteği reddedildikten sonra fırkanın kurucuları Türk Kadınlar Birliği adı altında bir araya geldi. Türk Kadınlar Birliği'nin amacı kadınlığı düşünsel ve sosyal alanda yükselterek çağdaş ve ileri düzeye taşımaktı. Bunun yanında genç kızların bir anne gibi yetiştirilmesini sağlamak, kadınları iş hayatına teşvik etmek ve üretken olmalarını sağlamaktı. (Yacan, 2018, s.50-59)

Türk Kadınları Birliği'nin yeniden siyasi kimlik ile ortaya çıkması 1927 yılında oldu. Birlik tüzüğüne siyasi hakların alınması yönünde bir madde eklendi. 1927 yılında yapılan ara seçimlerde İstanbul'dan Nezihe Muhittin ve Halide Edip, kanunda yer almamasına rağmen milletvekili adayı olarak gösterildi. Bu hareket toplumsal baskı oluşturmak adına yapılmıştı. Milletvekili adaylıkları geçerli sayılmazken Nezihe Muhittin'in Türk Kadınlar Birliği başkanlığından ayrılma süreci de bu dönemde başladı. (Zihnioğlu, 2019, s.196)

Mustafa Kemal Atatürk ve arkadaşları kadına çağdaşlaşmanın misyonunu yükledi. Kafes arkasından çıkarılan kadın, modern dünyada yerini aldı. Mustafa Kemal Atatürk'ün 1923 yılında henüz milletvekillerinin kadınları Meclis'te görmelerine hazır olmadığını söylerken toplumun da hazır olmadığını belirtiyordu. Ancak idealindeki cumhuriyetin kadın ve erkeğin omuzları üzerinde yükseleceğine inanıyordu. Konya'da yaptığı bir konuşmada kadının erkekle birlikte güç birliği içinde olduğunu söyledi. (Söylev ve Demeçler, 1997, s. 324) Mustafa Kemal Atatürk, Muallimler Birliği Kongresi üyelerine yaptığı bir konuşmada kız ve erkek çocuklarına aynı eğitim, talim ve terbiye verilmesinin önemine dikkat çekerek tüm çocukların her eğitim kademesinde başarılı olmaları yönünde donatılmasını istedi. (Söylev ve Demeçler, 1997, s. 322) Mustafa Kemal Atatürk, cumhuriyetin kadın ve erkeğin ortak idaresinde yürütülmesi için toplumu hazırlamaktaydı. Bu doğrultuda kadınlar siyasal hayata 1930'lu yıllarda katılacaktı.

Bunların yanında Türkiye'de kadına seçme ve seçilme hakkı verilmesinin Avrupa'da yaşanan gelişmelerle bağlantılı olduğu da iddia edilmektedir. II. Dünya Savaşı'na giden Avrupa'daki totaliter rejimler kadınlara verilen hakları geri almaktaydı. Böyle bir ortamda yeni kurulan cumhuriyetin kadınlara haklar vererek demokratik ülkeler safında olduğu dünya kamuoyuna sergileniyordu. (Tekeli, 1982, s.381)

Kadınların siyasi alanda ilk kazanımı Belediye Seçimlerine katılma hakkını almasıyla oldu. 3 Nisan 1930 tarihinde TBMM'de yapılan görüşmelerde Belediye Kanunu'nun 23. ve 24. Maddelerinde değişiklik yapıldı.

Kanun hakkında konuşan dönemin İçişleri Bakanı Şükrü Kaya, “Türk kadınının Türk erkeği ile zaten eşit olan şerefli hakkını belediye işlerinde de tamamiyle tayin etmesidir” dedi. Tarih boyunca her türlü fedakarlığı yapan Türk kadınının Cumhuriyeti Türk erkeği ile birlikte inşa ettiğini hatırlattı. Bunun yanında kadının anne ve evin başlıca sorumlusu olduğunu belirterek “Kendi ev işlerinde olduğu gibi belediye işlerinde de temiz ve ciddi mevki alacaktır” dedi. (Taşkiran, 1973, s.130)

Kadınların Belediye seçimlerine katılmasının kabul edildiği gün olan 3 Nisan 1930 tarihinde Afet İnan, Ankara Türk Ocağı’nda bir konferans verdi. Afet İnan bu konuşmasında kadın ve seçim konusunu ele aldı. Afet İnan, seçime katılmanın her vatandaş için hak olduğunu ve bunun ulusal egemenliğin bir ifadesi olduğunu söyledi. Kadın ve erkek arasında bir fark gözetmeksizin herkesin seçimlere katılması ulusal egemenliğin bir gereği idi. Demokrasilerde kadın ve erkeğin eşit olduğunu söyleyen Afet İnan’a göre kadın hem haklarını koruması hem de toplumsal menfaatlerini gözetmesi için siyasetin içinde yer almalıydı. (Hakimiyeti Milliye, 4 Nisan 1930, s.1)

Kadınlara belediye seçimlerine katılma hakkının verilmesinden sonra İstanbul’da bir grup kadın 11 Nisan 1930 tarihinde bir miting düzenledi. Bu mitingde dikkat çeken katılımcıların büyük kısmının erkeklerden oluşmasıydı. (Cumhuriyet, 12 Nisan 1930, s.1) Bu durum kadınların kavuştuğu siyasal hakların sınırlı bir kesimde yankılandığını göstermektedir. Kadınlara belediye seçimlerine katılma hakkının verilmesi basında da yer buldu. Kadınların uzun zamandır hak ettiği mevkie ulaştığına inanılıyordu. Kadınlar kazandıkları bu hakkın yalnız toplumsal değil ulusal egemenlik alanında da erkekler gibi hak ve görev sahibi oldu. Bu durum Türk inkılabının eşitlik prensibinin bir gereği idi. (Hakimiyeti Milliye, 5 Nisan 1930, s.1)

Kadınlar belediye seçimlerine katılmaya hak kazansa da 1950 yılına kadar il meclis üyeliği ve benzeri görevlerde bulundular. (Yaraman, 2015, s.67). Türkiye’nin ilk kadın belediye başkanı 1950 yılında Mersin’de göreve gelen Müfide İlhan oldu. Demokrat Parti döneminde göreve gelen İlhan, bir yıl kadar görevde kaldı. (Pınar, 2018, s.523)

Kadınlar belediye seçimlerinden sonra kazandığı diğer siyasal alandaki hak ise muhtar ve ihtiyar heyeti seçimlerine katılması oldu. 1924 tarihli Köy Kanunu’nun 20. ve 25. Maddelerinde 26 Ekim 1933 tarihinde yapılan değişiklikle muhtarın belirlenmesinde kadınlara seçme ve seçilme hakkı verildi. Cumhuriyetin 10. Yıldönümünde kadınlar siyasal alanda yeni bir hak daha edinmiş oldu. (Cumhuriyet, 27 Ekim 1933, s.1)

Kadınlara verilen en son ve en önemli temsil hakkı parlamento seçimlerine katılma hakkının verilmesidir. TBMM’de İsmet İnönü ve 191 milletvekilinin imzasını taşıyan 10. ve 11. Maddelerin değiştirilmesi teklifini içeren tasarı kadınlara milletvekili seçimlerine katılma hakkını içeriyordu. Buna göre; 22 yaşını bitiren kadın ve erkek her Türk milletvekili seçme ve seçilme hakkına sahipti; 30 yaşını bitiren kadın ve erkek her Türk milletvekili seçimlerinde aday olabilir, ifadesi yer alıyordu. Tasarıda ayrıca 20.000 nüfus yerine 40.000 nüfusa bir milletvekili seçilmesi ilkesi teklif edilmişti. TBMM’de yapılan oylamada 317 milletvekilinin 258’i kabul, 53 çekimser ve 6 boş oy kullanılarak kadınlara parlamento seçme ve seçilme hakkı tanındı (Caporal, 1982, s. 704).

Mecliste yapılan konuşmalara baktığımızda on yıl önceki kadına seçme ve seçilme hakkı verilmesi tartışmalarından oldukça farklıydı. Sadri Maksudi, Türk tarihinin her döneminde kadının siyasi hayatın içinde yer aldığını ifade etti. Maksudi, eski Türklerde kadının devlet yönetiminde yer aldığını, elçi kabul ettiğini Orhun Kitabelerinden ve diğer kaynaklardan verdiği örneklerle gösterdi. Refik İnce ise kadınlara erkeklerle birlikte oy hakkı tanınmasının Türkiye’nin demokratik bir rejimde yönetilmesinin doğal bir sonucu olduğunu söyledi. (Taşkiran, 1973, s.140)

Basında da kadınlara seçme ve seçilme hakkı verilmesi konusu ele alındı. 4 Aralık 1934 tarihli Ulus gazetesinde kadınların milletvekili seçilmesine ilişkin bir haber yer aldı. Habere göre, kadınların da gelecek seçimlerde oy kullanacak, seçme ve seçilme yaşı Meclis tarafından belirlenecekti. Bu doğrultuda “Teşkilat-ı Esasiye Kanunu ve Sayılab Seçim Yasaları” yakın zamanda değişeceği ifade edildi. (Ulus, 4 Aralık 1934, s.1) 5 Aralık 1934 tarihinde kanun Meclis’e geldi ve Türk kadınına seçme ve seçilme hakkı verildi. Gazetelere yansıyan haberlerde bu gelişme sevinçle karşılandı. Diğer yandan Ankaralı kadınlar alınan karar sonrası harekete geçti. Ankara Kız Lisesi öğretmenleri, Ulus gazetesine verdiği ilanda TBMM’nin Türk kadınının faziletini ve fedakarlığını takdir ettiğini, artık erkek vatandaşlarla birlikte devlet yönetiminde söz sahibi olduklarına yer verdi. Ardından sonraki süreçte alınacak kararları belirlemek üzere kadınlar Ankara Halkevi’ne davet etti. (Ulus, 6 Aralık 1934, s.1)

Son Posta gazetesinde yer alan bir makalede eğitim, sağlık, basın gibi alanlarda faaliyet gösteren kadınların milletvekili olmasının ve parlamentoda yer almasının, gelişmekte olan kadın hakları için “kendiliğinden” açılan bir yol olduğu ifade edildi. Türk kadının geçmişte devlet yönetiminde bulunduğu hatırlatılarak on yıllık cumhuriyet tarihinde kadınların aldıkları sorumlulukları başarıyla yerine getirdikleri savunuldu. Kadınların milletvekili olmasının karşısında yer alanların bu düşüncelerinin yersiz olduğunu zaman göstereceği vurgulandı. (Son Posta, 6 Aralık 1934, s.4)

Dönemin basınında, kadınların siyasi hayata katılmasına dair halkın görüşlerine de yer verildi. Bayan Meliha, cumhuriyet idaresinin kadınlara hayat hakkı tanıdığını ve kadınları kafes arkasından çıkardığını söyledi. Kadınlar, erkeklerle birlikte çalışıyor ve hayatın yükünü paylaşıyordu. Kadınların Meclis’te yer almamasını bir eksiklik olarak gören Bayan Meliha “Fırkanın kararını hararetle alkışlıyoruz. Söz veriyoruz ki biz Meclis’te de erkeklerimize yardımcı olacağız” dedi. Bay Nurettin ise İngiltere’den örnek vererek, İngiliz parlamentosunda kadınlar arasında “Yüksek seviyeli ve kabiliyetli kadınların” varlığına dikkat çekti. Türk kadının “Sırtında mermi taşıyarak Kurtuluş Savaşı’nda” yararlılık gösterdiğini hatırlatarak vatan için söz söyleme hakkının olması gerektiğini ifade etti. (Son Posta, 6 Aralık 1934, S. 1561, s.2)

Kadınların seçme ve seçilme hakkını elde etmesinden sonraki ilk seçim 8 Şubat 1935 tarihinde yapıldı. Bu seçim döneminde 18 kadın milletvekili mecliste yerini aldı. (İçke, 2014, s.57) Kadınların, Meclis çoğunluğunun %4,5’ini oluşturduğu 1935 seçimlerinden sonra uzun yıllar bu oranın üzerine çıkılamadı. Çok partili siyasi hayata geçildiği döneme kadar kadınlar Meclis’te görece varlık gösterse de 1950’den sonra sayıları giderek azaldı. (Tekeli, 1982, s. 383)

Sonuç

Dünyada 18. ve 19. Yüzyıllar büyük değişimlere sahne oldu. Bu değişimlerden biri de kadınların hayatlarında meydana geldi. Değişen siyaset ve ekonomi kadınları da toplumsal hayatın içinde aktif bir rol oynamalarına neden oldu. Bu değişim dünyanın pek çok yerinde olduğu gibi Osmanlı toplumunda da görüldü. Eğitim kadınların hayatını değiştiren en önemli etkenlerden biriydi. Cumhuriyetin ilk yıllarında sınırlı da olsa kadınlar eğitim, sağlık, basın, üretim gibi pek çok alanda etkinlik kazandı. Kadınların siyasi alanda yerini alması ise 1930’lu yıllarda gerçekleşti. Kadınlar önce belediye sonra parlamento seçimlerine katılmaya hak kazandı.

Kadınların siyasi hayatın içinde yer alması neredeyse 90 yıllık bir geçmişe sahiptir. Ancak ne yazık ki kadınların siyasette yer alması çoğu zaman sembolik bir değer bir değere sahip olmuştur. 1935'ten 1950'lili yıllara kadar iktidar partisi Cumhuriyet Halk Partisi kadına Meclis'te yer verme konusunda oldukça cömert davranırken çok partili hayata geçilmesiyle birlikte bu durum değişim gösterir. İdeolojik anlamda çekişme yaşayan iktidar ve muhalefet partileri Cumhuriyetin kurucu kodlarının kadını konumlandığı noktadan farklı bir yere koyması kadınların parlamentodaki temsil oranını da düşürdü. Bununla birlikte 1950'lili yıllarda ilk kadın Belediye Başkanı olan Müfide İlhan görev aldı. Türk siyasetinde kadının temsil oranındaki artış ancak 2000'li yıllarda sağlandı.

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REASONS FOR THE WEAK PARTICIPATION OF WOMEN IN SPORTS ACTIVITIES

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Abstract

Women have received the attention of many researchers in the recent period, due to the increasing awareness of the importance of the role that women can play in order to improve society in many ways. There is no doubt that the issue of women's participation in the sports field deserves more attention. The role of women in the various sports activities should not be neglected because they represent half of society and most influence the social structure in general.

Medicine has recently discovered that sport is a preventive treatment for many incurable diseases, so it became the first medical prescription as it stimulates blood circulation and dissolves all kinds of fats and thus helps to eliminate obesity, which has become a disease of the age. Also, sport contributes to maintaining the level of sugar, pressure, various muscles of the body, and so on. Of the many and varied benefits.

From this standpoint comes the current research, which aims to identify the reasons leading to the lack of participation of women in sports activities. The research relies on the descriptive survey method by surveying the opinions of a sample consisting of (120) students who were randomly selected from the Faculties of Science and Basic Education at the University of Duhok. And using a questionnaire prepared by the researcher for this purpose. The data were processed statistically using a program. The results indicated that there are many reasons behind the lack of female participation in sports, including customs and traditions that prevent girls from participating in sports, lack of parental encouragement, lack of social awareness of the importance of sports for women, lack of opportunities and supplies, high prices of sports equipment, and scarcity of clubs. And sports centers, and lack of interest in the lesson of sports in schools.

In light of the results, a number of recommendations were made that could contribute to increasing women's interest and participation in sports.

EXAMINING DOMESTIC VIOLENCE AGAINST WOMEN THROUGH MACHINE LEARNING TECHNIQUES

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Abstract

The most important cornerstone of society is the family, whose serenity and contentment have a direct impact on societal peace and concord. In this instance, family conflicts, particularly acts of violence, have a direct impact on both the societal peace and the children of today who will shape society in the future. Researchers, decision-makers, government officials, and members of civil society are all worried about the rise in domestic violence against women on a global scale. Thus, decision-makers continue to work for protect and increase awareness of women since domestic violence is frequently viewed as a kind of violence against women. Different approaches for understanding the elements influencing domestic violence can be found in the literature, albeit statistical ones are still limited. In this study, examining domestic violence against women via machine learning techniques is aimed. The dataset was obtained from the Turkish Statistical Institute's (TURKSTAT) 2014 Survey on Domestic Violence against Women. In this study, several types of violence as defined by TURKSTAT are examined using machine learning techniques, and the factors influencing different types of violence are discussed.

Keywords: Domestic violence, machine learning, types of violence, decision trees.

Introduction

Historically significant as a social issue, violence against women is now receiving more attention because of the latest statistics from all over the world. World Health Organization (WHO) describes domestic violence as “Violence against women – particularly intimate partner violence and sexual violence – is a major public health problem and a violation of women's human rights” . This significant issue, which begins with women's rights, can have an impact on families, which are the smallest units of society, and then on society as a whole. The growth in domestic violence against women on a global scale is causing concern among researchers, decision-makers, and members of civil society. As domestic violence is generally considered a form of violence against women, decision-makers continue to seek to protect and raise awareness of women. However, analyzing issues statistically and basing strategies on more accurate information is now crucial in today's technological age. According to the most recent data from the Organization for Economic Cooperation and Development (OECD), 38% of women reported being physically or sexually abused by a close friend or relative in 2019, placing Turkey 26th out of 129 countries (OECD, 2019). This situation makes the situation important for Turkey too.

Looking at the literature, it is clear that the number of statistical studies in related area has grown recently (e.g., Farmer&Tiefenthaler, 1997; Hampton et al., 2003; Knight&Sims-Knight, 2003; Letourneau et al., 2007; Bookey, 2013; Das&Roy, 2020; Hossain et al., 2021; Dabaghi et al., 2023; Yildirim&Toraman, 2023). The number of studies about Turkey are becoming fewer, thus one would need to filter related literature accordingly. On the other side, most of the statistical studies contain survey data which means most of these studies have limited generalizability. Based on the rest of the literature for Turkey, the study of Ari&Aydin (2016) can be used as an example.

Ari and Aydin (2016) examine various factors based on the 2008 data of Institute of Population Studies (NEE). In addition, Kizilgol&Ipek (2018) run multinomial logit model with NEE's 2014 data for examining domestic violence while Eralp&Gokmen (2023) use same method for analyzing poverty's affect on domestic violence with 2008 data set. Even these studies have potential for understanding the domestic violence patterns of Turkey, techniques for running analysis also change depend on the technological improvements such as artificial intelligence, machine learning etc. As it has been with the analysis of violence against women, these advancements also bring up new views for sociological challenges. The studies of Berk et al. (2016), Rodríguez-Rodríguez et al. (2020), Hossain et al. (2021), Raj et al. (2021), Amusa et al. (2022), Dehingia et al. (2022), Chen et al. (2023) and Hui et al. (2023) can be taken as examples of the heads of related literature by using different approaches from machine learning techniques. When the current literature is examined, neither a study including Turkey nor the use of decision trees on violence against women has been discovered. This idea serves as the inspiration for the study, which uses decision trees to examine the influences on various forms of domestic violence in Turkey. In accordance with the motivation behind this work, the second chapter introduces the Decision Trees approach, followed by the Analysis and Results, and the Conclusion.

Decision Tree

Visualizing the potential results, costs, and effects of a complex decision is part of decision tree analysis. These trees are especially beneficial when examining numerical data and making a choice based on it. A decision tree, or a classification tree, is a flowchart that begins with a single central concept and branches out according to the outcomes of your choices. The reason it is named a "decision tree" is that the model frequently resembles a tree with branches (Bhargava et al., 2013). When compared to other classification techniques, decision tree classifiers achieve comparable and occasionally even higher accuracy. Depending on the amount of data, the amount of memory on the computer resource, and the scalability of the algorithm, decision tree implementation can be done serially or concurrently (Priyam et al., 2013).

It is possible to find two approaches about decision tree depend on the dependent variable's category number: (i) Univariate decision tree; (ii) Multivariate decision tree. According to the dependent variables that are used in this study, multivariate decision tree is run for the analysis. Basic algorithm for multivariate decision tree is given below (Maimon&Rokach, 2014):

- The tree is a leaf and is labeled with that class after first ensuring that all cases belong to the same class.
- Determine the information and information gain for each attribute.
- Depending on the selection criterion in use, determine the best splitting attribute.

Analysis and Results

The dataset was obtained from the Turkish Statistical Institute's (TURKSTAT) 2014 Survey on Domestic Violence against Women. After cleaning up the data set, it is reached 3137 women's observation. Also, for the analysis it is created five variables from data which are written bold in Table 1.

Each four of these variables which measures of different violence types* used in this study are psychological violence, physical violence, sexual violence, and economic violence. The sum of the points from the Yes/No questions, with at least three questions for each category of violence, was used to produce all of these ordinal categorical variables based on the survey study's questions. The bolded final variable in Table 1 other than types of violence is called "Women's perception of violence," and it represents the degree of violence that recognized as normal. All the analysis run with R programming language.

Table 1. Variables used for the analysis.

Region (NUTS 2) [†]	Marriage decision	Current marital statu	Gambling
Age of women	Marriage money	Partner's marriage age	Cheating of men
Education level of women	Relative statu with partner	Number of kids (0-12 ages)	Women's perception of violence
Work status of women	General health situation of women	Work status of men	Psychological Violence
Social security info of women	Having internet	Social security info of men	Physical Violence
Income of women	Having car	Using alcohol	Sexual Violence
Marriage style	Education level of men	Using drug	Economic Violence

* UN Women, <https://www.unwomen.org/en/what-we-do/ending-violence-against-women/faqs/types-of-violence>, Access date: September 2023.

Psychological violence: It is also called emotional violence. This type of violence may deeply effect mental health and emotions. Humiliating, insulting, threatening, swearing, comparing with other people etc.

Physical violence: This type of violence includes any attacks towards human body. Punching, hair pulling, arm twisting, slapping, throwing hard objects etc.

Sexual violence: This type of violence contains forcing behaves to have sexual intercourse in undesired times/places/ways. Behave of forced sexual intercourse by using alcohol, drug and forcing abortion or pregnancy also count as an example of this type of violence.

Economic violence: This type of violence contains money related forcing attitudes. For example, being forced to work in undesired jobs, banning from work, not providing money or threatened with money etc.

[†] NUTS 2 (Nomenclature of territorial units for statistics) regions for Turkey. In order to produce statistics at the regional level and create regional plans for addressing economic and social issues at the regional level, Turkey has been utilizing NUTS categorization since 2002. Governmental organizations perform socioeconomic development studies (SEGE) to assess the socioeconomic situation in different regions of Turkey. NUTS 2 regions:

TR1-Istanbul	TR4-East Marmara	TR7-Central Anatolia	TRA-Northeast Anatolia
TR2-West Marmara	TR5-West Anatolia	TR8-West Black Sea	TRB-Central East Anatolia
TR3-Aegean	TR6-Mediterranean	TR9-East Black Sea	TRC-Southeast Anatolia

Before running the analysis, the data should separate into two groups called as training set and testing set. This methodology helps machines to learn data well and check the final accuracy (James et al., 2013). For the separation of training data, it is used 0.70 proportion as usual. After the separation step, decision trees for each type of violence are build up. In Figure 1, the decision tree for psychological violence is demonstrated. Based on that tree on Figure 1, the most important determiner of psychological violence is cheating. As a result, the risk of violence increases if a partner is being cheating. The top levels of psychological aggression, according to the level 4, can be observed on the following 2 ways: (i) In the case of cheating, men's social security status is special health insurance or another form of insurance aside from the government's; (ii) In the case of cheating, men's social security is more convenient, they live in the Istanbul-West Marmara-Aegean-East Marmara-West Anatolia-Mediterranean-West Balck Sea-East Black Sea region, women have education levels below high school, and their general health is average or worse. Additionally, we can see that the West Marmara and Aegean have significant impact when we the locations are considered. Given that these regions often have higher socio-cultural levels, we might speculate that these women, as opposed to the women who lived on Turkey's eastern coast, can more clearly characterize psychological abuse.

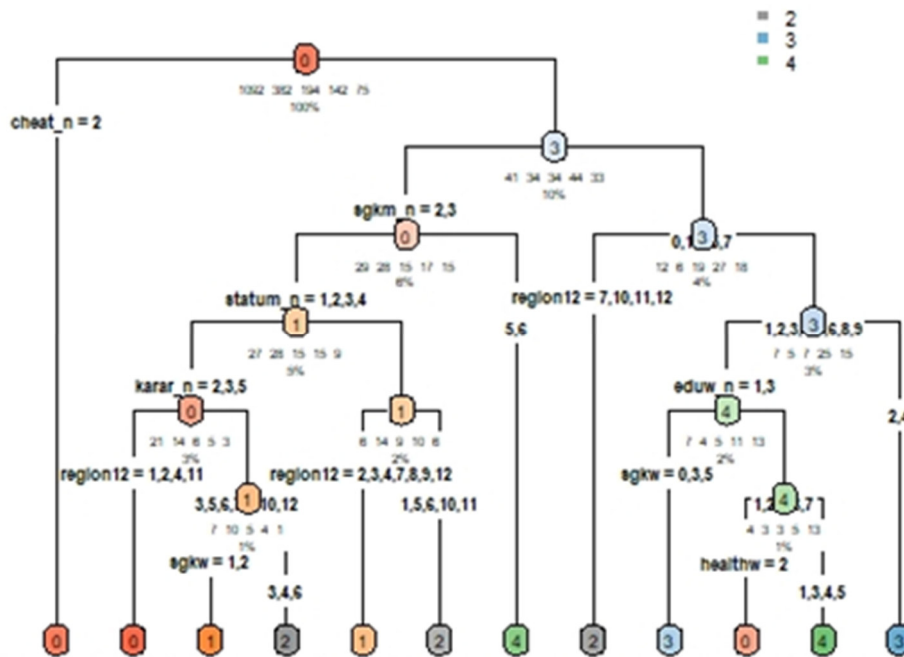


Figure 1 Decision tree for psychological violence against women.

Figure 2 shows the decision tree for physical violence against women in Turkey. According to Figure 2, it can be clearly seen that the most important factor is cheating as it is the same on psychological violence. When we consider the emotional effects of cheating, it can be considered as expected. In addition, top levels of physical violence can be seen in just 1 situation: in the case of cheating, their social security status is either ssk or bagkur, and the region is either Istanbul or northeast Anatolia. The social security of men is actually not a precise descriptor in this context because there is also a high degree of violence that is visible in other levels of violence too. According to the literature, physical aggression is more influenced by the traits of men. However surprisingly, we can observe that age of the woman (33 age) is also a factor in this case for physical violence at a lower level.

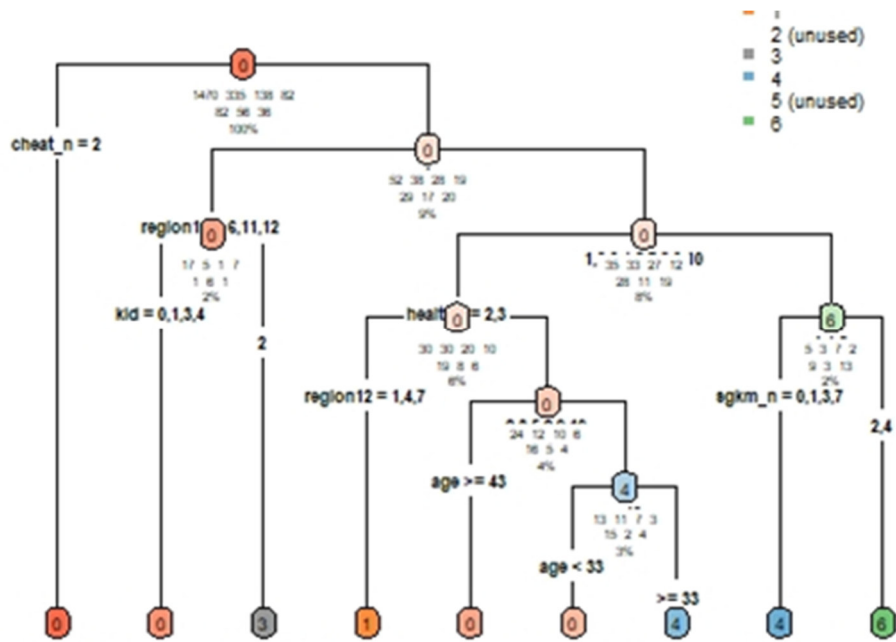


Figure 2 Decision tree for physical violence against women.

Figure 3 illustrates a decision tree for sexual violence, whereas Figure 4 presents one for economic violence. Based on the Figure 3, it has seen that cheating is the most important determiner for sexual violence again. Based on the findings, the highest levels of sexual violence can be observed in 1 situation: if there is cheating, men are working as a laborer or their own job, social security status of men are sgk or bagkur, and women are growing in a city center, we can observe higher risk on sexual violence. Also once more, the region, the age of the men, and the age of the first marriage all influence lower levels of sexual assault. In these trees, as one expected economic violence have different patter, see Figure 4. Based on the results of economic violence, the existing marriage statute is the key determining factor. Women run the risk of experiencing economic violence if they are not legally married. Therefore, if there is no formal link and they live in Turkey's western and central regions, we can observe economic violence more frequently as a whole.

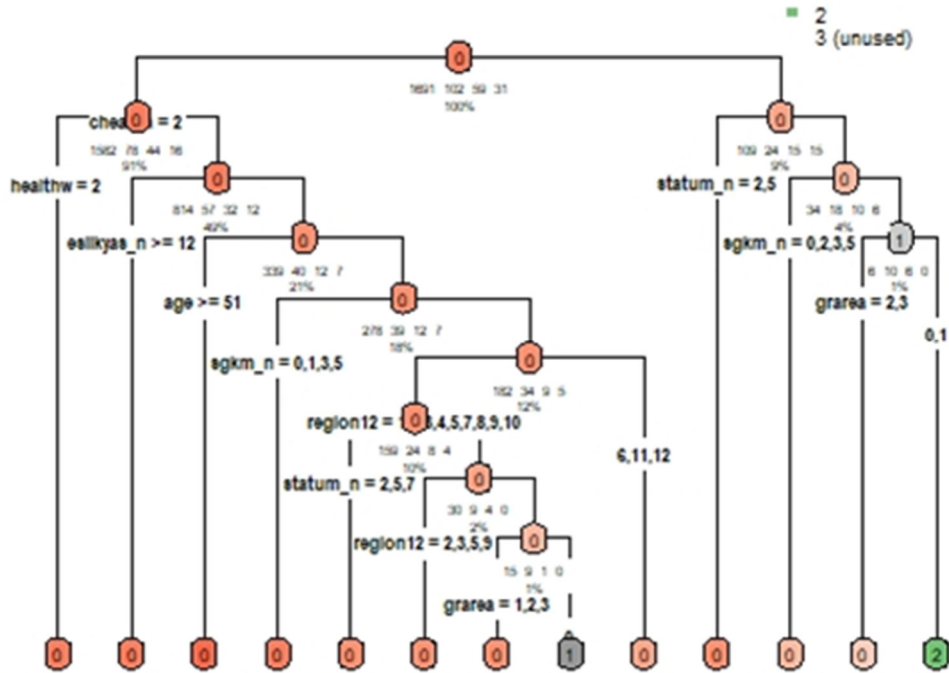


Figure 3 Decision tree for sexual violence against women.

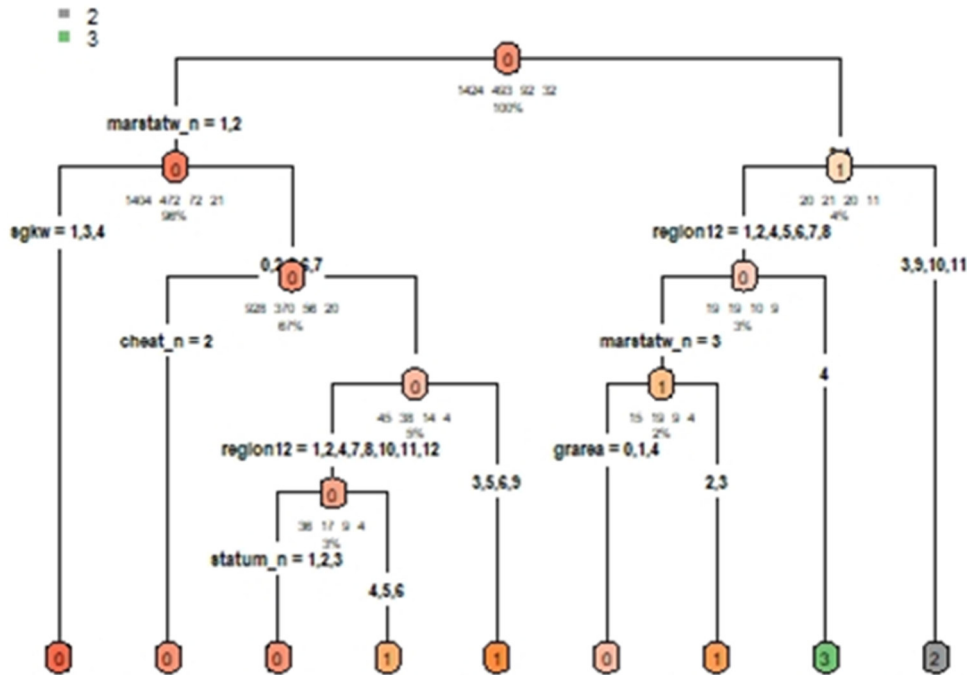


Figure 4 Decision tree for economic violence against women.

Based on the results according to trees, it is created variable importance plots as can be seen on Figure 5. In general, we can observe that cheating is not a factor on economic violence only. Furthermore, the region is significant almost all types of violence. However, the results in this case are misleading because the west sides do not actually pose a higher risk. The explanation of this situation is that women who live in these regions are more socioeconomically advanced than other women which means women especially grow in these regions can define and oppose violence.

Beside, even it is expected to see the effects of education level of both women and men, their affect can be seen on only for the economic violence. In addition to the findings, it should be highlighted that the accuracy level of all the trees is stay between 0,70 and 0,80 which means the results are acceptable.

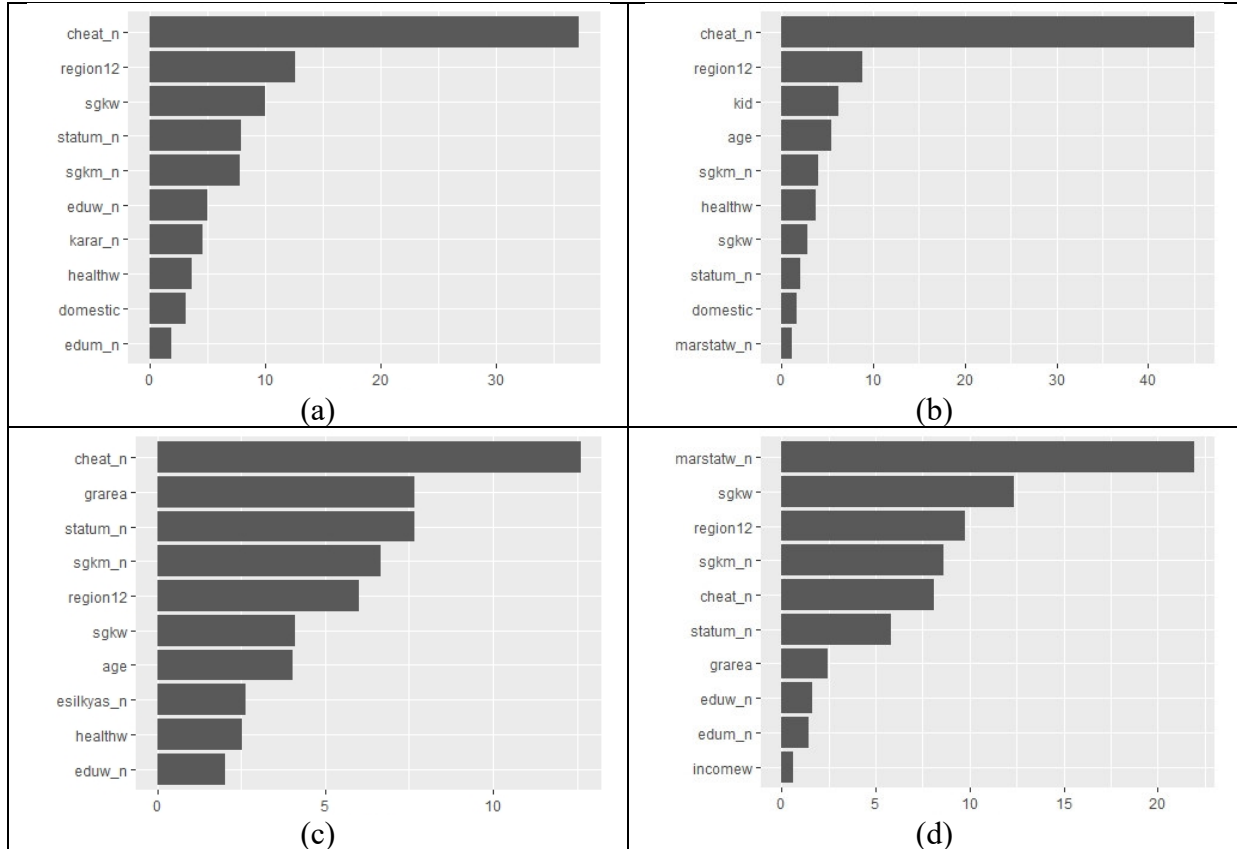


Figure 5 Variable importance plots for (a) psychological violence, (b) physical violence, (c) sexual violence and (d) economic violence.

Conclusion

This paper investigates the factors have effect on the different types of violence via one of the machine learning techniques is decision trees. Using decision tree on that area will be the original part of this study. The dataset used for the analysis obtained from the Turkish Statistical Institute's (TURKSTAT) 2014 Survey on Domestic Violence against Women. Four different violence types are examined in this study depend on the data availability: psychological violence, physical violence, sexual violence, and economic violence.

According to the major findings, the examined forms of violence differ from those described in the literature in that several crucial variables including age at marriage, educational attainment, and alcohol use have little to no impact. Another unexpected situation is that women's normalization of violence is not found to be an effective factor on any type of violence. Even the acceptance is key to define violence for women, measuring this acceptance may be improved. On the contrary, cheating is found as the most important determiner for the violence except economic violence. For economic violence, the most important determiner is marital statue. As one expected, legal marriage is decrease the face with economic violence directly.

All conclusions came about as a result of this field's evolution of a new technique. Although decision trees are efficient in dealing with complicated social problems, several factors affect the general effectiveness of machine learning algorithms. The usage of decision trees in ordinal categorical data, not binary, is a key aspect to remember in this situation. The success of decision trees is increased in terms of decision trees when there are about equal observations in each category of the categorical variable. However, in the data set under consideration, fewer women than are subjected to high levels of violence rather than other women. Even though some approaches use to have equal observations of categories have been improved for this case, this study did not find any of them to be successful. It is crucial in this context to develop the aforementioned component of the decision trees or develop the analyzing unbalanced classes' techniques for further researches. Changing the sampling techniques may also help to acquire the data for reliable results in this field.

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PALE CREEPING ALTER EGO OUT OF THE YELLOW WALLPAPER

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ABSTRACT

Strongly detached from social liberty and emancipation, the woman protagonist whose name has never been mentioned just like other women who were ex-nominated by American society in the 19th century and early 20th century, creeps over social nuisances by way of her alter ego. This is the social introduction and re-production of the male hegemony that characterizes the short story *The Yellow Wallpaper* by Charlotte Perkins Gilman in the United States. Her sufferings throughout her life metaphorically need a savior. Thereby the spirit of her psychopathology which is arguably a kind of dissociative disorder liberates her at the end of the story by the intervention of her alter ego which fights against the dependence on her husband in particular and society in general. Though this is a psychopathological metaphor that brings about a positive denouement, in essence, women of the age of the United States have been colonized by the patriarchy into which the female protagonist was born and thereby was doomed to suffer lifelong. Throughout the short story not only Freudian but also Foucauldian metaphors keep the female protagonist in captivity just like a panoptical effect of patriarchy. Although the short story has a positive denouement, this is a kind of utopia by Charlotte Perkins Gilman just like in *Herland*. The findings on which above mentioned opinions have been based have been gathered by a variety of methods, namely an unstructured interview conducted by a WhatsApp visual chat with the psychiatrist, Prof. Dr. Bahadır Bakım from İstanbul, textual analysis based on the source text in English and the target text in Turkish and document analysis from a perspective which is a combination of feminist, psychodynamic, and post-modern methodologies. The short story was at the dawn of a more liberal age in which women in the United States have attempted to break the vicious circles of the male hegemony of America, symbolized by the metaphors with the barred chains which the female protagonist endeavors to break by way of another metaphor that is creeping over her husband.

Keywords: Patriarchy, Male Hegemony, Alter Ego, Psychopathology

BÖLGESEL KALKINMA SÜRECİNDE CİNSİYET EŞİTLİĞİNİN ÖNEMİ: TR83 BÖLGESİ DURUM ANALİZİ

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ÖZET

Bir sosyal kalkınma ölçütü olan toplumsal cinsiyet eşitliği, 17 sürdürülebilir kalkınma amacından biri olmasının yanı sıra diğer küresel amaçları da kesen ortak bir öncelik eksenidir. 2023 yılı Dünya Ekonomik Forumu Küresel Cinsiyet Eşitsizliği Raporu'na göre toplumsal cinsiyet eşitsizliğinde Türkiye 146 ülke arasından 129. sırada yer almaktadır. 2020-2022 yılları raporlarının en çarpıcı bulgusu ise, "COVID-19 salgınının en çok kadınları ve kız çocuklarını etkilediği, küresel cinsiyet eşitsizliğini kapatmak için öngörülen sürenin gittikçe uzadığı" gerçeğidir. Türkiye dünyanın en büyük 11. ekonomisi (Satın Alma Gücü Paritesine Göre, GSYH) olsa da, toplumsal cinsiyet eşitliğinde geri sıraladadır. Bu çalışmanın amacı, TR83 bölgesi (Samsun, Tokat, Çorum, Amasya) özelinde cinsiyet eşitliği bağlamında mevcut durum analizi sunmaktır.

TR83 bölgesinin – Çorum ili dışında – cinsiyet eşitliği konusunda ülke ortalamasından iyi bir noktada olduğu söylenebilir. Cinsiyet eşitliğinde Amasya ülkede 5., Samsun 10., Tokat 24. ve Çorum 47. sırada yer almaktadır (Samsun İli Mekânsal Gelişim Projesi Mevcut Durum ve Analizi Raporu, 2022). 2003 yılı Sosyo-Ekonomik Gelişmişlik Endeksi (SEGE) çalışmasında TR83 bölgesi 18. sırada yer alırken, 2011 ve 2017 yıllarında 15. sıradadır. 2003, 2011 ve 2017 yılları SEGE çalışmaları karşılaştırmalı incelendiğinde, Tokat ili bölgenin sürekli gelişme gösteren tek ili olup, 61. sıradan 56. sıraya yükselmiştir. 2003-2017 dönemi içinde Samsun ve Amasya illeri SEGE sıralamasında birer sıra yukarı çıkarak sırasıyla 31. ve 38. sırada yer almıştır. Çorum ise SEGE sıralamasında 46. sıradan 50. sıraya gerilmiş, sosyoekonomik gelişmişlikte bölgenin geriye giden tek ili olarak dikkat çekmektedir. SEGE ve cinsiyet eşitliği arasında güçlü bir bağlantı olduğu görülmektedir. Bölge illerinin cinsiyet eşitsizliği sırası, sosyo-ekonomik gelişme düzeyi sırasına göre daha iyi bir konumdadır. Buna karşın, Çorum iline göre SEGE düzeyi daha düşük Tokat ili cinsiyet eşitliği açısından 24. sırası ile Çorum iline göre daha iyi konumdadır.

Toplumsal cinsiyet eşitsizliğine dair bilgi veren bir başka değişken ise kadınların ilk evlenme yaşıdır. 2022 yılında Türkiye'de kadın ilk evlenme yaşı 25,6, TR83 bölgesinde ise ülke ortalamasının altında 25,3 olarak hesaplanmıştır (TÜİK). TR83 bölgesi illerinden sadece Samsun ilinde kadın ilk evlenme yaşı (25,6) ülke ortalamasından yüksek bir değerde gerçekleşmiştir.

Anahtar Kelimeler: Toplumsal Cinsiyet Eşitliği, Sosyal Kalkınma, Bölgesel Kalkınma, TR83 Bölgesi

THE IMPORTANCE OF GENDER EQUALITY IN REGIONAL DEVELOPMENT PROCESS: THE SITUATION ANALYSIS OF TR83 REGION

ABSTRACT

Gender equality, a social development criterion, is not only one of the 17 sustainable development goals, but also a common priority axis that cuts across other global goals. According to the 2023 World Economic Forum Global Gender Gap Report, Turkey ranks 129th out of 146 countries in gender inequality.

The most striking finding of the reports for the years 2020-2022 is the fact that “the COVID-19 epidemic affects women and girls the most, and the estimated time to close the global gender inequality is getting longer and longer”. Although Turkey is the world's 11th largest economy (GDP by Purchasing Power Parity), it lags behind in gender equality. The aim of this study is to present an analysis of the current situation in the context of gender equality in the TR83 region (Samsun, Tokat, Çorum, Amasya).

It can be asserted that the TR83 region – excluding Çorum – has a better gender equality rank than the country average. In gender equality, Amasya ranks 5th, Samsun 10th, Tokat 24th and Çorum 47th in the country (Samsun Province Spatial Development Project Current Situation and Analysis Report, 2022). In the 2003 Socio-Economic Development Index (SEDI) study, the region ranked 18th, while in 2011 and 2017 it was 15th. As comparatively examined SEDI studies of 2003, 2011 and 2017, Tokat is the only province in the region that demonstrates continuous improvement and has risen from 61st to 56th. In the 2003-2017 period, the provinces of Samsun and Amasya moved up one place each in the SEDI rankings and took the 31st and 38th places, respectively. Çorum, on the other hand, has fallen from 46th to 50th in the SEDI ranking, and draws attention as the only province in the region to go backwards in socioeconomic development. There appears to be a strong link between SEDI and gender equality. Gender inequality scores of the provinces of the region placed in a better position than socio-economic development level. On the other hand, Tokat province, which had a lower SEDI level compared to Çorum, had a better position in terms of gender equality.

Another variable that gives information about gender inequality is the age at first marriage of women. In 2022, the age at first marriage for women in Turkey was calculated as 25.6, and in the TR83 region it was calculated as 25,3, below the country average (TURKSTAT). Among the TR83 region provinces, only Samsun province had a higher age at first marriage (25,6) than the country average.

Keywords: Gender Inequality, Social Development, Regional Development, TR83 Region

WOMEN ARE BETTER JOB CRAFTERS AND ENGAGED WITH THE JOB IN TEAMWORK SETTINGS

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ABSTRACT

The present study investigated the role of gender in team job crafting and team work engagement. This study was conducted with 147 individuals, including 46 teams, from various regions of Türkiye and different type of occupations such as student, engineering, marketing, sales, consulting in different sectors like automotive, banking, textile, telecommunication, information technologies and defense industry.

51.7% of the study sample were female with the mean age of 29.24 (SD = 6.02, with a range o 19 to 52). 20 of women participants were team leader position. Indeed, nearly half of the team leader sample was female. The study analysis were revealed at both individual and team data set. Individual level analysis suggest that gender has an effect on team job crafting, meaning that women are more readily to craft their jobs in a significant manner. Likewise, women are prone to engage with the work. Based on study findings, gender was negatively correlated with team job crafting ($r=-.19, p<.01$) and team work engagement ($r=-.22, p<.001$). This negative association means that women were better crafted their jobs than men. Similarly, women were engaged with the jobs than men do. In addition, role in team also matters. The study suggests that team leaders were better crafted their jobs ($r=-.17, p<.001$), engaged with their jobs ($r=-.21, p<.001$) and show better performance ($r=-.15, p<.01$) as compared to their team members. This result indicated that women leaders are also good at job crafting, work engagement in teams.

Job crafting and work engagement are quite new constructs, which was broached in the early of twenty first century, appeared as a result of positive psychology movement. The constructs are found to be positive antecedents of better job performance (both individual and team performance). Hence, gender composition in team settings is important from this point of view.

Keywords: women at work, women at teams, gender, job crafting, work engement

NUSSBAUM'UN YAPABILIRLIKLER YAKLAŞIMI AÇISINDAN KADIN VE ADALET

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ÖZET

İnsan olmak bakımından bütün insanlar; eşit değere, hak ve özgürlüklere sahip olduğu gibi saygıyı hak etmektedir. Fakat kadınlar söz konusu olduğunda aksi yönde tavır ve muameleler olduğu görülmektedir. Bu görüş ve bağlantılı davranış biçimi birçok ülkede kadınların yoksullukla, eşitsizliklerle ve adaletsizliklerle boğuşmasına neden olmaktadır. Genel yoksulluk endeksleri, kalkınma konusundaki uluslararası tartışmalar da kadınların içinde bulunduğu yapabilirlik başarısızlıklarını yansıtmamakta, onların seslerini duyuramamaktadır. Nussbaum da yapabilirlik yaklaşımıyla, adaletsizliğe ve ayrımcılığa maruz kalan bütün vatandaşları, özellikle kadın, çocuk, engelli vb. bireyleri her bir kişi olarak konu edinerek yeni bir paradigma, eşitlik üzerine yeni bir bakış açısı sunmaktadır. Ona göre eğitim, sağlık, istihdam vb. konularda toplumsal cinsiyetten, kamusal-özel alan ayrımından kaynaklanan kadınların karşılaştığı haksızlıkların çözümünde tek başına ekonomik büyüme yeterli değildir. Ütilitarianizm ise hak ve özgürlük kayıplarının, adaletin sağlanmasındaki sorunların görmezden gelinmesine yardımcı olmaktadır. Buradan hareketle Nussbaum yaklaşımında sesleri duyul(a)mayanların duyulması, göröl(e)meyenlerin görülmesi için odak noktasının, yapabilirlikler olması gerektiğini ileri sürerek insani yaşamı ortadan kaldıran adaletsizliklere dikkat çekmek ve önlemek çabası içerisindedir. Merkeze aldığı “insanın ne olabileceği ve yapabileceği” soru üzerinden yapabilirliklerin geliştirilmesi ve genişletilmesi gerektiğini savunmaktadır. İnsanca iyi bir yaşamın herkese sağlanması gerekliliğinden yola çıkarak böylesi bir yaşamın temelleri olarak gördüğü bir merkezi yapabilirlikler listesi sunmaktadır. Bu listedeki yapabilirliklerin yokluğu, içinde bulunulan yaşamın insani ve toplumun da adil olmadığını göstergesi olacaktır. Bu çalışmada da kadınların insana saygının, insan onurunun ve özneliği içeren, bireyin yeşermesini destekleyen bir yaşama ulaşma noktasında Nussbaum'un yapabilirlik yaklaşımının ortaya koydukları ifade edilecek, kadınların karşılaştığı yapabilirlikler eşitsizlikleri ele alınacaktır. Yaklaşımının sosyal adaletin sağlanmasında sundukları; saygı, onur, değer, eşitlik vb. kavramlarla bağlantılı olarak incelenecektir.

Anahtar Sözcükler: Nussbaum, Yapabilirlikler, Yapabilirlikler Yaklaşımı, Adalet, Kadın Women and Justice In Terms Of Nussbaum's Capabilities Approach

WOMEN AND JUSTICE IN TERMS OF NUSSBAUM'S CAPABILITIES APPROACH

ABSTRACT

In terms of being human, all human beings deserve respect as they have equal value, rights, and freedoms. However, when it comes to women, there are attitudes and treatment in the opposite direction. In many countries, this view and related behaviors cause women to struggle with poverty, inequalities, and injustices. General poverty indexes and international discussions on development do not reflect women's capability failures, and their voices are not heard. Nussbaum offers a new paradigm and a new perspective on equality by focusing on all citizens who are subjected to injustice and discrimination, especially individuals such as women, children, and people with disabilities.

According to her, economic growth alone is not enough to solve the injustices faced by women in education, health, employment, etc. arising from gender and the distinction between public and private spheres. Utilitarianism on the other hand serves to ignore the loss of rights and freedoms and the problems in ensuring justice. Hence, in her approach, Nussbaum argues that the focus should be on capabilities in order for the voiceless to be heard and the unseen to be seen and attempts to draw attention to and prevent injustices that destroy human life. She argues that capabilities should be developed and expanded through the question of "what human beings can become and be able to do", which she puts at the center. Based on the necessity of providing a decent life for everyone, she presents a central list of capabilities that she sees as the foundations of such a life. The absence of the capabilities in this list would be an indication that the existing life is not humane, and society is not just. In this study, what Nussbaum's capability approach reveals in terms of women's access to a life that supports the flourishing of the individual, which includes respect for human beings, human dignity, and subjectivity, will be expressed and the inequalities in capabilities that women face will be discussed. Nussbaum's approach to social justice will be examined in relation to concepts such as respect, dignity, value, equality, etc.

Keywords: Nussbaum, Capabilities, Capabilities Approach, Justice, Women

Giriş

Esmer/sarışın/siyahi veya mavi/kahverengi/yeşil gözlü olmak, kişilerin seçimi dahilinde olan özellikler değildir. Bunlar, doğuştan getirdiğimiz aslında doğal bir piyango sonucunda sahip olduğumuz özelliklerdir. Her ne kadar kişilerin seçim alanı içerisinde olmasa da bu tür nitelikler ayrımcılığın ortaya çıkmasının sebebi olmuştur. Örneğin siyahi olduğu için birçok insan hala daha ayrımcılığa maruz kalmaktadır. Bunun gibi kadın veya erkek olmak da iradi bir seçimin sonucu değildir. Ama cinsiyet temelli bakış açısı yüzyıllardır cinsiyeti ayrımcılıkla, eşitsizliklerle, hak ihlalleriyle karşı karşıya kalmanın nedeni haline getirmiştir. Kadın, "kadın" kategorisi altında ikincilleştirilmiş, nesneleştirilmiştir. Bağımlı, edilgin, yönetilmesi ve korunması gereken bir varlık olarak görülmüştür. Bu bakış açısının alt metninde kadının, insan olmak bakımından saygıyı hak ettiği, eşit değere ve onura sahip olduğu, kendi yaşamını kendi seçimleriyle planlayan özgür ve bağımsız bir "insan" olduğunun inkârı yatmaktadır. Dolayısıyla "kadın olmak henüz insan olarak görülmek için yeterli" (Nussbaum, 1999a) sayılmamaktadır. İnsan ve kadın olmak sanki birbirinden ayrı kategoriler gibi görülmekte, bu şekilde kadın olmak eşitsizliklerin kaynağı haline getirilmektedir. Cinsiyet temelli ayrımcılık, cinsiyetçilik kadının yaşamın her alanda eşitsizliğe maruz kalmasına sebep olmakta, saygınlığına zarar vermekte, onu nesne haline getirmektedir ki özne olma özelliğini ortadan kaldırmaktadır. Çalışmamızda yapılmak istenen bu çerçeveyi Nussbaum'un yapabilirlikler yaklaşımı açısından ele almak ve bu sınırlar dahilinde kadınların yaşadığı ciddi boyuttaki adaletsizlikler, eşitsizlikler ve hak ihlallerini adalet, onur, saygı ve değer kavramları çerçevesinde kısaca tartışmaya açmaktır.

Nussbaum'un Yapabilirlikler Yaklaşımı Bağlamında Kadın ve Adalet Üzerine

Yapabilirlikler Yaklaşımı, Hint ekonomist Amartya Sen'in özelde ekonomik büyüme odaklı kalkınma modeline ve faydacılığa eleştirileriyle ortaya konmuş, Nussbaum'un katkılarıyla da geliştirilmiştir. Kendi versiyonunu ortaya koysa da Nussbaum, birçok açıdan Sen'in görüşlerini onaylar. Ekonomik büyüme odaklı modele ve faydacılığa getirmiş oldukları eleştirilerde birbirlerini destekledikleri görülmektedir. Gelişmeyi insani gelişme olarak ele alarak temel de yapabilirliklerin olması gerektiğini savunmaktadırlar. Bu çerçeve içerisinde ekonomik gelişme, insani gelişmeye yardımcı olacak önemli bir unsurdur; dolayısıyla tek başına gelişmenin göstergesi olarak düşünülmemelidir.

Bir toplumun adil ve gelişmiş olduğu söylenecekse eğer bakılacak nokta, her bir vatandaşa yapabilirliklerinin sağlanıp sağlanmadığı, insanca onurlu bir yaşama sahip olup olmadığıdır. O halde gelişme gibi yoksulluk kavramı da farklı bir anlamı içermektedir. Yoksulluk sadece gelirden yoksunluğu değil yapabilirliklerden yoksunluğu da içine alan bir kavramdır (Nussbaum, 2018). İşte yapabilirlikler yaklaşımıyla Nussbaum da kişilerin yapabilirliklerinin karşısındaki sosyal, ekonomik ve siyasi eşitsizliklerin yaratmış olduğu engelleri gözler önüne sürerek sosyal adaletin sağlanmasını amaçlamaktadır (Downs, 2007; Phillips, 2002). Burada şuna dikkat etmek gerekir: Ne Nussbaum ne de Amartya Sen ekonomiyi görmezden gelmek gerektiğini ifade eder. Zira cinsiyet eşitsizliği ile yoksulluk arasındaki bağıntının farkındadırlar: Sierra Leone, Nijerya, Mali gibi ülkeler İnsani Yoksulluk Endeksi'nde olduğu gibi Cinsiyete İlişkin Kalkınma Endeksi'nde de en düşük seviyededir (Nussbaum, 2000). Onlar ekonomi ile yapabilirlikler ilişkisini farklı bir şekilde okumaktadır. Genel kanıya göre ekonomik açıdan gelişmek hakları, özgürlükleri de beraberinde getirmektedir. Fakat düşünürlerimiz görünenin, yaşanılanın hiç de öyle olmadığını savunur. Ekonomi bir amaç değil araçtır. Zira analizlere bakıldığında ekonomik açıdan iyi olduğu görülen ülkelerde yaşam kalitesi incelendiğinde durumun hiç de istatistiklerde yansıtılan gibi olmadığı görülecektir. Tam tersine bu ülkelerde cinsiyet, ırk, din vb. ayrımlar çokça yaşanmaktadır.

Nussbaum'a göre yapabilirlikler yaklaşımı, insanların ihtiyaçlarını, değerlerini, önceliklerini dikkate almayan dolayısıyla da insan onuru ve eşitliğinin zarar görmesine neden olan kalkınma politikalarında egemen teorilerin yetersizliğini gideren yeni bir paradigmadır (Nussbaum, 2018). Çünkü yaşam kalitesinin ölçütünün kişi başına düşen GSYİH alan ve buna göre gelişmeyi değerlendiren ekonomi uzmanları gerçeği değil bir masalı insanlara anlatarak onları inandırmaya çalışmaktadır (Nussbaum, 2018). Bu bakış açısına göre GSYİH'nin artışı ekonomik gelişmeyi sağlamakta ve sonuçta ülkeler iyi yönde gelişmektedir. Fakat Nussbaum için ülkelerin amaçları tek başına ekonomik gelişme olmamalıdır. Çünkü hala daha dünyanın birçok yerinde kadın oldukları için birçok insan ayrımcılığa, eşitsizliklere ve hak ihlallerine maruz kalmakta ve yoksullukla boğuşmaktadır. O halde tek başına ekonomik büyüme odağı, vatandaşların eşit değer ve onura sahip olduğu, saygı gördüğü ve yapabilirliklerini gerçekleştirebildiği bir yaşamı sağlamakta başarılı değildir. Gelir artışı, bir ülkede toplumsal cinsiyet açısından görmezden gelinen, şiddete maruz kalan kişiler hakkında bilgi vermemektedir. İnsani değerler göz ardı edilmektedir. Genel kanının aksine gelirin amaç edilmesiyle eşitsizlikler giderilememektedir. Zira Aristoteles'in ifade ettiği gibi "aramakta olduğumuz iyiliğin servet olmadığı açıktır; çünkü servet sadece faydalıdır ve başka bir şey içindir"(Sen,1996). Nussbaum bizden şunu görmemizi ister: Refah çok boyutludur ve gelişme/kalkınma için bu boyutların hesaba katılması gerekir. Tek bir metrik ile gelişmenin ifade edilmesi; değerlerin, hakların, özgürlüklerin görülmesini engellemekte, insanı metalaştırmaktadır.

GSYİH yaklaşımının üstünü örttüğü bir diğer sorun ise gelirin hane halkına dağıtımıyla ilgilidir. Her ne kadar gelir artsa da hala daha yoksulluk yaşanmaktadır. Bu şu anlama gelmektedir: "Ortada lezzetli bir sofraya vardır fakat kişiler bu sofraya erişememektedir" (Nussbaum, 2018). Gelir artmasına rağmen nüfusa dağılımı söz konusu olmadığı için sorunlar çözümsüz kalmaktadır. Çünkü artan gelir/zenginlik bireylerin yeşermesini ve kendini gerçekleştirmesini sağlamamaktadır. Dolayısıyla Nussbaum'un bakış açısından insani gelişme de söz konusu olamayacaktır. Ona göre düşünülmesi gereken ilk şey, kişilerin insan olmak bakımından neye ihtiyaç duydukları, nelere hakları olduğu, politikaların neleri izlemesi gerektiği ve ekonominin bu çerçevede neler sağlayabileceğidir. Demek ki öncelenmesi gereken, Nussbaum'un da yaklaşımındaki temel soru olan, "insanın ne olabileceği ve yapabileceği" (Nussbaum, 2003) dir. Ekonomi de buradan hareketle eğitim, sağlık gibi alanların gelişimini sağlayacak şekilde biçimlendirilmelidir.

Bu bağlamda gelir/zenginlik, insanca onurlu bir yaşama ulaştıracak olması, özgürlüklerin genişletilmesini sağlaması hasebiyle istenmektedir ve dolayısıyla kendi başına değerli ve amaç olarak görülmemelidir. Ekonominin amaç olması, indirgemeci bakış açısıyla insana bakmayı beraberinde getirmektedir. Fakat Nussbaum'a göre göre insanı değerli kılan, kendidir; çünkü insan, insan olmak bakımından değerlidir. Ona dışarıdan bir şeyin değer atfetmesi söz konusu değildir. Dolayısıyla bu bakış açısını temel alan politikalar geliştirilmelidir.

Yapabilirlikler yaklaşımının eleştirilerini yönelttiği faydacılıkta* ise, insanların eylemlerinin altında yatan sebep haz ve acıdır. Bütün insanlar kendi hazzını arttırmak, acıdan kaçınmak ister. Yani faydacılık için iyiyi/kötüyü, doğru/yanlış kısacası ahlaklılığı haz ve acı eş anlamlı olarak fayda ve faydasızlık belirlemektedir (Bentham, 2000). Ona göre;

“Fayda, soyut bir terimdir. Bir şeyin, bir kötülükten korunmak veya bir iyilik sağlamak yolundaki eğilimini veya özelliğini dile getirir. Kötülük; acı, ıstırap veya ıstırap sebebidir. İyilik ise, haz veya haz sebebi... Bir bireyin çıkarına veya faydasına uygun olan, kendi toplam refahını arttırmaya yönelendir. Bir topluluğun çıkarına veya faydasına uygun olan ise, (topluluğu) oluşturan bireylerin toplam refahını arttırmaya yönelendir” (Bentham, 2000; 2011).

Birey ile toplum mutluluğu arasındaki ilişkiyi Bentham fayda ilkesiyle açıklar. Zira Bentham için herkes, insan doğası itibariyle, (en büyük mutluluk ilkesini) fayda ilkesini temel alarak davranır (Bentham, 2000). Dolayısıyla olabildiğince çok insana olabildiğince mutluluk sağlayan eylemler, politikalar seçilmelidir. Görülmektedir ki faydacılıkta eylemlerin değerlendirilmesi tek bir metrikle yani fayda ile yapılmaktadır. Faydanın/hazzın maksimizasyonu adaletin de ölçüsü yapılmaktadır. Ancak Nussbaum'a göre “daha çok olan her zaman iyi değildir” (Erkızan, 2017). Nussbaum için her birey bir diğerinden farklıdır, yaşamı ona özgüdür. Bireylerin hem diğerlerinden hem de yaşamları bakımından ayrıklığı hesaba katılmalıdır. İhtiyaçlar, koşullar düşünüldüğünde dezavantajlı bireylerin görülmesi faydacılık açısından zorlaşmaktadır. Faydanın merkezde olması diğer değerleri dışlamaktadır, bu ise insana, yaşamına, ihtiyaçlarına bakışı da daraltmaktadır. Toplam haz/fayda odağı kadın-erkek arasındaki eşitsizliği, ayrımcılığı ciddi bir problem olarak görmekten uzaktır. Çünkü hazzı arttıran seçimlerin yapılması salık verilmektedir. Bu durumda cinsiyetçi, ayrımcı, dışlayıcı tercihler de işin içine girebilecektir (Kymlicka, 2016). Örneğin erkeğin egemenliğinin onaylandığı toplumlarda, fayda maksimize edildiğinde, cinsiyete dayalı ücretlendirme “adaletsizlik” adı altında değerlendirilemeyecektir. Benzer şekilde kadınların çalışmasının uygun olmadığını savunan yöneticilerin çoğunluk olduğu yerde işe alımlarda kadınlar değil de erkekler tercih konusu edilecektir. İnsanlara cinsiyetine, ırkına, diline, dinine bakılmaksızın eşit muamele edilmesi gerekliliği bu davranış biçimiyle ihlal edilmekte ancak “eşitsizlik” adı altında ele alınmamaktadır. Kısacası kişilerin dezavantajlı konumları ortadan kaldırılamadığı gibi içinde buldukları durum daha da güçleşmektedir. Fayda ilkesi dışında kalan insanların durumlarının ne olacağı belli değildir, bu gruba giren insanlar görmezden gelinmektedir. Kişiler arası ilişkilerin de olumsuz bir temelde kurulmasına ve sonucunda toplumsal düzende negatif duyguların oluşmasına sebebiyet verilmektedir. Çoğunluğun karşısında azınlık gözden çıkarılmaktadır. Birey, faydacı hesabın nesnesi olmaktadır. Bu ise Nussbaum'un her bir kişinin yapabilirliği ilkesine ters düşen bir durumu yansıtmaktadır. Çünkü o, bireye odaklanılır. Grup veya topluluk üzerinden konuşmaz, hedeflediği her bir kişinin yapabilirliğidir. Yaklaşımında kişinin kendini gerçekleştirme, yeşermesi, yapabilirlikleri dikkate alınmaktadır, insanca onur bir yaşama sahipliği konu edilmektedir.

* Benthamcı faydacılık esas alınmıştır.

Faydacılığın insana muamele tarzı Nussbaum'un insanı amaç olarak gören yaklaşımıyla, her bir kişinin yapabilirliği ilkesine ters düşmektedir. Haklar, özgürlükler, adalet faydacılıkta toplam fayda karşısında feda edilmektedir. Adalet, faydaya bağlı, onunla anlamlı hale gelmektedir. Oysa Nussbaum için "toplumsal düşüncede adalet önceliklidir..."(Nussbaum, 2000). Bütün bunlar ışığında Nussbaum faydacılığın bir adalet teorisi içermediğini savunur (Nussbaum, 2018). Çünkü adalet veya adaletsizlik, faydanın artırılması ve azaltılmasına bağlıdır ki bu da adalet ile ilgili kaygan bir zemin yaratmaktadır.

Anlaşılmaktadır ki faydacılığın indirgemeci anlayışı geniş bir çeşitlilikteki ahlaki değerleri faydanın altında eritmektedir (Nussbaum, 2018). Oysa insan davranışlarının kaynağı duruma, koşullara göre değişmektedir. Faydacılık bireyleri aynılaştırmakta, statik bir varlık olarak görmektedir. Fakat insan karmaşık bir yapıya ve çeşitli olanaklara, potansiyele sahip, biricik, koşullar uyarınca farklı kaynaklara dayanarak seçim yapabilen bir varlıktır. Nussbaum'un insanı olanaklara sahip, değer ve yapabilirliklerin taşıyıcısı, kendi yaşamının planlayıcısı ve mimarı olarak görmesi, her bir kişi için yapabilirlikleri temele alması, seçime önem vermesiyle failiğe saygı duyması, etkin olmayı değerli görmesi yaklaşımının faydacılık karşısında yer almasını sağlamaktadır. Çünkü Nussbaum'un insana bakışı onun özgürlük, seçim, saygı, onur, değer konusunu merkeze aldığını göstermektedir.

Bireyler koşullar çerçevesinde tatmin durumlarını düzenlemektedir. Fayda da bu çerçevede yönlendirilebilir bir unsur olarak karşımıza çıkmaktadır. Dolayısıyla bu tür tercihlere itimat edilmemesi gerekir. Devamlı bir şekilde yoksunluk yaşan kişi için yaşanabilir bir hayat, kendi koşulları içerisinde hazza ulaşabileceği eylemleri içerecektir. Tercihlerini duruma, koşullara göre uyarlayacak, koşullar uyarınca haz alabileceği eylemlerde bulunmak isteyecektir. Bu durum Ezop masalındaki tilkinin üzüme ulaşmak isteyip başaramadığında üzümün ekşi olduğunu bahane ederek ondan uzaklaşmasına benzetilerek açıklanmaktadır (Nussbaum, 2000). Kadınların da durumlarının böyle olduğu ifade edilmektedir. Nussbaum Hindistan'da yapılan bir anket ile durumu şu şekilde özetlemektedir (Nussbaum, 1992): Ankete göre dul erkekler sağlık durumlarıyla ilgili sürekli şikâyet etmekten dul kadınların çoğu sağlıklı olduklarını söylemektedir. Ancak yapılan tıbbi muayene dul kadınların erkeklere göre beslenme yetersizliğine bağlı hastalıklardan daha fazla mustarip olduğunu ortaya çıkarmıştır. Görülmektedir ki kadınlar hayatları boyunca daha az beslenmeye ve bunun öyle olmasına alıştırlar. Erkeklerden daha az beslenmelerini "normal" olarak kabul etmişlerdir. Bilinçlendirme çalışmalarından sonra yapılan anketlerde ise artık kadınların durumlarıyla ilgili tatminsizliklerini dile getirdiği, sağlık konusunda kadınların faydasının azaldığı ortaya çıkmıştır. O halde uyarlanabilir tercihler süregelen düzenin devamlılığını sağlamakta, bireylerin statükoyu değiştirme cesareti göstermelerini engellemektedir. Ütilitarianizmde gizlenen, dile getirilemeyen yoksunluk hallerine razı olunmasını fayda hesabında önemsenmemektedir. Dolayısıyla faydacılık gerçekleri ortaya koy(a)mamaktadır. Nussbaum ise yaklaşımıyla insanların uyarlanabilir tercihlerde bulunulduğunu bu sebeple onlara öncelikle alternatif yaşam biçimlerinin olabileceğini göstermek ister. "Koşullar hayal gücünü sınırladığından" (Nussbaum, 1992) kişiler içinde buldukları durumların dışında bir başka seçeneği düşünemezler. Bu çerçevede bireyler için seçim alanları yaratılmalı, devletler vatandaşlarına yapabilirlikleri garanti altına almalıdır. Politikalarda yapabilirliklerin geliştirilmesi temel alınarak uyarlanabilir tercihler gösterilmesini sağlayan sebepler ortadan kaldırılabilecektir. Nussbaum'un uyarlanabilir tercihler meselesi bağlamındaki tavrı, bireylerin yetiştiği çevrenin değerlerine, geleneklerine tamamen karşı olmayı içermemektedir. Böyle bir durumu da yaklaşımında salık vermez. O, insanların yapabilirliklerinin yapısal sınırlamaların etki gücü altında kalabileceğini ortaya koymaktadır (Robeyns, 2016).

Ona göre devletler vatandaşlarına yapabilirlikleri taahhüt etmeli, alternatiflerin olduğunun görülmesini sağlamalıdır, ne yapacakları, neyi tercih edecekleri konusunda bireylerin kendi kararlarını vermelerini beklemelidir. Zira en başında ifade edildiği gibi insanların ne yapabileceği ve ne olabileceği merkeze alınmakta ve insan potansiyelleri barındıran bir varlık olarak görülmektedir.

Eşitsiz koşullar kadınların eşitsiz yapabilirliklere sahipliğini beraberinde getirmektedir. Başlangıçtan itibaren kadınlar eşitsizliğe maruz kalmaktadır. Öncelikle kadınların “eşit gerçeklikleri tanınmamaktadır” (Nussbaum, 2018a). Erkeklerle kıyaslandığında daha az imkanlara sahip oldukları bir yaşam sürdürmeye çalışmaktadırlar. 1997 İnsani Gelişme Raporunda bu durum açıkça ifade edilmiştir: Buna göre “ortalama yaşam süresi, eğitim, refah gibi unsurları içine alan ölçüm sonucunda kadınlarına erkekleri kadar iyi davranan hiçbir ülke bulunmamaktadır” (Nussbaum, 2000). Çoğu zaman kadınların yaşamı ailedeki diğerlerinden ayırık, kendine özgü görülmemektedir. Erkeklerin söz sahibi ve karar vericisi olduğu yaşamlar sürmektedirler. Kendi yaşamlarının planlayıcısı ve etkin olmaktan uzaktırlar . Daha çok bağımlı, edilgin durumdadırlar. Çocukların, yaşlıların bakımını üstlenen, ailenin devamını sağlayan, ücretsiz emek gösteren ve hanenin gelirinin artmasında “yardımcı” görevi gören olarak muamele görmektedirler. Bu haliyle kadın amaç değil de araç konumundadır. İnsan olmanın vasıflarını taşımayan, henüz tam bir insan olamamış olarak düşünülmektedirler. Dolayısıyla da saygı ve değer görme konusunda çoğu zaman ihmal edilmektedirler. Kadınlara atfedilen bu araçsal konum Hint atasözünde açıkça ortaya koyulmaktadır: “Bir kız doğdu kocasına ya da ölüme; o zaten gitmişti.”(Nussbaum, 2000).

Kadınların maruz kaldığı bu adaletsizlik durumları daha önce ifade edildiği gibi genel yoksulluk endekslerinde görmek mümkün değildir (Phillips, 2002). Nussbaum yapabilirlikler yaklaşımıyla kısmi bir adalet anlayışı ortaya koyarak (Nussbaum, 2007) özellikle dezavantajlı grupların sorunlarını çözmeye çalışmaktadır. Eleştiri getirilen yaklaşımların eksikliklerini, yetersizliklerini ortaya koyarak kapsam dahiline alınmayan bireyleri, herkesi içine alan politikalar üretilmesi için çabalamaktadır. Bunu yaparken de yapabilirlikleri kendinde, ayrı ayrı somutlaştırdıklarından kişileri ayrı ayrı hesaba katmak” (Robeyns, 2016) gerektiğini savunur. Bu durumu eserlerinde kadınların yaşam öykülerine yer vererek açıklar: Jayamma (Nussbaum, 2000) eşini kaybetmiş, çocuklarıyla birlikte yaşamını sürdürmeye çalışan bir kadındır. Yıllarca tuğla fabrikasında zorluklar içinde çalışmıştır. Ancak hükümet sağlıklı ve çalışabilir bir oğula sahip olduğu için dul aylığını Jayammaya vermemektedir. Herkes gibi o da ailesi için fedakarlıklar yapmıştır. Yine de kendi yaşamının, emeğinin değerli olduğu, diğerleri gibi eşit olanaklara sahip bir birey olarak muamele görmesi gerektiği politikalar ve siyaset tarafından desteklenmemektedir. Elbette Jayamma hükümetin kendi yaşamını çocuğu olsa bile bir diğerine bağlı olarak ele almasına karşı öfkeli. Sonuç olarak her bir kişinin yapabilirliği ilkesinin politik hedef olması gerektiği bütün netliğiyle ortadadır. Vatandaşlar olarak kişileri eşit değere ve onura sahip, saygıya layık olduğu, yaşamlarının da kendine özgü çizgisinde sürdüğü, diğerlerinden ayrı bir refahlarının olduğu kabul edilmeli ve buna uygun muamele edilmelidir. Zira Jayamma'nın hikayesi, kadınların akıl değil de duyguyla özdeşleştiren bakış açısıyla okunduğunda kadınların içinde buldukları adaletsiz durumlarının pekiştiği düşünülmektedir. J. S. Mill'in dediği gibi

“Erken yıllarından itibaren bütün kadınlar karakterlerinin erkeklerinkinden çok farklı olduğu inancıyla yetiştirilir: irade ve kendine hâkim olma gücü değil bağımlık ve diğerlerinin idaresine teslim olmak. Bütün töreler onlara başkaları için yaşamının, kendilerinden tamamen feragat etmenin ve duyguları dışında hiçbir hayatları olmamasının onların görevi, bütün güncel duygusallıklar ise bunun kadınların doğası olduğunu söyler.

Duyguları da sadece onlara izin verilenlerle -bağlı oldukları erkekler veya onlarla bir erkek arasında ilaveten ve feshedilemez bir bağ teşkil eden çocuklarıyla-sınırlıdır”(Mill, 2019).

Duygusal kadınların doğasında olan bir özellik olarak ifade edilmektedir. Bu da kadının akıldan, iradeden bağışık hareket ettiğini kabul etmektir. Şefkat, sevgi, sakinlik, fedakârlık kadından beklenmektedir. Aile üyelerinden bağımsız bir refah algıları olmadığı savunulmaktadır. Elbette herkes ailesi veya başka sebepler için fedakarlıkta bulunmaktadır. Fakat bunu bir cinsiyete “doğası gereği” olarak yüklemek; onun hareket alanını, ekonomik ve politik haklarını kullanmasını sınırlandırmaktır. Bir fail ve değer taşıyıcısı olarak muamele görmesi engellenmektedir. Dolayısıyla kadınların yeşermesi ve kendini gerçekleştirme zorlaşmaktadır. İşte Nussbaum “insanların onurlu ve asgari bir gelişmeye imkân veren bir hayat sürmelerini sağlamak ve ahlaklı bir düzen altında bütün yurttaşları için on merkezi yapabilirliği bir asgari eşik olarak hayata geçirmeyi” (Nussbaum, 2018) devletin görevi olarak tanımlar. Çünkü ona göre “insanlar gönüllü olarak değişmeyecektir, bu yüzden hükümetin adaletin üretiminde güçlü bir rol alması gerekmektedir”(Downs, 2007). Düşünürümüz için her bir yurttaşa yapabilirlikler eşik seviyede sağlandığında adil bir düzene, insan onuruna yaraşan bir yaşama kavuşulacaktır. Yaklaşımında devletin yapabilirliklerin sağlanması ve güvence altına alınması görevi, etkin bir role sahip olduğunu göstermektedir. Haksızlığa, ayrımcılığa maruz kalanların haklarını kullanabilmesi ve adaletsizliğin giderilmesi devletin desteğini gerektirmektedir.

Kamusal-özel alan ayrımı itibariyle kadının hareket alanı, özel alanla sınırlandırılmaktadır. Bu alanın, hukukun müdahalesinin dışında tutulması gerektiği düşünülmektedir. Dolayısıyla özel alan içindeki ailede yaşanan hak ihlalleri, kadın-erkek arasında var olduğu düşünülen güç hiyerarşisinin yarattığı sorunlar bu ayrımla yok sayılmaktadır. Fakat aile içindeki adaletsizlikler ve başarısızlıklar kişilerin yapabilirliklerini gerçekleştirmelerini engelleyici olabilmektedir. Özellikle çocukların, kadınların, yaşlıların eşitsizliklere maruz kaldığı görülmektedir ki Nussbaum için bütün bu problemler adalet kavramı altında değerlendirilmelidir. Ona göre aile devletin müdahale alanı içerisine girmektedir. Bu bakımdan ailenin politik bir mesele olarak görülmesi gerekir.

Devletin ailede yaşanan olumsuzluklara müdahale etmesini, onur kavramına bağlı bir şekilde temellendirir. Ona göre “nerede olduğu fark etmeksizin tecavüze tecavüz, dayağa dayak, tehdide tehdit olarak muamele edilmelidir”(Nussbaum, 2000). Böylesi eylemler kişilerin onurunu, bütünlüğünü ve iyiliğini ortadan kaldırmaktadır. Nussbaum için “ailenin bu müdahalenin, üyelerinin üstünde ve üzerinde mistik bir birlikmiş gibi, kendi başına durmak için gücü yoktur”(Nussbaum, 2000). Dolayısıyla da insan onuruna zarar veren, onu ortadan kaldırmaya yönelik her eylem adalet meselesi içinde değerlendirilmelidir. Esasen aileyi “mensubiyet açısından gönüllülük esasına dayanan kurumlardan daha çok devletin eyleminin bir eseridir” (Nussbaum, 2000) olarak görmektedir. Buradan onun aileye karşı bir tavır takındığı düşünülmemelidir. O, ailenin bir başka görünümü olduğunu göstermek ve bu görünüm altındaki olumsuzlukların çözümü için çabalar. Elbette ailede güçlü değerler ve bağlılıklar söz konusudur ancak diğer taraftan şiddetin, ihmal edilmenin de yaşandığı görülmektedir (Nussbaum, 2000). Dezavantajlılığın, hak ihlallerinin ortaya çıktığı bir yapı olarak ailenin ele alınması gerekmektedir. Çünkü ailede yaşananlar yapabilirliklerin gerçekleştirilmesi üzerinde olumlu olduğu gibi olumsuz etkilere de sahiptir; olumsuz etkinin devletin zorlayıcı çıkarı ile bağlantısının olduğunu düşünür ki bu da devletin müdahale alanının içerisinde. Ona göre yapabilirliklerin yokluğu, onur ve saygının da yokluğunu beraberinde getirmektedir. Yapabilirlikler yaklaşımıyla vatandaşların onurlu, insana saygı ile muamele edilen bir yaşama ulaştığı bir topluma erişmenin neleri gerektirdiğinden bahsedilmekte, bu yolda görüşler öne sürülmektedir.

Bu bakımdan yaşam standardının ölçüsü de insanca onurlu yaşamın gerekliliklerine (yapabilirliklere) sahip olup olmamak, eşik seviyede yapabilirliklerin sağlanıp sağlanmadığı alınmaktadır. Çünkü “eşit insan onurunun tanınması” (Nussbaum, 2007), herkesi içine alacak şekilde adaletin sağlanması amaçlanmaktadır. Ve şöyle der:

“Yapabilirlikler eşitliği, yokluğu onur ve kendine öz saygının eksikliği ile bağlantılı olan temel sosyal bir hedeftir... Tanınma talep eden, insanların eşit onurudur. Burada eşitlik fikri esastır: Hedefi uygun bir şekilde dile getirmek için onu yalın bir onur fikrine eklemeliyiz... Bazı insan gruplarına eşit olmayan oy hakkı veya eşit olmayan dini özgürlük vermek, diğerleriyle karşılaştırıldığında onları aşağılayıcı ve ikincil bir konuma getirmektedir. Onların eşit insanlık onurunu tanımamak demektir” (Nussbaum, 2007).

Düşünürümüz için onur kavramı yapabilirlikler ile ilişkisi üzerinden tanımlanmaktadır. Daha önce de ifade edildiği gibi yapabilirliklerin yokluğu onurlu yaşamın yokluğu yani insanların adaletsizlikle karşı karşıya kalması, haksızlığa uğraması demektir. Peki yapabilirlik ne anlama gelmektedir? Yaklaşımının temel kavramlarından biri olan yapabilirlik, insan ne olabilir ve yapabilir? sorusuna verilen yanıtlardır. İşlevleri gerçekleştirme özgürlüğü olarak da tanımlanabilir. İşlevler ise yapabilirliklerin başarıyla gerçekleştirilmesi, oluş ve yapıları (Stanford Encyclopedia Of Philosophy) ifade eder. Bir yapabilirlikten bahsedildiğinde o yapabilirliği gerçekleştirme olanağınızın olduğunu ancak isterseniz gerçekleştirilmeyebileceğinizi kastetmektedir. Nussbaum’un yapabilirlikleri temele alması, sizin bu yapabilirliği işleve dönüştürmemeyi seçmeme hakkınız olduğunu, seçimlerinizi ve seçim alanlarınızı korumayı önemli görmesinden kaynaklanmaktadır.

Sosyal adaletin sağlanabilmesi için içeriğinin, gerekliliklerinin, temel hak ve özgürlüklerin neler olacağını bilmesi gerekir. Bu da yapabilirlikler arasında önem derecesi açısından bir değerlemenin yapılmasını icap ettirir. Örneğin Hindistan’da rıza olmaksızın evlilik birliği içindeki cinsel ilişki tecavüz kapsamında değerlendirilmemekte, suç sayılmadığı için cezai işlem uygulanmamaktadır. Erkekler kendilerine hak gördükleri bu durumu engelleyen bir yasaya karşı tavır alacaklardır. Evlilik içi tecavüz, kişinin vücut dokunulmazlığını, bedeni ve cinsel tercihleri üzerindeki haklarını ihlal etmektedir. Oysa dizlik/ceket/ kask olmadan motosiklet kullanma özgürlüğü temel bir hakkın ihlalini içermemektedir. Demek ki neyin kişiler için gerçekten değerli ve önemli olduğunun, neyin siyasi adalet içerisinde merkezde olduğunun, bir toplumun adil olabilmesi için nelerin desteklenmesi, insan onurunun neyi gerektirdiğinin bilinmesi gerekmektedir. İşte Nussbaum da buradan hareketle insanca bir yaşamın reçetesi şeklinde ifade edilecek bir merkezi yapabilirlikler listesi önermektedir. Liste ile Nussbaum anayasal düzenlemelere, politik eylemlere bir kılavuz sunduğunu ifade etmektedir. Listenin vatandaşlara sağlanıp sağlanmadığı ona göre bir toplum adillik özelliğini değerlendirmede ölçü olmalıdır. Ona göre merkezi yapabilirlikler listesi insan yaşamının çeşitli boyutlarının ve bileşenlerinin olduğunu, adaletsizliklerin, hak ihlallerinin farklı şekillerde ortaya çıktığını, meydana gelen olumsuz durumlar arasında da yakın bir ilişkinin bulunduğunu göstermektedir.

Merkezi Yapabilirlikler Listesi:

1. “Yaşam/Canlılık: Normal uzunluktaki bir insan yaşamının sonuna kadar yaşayabilme; erken ölmeden veya hayatı yaşamaya değmeyecek kadar kısıtlanmadan ölmeme.
2. Beden Sağlığı: Üreme sağlığını içeren iyi bir sağlığa sahip olabilme; yeterli bir şekilde beslenebilme, yeterli bir barınağa sahip olma.
3. Bedensel Bütünlük: Özgürce bir yerden bir yere hareket edebilme; cinsel saldırı ve aile içi şiddeti kapsayan, şiddet içeren saldırıya karşı korunma yani kişinin bedensel sınırlarına egemen/hâkim/hükümdar olarak muamele görme; üreme konusunda seçim ve cinsel tatmin için olanaklara sahip olma.

4. Duyu, Hayal Gücü ve Düşünce: Duyuları kullanabilme, hayal edebilme, düşünebilme ve akıl yürütme- ve okur yazarlık, temel matematik ve bilimsel eğitimi içeren ancak bunlarla sınırlı olmayan, yeterli bir eğitim ile bilgilendirilen ve yeşertilen anlamında “tamamen bir insan” şeklinde bunları yapabilme. Dini, edebi, müzikal vb., kendi seçimindeki olayları ve çalışmalarını üretme ve deneyimleme ile bağlantılı olan düşünce ve hayal gücünü kullanabilme. Hem politik hem de sanatsal konuşma ve dinsel deneyimlerde bulunma özgürlüğüne saygıyla birlikte basın özgürlüğünün güvenceleri tarafından korunması şeklinde kendi aklını kullanabilme. Zevkli deneyimlerde bulunabilme ve yararlı olmayan acılardan kaçınabilme.
5. Duygular: Kendi dışımızdaki insanlar ve şeylerle bağ kurabilme; bizi seven ve önemseyenleri sevme, yokluklarında kederlenme/ acı çekme; genel olarak sevebilme, kederlenme/ acı çekme, özlem, şükran ve haklı öfke yaşayabilme. Korku ve anksiyete tarafından çürütülmüş birinin duygusal gelişimine sahip olmama. (Bu yapabilirliği desteklemek, duygusal gelişimde hayati olduğu gösterilebilecek insan birliktelik formlarının desteklenmesi anlamına gelir.)
6. Pratik Akıl Yürütme: Bir iyi kavramını şekillendirme/ oluşturabilme ve hayatını planlamada eleştirel, derinlemesine düşünmede bulunabilme. (Bu, dini gözlem ve vicdan özgürlüğünün korunmasını gerektirir.)
7. Bağlanma: A. Başkalarıyla birlikte yaşayabilme, diğer insanlara ilgi gösterme ve tanıma, sosyal etkileşimin çeşitli formlarına dahil olma, başkalarının durumunu hayal edebilme. (Bu yapabilirliği korumak, bağlanmanın böyle formlarını besleyen ve oluşturan kurumların korunması ve de politik konuşma ve toplanma özgürlüğünün korunması anlamına gelir.) B. Küçük düşürme olmaksızın kendine saygının sosyal temellerine sahip olma; başkalarınınkine eşit olan değere sahip bir değer varlığı olarak değerlendirilme. Bu, ulusal köken, din, kast, etnik köken, cinsel yönelim, cinsiyet, ırk temelinde ayırım gözetmeme hükmünü gerektirir.
8. Diğer Türler: Doğa dünyasıyla, bitkilerle, hayvanlarla ilişki içinde olma ve onlarla yaşayabilme.
9. Eğlence/ Oyun: Eğlenebilme, eğlence aktivitelerinin tadını çıkarabilme, oynayabilme, gülebilm.
10. Çevre Üzerinde Kontrol: A. Politik: Hayatını yöneten politik seçimlere etkili bir şekilde katılabilme; örgütlenme ve konuşma özgürlüğünün korunması, politik katılım hakkına sahip olma.
B. Maddi: (Hem menkul hem de gayrimenkul) mülk edinebilme ve başkalarıyla eşit bir temelde mülkiyet hakkına sahip olma; başkalarıyla eşit bir temelde iş arama hakkına sahip olma; haksız, yasal izin olmaksızın aranmama ve yakalanmama özgürlüğüne sahip olma. İş hayatında insanca çalışabilmek, pratik akıl yürütmeyi kullanma ve diğer çalışanlarla karşılıklı tanınmanın anlamlı ilişkisine katılma”(Nussbaum, 2007;2018).

SONUÇ

Nussbaum yapabilirlikler yaklaşımıyla eleştiri yönelttiği anlayışların adaletsizliklerin görülmesinde ve çözümünde yetersiz olduklarını savunmaktadır. Yaklaşımda temel alınan ilkeler ve insana bakış; dezavantajlılığın tespiti, onu ortaya çıkaran yapısal engellerin varlığını gözler önüne serilmesini sağlamaktadır. Bu anlamda kapsam bakımından diğer yaklaşımlara göre genişliği ve istenilene ulaşma noktasında hareket etmeyi sağlayan vasıtalarının fazlalığı, yok sayılanların ve görmezden gelinen meselelere karşı dikkatin; Nussbaum’un yapabilirlikler yaklaşımının ele alınmasını gerekli kılmaktadır. Aile gibi yapıların farklı boyutlarının gözler önüne serilmesiyle -kadınların, çocukların, yaşlıların-dezavantajlıların bu duruma gelmelerini sağlayan daha önce üzerinde durulmamış nedenlerinin görülmesini, kadın meselesinin yaşamın her boyutuyla bağlantılı, bütüncül bir bakış ile incelenmesi sağlamaktadır.

Bu açıdan onurun, saygının, failliğin kadınlar bahis edildiğinde adalet, özgürlük, hak ve eşitlik ile ilgili sorunların hala daha önemini koruduğu ortaya çıkmaktadır. Sosyal adaletin sağlanması hedefindeki yaklaşımının kadın meselesinin çözümü içinde değerli olduğu düşünülmektedir.

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KADINLAR DOĞUŞTAN GİRİŐİMÇİ RUHLUDUR

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ÖZET

Esasen tüm kadınlar ruhu itibari ile naif, güzel ve kibar yaratılışlı varlıklardır. Bundan dolayıdır ki, her kadın girdiği ortamı da yaşadığı yeri de güzelleştirir. Kadın şefkat deryasıdır, sevgisi ile ruhlara şifa verir ve kadınlara emanet olan her şey güvence altındadır. Buna en güzel örnek evlatları ve ailesidir. Bu emanetleri ise kadınlarımız için kutsaldır. Ayrıca, bu konuda yapamayacağı fedakarlık yoktur. Bunu kimse inkar edemez sanırım. Annelerimiz, kadınlarımız, elbette ki, tüm bu meziyetlere sahip her biri korkusuz ve cesurdur. Bunun yanı sıra, girişimci ruhludurlar. Türlü girişim ve bir çok insanın dünyasında hayaller kurdurabilecek ilham verici fikirlere ve projelere de hakimdir kadınlarımız. Bir markayı inşa etmek, bir kitlenin sesi olmak, bir insanın hayatına dokunabilmek, son yıllarda öne çıkan, belki de kalıpların dışına çıkan kadın girişimciler de bu hikayelere öncülük ediyor. Her gün değişen toplum yapısı büyük bir dönüşüm içine giren tüketici davranışlarını da beraberinde getiriyor. Teknolojinin gelişmesi ve hayatımızın vazgeçilmez bir parçası olmasıyla birlikte her daim yenilik peşinde koşan bir nesil olarak büyüyoruz. Girişimcilik ruhu hepimizin içine işleyen, “elbet bir gün ben de yapacağım” diye hayallerimizin bir köşesindeki yerini asla bırakmayan bir parçamız haline gelmektedir.

Kadınlarımız bu duyguları harekete geçirirken nelere dikkat etmeli; öncelikle bunları tespit etmeliyiz. Kadınlarımız ilk olarak hata yapmaktan kokmamalı ve hatalardan öğrenmeyi bilmelidir. Şüphesiz hatasız insan olmadığı gibi hata yapmadan bir sonuca ulaşmamız da elbette mümkün değildir. Muhakkak ki hayatta yaşanılmış olan tecrübe ve deneyimlerden faydalanmak ise çok şey kazandırır insana, bunların yanı sıra dürüst, ahlaklı, hümanist ve özgür ruhlu olmak. Hayatı pozitif düşünce ile harmanlayabilme, sanırım yardımseverlik ve başarı inancı ile bütünleşebilmişse bu duyguların sonucunda her bir kadın başarılı olabilir.

Başta kadın olduğu için eleştirilere maruz kalan, köy hayatında veya şehir hayatında toplumun her köşesinde sosyal düzenin getirdiği şartlarla da başarıya kadar giden süreçte birçok sıkıntıyla karşılaşan tüm girişimci ruhlu kadınlar yürüdüğü yolda emin adımlarla ilerlemeli, eleştirilse de beğenilirse de yine de kendi bildiği işin doğruluğuna inanmış ve güvenmişse, alınının teri ile helal ve doğru işlere emek verip tutunmuş ise pes etmemelidir.

Her kadın, hem ana, hem şefkat kahramanı, hem de yüreği yumuşacık, kalbi sevgi deryası bir hazine olmanın yanında her kadının doğuştan ruhunda girişimcilik, cesaret ve özgüven vardır. Kendinde ki bu cevheri keşfetmesi ile başarısının önünde hiçbir sorun engel olamayacaktır.

Anahtar Kelimeler: Girişim, Kadın, Emek, Başarı

WOMEN ARE BORN WITH AN ENTREPRENEURIAL SOUL

ABSTRACT

In fact, all women are naive, beautiful, and kind creatures in spirit. For this reason, every woman beautifies the environment she enters and the place she lives in. A woman is a sea of compassion; she heals souls with her love, and everything entrusted to women is safe. The best example of this is his children and family. These relics are sacred to our women. Also, there is no sacrifice she can't make in this regard. I don't think anyone can deny that. Of course, our mothers, our women, all of these virtues are fearless and brave. In addition, they have an entrepreneurial spirit.

Our women are also well-versed in various initiatives and inspiring ideas and projects that can make dreams come true in the world of many people. Building a brand, being the voice of a mass, being able to touch a person's life, and women entrepreneurs who have come to the fore in recent years, perhaps breaking the mold, are leading these stories. The social structure that changes daily makes consumer behavior go into a remarkable transformation. With the development of technology and its becoming an indispensable part of our lives, we are growing as a generation that always pursues innovation. Entrepreneurial spirit becomes a part of us that affects all of us intensely and never leaves its place in the corner of our dreams, saying, "Of course, I will do it one day."

What should our women pay attention to when activating these feelings? First, we need to identify them. In the first place, our women should not be afraid of making mistakes and should learn from mistakes. Undoubtedly, it is only possible for us to reach a conclusion by making mistakes, just as there are no faultless people. Indeed, benefiting from life experiences and also being honest, moral, humanist, and free-spirited brings a lot to a person. Every woman could be successful thanks to these feelings if she can blend life with positive thinking, helpfulness, and belief in success.

All women with an entrepreneurial spirit, who are exposed to criticism for being women in the first place, who face many difficulties in the process leading to success with the conditions brought by the social order in every corner of the society in village life or the city life, should take firm steps on the path they walk. If she has confidence, she should keep going even if she has worked for good and proper work with labor.

In addition to being a mother, a hero of compassion, and a treasure with a soft heart and an ocean of love, every woman has entrepreneurship, courage, and self-confidence in her innate soul. With the discovery of this gem in herself, no problem will hinder her success.

Keywords: Enterprise, Women, Labor, Success

KOGI YERLİ HALKINDA KADINLARIN KONUMU VE DIŞIL BİLGELİK

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Özet

Kogi yerli halkı kuzey Kolombiya'daki Sierra Nevada de Santa Marta sıradağlarında yaşamaktadırlar. İspanyollar on altıncı yüzyıl başlarında Kolombiya'ya geldiklerinde Tairona kültürü ile karşılaşmışlardı. Kogi yerli halkı bu kültürün mirasçılarıdır ve kültürlerini çok az bir değişiklikle günümüze kadar koruyabilmişlerdir. Kendilerini Büyük Kardeşler, denizin ötesinden gelen insanları ise Küçük Kardeşler olarak adlandırırlar. Doğadaki yaşamsal güç olarak Büyük Ana'ya inanırlar. Kogi erkekleri Büyük Ana'nın onlara her zaman kadınlar ile mutabık olmaları gerektiğini öğrettiğini söylerler. Aslında onlar için her kadın Büyük Ana'dır; bu durum onların kadınlara karşı çok saygılı olmalarının da sebebidir. Doğadaki uyumun kadın ve erkek ortaklığına dayandığına inanırlar. Onlara göre, başlangıçta sadece Aluna (Büyük Ana) olduğuna inandıkları ilksel sular vardı. Kogi halkı fiziksel dünyadaki her cismin Aluna'da bir tasarımı, manevi bir biçimi olduğuna inanırlar. Aluna düşünce dünyasıdır ve fiziksel dünya Aluna'da şekillenir. Büyük Ana hem fiziksel dünyadır hem de bu fiziksel dünyayı biçimlendiren zekâdır, doğurganlık denizidir. O, olmuş ve olacak olan her şeyi bilir. Şeyler, Büyük Ana onları düşündüğü için olmuşlardır; eğer o hiçbir şey düşünmemiş olsa idi, hiçbir şey de olmamış olacaktı. Genç Kardeşler'in teknolojileri dahi Büyük Ana'nın Aluna'daki tasarımlarıdır. Bu açıklamalar dikkate alındığında, Aluna'yı Platon'un idealar dünyasına benzetebiliriz. Bilindiği üzere, idealar dünyasında bir formu olmayan hiçbir şeyin fiziksel dünyada varlık bulması mümkün değildir. Bu sunumda, Platon'un idealar dünyası ile Kogilerin Aluna'sını karşılaştıracam, böylece dışil bilgeliğin nasıl eril hale geldiğini, kadınların bir zamanlar dışil olan bilgeliği ile bağlarının zayıflamasının toplumda onları nasıl ikincil bir konuma sürüklediğini bir kez de Kogiler üzerinden görebileceğiz.

Anahtar Kelimeler: Kogi Yerli Halkı, Platon, Bilgelik, Kadın, Aluna

THE POSITION OF WOMEN IN THE KOGI INDIGENOUS PEOPLE AND FEMININE WISDOM

Abstract

The Kogi indigenous people live in the Sierra Nevada de Santa Marta mountain range in northern Colombia. When the Spaniards arrived in Colombia in the early sixteenth century, they encountered the Tairona culture. The Kogi indigenous people are the inheritors of this culture and have been able to preserve their culture with very little change until today. They call themselves Elder Brothers, and those who come from across the sea, Younger Brothers. They believe in the Great Mother as the vital force in nature. Kogi men say that the Great Mother taught them to always agree with women. In fact, every woman is a Great Mother for them; and this is why they are very respectful towards women. They believe that harmony in nature is based on the partnership of men and women. For them, in the beginning, there was only primal waters, which they believe is Aluna (the Great Mother). The Kogi people believe that every object in the physical world has an idea, a spiritual form in Aluna. Aluna is the world of thought, and the physical world is formed in Aluna. The Great Mother is both the physical world and the mind that forms the physical world, the sea of fertility. She knows all that has been and will be. Things happened because the Great Mother thought of them; if she had not thought of anything, nothing would have happened.

Even the technologies made by Younger Brothers are the designs of Great Mother in Aluna. In considering these explanations, we can compare Aluna to Plato's world of ideas. As it is known, it is not possible for anything that does not have a form in the world of ideas to exist in the physical world. In this presentation, I will compare Plato's world of ideas with Kogi's Aluna, so we can see once again through the Kogi people how feminine wisdom has become masculine and how women have an inferior status in society as they lose touch with the wisdom that was once feminine.

Keywords: The Kogi Indigenous People, Platon, Wisdom, Women, Aluna

EGZİSTANSİYALİST FELSEFE GELENEĞİNDE KADIN: SIMON DE BEAUVOIR

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ÖZET

20. yy. egzistansiyalist felsefe geleneğinde insan dünyaya fırlatılmış ve kendi öz benliğini kendi inşa etmek zorunda kalmıştır. *Varoluşun özden önce gelmesi* bir anlamda önceliğin somut, görünen dünyaya verildiğinin de bir ispatı olarak görülebilir. Fakat insanın değerler sistemini inşa etmesi maddi değil manevi cihette mümkün olabilir. Bu bakış açısı insanın duygu durumu açısından ilgili bir ipucu vermektedir. Öyleyse S. D. Beauvoir'nın *kadın doğulmaz kadın olunur* paradigması bu bakış açısıyla örtüşmektedir. O, kendisinin sıklıkla konumlandırıldığı ataerkil bağlamdaki muhafazakâr cinsiyetçi görüşlerine rağmen J. P. Sartre'in katkısıyla varoluşçuluğa ve dolayısıyla kadınların ve onların yaşadığı baskı, atalet, korku ve dahi diğer duygu durumlarına karşı çalışmalarına devam etmiştir. Elinizdeki çalışma Beauvoir'nın kadınlara dair görüşlerinin tespitine yönelik bir sorgulamadır.

Anahtar Kelimeler: egzistansiyalizm, varoluş, kadın, cinsiyet, değer.

WOMEN IN THE TRADITION OF EXISTENTIALIST PHILOSOPHY: SIMONE DE BEAUVOIR

ABSTRACT

20th century In the tradition of existentialist philosophy, man was thrown into the world and had to build his own self. The fact that existence comes before essence can be seen as a proof that priority is given to the concrete, visible world. However, it is possible for a person to build a system of values not materially, but spiritually. This point of view gives a clue about the emotional state of the person. So, S. D. Beauvoir's paradigm of being a woman, not born a woman, coincides with this point of view. Despite her conservative sexist views in the patriarchal context in which she is often positioned, she continued her work against existentialism and therefore against the oppression, inertia, fear and even other emotional states that women and their women experience, with the contribution of J. P. Sartre. The present study is a questioning of Beauvoir's views on women.

Keywords: existentialism, existence, woman, gender, value.

A QUALITATIVE STUDY ON CHANGING CONSUMER BEHAVIORS AFTER THE EARTHQUAKE (CLOTHING SHOPPING)

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Abstract

Among the unusual negative events that adversely affect human life are natural disasters. These events, such as earthquakes, floods and fires, also affect people's consumption behaviors. In this study, it is aimed to examine the effects of earthquakes on certain consumption behaviors. With the qualitative data collection method, after the earthquake that occurred in Turkey on February 6, 2023 and was described as the "Disaster of the Century", data were collected about the clothing purchases of earthquake victims and adult women who felt the earthquake and the data obtained were subjected to content analysis. In the research, it was tried to measure the consumer behaviors and attitudes of these women living in Kırıkkale in clothing shopping after the earthquake. In the research, it was tried to measure the consumer behaviors and attitudes of these women living in Kırıkkale in clothing shopping after the earthquake. For this purpose, some statistical analyzes were made at the end of the semi-structured research conducted for 48 adult women who came to the vocational courses of the "Multidisciplinary Practices for Disadvantaged Women, Scientific Research Project" conducted by the Women's Solidarity and Support Association supported by the Ministry of Interior, which started on May 20, 2023 in the Kırıkkale Province Center. As a result of the research, it was determined that these women tried to meet their and their family's clothing needs cheaper by taking various vocational courses / training in order to produce them instead of buying them instead of buying them due to the increasing prices in the clothing sector as in many sectors after the earthquake, that they could increase or decrease their unplanned purchases, Finally some suggestions have been made to the relevant institutions.

Keywords: Marketing, consumer, consumer behavior, earthquake, clothes shopping

“WOMAN at WAR” FİLMİNİN KIZKARDEŞLİK DAYANIŞMASI ÜZERİNDEN SOSYOLOJİK YORUMU

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Özet

Kadınların film sahnelerinde temsilinin nasıl'lığı konusu oldukça tartışmalı bir alan olarak karşımıza çıkmaktadır. Özellikle 68 Yeni Toplumsal Hareketlerle birlikte güçlenen kadın hareketinin dünya genelindeki çığır açan yankıları söz konusudur. Bu döneme damgasını vurmuş olan “sisterhood” olarak kullanılan “kız kardeşlik” kavramı; güçlenmeyi, özgürleşmeyi ve dayanışmayı temel almıştır. İkinci dalga kadın hareketinin genişleyen etkisi zamanla kavrama yönelik gerek akademik çalışmaların gerekse politikaya yön veren projelerin ortaya çıkmasına yol açmıştır. Bu aşamada değişen ve dönüşen kadın kimliğine dair tartışmalar özellikle feminist dokunuşlarla şekillenen sinemada da dikkat çekmeye başlamıştır.

Cinsiyet ayrımcılığı ve rejimine ilişkin eril yapıyı yeniden üreten ve haliyle kadını “iyi eş, iyi ev kadını ve iyi anne” modelleriyle kutsayan gelenekçi ve muhafazakâr görüşün aksine kadınların güçlü profillerde yer aldığı filmler de özellikle 1980’lerle birlikte etkili olmaya başlamıştır. Filmlerdeki kadın karakterlerin bağımlı ve pasifize edilmiş fedakâr anneyi oynayan görünüşleri yerini birey olma hakkına sahip, kadın sorununa değinen ve bunu toplumsal cinsiyet eşitliği temelli bir perspektifle ortaya koyan yapıya evrilmiştir.

Bu çalışma Oscar’a aday olmuş 2018 İzlanda yapımı ve tam da 8 Mart 2019’da vizyona giren “Woman at War” adlı filmini incelemektedir. Bu bağlamda başkarakter olan Halla’nın çevreci aktivist kimliği ile evlat edinerek oluşan annelik kimliği arasındaki yaşamı, karşılaştığı zorluklar ile kız kardeşi ile kurduğu dayanışmanın yeni bir yaşama kapı aralmasına dair film karelerinin sosyolojik yorumlaması ele alınacaktır. Böylelikle filmdeki karakterler, mekânlar, olay örgüsü ve toplumsal izlekler toplumsal cinsiyet eşitliği temelli perspektifle dillendirilecektir.

Anahtar Kelimeler: “Woman at War” Filmi, Kız kardeşlik, Toplumsal Cinsiyet Eşitliği, Sosyolojik Perspektif.

SOCIOLOGICAL INTERPRETATION of the MOVIE “WOMAN AT WAR” on SISTERHOOD SOLIDARITY

Abstract

The issue of how women are represented in movie scenes is a highly controversial area. Particularly, the women's movement, which has gained strength with the 68 New Social Movements, has groundbreaking repercussions around the world. The concept of “sisterhood” used as “sisterhood”, which left its mark on this period; is based on empowerment, liberation and solidarity. The expanding influence of the second wave women's movement led to the emergence of both academic studies and policy-oriented projects on the concept. At this stage, the debates about the changing and transforming female identity have started to draw attention especially in cinema, which is shaped by feminist touches.

Contrary to the traditionalist and conservative view, which reproduces the masculine structure regarding gender discrimination and the regime and thus blesses women with “good wife, good housewife and good mother” models, films in which women take part in strong profiles have also started to be influential, especially with the 1980s. The appearances of the female characters in the movies playing the dependent and pacified devoted mother have evolved into a structure that has the right to be an individual, touches on the women's issue and presents this with a gender equality-based perspective.

This study examines the Oscar-nominated 2018 Icelandic film “Woman at War”, which was released on March 8, 2019. In this context, the sociological interpretation of the film stills of Halla, the protagonist, between her environmentalist activist identity and her motherhood identity through adoption, the difficulties she faced and the solidarity she established with her sister will open the door to a new life. Thus, the characters, spaces, plot and social themes in the film will be expressed with a gender equality-based perspective.

Keywords: “Woman at War” Movie, Sisterhood, Gender Equality, Sociological Perspective.

TOPLUMSAL CİNSİYET ROLLERİNİN BELİRLENMESİNDE KÜLTÜREL SEMBOLLERİN ETKİSİ

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Özet

İnsanoğlu biyolojik olarak kadın ya da erkek cinsiyetlerinden birine sahiptir. Ancak dünyaya geldikten sonra kendilerine kendi toplumunun kültürel normlarına uygun olarak toplumsal cinsiyet bağlamında farklı roller yüklenmektedir. Bireylerin kendi biyolojik cinsiyetlerine yüklenen anlamlar, her toplumda farklı olmakla beraber, özellikle zaman ve mekân olarak da değişkenlik göstermektedir. Toplumların cinsiyete göre yükledikleri roller, her ne kadar değişse de, hemen her toplumda cinsiyet ayrımının temelini oluşturmaktadır.

Toplumların cinsiyet konusunda kalıplaşmış değer yargıları, yaşam deneyimleri süresince oluşturulmuştur. Bu değer yargıları, her topluma özgün olan kültürel olgular bağlamında nesilden nesile aktarılmıştır. Her ne kadar zaman içerisinde değişiklik olsa da toplumsal cinsiyet algısı hiç sorgulanmadan, toplumun yeni üyelerinin öğrenmeleri ve uygulamaları beklenmiştir. Toplumsal cinsiyet algısının kültürel sembollerle dışa vurumu, toplumsal norm ve idealleri çerçevesinde oluşmaktadır. Bu bağlamda birey, kendi toplumsal cinsiyetini, içinde bulunduğu toplum tarafından kabul görecektir şekilde uygulamak zorundadır.

Topluma göre değişkenlik gösteren toplumsal cinsiyet rolleri, kültür üzerinden içselleştirilen toplumsal değer yargıları çerçevesinde kendini bulmaktadır. Kültürel sembollerinin, toplumsal cinsiyet rollerini toplum yeni üyelerine kabullendirilmesi, pekiştirilmesi açısından ve onlarda cinsiyet rol algısının benzer olmasını sağlamada büyük etkisi olmaktadır. Bu anlamda toplumsal davranışlarının aynılaşması, kültürel sembollere yüklenen anlamlarla orantılı olarak gerçekleşmektedir.

Bu çalışmada, toplumsal cinsiyet rollerinin belirlenmesinde çok etkin olan kültürel semboller ve öğrenilmesinde yardımcı olan toplumsal kurumlar, etkileri açısından incelenecektir. Bireylerden toplumsal cinsiyet bağlamında beklenen görevler ve davranışlar soyo-kültürel çerçevede değerlendirilecektir. Toplumsal cinsiyet rollerine yönelik kalıplaşmış davranış modellerinin kültürel sembollerle ilişkisi nitel bir araştırma şeklinde kaynak tarama yapılarak betimleme yoluyla irdelenecektir.

Anahtar Kelimeler: Cinsiyet, Toplumsal Cinsiyet, Kültürel Semboller

THE EFFECT OF CULTURAL SYMBOLS ON DETERMINATION OF GENDER ROLES

Abstract

Human beings have either male or female genders biologically. However, after they are born, they are assigned different roles in the context of gender in accordance with the cultural norms of their own society. The meanings attributed to individuals' own biological genders are different in every society, and they also vary, especially in time and space. Although the roles that societies impose according to gender vary, they form the basis of gender discrimination in almost every society.

The stereotypical value judgments of societies about gender are formed during their life experiences. These value judgments have been transferred from generation to generation in the context of cultural phenomena unique to each society. Although there has been a change over time, it was expected that new members of the society would learn and practice without questioning the perception of gender. The expression of gender perception through cultural symbols is formed within the framework of social norms and ideals. In this context, the individual has to apply his or her gender in a way that will be accepted by the society in which he lives.

Gender roles, which vary according to society, find themselves within the framework of social value judgments internalized through culture. Cultural symbols have a great impact in terms of accepting and reinforcing gender roles to new members of society and ensuring that their perception of gender roles is similar. In this sense, the homogenization of social behaviors occurs in proportion to the meanings attributed to cultural symbols.

In this study, cultural symbols that are very effective in determining gender roles and social institutions that help in learning will be examined in terms of their effects. The duties and behaviors expected from individuals in the context of gender will be evaluated within the socio-cultural framework. The relationship between stereotyped behavior models for gender roles and cultural symbols will be examined through a qualitative research by means of a literature review.

Keywords: Gender, Gender, Cultural Symbols

1. Giriş

Cinsiyet kavramı insan yaşamında önemli bir olgudur. Bireyler cinsiyet durumuna göre toplum içerisinde belli bir yere konumlandırılırlar. Bu belirleme, sadece doğal biyolojik farklılıktan değil, bireyin içerisinde bulunduğu toplumun norm ve değer yargılarına göre de yapılmaktadır. Birey ait olduğu toplumun bir üyesi olabilmek için, o toplumun kendisi için kodlamış olduğu cinsiyet rollerini içselleştirmek durumundadır. Toplumsal cinsiyet rolleri her toplumda farklı olsa da, özellikle kadın aleyhine, erkek lehine kurgulanmakta ve toplumsal cinsiyet ayrımına neden olmaktadır.

Toplumsal cinsiyet, bireyin biyolojik cinsiyeti dışında kendi istemi dışında kabullenmek zorunda olduğu cinsiyet rolüdür. Toplumsal cinsiyet rollerini yakından etkileyen birçok toplumsal unsur söz konusudur. Bunlar, bireyin toplumsallaşması aşamasında kendisine toplum tarafından çeşitli kurumsal araçlarla benimsetilen cinsiyetle ilgili yaptırımlardır. Birey, toplum içerisinde onay alabileceği cinsiyet kimliğe sahip olmak ve bu yönde davranışlar sergilemek zorundadır. Ayrıca, toplumsal cinsiyet rollerinin kültür aktarımı ile ilişkilendirilmesi, bireyin toplumsal cinsiyet normlarını sorgulamadan kabullenmesinin en önemli nedenidir. Bu açıdan bakıldığında kültür ve kültürel semboller, toplumsal cinsiyet kavramı ile yakından ilişkilidir.

Toplumsal cinsiyet kavramı hemen hemen her yönüyle bilimsel araştırmalara konu olmuştur. Bunun temel nedeni tüm toplumları çok yakından ilgilendiren ortak bir konu olmasıdır. Her alanda olduğu gibi, toplumların değer kalıp yargılarının nesilden nesile aktarılmasında dil olgusu büyük rol oynamaktadır. Dil, sadece seslerden örülü bir anlaşma aracı değildir. Dil, bazı simgelerle aynı anda birden çok olguyu ifade eden görsel araç niteliği de taşımaktadır. Özellikle kültürel semboller, bireylerin kendileri için daha önceden toplum tarafından belirlenen toplumsal cinsiyet rollerinin içselleştirilmesini sağlamasına yardımcı olacaktır.

2. Toplumsal Cinsiyet Tanımı

Bireyin cinsiyeti tamamıyla kendi farklı biyolojik yapısıyla ilişkilidir. Doğal bir şekilde dünyaya gelen bireyler, toplum tarafından cinsel organlarına göre cinsiyetleri, kadın veya erkek olarak belirlenmektedir.

Bu açıdan bakıldığında cinsiyet farklılığı pek karmaşık olmayıp sorun da içermemektedir. Ancak uzun yıllar boyunca toplumlar, kendi varlıklarını sürdüreceği yeni doğmuş üyelerine, onların toplumsallaşma sürecinde kadın veya erkek olarak farklı cinsiyet rolleri yüklemişlerdir. Fiziksel olarak farklı görünümlere sahip kadın ve erkeğin toplum tarafından üstlenmeleri gereken roller ve normlar toplumsal cinsiyet olarak tanımlanmaktadır (Doğan & Isırkan Taşcı, 2022: 310). Bireylerin toplumsal cinsiyet kimliklerinin oluşmasında, kültür başta olmak üzere birçok etken söz konusudur. Ancak en çok bireylerin toplumsallaşma süreci toplumsal cinsiyet kimliğinin oluşmasına büyük katkı sağlamaktadır (Başar, 2020:1).

Toplumun yeni üyeleri çocuklar, toplumsal kimlikle alakalı henüz tam bir bilgiye sahip değildirler. Toplumsal cinsiyetle ilgili toplumun kalıp düşünceleri çocuklarda çok etkin değildir. Ancak toplumsallaşmak için aracı kurumlar aracılığı ile çocuklar cinsel kimliklerinin farkına varırlar ve bu yönde oluşturulmuş toplumsal cinsiyet rollerini benimserler (Vatandaş, 2011:32). Bireyin cinsiyeti (sex) doğal bir olgudur. Toplumsal cinsiyet ise (gender) bireyin doğumundan sonra kendisine toplum tarafında uygun görülen roller ve kalıplardır. Toplumsal cinsiyet doğal olmayan ve tamamen her toplumun cinsiyetlere yüklediği kalıp davranış ve düşünüş biçimleridir. Bu normlar bireyin toplumsal durumunu da yakından etkilemektedir. Kadın ve erkeğe toplumsal cinsiyet bağlamında yüklenen roller ve statüler toplumdan topluma değişiklik göstermektedir (Akkaş, 2019:99).

Toplumsallaşma sürecinde bireyler, her toplumun kendine özgün toplumsal cinsiyet bağlamında kalıp kuralları doğrultusunda pek çok davranış kodları ile donanmaktadır. Kadınlar ve erkekler için toplum tarafından uygun görülen davranış ve tutumlar doğru uygulanırsa onaylanır. Toplumun istemleri dışına çıkılırsa toplumsal cinsiyet roller açısından onay görmez. Toplumsal cinsiyet kalıp yargıları, toplumların inançları, gelenek göreneklerinde var olan erkek ve kadın rolleri ile bağdaşmak zorundadır. Çünkü bu kalıp önyargılar bireyin yaşamının hemen hemen her alanında var olacaktır (Başar, 2020:4). Yeni doğmuş hem erkek hem kadın cinsiyetine sahip bireyler için toplumların hazır toplumsal cinsiyet rolleri ve yaptırımları vardır. Bireyler bunları toplumsallaşma sürecince benimsemek ve öğrenerek bu doğrultuda hareket etmek zorundadır. Kadın ve erkek arasında yapısal farklar olması ve bu yönde farklı özellikler taşımaları çok normaldir. Ancak bu farklılıklara kalıp yargılı kültürel ve toplumsal roller de eklendiğinde bireylerin kendilerine özgün tutumlarının yanında bunlar çerçevesinde davranış sergilemeleri beklenmektedir. Her cinse yönelik önceden hazır yaptırımlar söz konusudur ve birey bunları yerine getirmek zorunda kalmaktadır. Bireyin toplumsallaşırken, kendine atfedilen rolü de benimsemesi, öğrenmesi ve bu rol çerçevesinde davranışlar sergilemesi beklenmektedir. Çünkü çoğu zaman kadına ve erkeğe atfedilen özelliklerin kültür içerisinde tanımlanmış, öngörülmuş bir yeri bulunmaktadır (Ersoy, 2009:213). Toplumsal Cinsiyete yönelik toplumların oluşturduğu kültürel rollerin öğrenildiği ve davranışa dönüştüğü birçok etmen vardır. Bu etmenler toplumsal cinsiyet rollerinin benimsendiği ortamlardır.

3. Toplumsal Cinsiyet Rollerini Etkileyen Unsurlar

Çocuk henüz anne karnındayken belirlenen cinsiyeti sonucunda, toplumda cinsiyetlere yüklenen kalıp anlamlar doğrultusunda aile belli davranışlar içerisinde bulunmaktadır. Bu tutumlar, çocuğun kendi cinsiyetinin farkına vardığı yaştan itibaren, toplumsallaşmasını gerçekleştiren toplumsal kurumlar aile, okul ve çevresi tarafından şekillenmektedir. Toplumsal cinsiyet rolleri zaman içerisinde değişiklik gösterse bile her zaman yakından etkileyen aile, eğitim, çalışma yaşamı, kardeş, kuzen gibi yakın ve arkadaş grupları gibi çevresel ortam, medya, seçilen meslekler ve kullanılan dil gibi unsurlar söz konusudur.

Toplumsal cinsiyet rollerinin ilk olarak çocuğa dayatıldığı yer, çocuğun kendisini en güvende hissettiği ailedir. Aile toplumsallaşma bağlamında en küçük, ancak gelecek için temelin sağlam atılacağı mihenk taşıdır. Ebeveynler, çocuklarının cinsiyetine göre, toplumun toplumsal cinsiyet göre uyarlanmış kalıp yargıları çerçevesinde hazırlıklar yapmaktadırlar. Çocuk doğmadan veya doğduktan hemen sonra, onun için yapılan hazırlıklar kalıp yargılar çerçevesinde yapılmaktadır. Örneğin; bebek kız ise, pembe-kırmızı gibi dişiliğe özgü olduğu belirlenen renkte kıyafetler, oyuncak bebekler alınırken, erkek ise mavi kıyafetler, araba, asker, silah, savaşçı gibi erkek cinsiyetine özgü olduğu düşünülen oyuncaklar alınır. Aile içerisinde erkek çocuklar dayanıklı, asi ve dışa dönük olmaya, kızlar ise daha içe dönük, ağırbaşlı, söz dinleyen olmaya teşvik edilir (Saraç, 2013: 29). Aile içerisinde ebeveynlerin demokratik veya otoriter tutumları toplumsal cinsiyet bağlamında çocuğun toplum içerisindeki yerini belirlenmesinde büyük rol oynamaktadır. Aile içerisinde bulunan anne ve baba çocukların ilk rol model aldıkları kimselerdir. Annenin aile içerisinde söz sahibi olması, kız çocuğu için; babanın ev işlerinde anneye yardım etmesi de erkek çocuğu için önemli bir örnek oluşturmaktadır (Bayraktar, 2020: 23). Aile tipinin de toplumsal cinsiyet düşüncesinin eşit şekilde gelişmesine katkı sağladığı görülmektedir. Özellikle çekirdek ailelerde anne ve babanın eşit otoriteye sahip olması, çocukların eğitime önem vermesi ve çocukların daha demokratik bir ortamda yetişmesi söz konusudur. Bu bağlamda da kız ve erkek çocukları toplumsal cinsiyet ayırımından daha az etkileneceklerdir.

Toplumsal cinsiyet rollerini etkileyen en önemli unsur eğitimidir. Sağlam temelli bir eğitim sistemi toplumsal cinsiyete göre biçilen toplumsal rolleri en aza indirecektir. Eğitim, toplumsal cinsiyet eşitsizliğine maruz kalan özellikle kız çocukları için yaşamın bir anahtarıdır. Eğitim uygulandığı toplumun kültürel özelliklerini taşısa da, bireye kendisini baskılayan toplumsal cinsiyet kalıp rollerinden sıyrılmaya olanağı tanımaktadır. Bireye özellikle toplumsal cinsiyet ayırımından en fazla etkilenen kadına geleneksel ilişki biçimlerinden sıyrılmaya, özgüven ve özsaygı kazandıracaktır. Kadınlara hareket ve girişim özgürlüğü vermektedir (Esen, 2015:89). Ebeveynlerin eğitim durumu da toplumsal cinsiyet açısından önemli bir unsurdur.

Kitleler üzerinde her geçen gün etkisini arttıran sosyal medya toplumsal cinsiyet konusunda da yol gösterici rolü üstlenmiştir. Medya birçok düşüncenin üretilmesinde ve yaygınlaşmasında oldukça etkilidir. Toplumda bireylerin ilişkilerinin güçlenmesi, düşüncelerinin değiştirilmesi ya da düzenlenmesinde medya kuruluşları önemli rol oynamaktadır. Bu nedenle medya kültürünün toplumsal cinsiyet konusunda da üstlenmesi gereken büyük sorumluluklara sahiptir. Toplumun onayladığı kültürel değerlerle bezenmiş geleneksel toplumsal cinsiyet anlayışını empoze etmeye olanağı olan medya, diğer taraftan daha demokratik haklarla bezenmiş toplumsal cinsiyet haklarını topluma kazandırma gücüne sahiptir (Çelebi, 2022: 823).

Birey toplumsallaşma sürecinde, çevresindeki davranış ve tutumları gözlemleyerek toplumun benimsediği rolleri yerine getirmeye çalışmaktadır. Toplumsal cinsiyet rolleri öğrenmede ve uygulamada çevresel etkenler oldukça büyük önem taşımaktadır. Toplumun en küçük yapı taşı olan ailede öğrenilen toplumsal cinsiyet rolleri, okul ve arkadaş çevrelerinde pekiştirilmektedir. Arkadaş gruplarının toplumsal cinsiyet bağlamında birbirine yaklaşımları davranış kalıplarını ve değerlerini belirlemektedir (Bayraktar, 2020: 28). Arkadaş ve diğer tanıdık gruplar aslında toplumun toplumsal cinsiyet konusundaki kültürel birikimlerini bireye aktarımını sağlarken bireyin de toplumsallaşması konusunda yardımcı olmaktadır.

Toplumsal cinsiyet açısından meslek seçimleri de büyük önem taşımaktadır. Tarihsel süreç içerisinde kadının ve erkeğin seçmeleri gereken meslekler cinsiyet rollerine göre önceden belirlenmiş gibidir.

Bireye meslek seçiminde, toplumun cinsiyet olgusuna bakış açısı yakından etki etmektedir. Her ne kadar günün koşulları değişse de toplumun belirlediği toplumsal cinsiyete göre meslek seçimi günümüzde halen geçerlidir.

Dil kültürün taşıyıcısı olarak nesilden nesile toplumun deneyimlerini aktaran ve bireyler arasında iletişimi sağlayan bir araçtır. Toplumun düşüncelerini, davranışlarını yakından etkilemektedir. Dil, toplumun toplumsal cinsiyet konusunda olan düşüncelerini çözmek için de bir anahtar rolü oynamaktadır. Kadın ve erkeğe yönelik deyimler, toplumsal cinsiyete bakış açısını belirlemektedir. Bir toplum kadını yüceltiyor mu? yoksa toplumsal cinsiyet bağlamında küçültüyor mu? Bunları toplumun kullandığı günlük dilden anlamak olasıdır (Bayraktar, 2020: 30). Ayrıca dilin kültürü ifade şekli sadece kelime grupları ya da sözcük öbekleri değildir. Dil aracılığı ile kültürel semboller de dile getirilmektedir. Toplumun belleğini kaybetmemesi için kültürün görsel olarak ifade şekli kültürel sembollerle gerçekleşmektedir.

4. Kültür ve Sembol Terimlerinin Tanımı

Tanımlanması oldukça zor olan kültür terimi, toplumların kendilerine özgün olarak ortak değerlerinin ve yaşam deneyimlerinin bir bütünüdür. Edward Sapir, kültürü “varlığımızın yapısını (ilişkilerini) belirleyen, sosyal bir süreçle öğrenilen uygulama ve inançların, maddi ve manevi öğelerin birliği” (akt. Güvenç, 2003:100) olarak tanımlamıştır. Adam Kuper (1994) kültür kavramını, tam anlamıyla gelişmiş bir dile dayanan, teknik yaratıcılıkla bağlantılı öğrenilmiş, kolaylıkla uyum sağlayan, simgesel davranış, toplumlar arası karşılıklı ilişkileri düzenleme kapasitesine dayanan bir beceriler bütünüdür şeklinde ifade etmektedir. Hilmi Ziya Ülken (2011), kültürü bir toplumun “sosyal hafızası” olarak görürken, M.Turhan (1994), kültürü bir cemiyetin sahip olduğu maddi ve manevi (bilgi, ilgi, araç, ihtiyaç, ahlak gibi) değerlerden meydana gelen bir bütün olarak açıklamaktadır. (Türkkahraman,2011:8).

Sembol her ne kadar matematiksel bir terim de olsa, nesnelerin görsel ve düşünsel anlamda ifade etme gücüne de sahiptir. Özellikle görsel hafızaya hitap eden semboller, temsil ettikleri kültürel öğelerin çabuk algılanmasını ve unutulmamasını sağlamaktadır. Bu anlamda (Dukor, 2010).ifadesel bir öneme sahip olan semboller, yeniden sunma ve bireylerarası iletişim kurma özelliğine sahiplerdir ve bilinen ile bilinmeyi bağlama işlevini üstlenmektedir. Sembolün gücü, alıcıyla etkili bir iletişim kurabilmek için anlamı aktarma yeteneğine sahip olmasından kaynaklanmaktadır (Akt: Eğinli Temel & Nazlı, 2018:59). Özellikle toplumsal inanışlar bütünlük olarak ortaya çıkmış semboller, bireylerarası etkileşim ve iletişim aracı konumundadır. Sembollere yüklenen kültürel değerler, bireylerin toplumsal normları kabullenmesine ve onlara uygun olarak davranmasına neden olduğundan toplumsal yaşam içerisinde yaşamsal ifadesini bulmaktadırlar. Kültürel semboller, toplumsal aidiyet duygusunu arttırdığı gibi, uluslararası alanda da ulusal kimlik oluşumu konusunda faydalı olmaktadır.

Kültürel semboller, kültürel değerleri simgeleyen objeleri veya kültürler ait kuralları açıklayan veya kültürel deneyimlerin birçoğunun yerine kullanılan anlatım terimleridir. Bu bağlamda kültürel semboller, bir toplumun ortak düşünce değerlerini gelecek nesillere aktarma aracıdır. Her topluma ait kültürel semboller, kendi varlığını sürdürecekt genç üyelerinde farklı deneyimlerin ve algıların oluşmasında etkili olmaktadır. Bu anlamda kültürel semboller, bireylere düşünme, hissetme, inanma vb. biçimlerini aktararak anlamlandırmanın temelini oluşturmaktadır (Eğinli Temel & Nazlı, 2018 :71). Diğer taraftan kültürel semboller, hem aynı toplum içerisinde yaşayan bireyler hem de farklı toplumların bireyleri arasında ortak bir noktada buluşmayı sağlayan bir iletişim ve etkileşim rolü oynamaktadır. Çok geniş bir bakış açısı oluşturan kültürel semboller, aynı toplum içerisinde, eğitim ve ekonomik açıdan sosyal statü, toplumsal cinsiyet vb. farklılıklar arasında bireylerin yaşam biçimlerini belirleyen algıların oluşmasına da neden olmaktadır.

Toplumların, toplumsal cinsiyetle kalıplaşmış değer yargılarının kültürel sembollerle ifade edilmesi ve toplumsal davranışlara yansıtılması arasında yakından bir ilişki söz konusudur.

5. Kültürel Sembollerin Toplumsal Cinsiyetle Olan İlişkisi

Kültür, tarihsel süreç içerisinde toplumların yaşadığı coğrafyaya uygun olarak deneyimledikleri ve yaşam içerisinde uyguladıkları doğal olaylar dışındaki insanın eli ve dili ile ürettiği her şeydir. Geertz (1973), kültürü bir insan topluluğunun yaşam biçimi olarak ifade etmekte, bu yaşam biçimine teknoloji ve insan eli ile yapılan her şeyi dâhil etmektedir. Kültür, nesiller arasında bir iletişim aracıdır. Yaşamsal deneyimlerin paylaşıldığı bir alandır. Bu bağlamda kültür, sadece duygu ve düşüncelerin dil aracılığı ile doğrudan bir aktarımı anlamına gelmemektedir.

Williams (1993:11) ise kültürü pratik ve üretim ile kendini gösteren bir anlamlandırma süreci olarak tanımlamaktadır. Bu süreç, yalnızca geleneksel sanatlar ve entelektüel üretim biçimlerini kapsamadığı “imgesel uygulamaları” da içerdiği, bunlar da sanat ve felsefeyi de içeren, dilden gazeteciliğe, moda ve reklamcılığa kadar yayılan ve bütün alanları kapsayan üretim pratiklerini kapsamaktadır. Bu bağlamda kültür bir anlamda semboller toplamı olmaktadır. Görsel, sözel ve yazınsal kültür, yani kültürü sembolize eden olgular, özellikle sanat ve felsefede görülmektedir. Kültür bazı imgesel uygulamaları da içine almaktadır. Hemen hemen insan topluluklarının tüm yaşam pratiklerinin görsel ve sözel olarak ortaya konduğu bir alandır (Eğinli Temel & Nazlı, 2018 :59). Duyu organlarına yönelik olarak aktarım aracı olan kültürel semboller, toplumsal cinsiyet bağlamında toplumun cinsiyete göre giyim kuşam ve renkler konusunda kendini göstermektedir. Toplumsal cinsiyet rollerine uygun olarak renklerle bezenmiş giyim kuşam şekilleri cinsiyet uyumu toplum tarafından onay almaktadır. Toplumun beklentisi doğrultusunda gerçekleşen kültürel sembollerle toplumsal cinsiyet algısı belirleme gerçekleşmiş olmaktadır.

Kültürün alt öğelerinden en önemli olanlarından biri dindir. Din ve dini semboller, toplumsal cinsiyet belirlenmesinde oldukça büyük rol oynamaktadır. Din, insan eylemlerinin hemen her safhasında kendine yer bulmuştur. Ayrıca dini uygulamaların meşru bir yönünün olması, insan toplumlarının sosyal yaşamında daha da etkin olmasını sağlamıştır. Toplumsal cinsiyet, kadın ve erkek için toplumun uygun gördüğü doğal olmayan yapay değer kalıplarıdır. Bu kalıpların oluşmasında dinin yeri çok büyüktür. Büyük dinlerin her birinin kendi kutsal kitaplarında ve diğer dinlerin kendi kutsal metinlerinde toplumsal cinsiyetle ilgili ayrımcı tutumları görsel, sözel ve yazınsal sembollerle ortaya konmuştur (Gürhan, 2010:77).

Toplumsal cinsiyet bireyin doğuştan getirdiği bir ayrıcalık değildir. Kültürel semboller, toplumların her alandaki değerlerinin aktarımında belirleyici bir rol oynarken, toplumsal cinsiyet belirlenmesinde de rol oynamaktadır. İnsan belleğinde çok iyi yer edinen kültürel semboller, özellikle toplumların gelenek ve göreneklerinin uygulamalarının çabuk unutulmamasını sağlamaktadır. Bu bağlamda toplumsal cinsiyetle ilgili örf ve adetleri sürekli olurken, gelecek nesillere doğru şekilde aktarımını mümkün kılmaktadır. Bir toplumda kabul edilmiş ortak alışkanlık ve usullere örf denir. Örneğin; evliliklerde düğün yapmak bir örf ’tür. Adet ise topluluklar da yerleşmiş usul, kaide ve göreneklerdir. Örneğin; bazı bölgelerde gençlerin erken evlendirilmeleri bir adettir (Yanardağ, 2017:41).

Toplumların ortak belleği olan kültür ve kültürel semboller, gelecek nesillere deneyimlerin ve toplumsal algıların aktarılma aracıdır. Bu anlamda toplumsal cinsiyet kalıp ve algısı ile ilgili olarak kültürel semboller, yaşamsal rol oynamaktadır. Kültürel semboller, bireysel düşünme, hissetme ve inanma gibi biçimlerini aktararak, istedik anlamlandırmalar konusunda temel oluşturmaktadır (Eğinli Temel & Nazlı, 2018 :71).

6. Sonuç

Kapsam alanı oldukça geniş olan kültür kavramının çokça tanımı vardır. Doğal olayların dışında toplumların yaşamsal deneyimlerinin sonuçları olarak çıkan kültür, öğrenilebilir bir olgudur. Öğrenme eğitim içerisinde bir süreçtir ve toplumun istedik davranışlarını pekiştirmektedir. Bu bağlamda kültür öğrenmek bireyin kendini toplum içerisinde bir ifade şeklidir. Toplumun kalıp değer yargıları ve normları da kültür aracılığı ile öğretilmiştir. Tarihsel süreç içerisinde oluşmuş ve nesilden nesile çeşitli araçlar aracılığı ile aktarılan toplumsal cinsiyet kalıp yargıları da öğretilmektedir. Bu aktarım şekilleri her ne kadar toplumdan topluma değişiklik gösterse de, toplumsal cinsiyet normları, toplumların yaşamlarında önemli bir yer işgal etmiştir.

Özellikle kültürün alt öğeleri dil, din, gelenekler, sanat ve tarih yoluyla sonraki nesillerde hayat bulan toplumsal cinsiyet algısı, teknolojinin gelişmesi ile birlikte sosyal medyanın insan yaşamında yer almasıyla biraz daha farklılaşsa da çeşitli şekillerde halen sürmektedir. Kültür toplumların en özgün olgularından biridir. Kültür, olmazsa toplum varlığını sürdüremez. Tabii bunun tam tersi olan toplumda pratikte uygulanmayan kültürel öğeler de yok olmaya mahkûmdurlar. Kültür ile toplum arasında var olmak anlamında karşılıklı bir gereksinim vardır. Toplumun belleğinin oluşmasında kültür ve kültürü sembolize eden olgular önemli rol oynamaktadır. Özellikle kültürel semboller gerek görsel, sözel ve yazınsal olarak toplumun belleğinin bireylere hızlı ve kolay aktarılmasında ve kalıcılığı konusunda olanak sağlamaktadır.

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TARİH DERS KİTAPLARINA KADIN TARİHİNİN DAHİL EDİLMESİNDE KARŞILAŞILAN SORUNLAR

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Özet

Kadın tarihi, kadınların tarihte oynadıkları rolleri gerekli yöntemlerle inceleyerek ortaya çıkarmaya çalışan, klasik tarihçiliğin ilgilenmediği konu ve öznelere ilgilenen bir alandır. Bunu yaparken sosyoloji, psikoloji, antropoloji, ekonomi ve hukuk gibi pek çok sosyal alanla birlikte çalıştığı için interdisipliner bir yaklaşıma sahiptir. Feminist yaklaşım üzerinden patriyarka ve iktidar ilişkilerinin farklı tarihsel dönemlerde nasıl biçimlendiğini gösteren çalışmalar da kadın tarihi kapsamına dahil edilmektedir. Bir alan olarak kadın tarihi 1970'lerde öne çıkmaya ve ün kazanmaya başlamıştır. Devam eden süreçte kadınların tarihi deneyimlerini ortaya koyan çok sayıda çalışma ortaya konmuştur. Bu aşamadan sonra kadınların tarih ders programlarına dahil edilmesinde karşılaşılan sorun, kadın tarihi kaynaklarının yetersizliği değildir. Kadın tarihi araştırmalarının devamında, cinsiyet dengeli bir ders programının sağlanabilmesi amacıyla, kadın tarihinin geleneksel tarih derslerine dahil edilmesi konusunda akademisyenlerin, müfredat geliştirenlerin ve çeşitli toplulukların ısrarlı talepleri olmuştur. Fakat, araştırmalar, kadınların tarih programlarına dahil edilmesi ile ilgili sergilenen çabaya, kadın tarihi alanında ortaya çıkan kaynakların çokluğuna ve erişebilirliğine rağmen, tarih programlarının kadın tarihine yeterince yer ayırmadığını vurgulamaktadır. Literatür taraması üzerinden yürütülen bu çalışmanın amacı, tarih ders kitaplarına kadın tarihinin dahil edilmesinde karşılaşılan sorunları ele almaktır. Araştırmanın bulgularına göre, kadın tarihinin ders kitaplarına dahil edilmesinde karşılaşılan en temel sorun, ders kitabı yazımında geleneksel tarih anlayışının sürdürülmesidir. Bu çerçevede tarih programları daha çok siyasi konulara odaklanmaktadır. Kitap yazarlarının kadın tarihini ders kitaplarına dahil etme konusunda yeterli hassasiyeti göstermedikleri eleştirisi de öne çıkmaktadır. Bununla birlikte, halihazırda pek çok isim ve yer adı içeren tarih ders kitaplarına, kadın isimlerini ve deneyimlerini eklemenin kolay olmayacağı da söylenebilir. Literatürde karşımıza çıkan sorunlardan biri de tarih öğretmenlerinin kadın tarihi konularına nasıl yaklaşacaklarını veya nasıl ele alacaklarını bilmemeleridir. Öğretmenler bu durumda geleneksel bakış açılarını sürdürmeye daha isteklidirler. Bu engellerin aşılması için literatürde çeşitli öneriler bulunmaktadır. Ders kitapları ve programlarda değişiklik yapılması en yaygın önerilerden biridir. Tarih derslerinin feminist pedagoji, sözlü tarih, üç boyutlu nesnelere (realia), birincil kaynaklar ve görsel imgeler kullanılarak yeniden tasarlanmasına yönelik stratejilere de dikkat çekilmektedir.

Anahtar Kelimeler: Kadın Tarihi, Tarih Ders Kitabı, Tarih Programları

PROBLEMS ENCOUNTERED IN THE INCLUSION OF WOMEN'S HISTORY IN HISTORY TEXTBOOKS

Abstract

Women's history is a field that tries to reveal the roles played by women in history by examining them with the necessary methods and deals with subjects and people that classical historiography does not deal with. It has an interdisciplinary approach as it works with many social fields such as sociology, psychology, anthropology, economics and law.

Studies that show how patriarchy and power relations have been shaped in different historical periods through a feminist approach are also included in the scope of women's history. Women's history as a field began to gain prominence and reputation in the 1970s. In the following period, many studies on women's historical experiences have been produced. After this stage, the problem encountered in the inclusion of women in history curricula is not the lack of women's history resources. As a continuation of women's history studies, there have been persistent demands from academics, curriculum developers, and various communities to include women's history in traditional history courses in order to ensure a gender-balanced curriculum. However, research highlights that despite the efforts made to include women's history in history programs and the abundance and accessibility of resources in the field of women's history, history programs do not allocate enough space to women's history. The aim of this study, which is based on a literature review, is to address the problems encountered in the inclusion of women's history in history textbooks. According to the findings of the study, the main problem encountered in the inclusion of women's history in textbooks is the maintenance of the traditional understanding of history in textbook writing. Within this framework, history programs focus more on political issues. The criticism that the authors of the books do not have enough sensitivity to include women's history in the textbooks is also prominent. However, it can also be argued that it is not easy to add women's names and experiences to history textbooks which already contain many names of people and places. One of the problems we encounter in the literature is that history teachers do not know how to approach or deal with women's history issues in their classes. Teachers are then more willing to maintain their traditional viewpoints. There are various suggestions in the literature to overcome these obstacles. One of the most common suggestions is to make changes to textbooks and history programs. Strategies for redesigning history lessons using feminist pedagogy, oral history, three-dimensional objects (realia), primary sources and visual images are also highlighted.

Keywords: Women's History, History Textbook, History Programs

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ÖZET

Güvenlik, yerleşim tarihinde “kent” kurma gerekçeleri arasında yer alan bir gerekçedir. Maslow’un Temel İhtiyaçlar Hiyerarşisinde yer aldığı şekliyle; beslenme, barınma gibi temel ihtiyaçlarla birlikte gelen temel bir ihtiyaçtır. Kısaca insanoğlu, birlikte olmak ve birlikte savunmak için birlikte bir yaşam ve düzen tesis etmek gereği duymuşlardır. Erken dönemlerin ilk kentlerinde yaşam güvenliğini sağlamak adına bir araya geliş ve yerleşik yaşam tarzları geliştirme durumu; zaman içinde düzenli ve kanunla çevrelenmiş bugünün kentlerini doğurmuştur. Sınırları belli, kuralları belli, düzenden sorumlu otoritesi belli kentler. Güvenlik bu bağlamda, toplum yaşamında kanuni düzenin aksamadan yürütülmesi, kişilerin korkusuzca yaşayabilmesi ve emniyeti anlamına gelmektedir (Aksoy, 2007: 14). Sonuç olarak, kentler ve devletler geçmişten bugüne insanların bir arada güvenlik içerisinde yaşama isteğinin ortaya çıkardığı mekânlardır (Alacadağlı, 2020: 153-154).

Kent güvenliği dediğimizde kimin için daha güvenli? sorusu akla gelmektedir. Herkes için eşit güvenliği arz eden/etmekle sorumlu yönetsel sisteme rağmen; özellikle cinsiyet temelli baktığımızda kentin kamusalında kadınların erkeklere oranla şiddet ve can güvenliği konusunda tehditle iç içe olduğu görülmektedir. Aynı kentin aynı sokaklarında yürüyen kadınlarla erkekler, özellikle belli bir saatten sonra, çok farklı duygular yaşarlar. Bu durumda da akla şu sorular gelir: Kentin kamusal alanları olan sokak, park, meydan vb ne kadar aydınlık? Hangi mekânlar daha çok erkekler için daha çok kadınlar için? Kent içi ulaşım yeterli mi?

Bu çalışma, “kentte kadın güvende mi?” araştırma sorusu ile kaleme alınmıştır. Isparta örneğinde seçilmiş on mahallede 371 kadın ile yapılan anket çalışmasının bulguları ile “güvenli kent, güvende kadın” konusu bu çalışmada sunulmaktadır.

Anahtar Kelimeler: Kent, Kentsel Güvenlik, Kadın.

SAFE CITY SAFE WOMAN

ABSTRACT

Security is one of the reasons for establishing a "city" in the settlement history. As in Maslow's Hierarchy of Basic Needs; It is a basic need that comes with basic needs such as nutrition and shelter. In short, human beings have felt the need to establish a life and order together in order to be together and defend together. The situation of coming together and developing settled lifestyles in order to ensure the security of life in the first cities of the early periods; Over time, it has given birth to today's cities, which are ordered and surrounded by law. Cities with clear borders, clear rules, and certain authorities in charge of order. In this context, security means that the legal order in social life is carried out without interruption, that people can live without fear and that they are safe (Aksoy, 2007: 14). As a result, cities and states are places that have emerged from the desire of people to live together in safety from past to present (Alacadağlı, 2020: 153-154).

When we say urban security, for whom is it safer? question comes to mind. Despite the administrative system that provides/responsible for equal security for all; When we look especially on the basis of gender, it is seen that women in the public of the city are intertwined with violence and threats to life safety compared to men. Men and women walking on the same streets of the same city experience very different emotions, especially after a certain time. In this case, the following questions come to mind: How bright are the public spaces of the city, such as streets, parks, squares, etc.? Which venues are more for men and more for women? Is urban transportation sufficient?.

This study, “*Is women safe in the city?*” written with a research question. The findings of the survey conducted with 371 women in ten selected neighborhoods in the sample of Isparta and the subject of "safe city, safe woman" are presented in this study.

Keywords: City, Urban Security, Woman.

GİRİŞ

Kent, yakınındaki yerleşmelerin ekonomik faaliyetlerini denetleyen, ona göre daha uzman olan, üretimi gerçekleştiren ve bunun sonucunda toplumsal ve idari yönleriyle de çevresi üzerinde denetimci bir görev üstlenen bir yerleşme birimidir (Negiz, 2020). Bir yerleşim biriminin kent olarak tanımlanması için, Childe bazı kriterler sayar. Bu kriterler; nüfus ve yerleşim açısından kentin büyüklüğü, tam gün çalışan ve ne iş yaptığını bilen uzman iş gücü, kentte anıtsal mimarilerin varlığı, ana mal ve birikim merkezde toplanması, sınıflı toplum, yazı, pozitif bilimlerin varlığı, sanat eserleri, uzun mesafeli, bölgeler arası ticaret ve son olarak, dayanışma toplumu olabilmektir (Çevik, 2005:25).

Bilinen gerçek insanoğlunun neolitik devrimle beraber yerleşik hayat geçtiği ve basit-ilkel köy yerleşimlerinden düzenli, sistematik ve görece büyük kent yerleşimlerine doğru geçtikleridir. Tabi ki coğrafya, iklim, topografya vb beşeri olmayan unsurlar; kent kurulumunu hem bölgesel nitelikte hem de biçim açısından şekillendirmiştir. İnsanoğlunun kendini keşfi ile başlayan sürecin ardılı olan yerleşimler; köylere, kentlere ve metropol kentlere uzanmaktadır. İnsanlığın ilk devriminin geliştirdiği muazzam bir kurgu olan kentler/yerleşimler, primitif haliyle İ.Ö. 9000'lere; gelişkin haliyle İ.Ö. 3000'lere tarihlenen bir geçmişe sahiptir. Zaman, akıl, keşif, nüfus artışı gibi değişkenlerle kentler, modern öncesinden bugünün modern dünyasına ulaşmış ve birbiri ile yarışır hale gelmişlerdir.

Kentler büyüdükçe ve nüfus arttıkça kentsel alanlarda “kent hastalıkları” olarak da nitelenebilecek pek çok sorun doğmuş ve bu sorunlara artarak devam etmektedir. Kirlilik, gecekondu, kentsel suç, göç, sokak şiddeti gibi sorunlar kent hastalıklarına örnek olarak verilebilir. Sanayi devrimi ile başlayan kentlerin büyümesi ve hızlı dönüşümü, sanayi sonrası modern kent formunda da devam etmiştir. Dijitalliğe doğru evrilmeye çalıştığımız bu yüzyılda da kentler büyümenin yarattığı sorunlar bağlamında devam ederken; kadınlar açısından da durum umut kırıcı bir hal almıştır.

1.Kentte Güvenlik/Kentsel Güvenlik

Güvenlik, yerleşim tarihinde “kent” kurma gerekçeleri arasında yer almıştır. Maslow’un Temel İhtiyaçlar Hiyerarşisinde yer aldığı şekliyle; beslenme, barınma gibi temel ihtiyaçlarla birlikte gelen temel bir ihtiyaçtır. Kısaca insanoğlu, birlikte olmak ve birlikte savunmak için birlikte bir yaşam ve düzen tesis etmek gereği duymuştur. Güvenlik ihtiyacı, yaşama içgüdüsünün ilk basamaklarında yer alır. Maslow’un ihtiyaçlar piramidinde ihtiyaçlar sıralaması; ‘fizyolojik, güvenlik, toplumsal saygı ve kendini gerçekleştirme’ şeklinde sıralanır (1968:38). Maslow’a göre, beslenme ihtiyacının ardından güvenli bir ortamda barınma isteği gelmektedir.

Yaşama hakkı ile temel hak ve özgürlüklere sahip olmak, ancak huzurlu ve güvenli bir ortamda mümkündür. Güvenlik ihtiyacı, insanın kendini fiziksel, ekonomik, sosyal ve siyasal açıdan güvende hissetmesidir (Kaypak, 2011:44).

Güvenlik, toplum yaşamında yasal düzenin aksamadan yürütülmesi, kişilerin korkusuzca yaşayabilmesi durumu, emniyet, asayiş olarak tanımlanmaktadır (<https://sozluk.gov.tr>, 2023). Güvenlik sözcüğü ile emniyet, asayiş sözcükleri ile yakın anlamlıdır. Türkçe sözlükte *emniyet sözcüğü*; güven, güvenlik, güvenlik işlerinin yürütüldüğü yer olarak tanımlanmaktadır (2023). İki kavram yakın ve ilişkili olsa da; emniyet, tehlikede olmama durumu olup; güvenlikten daha dar, somut ve olumlu bir içerik sunmaktadır. Güvenlik ise, soyut ve olumsuz içeriği ile, korku ve tehlikeden uzak olma durumu veya hissi (Erhan, 2001:78) olarak ifade edilmektedir. Erken dönemlerin ilk kentlerinde yaşam güvenliğini sağlamak adına bir araya geliş ve yerleşik yaşam tarzları geliştirme durumu; zaman içinde düzenli ve kanunla çevrelenmiş bugünün kentlerini doğurmuştur. Sınırları belli, kuralları belli, düzenden sorumlu otoritesi belli kentler. Güvenlik bu bağlamda, toplum yaşamında kanuni düzenin aksamadan yürütülmesi, kişilerin korkusuzca yaşayabilmesi ve emniyeti anlamına gelmektedir (Aksoy, 2007:14). Sonuç olarak, kentler ve devletler geçmişten bugüne insanların bir arada güvenlik içerisinde yaşama isteğinin ortaya çıkardığı mekânlardır (Alacadağlı, 2020:153-154).

Güvenlik, tüm kentliler için temel kamu hizmetlerinden birisidir. Toplumsal huzurun, asayişin ve güvenliğin sağlanması konusu zamanla merkezi otoritelerin en önemli görevi haline gelmiş ve kamu düzeni olarak adlandırılmıştır. *Kamu düzeni*, bir ülkede kamu hizmetlerinin iyi yapılmasını, devletin emniyet ve asayişini ve kişiler arası ilişkilerin toplum kurallarına uygunluğunu sağlamaya yarayan kurum ve kuralların tamamı olarak kabul edilmektedir. Güvenlik ihtiyacını karşılama hizmeti içeriği gereği kamusal bir hizmettir (Kaypak, 2016:40). *Kentsel güvenlik*; kent sınırları içinde geçerli olan, kentte yaşayanların yerine getirilmesini bekledikleri bir güvenlik istemi olarak görülmelidir (Kaypak, 2011:45).

2.Kent Kadın ve Güvenlik

Kent güvenliği dediğimizde kimin için daha güvenli? sorusu akla gelmektedir. Herkes için eşit güvenliği arz eden/etmekle sorumlu yönetsel sisteme rağmen; özellikle cinsiyet temelli baktığımızda kentin kamusalında kadınların erkeklere oranla şiddet ve can güvenliği konusunda tehditle iç içe olduğu görülmektedir. Aynı kentin aynı sokaklarında yürüyen kadınlarla erkekler, özellikle belli bir saatten sonra, çok farklı duygular yaşarlar. Bu durumda da akla şu sorular gelir: Kentin kamusal alanları olan sokak, park, meydan vb ne kadar aydınlık? Hangi mekânlarda daha çok erkekler için daha çok kadınlar için? Kent içi ulaşım yeterli mi?

Kentte kadının güvenliğinden bahsederken; kent içi ulaşım ve buna erişim, kent sokaklarının aydınlık olması, kadına yönelik şiddet ve son olarak sığınma evleri, danışma, psikolojik ve hukuksal destek merkezlerinin varlığı dikkat çeker. Bahsedilen bu hususların elbette sadece kadınlar için değil; tüm kent sakinleri içinde etkin biçimde işler olması gerekmektedir. Bu hususlar içinde çalışmanın odağında yer alan ve kadın açısından da öne çıkan husus “şiddet”tir. Bu nedenle, kentsel güvenlik ya da kentte güvenlik dediğimizde kadınların kendi özel alanlarında hem de kentsel alan/mekânlarda karşı karşıya kalınan bir gerçek olarak şiddetten bahsetmek gerekmektedir. Herkes için şiddet ama en çok kadına yönelik sokakta yani özel alanın dışında şiddetin varlığı, kadınlar için kentsel kamusal yaşamı güvensiz hale getirmektedir.

Kadınların hem özel alanında hem de kentsel alanlarda -sokakta, AVM’de, Otobüste- şiddet ve ölüm tehdidi ile karşı karşıya olduğu gerçeği karşımızdadır. Akgül ve Uğurlu, 11.05.2011 tarihi ile 31.01.2019 tarihleri arasında ülke genelinde tiraj sayısı göreceli olarak diğer gazetelerden yüksek olan ve haber arşivlerine erişimin ücretsiz olduğu Hürriyet ve Milliyet gazetelerinde yer alan haberlerin taranması ile ortaya koydukları çalışmalarında, eril şiddetin 497 kadını katlettiği bilgisini paylaşmaktalar. Yazarlar, 2011–2019 yılları arasında basında yer alan kadın cinayeti haberlerinin %5,0’inin 2011 yılına, %3,6’sının 2012 yılına, %7,8’inin 2013 yılına, %18,3’ünün 2014 yılına ait olduğu görülmektedir. %14,3’ünün ise 2015 yılına, %14,1’inin 2016 yılına, %18,5’inin 2017 yılına, %15,7’sinin 2018, %2,6’sının 2019 yılına ait olduğu ve kadın şiddet/terör/cinayetlerinin artarak devam ettiğini belirtmişlerdir (2021:135). Taştan ve Küçüker Yıldız’ın çalışmalarında da kadınların şiddete/cinayete **en çok özel alanlarında** maruz kaldıkları bilgisi paylaşılmaktadır. %72’si ev ve dolayısıyla özel alanlarda, % 15’i sokakta, % 3. 3’ü açık arazi veya kırsal alanlarda, % 3. 2’si işyerlerinde ve diğer alanlarda % 5,7 oranı ile (2019:5) kadına yönelik şiddet kapsamında eril zihniyetin kadına atfettiği ve kamusal alanlara çıkmasına ket vurmaya çalıştığı yer olan özel alanlarda kadınların katledildiği görülmektedir.

CEİD (2022) endeksine göre, Türkiye, gece yürürken kendini güvende hissetme bakımından OECD üyesi 36 ülke arasından 28. sırada yer almaktadır. Benzer biçimde yaşam memnuniyeti araştırmasında (TÜİKc, 2022), kadınların %30,4’ü yaşadığı çevrede gece yalnız yürürken kendilerini güvensiz hissettiklerini ifade etmişlerdir. Yine araştırmada 2022 yılında, yaşadıkları çevrede gece yalnız yürürken kendilerini güvensiz hissedendenlerin oranının %21,8 iken; bu oranın kadınlarda %30,4, erkeklerde %13 olduğu belirtilmektedir. Son olarak, kadınların %80,5’nin; erkeklerin ise %88,2’nin evde yalnız otururken kendilerini güvende hissettikleri bulgusuna yer verilmiştir.

Kadına yönelik politikalarda yaşanan değişimin en önemli yansıması yasal alanda olmuştur. 2000’li yıllarla birlikte başta Anayasa olmak üzere yasalarda kadın-erkek eşitliği ilkesi daha da güçlendirilmiştir. Medeni Kanun, İş Kanunu ve Türk Ceza Kanunu gibi temel kanunlarda yapılan eşitlikçi reformlarla, Türkiye’de tüm mevzuat, kadın erkek eşitliği ilkesini gözeterek ve kadına yönelik şiddete sıfır tolerans tanıyan bir yapıya kavuşturulmuştur. Ayrıca, 5393 ve 5216 sayılı Kanunlar ile nüfusu 100 bini geçen belediyelere kadın ve çocuklar için konukevleri açma görevi verilmiştir. Türkiye’de aile içi şiddet kavramının ilk kez hukuksal bir metinde tanımlanmasını sağlayan 1998 tarihli 4320 sayılı Ailenin Korunmasına Dair Kanun’da 2007 yılında değişikliğe gidilmesi ile gerçekleşmiş, Kanun’un uygulanmasına dair Yönetmelik ise 2008 yılında yürürlüğe girmiştir (ASPB, 2012). 4320 sayılı kanun döneminden sonraki yıllarda şiddetin artarak devam etmesi üzerine bir kez daha kanuni düzenleme ihtiyaç doğmuş ve 2012 yılında 6284 Sayılı “Ailenin Korunması ve Kadına Karşı Şiddetin Önlenmesine Dair Kanun” yürürlüğe girmiştir.

Ancak uluslararası ve ulusal pek çok düzenlemeye rağmen kadına yönelik şiddet ve kadın cinayetleri kent yaşamında hem özel hem de kamusal alanda devam etmektedir.

3.Kentte Kadınların Güvenliğine Şiddet Açısından Bakış: Isparta Durum Tespiti

3.1 Araştırmaya İlişkin Bilgiler

Araştırmada Isparta ilinden kalabalık olma ve sosyo-ekonomik olarak grupları yansıtabilme adına ilden 10 mahalle seçilerek, bu mahalle sakini olan kadınlara “gönüllülük” esasıyla yüz yüze araştırmacı tarafından yapılmıştır. Araştırmada, konunun odak noktasına yönelik sorular, araştırmacı tarafından oluşturulmuştur. Nicel araştırma yöntemlerinden anket yönteminin kullanıldığı araştırma, Nisan 2023 ile Temmuz 2023 tarihleri arasında tamamlanmıştır.

Araştırma sahasında yer alan mahalleler, büyüklükleri ve nüfusları tabloda gösterilmiştir.

Tablo 2: Araştırma Sahasına Yönelik Bilgiler

MAHALLELER	ERKEK	KADIN	TOPLAM	ANKET SAYILARI
Fatih Mahallesi	7.488	7.083	14.571	36
Yedişehitler Mahallesi	6.291	6.128	12.419	36
Bahçelievler Mahallesi	3.672	4.194	7.866	24
Pirimehmet Mahallesi	2.622	2.695	5.317	17
Bağlar Mahallesi	3.958	3.950	7.908	30
Zafer Mahallesi	4.181	4.058	8.239	25
Davraz Mahallesi	12.311	10.617	22.928	70
Çünür Mahallesi	7.216	14.138	21.354	88
Modernevler Mahallesi	4.088	4.038	8.126	25
Hızırbey Mahallesi	5.543	5.892	11.435	20
Toplam	57.370	62.793	120.163	371

Isparta'nın 2022 yılı nüfus verilerine göre toplam nüfusu 268.595 olup; bu nüfusun 136.883'ünü kadınlar oluşturmaktadır. Isparta için toplam 44 mahalleyi temsilen seçilen 10 mahallede toplam kadın sayısı 62.793'tür. 62.793 kent sakini kadın, çalışmanın evrenini oluşturmaktadır. Araştırmada bu evreni temsilen sahada toplamda 371 katılımcıya ulaşılmış ve her mahalle için katılımcı sayısı mahalle büyüklüğüne göre oranlanarak Tablo 1'de sunulmuştur.

3.2.Araştırmanın Bulguları

Araştırmada ulaşılan veriler istatistiksel paket programla analiz edilerek, tanımlayıcı analizler yapılmış ve bulgular aşağıda sunulmuştur.

3.2.1.Demografik Bulgular

Tablo 3:Katılımcıların Yaş Dağılımı

YAŞ	Frekans	Geçerli Yüzde
18-24	44	11,9
25-32	95	25,6
33-40	68	18,3
41-48	58	15,6
49-56	56	15,1
57-65	23	6,2
65-	27	7,3
Toplam	371	100,0

Saha çalışmasına katılan görüşmecilerin tüm yaş gruplarında orantısal dağılımına dikkat edilmiştir. Tablo 2'den de görüldüğü gibi yüzdelik oranlar birbirine yakın olarak dağılmıştır.

Tablo 4: Katılımcıların Medeni Durum Dağılımı

Medeni Durum	Frekans	Geçerli Yüzde
Evli	256	69,0
Bekâr	75	20,2
Diğer	40	10,8
Toplam	371	100,0

Katılımcıların %69'u evli, %20,2'si bekâr ve %10,8'i eşinden ayrılmış olduğunu ifade etmiştir.

Tablo 5: Katılımcıların Çocuk Sayısı

Çocuk Sayısı	Frekans	Geçerli Yüzde
,00	5	1,8
1	58	20,6
2	111	39,4
3	97	34,4
3 den fazla	11	3,9
Toplam	282	100,0
Kayıp Değer	89	
Toplam	371	

Katılımcıların sahip oldukları çocuk sayısı yüzdesel olarak 2 çocuk (%39,4) ve 3 çocuk (%34,4) aralığında öne çıkmaktadır.

Tablo 6: Katılımcıların Eğitim Durumu

Eğitim Durumu	Frekans	Geçerli Yüzde
Okur-yazar değil	19	5,1
İlkokul mezun	83	22,4
Ortaokul mezun	38	10,2
Lise mezun	101	27,2
Ön lisans	17	4,6
Lisans	79	21,3
Lisansüstü	34	9,2
Toplam	371	100,0

Çalışmada düşük ve yüksek eğitim dizgesinde her aşamada katılımcıya ulaşılmış olup; Isparta örnekleminde katılımcılar arasında yüzdelik olarak öne çıkan eğitim düzeylerinin Lisans (%21,3), Lise mezunu (%27,2) ve İlkokul mezunu (%22,4) olarak ortaya çıkmaktadır.

Tablo 7: Katılımcıların Meslek Dağılımı

Meslek	Frekans	Geçerli Yüzde
Memur	31	8,4
İşçi	18	4,9
Çiftçi	1	,3
Öğrenci	18	4,9
Esnaf	8	2,2
Öğrenci	15	4,0
Emekli	17	4,6
Serbest meslek	18	4,9
Özel sektör	35	9,4
Ev hanımı	182	49,1
İşsiz	7	1,9
Diğer	21	5,7
Toplam	371	100,0

Katılımcıların mesleki durumlarında %49,1 ile ev hanımlarının öne çıktığı görülmektedir.

3.2.2.Şiddete Dair Bulgular

Bu başlık altında kent sakini kadınlara şiddet görme durumları, türü, kimden kaynaklandığı ve nerede yaşandığı konusunda bilgilere ulaşılmıştır. Tüm veriler Tablo 7’de gösterilmiştir.

Tablo 8: Katılımcıların Şiddet Görme Durumu

	Şiddet Gördünüz mü?	Devam ediyor mu?	Şikâyet ettiniz mi?
Evet	%32,2	%13,3	%27,9
Hayır	%67,8	%86,7	%72,1

Katılımcılara hayatlarının bir döneminde kendisine, çocuğuna ya da her ikisine yönelik şiddet görüp görmedikleri sorulmuş olup; evet diyenlerin tabloda verilen yüzdesi %32,2 ile kendisi, çocuğu ya da ikisi birlikte şiddet görme oranlarını toplu halde ifade etmektedir. Yine hiç şiddet görmediğini ifade eden katılımcıların oranı ise %67,8’dir. Yine şiddet ile ilgili bir arada sorulan diğer soru devam edip etmediği yönündedir. Şiddet gördüğünü beyan eden katılımcıların %13,3’ü hala şiddet görmeye (kendisi ya da çocuğu) devam ettiğini ifade etmiştir. Son olarak, söz konusu bu şiddet karşısında şikâyet başvurusu, koruma kararı gibi bir adım atıp atmadıkları da sorulduğunda; şiddet gören katılımcıların %27,9’u, bu durumu yasal boyuta taşıdıklarını, koruma kararı aldıklarını ya da boşandıklarını ifade etmişlerdir.

Şiddet gördüğünü ifade eden kadınlar arasında yaş aralığı açısından öne çıkan yaş grubu 49-56 yaş aralıkları olup; burada oran %27,6’dır. Diğer yaş gruplarında da 41-48 yaş aralığında %18,4 ve 25-32 ile 33-40 yaş aralıklarında şiddet görülme oranı her ikisi için %15,8’dir. Şiddete maruz kalma ile medeni durum ilişkisinde ise, evli kadınlar arasında şiddet gördüğünü beyan edenlerin oranı %59,2, bekâr kadınların oranı da %18,4’tür. Şiddetin daha ziyade evlilik müessesesi içinde daha yoğun görüldüğü anlaşılmaktadır.

Şiddet gördüğünü ifade eden kadınların eğitim durumlarına göre çapraz testlerle bakıldığında, şiddet gören kadınların ağırlıklı olarak lise mezunu seviyesinde (%31,6) ve ilkokul mezunu seviyesinde (%28,9) yoğunlaştığı görülmektedir.

Son olarak şiddet gördüğünü ifade eden 182 kadının mesleki durumlarına çapraz testi ile bakıldığında, ev hanımları içinde şiddet gören kadınların oranının %48,7 olduğu dikkat çekmiştir.

Yine şiddet konusunda katılımcılara, şiddetin türü, kimden geldiği ve nerede yaşandığı sorulmuş olup, veriler Tablo 8 ve 9’da sunulmaktadır.

Tablo 9: Katılımcıların Gördükleri Şiddet Türleri

Şiddet Türü	Frekans	Geçerli Yüzde
Fiziksel	47	45,2
Cinsel	2	1,9
Psikolojik	27	26,0
Fiziksel- Psikolojik	24	23,1
Fiziksel-Cinsel- Psikolojik	4	3,8
Toplam	104	100,0
Kayıp değer	267	
Toplam	371	

Katılımcılara hangi tür şiddete maruz kaldıkları sorulduğunda; şiddet gördüğünü ifade eden 104 kadının, %45,2 fiziksel, %26 psikolojik ve %23,1 hem fiziksel hem de psikolojik şiddet gördükleri anlaşılmaktadır.

Tablo 10: Katılımcıların Gördükleri Şiddetin Kaynağı

Şiddetin Kaynağı	Frekans	Geçerli Yüzde
Eşim	48	46,2
Babam	13	12,5
Kardeşlerim	2	1,9
Eşimin ailesi	17	16,3
Çocuğum	1	1,0
Diğer	11	10,6
Eşim ve ailesi	6	5,8
Eşim ve benim ailem	5	4,8
Eşim-ailesi-kendi ailem	1	1,0
Toplam	104	100,0
Kayıp değer	267	
Toplam	371	

Katılımcılara maruz kaldıkları şiddetin kimden kaynaklandığı sorulduğunda ise şiddetin genel olarak yakın çevresinden yüksek oranda yaşandığı anlaşılmaktadır. Açık uçlu olarak bu soruda, katılımcıların farklı kişilerden gördükleri şiddeti ayrıntılanması istenmiş, veriler de bu tasnif ile tabloda sunulmuştur.

Buna göre birleşik halde yüzdelere bakarsak, şiddet gören kadınlar kendi çekirdek ailesi içinde eşi ve çocuğundan kaynaklı şiddet görme oranı, %53; evlenmeden önce ailesi içinde gördükleri şiddet ise; babası ve kardeşleri toplamında %14,4 oranındadır. Yine yakın çevre içinde eşinin ailesi ve kendi ailesinden yönelen şiddete maruz kalan kadınların oranı da %27,9’dur.

Son olarak katılımcılar ev ve yakın çevrenin dışında ağırlıklı olarak da işyeri ve sokakta maruz kaldıkları şiddeti “diğer” seçeneğinde belirtmişlerdir. Bunun da oranı %10,6’dır.

Tablo 11: Katılımcıların Gördükleri Şiddetin Nerede Olduğu

	Frekans	Geçerli Yüzde
Evde	89	85,6
Sokakta	2	1,9
İşyerinde	2	1,9
Diğer	1	1,0
Ev-sokak	6	5,8
Ev-işyeri	3	2,9
Hepsi	1	1,0
Toplam	104	100,0
Kayıp değer	267	
Toplam	371	

Şiddete maruz kaldıklarını ifade eden katılımcılar bu şiddeti Tablo 8’de ifade edildiği üzere yakın çevresinden, aile içinde gördükleri için; şiddetin görülme yeri bulgusunda da %85,6 Tablo 10’da destekler bir oran olarak görülmektedir.

Isparta örneğinde katılımcılara kenti ve açık alanları güvende bulup bulmadıkları da sorulduğunda %46,4’nün güvenli bulmaması öne çıkmaktadır. Güvenli kent güvenli ve aydınlık sokaklar gerektirir. Günün her saatinde sokakta olabilmek, ulaşım araçlarını kullanabilmek ya da yürümek. Ancak bu şekilde kentte görünür olabilir kadınlar. Elbette sokakların güvenliği sadece kadınlar değil; tüm kentliler için önem arz eder. Katılımcılara sokakların aydınlık olup olmadığı sorulduğunda; %57,7’si aydınlık olduğu bilgisini verirken (oturdıkları ve yoğunlukla kullandıkları açık kentsel alanları) %19,4’ü aydınlık olmadığını, %22,9’ da kısmen aydınlık olduğunu ifade etmiştir. Burada katılımcılar evlerinin olduğu ve gündelik hayatlarında kullandıkları sokak ve açık alanları değerlendirmişlerdir. Genel kanaat kentte ana caddelerin aydınlık ara sokakların ve sokak içi parkların hava karardıktan sonra aydınlık olmadığı yönündedir. Bu nedenle de belli bir saatten sonra katılımcılar “evin dışında olmaktan” çekindiklerinin altını çizmişlerdir.

Tablo 11: Kent Gece Güvenli Mi

	Frekans	Geçerli Yüzde
Evet	111	29,9
Hayır	172	46,4
Kısmen	88	23,7
Toplam	371	100,0

Tablo 12: Kent Gece Aydınlik Mı

	Frekans	Geçerli Yüzde
Evet	214	57,7
Hayır	72	19,4
Kısmen	85	22,9
Toplam	371	100,0

SONUÇ

Kent güvenliği vatandaşların yaşam kalitesini doğrudan etkileyen en önemli faktörlerden biridir. Avrupa Kentsel Şartı'na göre (1992) kentli hakları içerisinde güvenlik hakkı, suç, şiddet ve yasa dışı olaylardan mümkün olduğunca arındırılmış emin ve güvenli bir kent tanımlanmıştır. Kadınlar için güvenlik, erkeklerden daha farklı ve genellikle “daha fazla” bir anlam taşır.

Çalışmada, 44 mahalleye sahip Isparta'da 10 mahalle seçilerek 371 katılımcı ile yüz yüze ve gönüllülük esasına dayalı bir saha çalışması yapılmıştır. Buna göre edinilen bulgular şöyle sıralanabilir:

- Katılımcılara hayatlarının bir döneminde kendisine, çocuğuna ya da her ikisine yönelik görülen şiddetin oranı %32,2'dir.
- Şiddet gördüğünü beyan eden katılımcıların %13,3'ü hala şiddet görmeye (kendisi ya da çocuğu) devam ettiğini ifade etmişlerdir.
- Katılımcıların maruz kaldıkları şiddet türleri ve oranları, %45,2 fiziksel, %26 psikolojik ve %23,1 hem fiziksel hem de psikolojik şiddettir.
- Katılımcılara maruz kaldıkları şiddetin kaynağı genel olarak yüksek oranda kadının yakın çevresinden kaynaklanmaktadır. Kadınların kendi çekirdek ailesi içinde eşi ve çocuğundan kaynaklı şiddet görülme oranı, %53'tür.
- Evlenmeden önce ailesi içinde şiddet görülme oranı ise; babası ve kardeşleri toplamında %14,4'tür.
- Yakın çevre içinde eşin ailesi ve kendi ailesinden yönelen şiddete maruz kalan kadınların oranı da %27,9'dur.
- Şiddete maruz kaldıklarını ifade eden katılımcılar bu şiddeti yakın çevresinden ve aile içinde gördükleri için; şiddetin görülme yeri %85,6 oranıyla ev (hane içi) olmaktadır.
- Şiddet gördüğünü ifade eden kadınlar arasında yaş aralığı açısından öne çıkan yaş grubu 49-56 yaş aralığında yoğunlaşmaktadır.
- Şiddete maruz kalma ile medeni durum ilişkisinde ise, evli kadınlar arasında şiddet gördüğünü beyan edenlerin oranı %59,2, bekâr kadınların oranı da %18,4'tür. Burada şiddetin hane içinde olduğu kadar evlilik müessesesi içinde daha yoğun yaşandığı anlaşılmaktadır.
- Bekâr katılımcılar arasında şiddete maruz kalanların da yine bu şiddeti hane içinde ve ağırlıklı olarak birinci derece yakınlarından gördüğü anlaşılmaktadır.
- Şiddet gördüğünü ifade eden kadınların eğitim durumlarına göre çapraz testlere bakıldığında, şiddet gören kadınların ağırlıklı olarak lise mezunu seviyesinde %31,6 ve ilkökul mezunu seviyesinde %28,9 oranlarında yoğunlaştığı görülmektedir.
- Son olarak şiddet gördüğünü ifade eden ve mesleğini ev hanımı olarak ifade eden 182 kadının mesleki durumları ile çapraz testine bakıldığında, ev hanımları içinde şiddet gören kadınların oranının %48,7 olduğu tespit edilmiştir.

Sonuç olarak, genel olarak tüm kent sakinleri için ama özelde en çok kadınlar ve çocuklar için kentsel açık alanların günün her saatinde kullanımı konusunda sorunlar olduğu düşünülmektedir. Şiddetin önlenmesi kentte güvenli yaşama için şart niteliğindedir.

Çalışmada sokaktaki şiddete oranla özel alanda kadınların şiddete maruz kaldıkları ve kalmaya devam ettikleri anlaşılmaktadır.

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KADINLARIN VAJİNAL DUŞ HAKKINDAKİ GÖRÜŞ VE UYGULAMALARI: BİR DURUM ÇALIŞMASI

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ÖZET

Amaç: Bu çalışmanın amacı, kadınların vajinal duş hakkındaki görüş ve uygulamalarını belirlemektir.

Gereç ve Yöntem: Araştırma, nitel araştırma desenlerinden durum çalışması biçiminde tasarlanan iç içe geçmiş çoklu durum çalışması olarak gerçekleştirildi. Bu çalışma, T.C. Sağlık Bakanlığı Aydın İl Sağlık Müdürlüğü Efeler 1 Nolu Aile Sağlığı Merkezinde 30/07/2020-20/02/2021 tarihleri arasında 10 kadın ile yürütülerek gerçekleştirildi. Araştırma verilerinin toplanmasında araştırmacı tarafından geliştirilen Tanıtıcı Bilgi Formu ve Yarı yapılandırılmış görüşme formu kullanıldı. Araştırma sonucunda elde edilen veriler betimsel analiz yöntemi ile değerlendirildi. Yapılan görüşmeler sonucunda sorulara verilen yanıtlar Microsoft Word belgesine yazılarak 23 sayfa ham veri elde edildi ve bu veriler betimsel analizi yoluyla çözümlendi. Sorulara verilen yanıtlar tek tek okunarak kodlar elde edildi. Ortak yönleri olan başlangıç kodları alt tema ve temalar biçiminde bir üst temada birleştirilerek sınıflandırıldı. Elde edilen tema çeşitliliği ve yoğunluğu yorumlanarak örneklerle birlikte raporlandı.

Bulgular: Araştırmaya katılan kadınların, yaş ortalaması $36,50 \pm 9,50$ olup, %50'si üniversite ve üzeri mezunu, %70'i çalışmakta, %90'ı evli ve evlilik süresi ortalaması $13,90 \pm 8,60$ yıl, %60'ı geliri gidere denk ya da fazla, tamamı vajinal duşu bilmekte, %50'si ise vajinal duş uygulamaktadır. Kadınlar ile yapılan görüşmelerden elde edilen veriler 3 ana tema altında toplandı. Bu ana temalar; Kadınların vajinal duş uygulaması hakkındaki görüşleri, Kadınların vajinal duş hakkındaki uygulamalarına yönelik deneyimleri, kadınların vajinal duş uygulamalarının kadın sağlığına etkileri hakkında deneyim ve görüşleri olarak belirlendi.

Sonuç: Bu çalışmada kadınların çoğunluğunun vajinal duş hakkındaki düşüncelerinin olumlu yönde olduğu, vajinal duş uygulamasını temizlik hissi için uyguladıkları ve uygulamalarını geleneksel olarak sürdürdükleri sonucuna varıldı. Bu nedenle başta ebeler olmak üzere sağlık profesyonelleri tarafından verilen sağlık ve hijyen eğitim programlarının düzenlenmesi, verilen eğitimlerin etkinliği belirlenerek değerlendirilmesi önerilmektedir.

Anahtar kelimeler: Durum Çalışması, Ebe, Hemşire, Vajinal Duş

*Bu çalışma, birinci yazarın ikinci yazar danışmanlığında hazırladığı yüksek lisans tezinden üretilmiştir.

ABOUT WOMEN'S VAGINAL DOUCHE OPINION AND APPLICATIONS: A SINGLE CASE STUDY

ABSTRACT

Aim: The aim of this study is to determine the opinions and practices of women about the vaginal douche.

Materials and Methods: The research was carried out as a nested multiple case study designed as a case study, one of the qualitative research designs. This study, it was carried out by the, T.C. Ministry of Health Aydın Provincial Health Directorate Efeler Family Health Center No. 1 between 30/07/2020-20/02/2021 with 10 women. Introductory Information Form and semi-structured interview form developed by the researcher were used to collect the research data. The data obtained as a result of the research were evaluated with the descriptive analysis method. As a result of the interviews, the answers given to the questions were written in a Microsoft Word document and 23 pages of raw data were obtained and these data were analyzed through descriptive analysis. The codes were obtained by reading the answers to the questions one by one. The starting codes with common aspects were classified as sub-themes and themes by combining them into a parent theme. The obtained theme diversity and density were interpreted and reported with examples.

Results: The mean age of the women participating in the research is 36.50 ± 9.50 years, 50% of them are university graduates or higher, 70% are working, 90% are married, and the average duration of marriage is 13.90 ± 8.60 years, 60% of them have income equal to or more than their expenses, all of them know about vaginal douche, 50% of them apply vaginal douche. The data obtained from the interviews with women were gathered under 3 main themes. These main themes are; Opinions of women about the application of vaginal douche, Experience of women about the application of vaginal douche, Experience and opinions of women about the effects of vaginal douche applications on women's health.

Conclusion: In this study, it was concluded that the majority of women had a positive opinion about the vaginal douche, they applied the vaginal douche application for the feeling of cleanliness and continued their practices traditionally. For this reason, it is recommended to organize health and hygiene training programs given by health professionals, especially midwives, and to evaluate the effectiveness of the trainings given.

Keywords: Case study, Midwife, Nurse, Vaginal Douche

*This study was produced from the master thesis prepared by the first author under the supervision of the second author.

FROM DENIAL TO THE RECOVERY OF AN INDISPENSABLE RESOURCE: THE *FEMININE* FOR THE FUTURE OF HUMANITY

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Abstract

Sometimes ignored and relegated, other times belittled, feared and opposed, the feminine has often been the victim of marginalization and even oblivion and persecution. This has been the case – for a very long time – in philosophy, in the arts, in politics and, of course, also in law. The historical and theoretical roots of this marginalization can be traced in that age-old and inveterate vision according to which, man gave life to the *polis*, becoming at the same time the guarantor and the undisputed holder of order, civilization, and law. The feminine today more than ever – especially in view of the important social and environmental challenges that await us – must be recovered as a resource, not only important, but indispensable. And it is precisely in this perspective that the intervention will propose a philosophical-juridical reinterpretation of the feminine.

Keywords: feminine, philosophy, law, justice, environment.

1) Premise

In order to be as clear as possible, but at the same time brief and concise, avoiding to take too much time away from the reports of those will follow me, I decided to divide my introductory speech into three passages.

— In the first passage I will discuss of the marginalization of which the female gender has been (and often still is) a victim; Here I will focus on the origins and the various manifestations of this discrimination, helping me with references to more (and less) known passages and authors, placed in different historical periods, from the classical age, to the modern age, up to the contemporary one.

— In the second step I will offer a reinterpretation of the feminine, highlighting its intrinsic attributes, specificities and, in particular, the importance and added value for the whole of humanity. All with the aim to promote a culture based on the enhancement of complementarity: where genders do not oppose or fight each other but collaborate and – in a literal sense – walk together, understanding that the difference (between male and female), rather than being a limit, is a fundamental and indispensable wealth not only for individual groups / communities, but for the whole of humanity. And with these observations we will start at the end of our short journey.

— In the brief concluding passage, I will invite the enhancement of women’s potential as a resource for building a better tomorrow for all humanity. For a tomorrow that – starting from the recovery of what the feminine reminds us and teaches us – is finally inclusive and equal, marked by non-violence and respect for Women and Men, but also ... for environment, for animal and for nature.

2) Marginalization, oblivion, persecution. *The feminine denied... The forgotten feminine...*

Sometimes ignored and relegated, other times belittled, feared and opposed, *the feminine* has often been the victim of marginalization and even oblivion and persecution (emblematic and striking is certainly the persecution of which witches were victims, often guilty only of being interested in the sciences and approaching medical arts precluded to their gender). And it has been so for a very long time, in philosophy, in the arts, in politics and, of course, also in law¹. A marginalization and exclusion – that of the woman and the feminine as an effigy of a world (an elusive and dark dimension) that had to some extent “contained” and “controlled” – with very ancient origins that can already be traced in mythology and in the classical age.

In respect of the synthesis imposed by our speech, I try to explain these preliminary statements with some illustrious references:

— A first reference to Plato’s *Symposium*. A classic text, among the best known and most significant for our theme. Here, in fact, is treated of what love is trying also to define it. The context is quite peculiar – and not only because women are not included in the symposium² and only men quibble and confront each other – but also because two aspects emerge which, in my opinion, are very important and worthy of note for our reflections.:

I) the first aspect is given by the fact that – questioned on the subject – Socrates does not expose his own vision but speaks referring to what he learned from the teachings of Diotima (his teacher). An element, this, often overlooked and that, instead, is far from marginal; Diotima is the woman who teaches philosophy to the greatest philosopher, yet philosophy – as well as many other disciplines – has often forgotten women!

II) the second aspect is given by the famous reconstruction on the origin of men proposed by Aristophanes, according to which: the first sex (the man) is the son of the Sun (and, therefore, immediately associated with sight, heralding a reference to lucidity, evidence, concreteness, reality, but also, more generally, to *logos*, reason and intellectual and rational faculties), differently, the second sex (the woman) is the son of the Earth (which is why the feminine would always refer to telluric ties, to blood and family ties, having to do with intimacy, with the private dimension, as opposed to the public sphere, which, however, would remain the prerogative of the masculine), finally, following Aristophanes, there is also a third sex the son of the Moon. As evident we can easily trace some elements which subsequently – with the passing of the eras – have been preserved, almost unaltered, in the reiterated connotation of the *masculine* with respect to the *feminine*.

— A second reference to *Antigone* by Sophocles, which in its own way reconfirms the insights of the Symposium. The tragedy, in fact, places us before two opposite figures/poles, on the one hand, there is Creon (who is man, who is lord of the *polis* [the city, but also the public dimension in general] and who is also the guarantor of order and the one who invites everyone to respect human laws), on the other, there is Antigone (the woman, a figure linked to the *oikia* [to the house, to the private dimension, of generativity, of care and nurturance], the sister of Eteocles and Polynices, who, opposing the edicts of Creon, invokes respect for the bonds of blood and appeals to a higher right than the human one, to the point of agreeing to pay for his own rebellion with death).

¹ Furthermore, it is an absence – that of women – from the various fields of knowledge as well as from political life which has been well highlighted by AGATA C. AMATO MANGIAMELI (*Gyné*, in A.C. AMATO MANGIAMELI, F. D’AGOSTINO (edited by), *Cento e una voce di filosofia dal diritto*, Turin 2013).

² Sure, they played the flute, served the food, but they didn’t participate in the conversation! (comment, cfr. ADRIANA CAVARERO, *Il femminile negato. La radice greca della violenza occidentale*, Villa Verrucchio 2007, p. 50)

A tragedy which – over the centuries and by various scholars has been read with various hermeneutics – but which, however one looks at it, also speaks to us of the emergence of a political order which is substantially and predominantly male and – to quote Cavarero – Phallogocentric³.

— A third reference – which instead looks to the modern era – to Bachofen with its *The Matriarchy. History and Myth between East and West*. Here, starting from the historical reconstructions of the Lycian matriarchy, Bachofen clearly highlights the genesis of that age-old and inveterate gender opposition between the male and the female, which still accompanies us today and which assigns the *female* a secondary role and, sometimes, even a sort of substantial negative value compared to the masculine. Furthermore, in Bachofen, we can also trace the beginnings of that peculiar association (which is in continuity with the classical perspective mentioned here) according to which the masculine would refer to the *ius civile*, while the feminine would recall the *ius naturale*. So, it reads: “Matriarchy yields to state law, *ius naturale* to *ius civile*. The mother who asks for justice represents the material right of blood while the man represents the highest right of the homeland. Faced with the latter, the other must give in. [...] matriarchy never goes beyond the material family”⁴.

— One last essential reference – which pertains to the contemporary age – obviously to the reconstructions of Simone de Beauvoir and her *Second Sex*. A work in which the famous philosopher questions himself several times on the genesis of this peculiar vision of the feminine, almost always perceived as a “second sex” also in order of value and importance compared to the masculine (generally seen as “first” and “priority”). In other words, woman – associated (almost exclusively) with motherhood and care – is considered as a simple and reductive *posterius* of man, who is instead entrusted with political power, security, and the art of war. The one (the woman) is recognized as having the ancestral and mysterious power to give life; to the other (the man) to take it away⁵. Not by chance Simone de Beauvoir wrote: “The worst curse on woman is to be excluded from these warrior expeditions; man rises above the animal, not by provoking but by risking his life; therefore, in humanity the pre-eminence is accorded not to the sex that he generates but to that which he kills. [...] The misfortune [of the woman] is to be biologically devoted to repeating life, while, even for her, life does not carry within itself its substantial reasons for being, and these reasons are more important than life itself”⁶.

The ideas and references – which I leave in the background here – are worth in themselves to outline the complex and articulated picture of a centuries-old situation in which women have found themselves unacknowledged and/or set aside, relegated to the family dimension, and essentially forbidden to the political and public sphere.

In a continuous recurrence of presence (in facts and in the reality of things) and absence (of recognition and valorization).

³ Cfr. ADRIANA CAVARERO – in Aristotle everything is very clear in nature and does not require explanations: “the slave is a slave, [...] the barbarian is inferior, [...] the woman is incapable of command over reason (logos)” (*Il femminile negato*, cit., 18).

⁴ JOHANN JAKOB BACHOFEN, *Il matriarcato*, trad. it., Milano 2011, p. 67.

⁵ Cfr. HOBBS, *De Cive*.

⁶ SIMONE DE BEAUVOIR, *Il secondo sesso*, trad. it., Milano 2008, p. 94-96.

A condition which – in his own way – was well highlighted by Gilles Ménage, who attempted to restore value to the women thinkers (writers and philosophers) of antiquity, little considered, if not completely ignored, in their speculative contribution and of which very few traces remain, despite the fact that “[their] number is so large [...] that a large volume could be written simply by listing the names”⁷.

3) For a different hermeneutic (including legal) of the feminine as a corrective principle and as a reference to natural law

As a corrective to these visions and for an interesting recovery of the feminine - as a principle, as an attribute and as an attitude that transcends mere physical generativity and which also has to do with nature, with hospitality, with inclusion, with inclination to dialogue, with the propensity for mediation and with the attention and care of the Other (any Other) - I believe a different reconstruction of the feminine is useful here.

This is what was advanced and promoted by the Italian philosopher and theologian Italo Mancini: a particularly significant and fertile rereading, especially if considered in light of the legal challenges of the 21st century.

Mancini – taking up Hegelian reflection – proposes a connection of the masculine with the diurnal and the feminine with the nocturnal. However, it is a connection that does not lead to a *deminutio* of the feminine, but rather to its rediscovery and valorization.

Because, if it is true that the emergence of the *polis*, the imposition of order and the *ius civile* is associated with the masculine, it is equally true that in the feminine – following Mancini’s interpretation – the germinal force of the *ethos* can be glimpsed, which enlivens and unifies society itself, to the point that, the author writes:

“the feminine principle against the masculine principle can certainly be expressed in the contrast between the attention to the individual, to the faces of man [feminine] and the surrender [and supine] obedience to the sovereignty of the laws [masculine]” or rather “to the *fiat justitia, pereat mundus*, to the cunning of Reason, which knows how to sacrifice on the altar of the general and the logical everything that seems inessential in individual determinations”⁸.

In other words - and this is the richness of the hermeneutics offered by Mancini – the feminine [*rectius* the principle of the feminine] can be seen as the corrective of those criteria of abstractness and generality of law, carried out in the name of a reference to natural law and... to pity against majesty⁹. A vision in which – with a reference to Barth¹⁰ – woman [the feminine] is colored with a different and further value: renewer and vivifier of law itself, in the name of the prevalence of the ontological dimension over the ontic one, of content over form, of justice over mere and cold legality, of peace over war, of non-violence over violence. And it is this peculiar and very rich rereading of the feminine - not only as a gender but as a principle, as a possible grammar of relationship with others - that today more than ever must be rediscovered and relaunched. In the name of overcoming the monolithic reconstruction of differences and in favor of a complementary vision where the masculine and the feminine advance together, where the “I” and the “you” – with a reference to Luce Irigaray¹¹ – become an inclusive and egalitarian “us”.

⁷ GILLES MÉNAGES, *Storia delle donne filosofe*, trad. it., Verona 2016, p. 33.

⁸ ITALO MANCINI, *Filosofia della prassi*, Brescia 1986, pp. 242-243.

⁹ Ivi, p. 244.

¹⁰ KARL BARTH, *History of Protestant theology in the nineteenth century*, trad. it., Milano 1979, pp. 385-427.

¹¹ LUCE IRIGARAY, *I you we. For a culture of difference*, trad. it., Milano 2004.

This also in the awareness of the fact that, faced with the global challenges that await us: “our need is [...] [in fact] to have a right to human dignity for all. [...] [and above all to have] a right that values differences.”

And the feminine – also from this point of view – certainly has a lot to teach the world, in particular, in terms of inclusion, acceptance and coexistence, just think that:

“the female body has the prerogative of tolerating the growth of the other within itself, without either of the two living organisms falling ill, being rejected or dying” Not only “the women’s bodies [...] leave equal life opportunities to their children and daughters”, while “male culture behaves differently. It organizes itself by excluding from its society the contribution that comes from the opposite sex”¹².

Unlike the masculine, the feminine testifies – not only to openness and (formal) tolerance – but to (substantial!) respect for any Other. And it is in the wake of this silent teaching that – in my opinion – the future of our societies must be rethought, interconnected, globalized, but also and above all inclusive, inclusive, and equal, just as the feminine has always taught us.

4) Conclusion: *woman guardian of creation. For a call for a better tomorrow!*

I close these brief introductory observations with a reference to *Mulieris dignitatem*, the apostolic letter of St. John Paul II, written in 1988, yet still very relevant to our topic. Here, in fact, not only is the dignity and vocation of women – created like man in the image of God – reaffirmed and valorized, but, in a significant passage, it refers to the sense of complementarity and invites us to a common journey and inclusive, in which differences instead of being perceived as a limit are finally seen as an asset:

“The fact that man, created as man and woman, is the image of God does not only mean that each of them individually is like God, as a rational and free being. It also means that man and woman, created as a ‘unity of the two’ in common humanity, are called to live a communion of love and thus to reflect in the world the communion of love that is in God”.

I believe that these words of St. John Paul II are more enlightening than ever and serve as a warning to those who – like all of us and like all of us a fortiori as jurists – must continually move between the *jus conditum* and the *jus condendum*, with the burden of committing ourselves so that the future of humanity is not based on formal legality (sometimes a harbinger of serious and great injustices), but on an increasingly just law.

To a right which – embracing the masculine, the feminine and every possible diversity and looking with respect and brotherhood at all of creation – conforms to the fundamental criteria of justice (non-violence, equality, symmetry, reciprocity, equity), with particular attention to nature and the environment, of which we are always and only custodians and never absolute owners!¹³

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¹² Ivi, p. 41.

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THE WOMAN-CARE RELATIONSHIP AS A NEW SOCIO-POLITICAL PARADIGM

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Romanian and presented at the headquarters of the European Parliament in Brussels, winner of the "L'Iguana" Prize of the Italian Institute for Philosophical Studies

*"The world does not ask that we believe in it;
asks that we notice it, that we appreciate it
and that we have attention and care for it"*

James Hillman, "Beauty policy"

Abstract

Starting from the definition of care, we intend to propose the analysis of a new socio-political paradigm oriented to the care of the world based on the philosophical relationship woman-care. The philosophical discourse of care intended to change the founding paradigm of human society, shifting the function of the role of care from marginal to central. In this way, moreover, attention has also shifted to the social – and public – role of women. If before the social paradigm tailored the role of women in the domestic and family environment, the role of women has left those walls to expand in the social sphere and to acquire political weight.

The main criticism that is made to the liberal / individualist political model, is that of having excluded from the social sphere as unnecessary the passions / emotions and with them the women who are its main representatives. The philosophical discourse of care, therefore, aims to overturn this concept on which the exclusion of women from the public sphere is based, emphasizing that in reality it is precisely the ability to involve, to 'feel', to feel feeling, which places women in a different position and able to change the political paradigm, even founding a new type of paradigm that goes beyond the individualistic one, without denying it.

The paradigm of justice, in the words of Rawls, based on parameters of an abstract individualism, rationality, autonomy and independence of the subjects, is opposed in other words by the paradigm of care, based on the values of concreteness and affectivity, interdependence and relationality. It is necessary to start again from the passions. Being aware of one's vulnerability as non-sovereign subjects and acknowledging the reality of contamination are the assumptions that teach us to be afraid of, *rather than* to be afraid of. And **fear for the world** means **care for the world**. In this path, the concept of empathy (Edith Stein) and the theme of interdependence as universal dimensions that concern everyone (Eva Kittay) are particularly important.

Keywords: cure-care, relationship, passions, feminine, ecology.

Since the beginnings of human civilization, the role of women has always been fundamental in the development of humanity's knowledge and skills.

Many myths base the birth of agriculture, mathematics, calendars, medicine, laws and therefore human societies on the work of caring for women.

The feminine, therefore, over the centuries and millennia has revealed itself in its founding essence, manifesting its potential in the crucial phases of the development of humanity.

There are many female figures who have distinguished themselves in the various epochs, offering irreplaceable contributions to the whole of humanity.

A fundamental element that I would like to bring to your attention is that of care-cure. How is the care-cure defined?

The vocabulary of the Italian language defines it as follows: Assiduous and diligent commitment in pursuing a purpose or in practicing an activity, in providing for someone or something; and also, with the meaning of care: dedicating every care to the family, dedicating oneself carefully to one's own interests; maternal care, loving care, and so on.

How did the thought of 'care-care' come about? Very often today we talk about certain topics, including medical, scientific, ecological, having introjected, often unconsciously, the philosophical discourse of care.

A discourse that, when it was proposed at the beginning of the twentieth century, intended to change the founding paradigm of human society, shifting the function of the role of care from marginal to central. In this way, moreover, attention has consequently shifted to the social – and public – role of women.

If before, in fact, the social paradigm tailored the role of women in the domestic and family environment, with the awareness of the element of 'care' – and precisely because it is often understood as a vocation of women – the role of women has left the domestic walls to expand outside them, in the social sphere, and consequently to acquire political weight.

The main criticism that is made to the liberal / individualist political model, in addition to the evident self-centeredness / hedonism that underlies it, is that of having excluded from the social sphere as unnecessary - considering them indeed deleterious - the passions / emotions and with them the women who are its main representatives.

If men, in fact, have always been associated with the characteristic of rationality, the ability to self-control and control emotions, women, on the other hand, have always been attributed the characteristic of emotionality, impulsiveness and emotional involvement, which would have determined their inability to assume certain roles and perform certain tasks.

The philosophical discourse of care, therefore, aims to overturn this concept on which the exclusion of women from the public sphere is based, emphasizing that in reality it is precisely the ability to involve, to 'feel', to feel feeling, that places women in a different position (Gilligan, 1982) and able to modify the political paradigm, even founding a new type of paradigm that goes beyond the individualistic one, without denying it.

The paradigm of justice, in the words of Rawls (1971), based on parameters of an abstract individualism, rationality, autonomy and independence of the subjects, is opposed in other words by the paradigm of care, based on the values of concreteness and affectivity, interdependence and relationality. It therefore becomes important to focus attention on the emotional aspect, which allows us to think of a different idea of justice. It also allows us to better understand the motivations that govern the disposition to care. It is appropriate to ask ourselves more deeply about the nature of the passions and feelings that are at the origin of the ethics of care, to remove it from a purely altruistic and self-giving vision and lead it back rather to the condition of vulnerability of the human being (Pulcini, 2020).

The theme of passions has been at the center of the philosophical and political discussion. Hume (2009) and Smith (1995) declined in this way in a more in-depth way, up to Amartya Sen (2000).

Modern philosophical and liberal thought has given us the model of possessive individualism and the hegemony of *homo aeconomicus*, a figure of an autonomous and projectual, instrumental and calculating individual who rationally pursues his own interests.

Homo aeconomicus is not at all a dispassionate individual, but he is animated by essentially selfish passions: whether they are acquisitive and aimed at the conquest of material goods, or identity, that is, aimed at self-affirmation and the conquest of prestige and social status. He establishes the relationship with the other in essentially instrumental forms, tending at worst to domination (Hobbes, 2008) and at best to competition (Smith, 2012).

The modern liberal tradition has given us the idea that individuals are motivated essentially by self-interest and selfish passions that have negative effects on common life; and that find solutions only through self-regulatory strategies, namely the market, or rational rules and artificial institutions, namely the State, which allow to build a sustainable social coexistence.

It emerges, therefore, a contrast between the *homo aeconomicus* thus defined and the concept of care that we want to highlight here and that, in the first instance, belongs to the sphere of the feminine, which as we have seen before is removed from the political headquarters.

In this path, the concept of empathy is particularly important, which is defined as the ability to participate, albeit in a vicarious way, in the emotions and experience of the other. Edith Stein (2012) defines it as the ability to feel the other, to realize his emotions and his experience. In other words, it implies the discovery of the other, the recognition of his existence. This is the result of man's natural sociability and his innate ability to share.

The limit of the contractual paradigm is evident when it is skeptical of moral or benevolent sentiments, considered ineffective or insufficient for the purposes of cooperation and stability of political society. The paradigm of care, on the other hand, assumes dependence and interdependence as universal dimensions that concern everyone. Eva Kittay (2010) for example, writes that it is precisely in recognizing oneself as the children of a mother that lies the source of everyone's right to equality.

In turn, Edith Stein (1957) teaches a remarkable radicalism. Her thinking on formation is very radical, almost subversive with respect to the order of the world. According to her, training can only be done by women, whom she calls Mothers of Humanity. If it is a question of forming people, human beings, to be able to take care of relationships, educate and form, it must be women who it for their willingness do to be mothers in flesh and blood even if then - some - do not choose to be concretely.

Another author, Martha Nussbaum (2011), affirms that care is to be considered central to human life and fundamental to the political realization of a democratic society. A thorough examination of the philosophy of care reveals its great power, capable of shaping liberal and pluralist citizenship practices. If the world is a plural set of singular beings – as a well-known philosophical formula mark – an ethics worthy of the phenomenon we call "globalization" can only fully assert the good reasons for this co-belonging, intervening on disturbed developments, typical of modernity and its ultimate outcomes, and characterized by the bad polarity between the obsession of the ego and the obsession of the we (us). Both configure a pathology of feeling, one by absence, the second by excess of pathos.

According to a scholar who unfortunately recently passed away, Elena Pulcini (2020), it is precisely from the passions, from their cognitive and communicative function, that we must start again. It will prove decisive to be able to govern fear, a fundamental passion of associated life to be reactivated through a virtuous metamorphosis, which at the same time constitutes its emotional awakening and places it as a precondition for moral action.

Being aware of one's vulnerability as non-sovereign subjects and acknowledging the reality of contamination are the assumptions that teach us to be afraid of, *rather than* to be afraid *for*. And fear for the world means care for the world.

I thought it's appropriate to make this broad theoretical premise to highlight that throughout the history of humanity the element that moved the intervention of women in society has been that of care, precisely, as a natural feminine propensity. If this is true, it is also true that it has expressed itself in various and different forms: care of children, care of the elderly, care of the family, care of oneself. All these declinations, although in their outward form are effectively placed on a private stage, have had their reverberation in the public scene, as to the effectiveness of their action.

The search, in fact, for effective solutions for treatment has moved the social action of women. Since ancient times, for example, - and this is also highlighted by ancient and medieval writers - women in devoting themselves to domestic activities, have invented agriculture, the cultivation of herbs for medical care, obstetrics. Even the medieval writer Christine de Pizan (2004) traced the foundation of the city – and therefore the foundation of politics – to the work of the goddess Ceres, goddess of crops and agriculture, and therefore to a female figure. Therefore, these observations can lead us to affirm that if men have dominated the universe of words, women have had power over the world of things, since they have had the opportunity to manipulate and directly manage raw materials. This direct experience allowed the acquisition of scientific and technical experience that allowed women to appropriate the knowledge of nature through the filter of a gender vision characterized by observation and reproduction, with a considerable difference compared to the nature of domination typical of the male sex.

The alternation of eras has had an influence on the fluctuating advertising of women's knowledge. Epochs in which it was valued followed by eras in which it was depreciated and relegated to knowledge linked to the senses and not to rationality, considered, as I said before, a typically masculine element and therefore dominant.

Hints of openness towards gender equality appear with Plato (1950) who in the "Repubblica" proposes an ideal school system, with equal studies for boys and girls, based on the four mathematical sciences: arithmetic, geometry, astronomy, and harmony.

Feminine science, at least until the late modern age and even more so to our contemporaneity, has expressed itself and developed in the field of medicine. The ability to care has always been, in fact, an expression of feminine research, oriented both to a typically feminine knowledge, and to a broader and more useful knowledge in the social field.

"Tracing a history of medicine -as Erika Maderna (2012, p. 39) writes in her volume dedicated to the Medichesse- means retracing the ways of emancipation of women from a de facto exercise of the medical art, practiced silently within the home, towards an opening to a professional dimension as equal as possible with respect to the male one".

In the early Christian period, women's tension in caring for the sick was valued, repositioning women in the public sphere after the submission of which they had been victims in Roman times. Many saints are remembered for their total dedication to the sick, for their ability to take care of the wounds without breaking down or feeling disgust. Women, converted to Christianity, recover their place in the public social assembly (think to St. Fabiola, pupil of St. Ambrose, teacher of St. Augustine).

There are many figures that could be talked about. Among the many, it is important to remember the famous Trotula (1050-XII century), a healer who practiced medicine within the Salerno Medical School.

We can certainly cite Saint Hildegard of Bingen (1098-1179) who, among other things, wrote two encyclopedic treatises that collected all the medical and botanical knowledge of her time and that go under the title of *Physica* (2000) and *Causae et curae* (1997). She argued that in creation man represented the divinity of God, while woman personified the humanity of Jesus. In 2012, Benedict XVI proclaimed her a Doctor of the Church.

Scrolling through the centuries there are many female figures who have made their valuable contribution to humanity in terms of the relationship between care, science and sustainability. Precisely this relationship could be the basis of a new political paradigm in which the relationship and passions, elements of the feminine, are not expelled but rather are sublimated in the construction of a new model of society.

More often declined in its adjectives of "environmental", on the one hand, and "economic", on the other, sustainability has seen less attention paid to its, albeit fundamental, "social" component. Today more than ever, and this is also confirmed at international level by the sustainable development goals dictated by the 2030 Agenda, an integrated reflection on the three different pillars of sustainability and a renewed attention to that social dimension so often neglected are necessary.

The United Nations and European Union reports of 2021 have highlighted some elements on which careful reflection is becoming increasingly urgent. A pandemic, in fact, tends to amplify and exacerbate all existing inequalities. These inequalities in turn determine, for the affected person, the severity of the impact and the efforts necessary for recovery. The COVID-19 pandemic and its social and economic repercussions have created a crisis unprecedented in the history of humanity, a crisis that also requires a cultural response of the entire society, to confront its extension and complexity.

The observation and reflection on this issue, so that it is understood in all its articulations, also requires a point of view that considers gender differences. The expected response and proposal, both nationally and internationally, will risk being considerably weakened if it does not consider the lives and future of women and girls, in particular if it opts for the choice of anachronistically repeating the paths - and even the mistakes - of previous policies. The aim of these considerations is, therefore, to encourage careful reflection to offer proposals to rebuild more equitable, inclusive and capable societies of recovery.

One of the crucial elements in this thematic horizon could be the analysis related to the enhancement of care work, which historically weighs mainly on the female side of society, characterizing methods and approaches, transforming the inequalities of unpaid care work into a new care economy that is inclusive for all. According to specific interpretative lines of economic thought of the century XX and in an evidently dichotomous perspective, compared to the linear male approach that tends to produce relations of domination, the feminine would offer a circular operational approach, based on cooperation and the creation of care bonds. In the specific case, it would be a matter of orienting towards a theory of cultural transformation (Eisler, 2004) that promotes the construction of a more peaceful, sustainable, and just culture and societies, capable of helping to cultivate the true wealth of nations, cultures, peoples, individuals, and nature, respecting and appreciating the principle of the eminent dignity of every human person.

A principle that imposes "to build a world in which every man, without exclusion of race, religion, nationality, can live a fully human life, freed from the servitude that comes to him from men and from a nature not sufficiently mastered" (Paolo VI, 1967). And it is also a question of recognizing that promoting the dignity of the human person means promoting his rights - in the question under consideration the right to development and a healthy environment - and recalling his duties, that is, responsibility towards himself, towards others, towards the goods of nature and towards the world.

Valuing women, and through them the feminine, placing it at the center of economies, could lead to better and more sustainable development results for all. For sustainability it could therefore be appropriate to use in the whole society, more and more consciously, the values of the feminine, promoting the development of a different mentality and operating a radical change of perspective and paradigm, participating in a 'care revolution' (Praetorius, 2016) that builds a language and an economic, social and environmental system capable of satisfying the needs of all, without discrimination, since ecological sustainability is only possible in a context of social development and economic growth and therefore the elimination of poverty and social discrimination are crucial components of sustainable development.

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THE CONSTRUCTION OF SMARTNESS. SOME SOCIOLOGICAL REFLECTIONS ABOUT WOMEN AND SMART CITY

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Introduction

Our cities and in general our social contexts are becoming increasingly “smart”. The process of smartification concerns every area: city, community, home, politics, individual person (Iannuzzi 2018; Iannone 2018; Iannone et al. 2018). In this process, the pivotal role is undoubtedly represented by the technological element. There is no smart context if it is not at the same time also technological.

In the relationship between technology and smart society, a fundamental role is played by women. It has been analyzed, for example, that women are much more sensitive and responsible than men towards environmental issues. Or again, a smart society is based on the importance of the pedagogical dimension, which is also realized through the practice of play: contexts in which the female element becomes central.

An example of the importance of the role of women in this area is Fumiko Hayashi, mayor of Yokohama from 2009 to 2021, who immediately set her city administration in terms of innovation, cooperation, sustainability, and efficiency. Previously, she was president of BMW Tokyo and Tokyo Nissan, gaining managerial experience of high responsibility.

Hayashi has not only dealt with markets and businesses, but also with civil rights, equal opportunities, and social inclusion. She launched one of the most innovative smart city platforms in the world: the “Yokohama Smart City Project” (YSCP).

This paper aims, therefore, to analyze from a sociological point of view the role of women within the smart society, with the aim of highlighting the characteristic elements of women's contribution to this topic.

Women and environmental issues

One of the fundamental elements of the smart society, as the case of the smart city clearly highlights, is represented by the attention to the environmental issue. No context can be considered truly “smart” if it does not adequately consider the issue of respect for the environment and all its consequences. Let's think, for example, of the issue of energy efficiency, which directs attention towards the construction of “smart” buildings, that is, that pollute little and that are able not to alter the environment in which they are in their relationship with nature (Abrahamse and Steg, 2011; Berry et al. 2014; Dawnay and Shah 2005; Frederiks, Stenner, and Hobman 2015; Janda 2011; Simonson 1993).

Smart buildings are buildings equipped with devices and systems that can communicate with the city and the world effectively but at the same time are able to guarantee to those who live there, for their characteristics, high safety qualities and comfort. All this without sacrificing a more “sustainable” energy management from both an economic and environmental point of view. Although the true smartness remains, fortunately, in those who live there who can decide whether to make the best use of what is offered to them by Information and Communication Technology (Dall'Ò 2014).

According to some studies that investigate how environmental demands are perceived by the population, in the Italian context women show a greater concern for the issue of the environment (Balzaretto and Gargiulo 2009; Nenci 2003).

It would be interesting to be able to carry out empirical research in other countries, European and non-European, to verify if this connection between women and the environment also occurs elsewhere.

Some classes of clusters emerge from the research. To simplify we can divide the population into 6 categories: diligent; disoriented; problematic; optimistic; payer and indifferent (Tacchi 1996).

Diligent people have a high sensitivity to environmental problems and confidence in the positive future evolution of environmental conditions. This category has a clear female value. Disoriented and problematic have not a clear idea about this type of issue. Optimists see with serenity the ecological future, both in terms of the safeguard measures that will be undertaken, and in terms of new opportunities allowed by scientific and technological development. Payers have a strong predisposition to personal economic contribution (i.e. they are convinced that paying is the best way to mitigate certain problems). Finally, indifferent people have no attention to environmental issues, do not intend to contribute in economic terms and have distrust of the possibilities for improvement that certain measures (such as, for example, waste management) could entail (Tacchi 1996).

So, if the environmental issue is fully part of a smart society, then we can see that women have enormous potential in this area. Through their example they can also be an example for men and women who place themselves in the categories of indifferent or disoriented people.

Women, in particular, express greater concern about air pollution, hydrogeological instability and other natural disasters. Men are more concerned about greenhouse effect/ozone hole, waste, deforestation. This difference between women and men is interesting in terms of a mutual possibility of influencing one's own choices. And it is a potential that could be very useful in terms of improvement. In this sense, the role of women, from a simple domestic role, becomes a social role: the woman who takes care of the house and manages it in a way that is attentive to the environment is a woman who is contributing to the construction of a society more attentive to certain issues.

Women are often weak in terms of economic choices, but strong in terms of private choices. Who, for example, manages the kitchen in a house? Generally, it is the woman, who decides what to buy, how to cook, what to feed her family. So certain consumptions – energy, food, organic or not – belong precisely to the woman, who manages the domestic economy also from the point of view of the costs of certain choices.

It is therefore to be hoped that women will be increasingly involved in decision-making processes. When women are involved in a project that has to do with the environment, resource management tends to improve considerably. To be more precise: environmental protection is increased when the groups responsible for the project are made up of at least 50% of female representatives. We can also give a common sense explanation to this fact: very often women have a maternal sense that is also reflected in respect for nature: don't we often call her "Mother Nature"? Or does the relationship between women and the environment go beyond biological imprinting and is based on greater rationality or other aspects?

In 2019, interesting research was carried out by the University of Colorado, Boulder, and the results were published in *Nature*. Simulation games were made on resource management groups in various communities in Peru, Tanzania, and Indonesia. The members of these groups – consisting of 8 people – were offered a small amount in tokens for each tree felled. This unfortunately reproduces the reality: in the countries indicated above, the felling of trees is one of the few sources of local income. But there was another option: if the group decided not to cut down any trees it received a higher number of tokens that the leader of the group could distribute among the participants.

When this second offer was made, the number of those who were willing to cut down trees was considerably reduced, but only in groups with at least 50% of women.

According to a study by UNWomen, women and children are 14 times more likely to die and suffer injuries in the event of natural disasters (UNDP 2013).

Women play a key role in the management of natural resources at family and community level and are the most affected by environmental degradation. In communities around the world, women manage water, fuel sources and food, as well as forests and farmland. According to UN Women, women produce 60 to 80 percent of their food in developing countries, while inheritance laws and local customs often prevent them from owning or renting land and obtaining loans or insurance. In many developing countries, women work predominantly in agriculture, but only a minority of them own the land they work. And they are often the first to notice the impact of climate change.

Women's unequal participation in decision-making often prevents them from contributing to climate-relevant planning, policy-making and associated implementation processes.

This role becomes even more preponderant in the pedagogical field.

Women and pedagogy

If we think that, even today, it is women who mainly deal with the education and care of children (both at home and as professionals, or as teachers at school), we can see how the role of women in pedagogical terms is fundamental. This is even more important if we think about the smart society. From which figure do children first learn to take an example in their behaviors? From whom do they learn the values, the patterns of behavior, the ways in which to act in society?

Certainly, the role of the man is equally fundamental, but the role of the woman we can say that probably comes earlier than the male figure. It comes in the form of contact between woman and child, particularly in the mother-child relationship and in the child-teacher relationship.

Currently the child becomes with increasing precocity a direct and indirect consumer. He gradually develops his own identity as a consumer. Also fundamental in this is the role of women in educating in the values related to consumption and choices.

In this way, the practice of the play becomes of central importance. It has been studied those certain dynamics help to make people's behaviors become increasingly "smart". Let's think, for example, of nudging (Thaler and Sunstein 2014; Toffler 1980), that is a strategy of "behavioral economics" that pushes people to make the right choices to improve personal well-being and that of the country. The basic idea is to change the architecture of the context, entering the educational plans of states and the marketing strategies of companies, directing people to do the best thing in terms of education, health and energy saving. The most representative image is that of an adult animal that gives light blows to its puppy to make him walk better.

And let's think about the play: play can make you learn certain behaviors in a light and fun way, compared to an imposition.

The discourse on the smart city is now full of perspectives that question what the most suitable measures and tools can be to implement forms of smart city in new cities and to achieve the change of existing urban contexts in a *smart* perspective (Albino, Berardi and Dangelico, 2015; Almirall *et al.* 2016; Beretta 2015; Ciaffi 2015; Dall'Ò 2014; De Luca 2012; Deakin and Al Waer 2011; Etezadzadeh 2016; Rizzi 2014).

Criteria focused on the use of digital as a means to implement the sharing and participation of citizens – through the idea of the web as a value system of “do it from ourselves” (Degli Esposti 2015) – are flanked by parameters based on the role of communication as a sphere capable of transforming the knowledge of problems – social, environmental and so on – into a real awareness of the problems themselves. There are, for example, well-known studies that highlight how communication, in order to be more effective, should focus not on the mechanism of renunciation and sacrifice, but on potential gain (Luhmann 1989) – or studies that sanction the greater effectiveness and importance, for the individual, of social involvement – focusing on the sense of social identity, on the need for social approval, on the desire for commitment (Abrahamse and Steg, 2011) – rather than economic incentives – which are also proposed as a solution to the activation of virtuous behaviors (Berry et al. 2014; Tajfel and Fraser 1984). There are also analyses that consider the sphere of education and training to be central, as sectors capable of activating changes in conduct, aiming, for example, at the implementation of the role of specific professional figures.

Among the techniques used to increase the *smartness* (Iannone 2018) of cities, the use of moments of play is increasingly assiduous. The so-called *serious games* (Aldrich 2009; Cavada and Rogers 2019) are often employed in this sense, with the aim of involving participants in games that, through the tool of fun, aim to develop and consolidate specific skills. Not surprisingly, there is repeated talk of using the game as a means to generate, develop and enhance certain behaviors.

Several studies, in fact, believe that the game, exploiting the playful desire of the subjects, is able to teach and engage through the mechanisms of incentive and persuasion.

That there is a close relationship between society and play – even if only in terms of values that the game can convey and how to structure the relationships between the subjects – now seems undisputed and Simmel had already highlighted it in 1917 (1983).

A concrete example of female innovation

Fumiko Hayashi was mayor of Yokohama, Japan, from 2009 to 2021. A long period in which a very ambitious project saw the light: Yokohama Smart City Project (YSCP).

The city of Yokohama is the second most populated city after the capital. It is an economically active and highly urbanized area, with consequent problems of mobility and pollution.

In its recent history of 150 years, Yokohama was confronted by difficulties including the damage of earthquakes and war, explosive population growth, and the pollution that resulted from economic development. All these issues were subsequently conquered by the city’s citizens, its businesses and its administration coming together. Yokohama City is currently facing various challenges such as climate change, declining birthrate, aging population, and Deterioration of Urban Infrastructure.

Yokohama City, as a FutureCity, is responsible for establishing a “large city model” that simultaneously solves climate change countermeasures and economic and social issues using power of citizen and urban resource.

“In 2010, the City of Yokohama was selected by the Japanese Government to become a ‘Next-Generation Energy Infrastructure and Social System Demonstration Area.’ What is more, as the nation’s largest demonstration of the smart city concept, the YSCP was proactively promoted over a period of five years throughout the city.

The YSCP was set in an urbanized metropolis that is home to approximately 3.7 million inhabitants. Through cooperation with some of the most famous names in Japanese business including Nissan, Panasonic, Toshiba, TEPCO, Tokyo Gas, Accenture Japan and Meidensha, etc., the project saw the development of photovoltaic power-generation systems.

It also saw the introduction of building energy management systems (BEMS), factory energy management systems (FEMS) and home energy management systems (HEMS), into commercial buildings, factories, and private homes. What is more, community energy management systems (CEMS) that are designed to strike an optimum balance between energy demand and supply were introduced, and the reform of social systems promoted” (<https://iuc.eu/japan-en/bestpractice/yokohama/>; Shinba et al. 2017).

“YSCP was a program that comprised a consortium of 34 Japanese companies, with its funding drawing on subsidies issued by the Ministry of Economy, Trade, and Industry. In addition to obtaining the cooperation of Yokohama’s small and medium-sized builders, etc., with respect to HEMS introduction, during the project’s demonstration phase, efforts were made to attract the cooperation of a wide variety of stakeholders, including numbers of participating citizens.

To give but one example of the project’s successes, in city areas targeted for YSCP participation, Toshiba handled CEMS, integrated BEMS, and HEMS in the condominiums and the stand-alone houses. One solution that Toshiba introduced to condominiums was automatic demand response systems (ADR). By connecting to a CEMS unit the Toshiba air conditioning infrastructure and HEMS with which each of the targeted condominiums was equipped, based on electricity usage, the CEMS unit could act as a central control system, and thus the optimized operation of air conditioning infrastructure was achieved” (<https://iuc.eu/japan-en/bestpractice/yokohama/>; IUC 2019).

When a journalist asks Fumiko Yahashi “What obstacles do you think women leaders still face in delivering their agenda, including on climate change? “, the mayor replies: “Being a woman will not be an obstacle in implementing the agenda. The strength of women lies in leadership that employs empathy and acceptance. Better results are produced by men and women taking advantage of each other’s strengths, coming together, and producing results in tandem” (C40 Cities 2017).

Conclusion

Even today it is not possible to define unequivocally what is meant by the expression “smart city”, technology is undoubtedly fundamental to make a city “smart”, but it is not enough. Smart cities mean smart people, smart institutions. It means cities that are not only technological, but also sustainable, from an environmental, economic, and social point of view.

A smart city works if all innovations are able to coexist and interact in a systemic and dynamic way, but especially if the term smart weighs more on human intelligence that can be stimulated within a process that aims at inclusion, a key element of this new way of urban life (Dall’Ò 2014, 11).

“The change of a city towards a smarter model certainly needs a technological innovation capable of making available alternative solutions compared to conventional ones. Technology, however, is not enough to generate change. Fundamental is the willingness of citizens to accept change that cannot be based only on new rules lowered from above by a more responsible governance model [...] but that must be confronted with the awareness, individual and collective, that the development model must change” (Dall’Ò 2014, 23).

Women, therefore, as citizens, can play a central role in the process of smartification of society, especially in the sense of a society that is “smart” as it is more inclusive, more equitable and more sensitive to issues that, otherwise, would remain in the background.

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SOMUT OLMAYAN KÜLTÜREL MİRAS UNSURLARINDAN HAT SANATINDA KADININ KÜLTÜR AKTARICISI OLARAK ROLÜ

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ÖZET

Somut olmayan kültürel miras, toplulukların, grupların ve kimi durumlarda bireylerin yaşadıkları güne dek gelmiş kültürel birikimlerinin birer unsuru olarak kabul ettikleri uygulamalar, etkinlik ve kutlamalar, anlatımlar, bilgiler ve bunların icra edildiği ortamların tümünü ifade eder. Somut olmayan kültürel mirasın korunması sözleşmesine Türkiye, 2006 yılında taraf olmuştur. Çalışmaya konu olan Hat sanatı, Arap asıllı İslam harfleriyle bu sanata özgü özel birtakım araç gereçler kullanılarak icra edilen bir güzel yazı sanatıdır. Bu sanat, Anadolu'da 1000'li yıllardan başlayarak bugün günümüze kadar ulaşmış ve bugün Türkiye'nin UNESCO'ya sunduğu somut olmayan kültürel miras unsurlardan biri olmuştur. Bu unsur, doğa ve evrenle ilgili bilgi ve uygulamalar ve el sanatları geleneği başlıkları altında değerlendirilmektedir. Çalışmamız Türkiye'nin Somut Olmayan Kültürel Miras unsurlarından Hat Sanatı içinde kadının görünürlüğü, icracı olarak aktif rol alması ve geleneğin aktarımı konusundaki etkisini tespit etmeyi amaçlamaktadır. Çalışmada, geleneğin icracıları, atölyeler, sivil toplum kurumlarının katılımı gibi konularda ulaşılan istatistiksel bilgiler ve sayıtlar kullanılarak veriler değerlendirilmiştir. SOKÜM unsuru olarak Hat sanatı, çalışmada tarihçesi, türleri ve öne çıkan özellikleriyle kısaca tanıtılmıştır. Böylece hat sanatı hakkında bir arka plan oluşturularak sanatın bugünkü uygulama alanlarını tanıması, kültürel miras içindeki konumunun tespiti için bir zemin oluşturulmuştur. Çalışmada hat sanatına dair hazırlanan SOKÜM dosyasında bulunan elementin coğrafi alanları, ilişkili grup ve topluluklar, unsurun korunmasına ilişkin stratejik eylem planı, unsura ilişkin yayın listesi gibi başlıklardan hareketle, sanatın icracıları arasındaki cinsiyet dağılımı, unsurun icrası, yaşatılması, aktarılması, korunması gibi konularda kadının görünürlüğü tespit edilmeye çalışılmıştır. Unsur dosyasında yer alan görseller de kadının görünürlüğü ve başat rol oynaması bağlamında değerlendirilmiştir.

Anahtar Kelimeler: SOKÜM, Hat sanatı, kadın, hattat, kültürel miras

THE ROLE OF WOMEN AS CULTURAL TRANSMITTER IN CALLIGRAPHY (HAT), AN INTANGIBLE CULTURAL HERITAGE

ABSTRACT

Intangible cultural heritage refers to the practices, events and celebrations, expressions, information and the environments in which these are performed that communities, groups, and in some cases, individuals accept as an element of their cultural accumulation that has survived to the present day. Turkey became a party to the convention on the protection of intangible cultural heritage in 2006. The art of calligraphy, which is the subject of the study, is an art of beautiful writing, which is performed using Arabic origin Islamic letters and special tools specific to this art. This art has reached today, starting from the 1000s in Anatolia, and today it has become one of the intangible cultural heritage elements presented to UNESCO by Turkey. This element is evaluated under the headings of knowledge and practices related to nature and the universe, and handicraft tradition. Our study aims to determine the effect of women's visibility, active role as a performer and the transmission of tradition in Calligraphy, which is one of the Intangible Cultural Heritage elements of Turkey.

In the study, the data were evaluated by using the statistical information and assumptions reached on issues such as the performers of the tradition, the workshops, the participation of non-governmental organizations. Calligraphy as an element of ICH is briefly introduced in the study with its history, types and prominent features. Thus, by creating a background about the art of calligraphy, a basis was created for the definition of the current application areas of art and the determination of its position in the cultural heritage. In this study, the geographical areas of the element in the ICH file prepared on calligraphy, related groups and communities, the strategic action plan for the protection of the element, the publication list related to the element, the gender distribution among the performers of the art, the performance of the element, its survival, transfer and protection. attempted to be detected. The visuals in the element file were also evaluated in the context of women's visibility and playing a dominant role.

Keywords: ICH, Calligraphy, woman, calligrapher, cultural heritage

ANTİK YUNAN TOPLUMUNDA KADININ YERİ

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ÖZET

İ.Ö.1200'lü yıllarda yaşanan büyük göçler sonrasında Batı Anadolu'ya ve Kıta Yunanistan'a gelerek kendilerine Hellen diyen Dorlar, İonialılar ve Aiolialılar yerleşik hayata geçmiş ve Yunan kültürünün temelini atmışlardır. Yerleştikleri coğrafyada var olan Minos ve Akha kültürlerinden etkilenecek uygarlıklarını şekillendirmeye başlamışlardır. İ.Ö. 8 yy.da kolonizasyon hareketini başlatmaları ile birlikte çok farklı bölgelerde koloni kentleri kurmuş ve ticaret yapmışlardır. Böylelikle pek çok kültürü tanıyabilme olanağı elde ederek bunları kendi kültürlerine uyarlayabilmişlerdir. Sonucunda da çok gelişmiş bir uygarlığa ulaşmışlardır. Ancak bu kadar gelişmiş uygarlık içerisinde kadınlar aynı gelişmişliği yaşayamamışlar katı kuralları olan kısıtlı bir yaşam içerisinde olmuşlardır.

Yunan toplumunda kadınların yaşamları oikos içerisinde kapalı kalmış, sosyal statüleri dahi olamamıştır. Tek başlarına dışarıya çıkabilme hakları ne bir meslek edinebilme ne miras alabilme ne de eğitim görme hakları olabilmıştır.

İster günümüzde olsun ister antik dönemde olsun kadınların kısıtlandığı haklarının olmadığı bir toplumun, bir uygarlığın sürdürülebilirliğinde ne kadar etkin olduğu ve bu iki değişkenin arasındaki ilişkinin incelenmesi amaçlanmıştır.

Anahtar kelime: Antik, Hellen, Arkaik

THE PLACE OF WOMEN IN ANCIENT GREEK SOCIETY

Abstract

In the aftermath of the great migrations which occurred in the 1200s BC, the Dorians, Ionians and Aeolians, who arrived in West Anatolia and Continental Greece and called themselves Hellenes, adopted a settled life and laid the foundations of the Greek culture. Having been influenced by the Minos and Achaean culture, which existed in the geography where they settled, they started to shape their own civilisation. Once they had started the colonisation movement in the 8th century BC, they founded colonial cities and dealt with trade in many different locations. Thus, they had the opportunity to be able to know several cultures and could adapt such cultures to their own culture. And eventually, they reached so developed a civilisation. However, women could not experience the same development within such a developed civilisation but were in a restricted life with strict rules.

Women's life remained trapped in *oikos* in the Greek society and they did not even have a social status. They neither had the right to go out alone nor to be able to acquire a profession nor to take a share of the inheritance nor to be educated.

In this study, we aimed at studying all aspects of a woman's life restricted in *oikos* in the Greek society particularly in the Archaic and Classic periods and her status in the society as a mother, a wife, a disciple of the Greek religion and a human being.

We aimed at studying the reasons for a woman's passing on to a freer life by going out of the limits of *oikos* in the new period which started when the Hellenes' control over their own culture came to an end and when the culture started to shape within the Macedonian Kingdom in the Hellenistic Period.

In this way, we aimed at studying how effective a society in which women's rights were restricted either in the present day or in the ancient times is influential in the sustainability of a civilisation and the relationship between these two variables.

This study has been carried out by studying the ancient writers, the studies carried out on the matter previously and the vase drawings.

The question "What was the level of women's rights in the ancient Greek civilisation and how did they live?" has been identified as the main issue in this study. The question "Could the Hellenes maintain their civilisation for a longer period of time if the women's rights were developed?" has been identified as another question of the study.

Keywords: Ancient, Hellen, Archaic

GİRİŞ

Yunanlılar, Batı Anadolu'ya ve Kıta Yunanistan'a İ.Ö.1200 ve İ.Ö.1187 yıllarındaki Ege göçleri adı verilen büyük kavimler göçü ile gelmişlerdir. Bu göçlerin çıkış bölgesi kesin olarak bilinmemekle birlikte Orta Avrupa'dan başladığı ve Balkanlardaki bir çok kavmi yerinden oynatarak hareketlendiği kabul edilmektedir (Woudhuizen, 2006) . Bu göçlerle birlikte Dorlar, İonialılar ve Aioliyalılar olarak isimlendirilen Hellen boyları Batı Anadolu ve Kıta Yunanistan'ı egemenlikleri altına almışlardır. İ.Ö.750'li yıllara kadar Hellen boyları bölgede yerleşik hayata geçme süreci yaşamışlardır.

Pek çok alanda çok gelişkin bir uygarlık kurmalarına rağmen Yunan toplumunda kadınlar bu uygarlık düzeyinden faydalanamamışlardır.

Bu çalışmada Yunan kadınlarının günlük yaşamdaki, eş olarak evlilikteki, dini yaşamdaki, sosyal yaşamdaki, eğitimdeki ve çocuk yetiştirmedeki yerini ve görevlerini hem vazo resimleri aracılığı ile hem heykeller aracılığı ile hem de antik yazarların metinlere göre incelenmesi amaç edinilmiştir.

Çalışmada Yunan toplumunda özellikle Arkaik ve Klasik dönemlerde kadının oikos içerisinde sınırlandırılmış yaşantısının; bir anne olarak, bir eş olarak, Yunan dinindeki bir mürit olarak ve bir insan olarak toplumdaki statüsünün tüm yönleri ile incelenmesi amaçlanmıştır.

Hellenlerin, kendi kültürleri üzerindeki hakimiyetlerinin Hellenistik dönemde son bularak Makedon krallığının egemenliğinde kültürün şekillenmesi ile bu yeni dönemde kadının oikos sınırları içerisinde çıkmaya başlayan, daha özgür bir yaşama geçmiş olma sebeplerinin incelenmesi amaçlanmıştır.

ANTİK YUNAN TOPLUMUNDA KADININ YERİ

Sosyal Yaşamda Kadın

Yerleşik hayata geçtikten sonra Yunan toplumunun siyasi ve sosyal yapısı yeniden geleneklerini de kısmen koruyarak şekillendirilmiştir. Bu süreç de kadının toplum içerisindeki yapısı, görevleri gibi bir çok unsur şekillenir.

Arkaik dönemle birlikte gelişmeye başlayan Yunan kent devletleri, toprak ve diğer bir çok unsurla ilgili ortaya çıkan sorunları, isyanları bastırabilmek için zorunlu düzenlemelere ihtiyaç duymuşlardır. Atina kent devletinde (Polis) Nomotet adı verilen kanun yapıcılar ile toplum yaşamına ve devlet yönetimine ilişkin her şey kanunlarla belirlenmeye başlamıştır. Bu aynı zamanda da demokrasinin ilk uygulamaları olarak kabul edilmektedir (Schuller, 1980:18).

Demokrasinin ilk uygulamaları olarak kabul edilmelerine rağmen tamamı ile erkek egemen bir kanun düzenlemesi yapılmıştı. Kadınlar devlet yönetiminde yer almamakla birlikte oy vermek gibi siyasi hakları da bulunmamaktaydı (Jones, 1986:3, 43).

Kadınların tek başlarına hukuki hakları bulunmamaktaydı. Kadınların mahkemeye verilmeleri halinde savunmalarını tek başlarına yapmaları yasaktı. Eğer henüz evlenmemiş ise babası ya da ailesi içerisinde olan bir erkek tarafından savunması yapılırdı idi.

Eğer evli ise de kocası tarafından savunması yapılırdı. Eğer kadınlar şahit olduğu bir olay olursa mahkemede tanıklıkları geçersiz olurdu. Demosa kayıtlı olamayan kadınlar, kendi adları ile değil babalarının ya da kocalarının adları ile anılmaktaydılar (Garland, 2009:81).

Her bir kadının Kyrios adı verilen hamisi bulunmaktaydı ve bu kişiler kadınların velayetine sahipti. Genellikle, babaları olmakla birlikte eğer baba ölmüşse en yakın erkek akraba oluyordu. Evlendikten sonra kocası bu görevi alıyordu kocası ölür ise velayeti oğlu almaktaydı (Vivante, 1999:241).

Kamusal alanlarda kadınların varlığı kısıtlıdır. Kadınlar, mecliste konuşamazlar, devlet işlerinde herhangi bir şekilde çalışamazlar, siyasi toplantılara katılamaz ve mal mülk sahibi olamazlardı.

Erkek çocuk doğurduklarında ancak kısmen medeni haklara sahip olabilmekteydiler (Gözlü, 2018).

Doğan erkek çocuklar, annesinin babasının adı yazılarak kayıt edilmekteydiler. Kadınların vatandaşlık hakkı ya kocasına ya da babasına bağlıydı (Dubby, 1992:342).

Kamusal alanlara giremeyen Yunan kadınları, sadece dini festivallere, tiyatroya ve girmelerine izin verilen spor müsabakalarına girebilmekteydiler.

Bazı festivaller, cenaze ritüelleri nedeni ile kamusal alanda birkaç gün yer alabilmekteydi Yunanlı kadınlar(Tekin, 1995:137).

Evlerinden dışarıya çıktıklarında sadece ev kıyafetleri ile çıkamamaktaydılar. Peplos ya da chitonun üzerine himation adı verilen mantolarına sarınıp çıkmaktaydılar. Bu şekilde kesin bir kural olmamakla birlikte iffet göstergesi bir gelenek olduğu için kadınlar büyük çoğunlukla himationa sarılı bir şekilde dışarıya çıkmaktaydılar.



Resim- 1:Herculanium örtülü kadın heykeli Delos. Atina Müzesi (Bell, 1993:40).



Resim- 2:Sophokles tipi örtülü kadın figürini-Tanagra-Louvre Müzesi (Bell, 1993:45)

Örtülü kadın betimlemelerinde tegidion genellikle başın üzerine atılmış aksesuar görünümündedir. Ancak günlük yaşamda Yunan kadını tegidion ile yüzünü tamamı ile kapatmaktaydı (Burr-Thompson, 1963:50).



Resim- 3:Sophokles tip örtülü kadın Tanagra (Bell,1993:39)

Mantolu dansçı betimlemeleri ilk kez, Mount Holyoke College koleksiyonunda yer alan bir krater üzerinde görülmektedir. Bu krater üzerinde beş tane kadın figürü bulunmaktadır. Bu figürlerden üç tanesinin himationları başlarına sarılmış ve yüzleri sadece gözleri açıkta bırakan bir peçe ile örtülmüştür. Bu krater, İÖ.5.yüzyıla tarihlendirilmektedir (Galt, 1931:374) .

Kadınların dışarıda çalışmalarına, dışarıya çıkmalarına izin verilmezdi. İhtiyacı olan yoksul kadınların zorunlu oldukları için çalışmaktaydılar. Onların çalışmaları yadırganmaz ve yargılanmazlardı. Atinalı kadınlar eşleri ile birlikte bir yere gidemezlerdi, symposiumlara katılamazdı, eşinin arkadaşlarını tanımamaktaydılar (Mutluay, 2007:43).

Antik Yunan Toplumunda Evlilik

Evlilik soyun devamını sağlamak için bir gereklilik olarak görülmekteydi Yunan toplumunda. Devlet kontrolünde olmayan evliliklerde kadın sadece üreme unsuru olarak görülmüştür. Doğan çocukların vatandaşlıkları en önemli unsur olmuştur.

Yunan toplumunda bu bağlamda evlilik hieros gamos kutsal evlilik olarak görülmüş ve ritüellerden oluşan bir seremoni içerisinde düğün gerçekleşmektedir. Evlilik kararını çiftler değil aileler vermektedir.

Kadınların hakimiyeti, erkek bir kyriosaya yani bir vasiye aitti. Bu kyriosaba, baba, abi, oğul ya da yakın akraba olabilmekteydi.

Engye olarak isimlendirilen evlilik sözleşmesi gibi bir anlaşma yapılarak nişanlanılmaktaydı. Bu anlaşmaya gelinin vasisi ile evlenecek erkeğin arasında imzalanmaktaydı. Bu anlaşmada kızın vasisi Kyrios, damada kızı için vereceği çeyiz miktarını açıklamaktadır (Fabiano, 2018: 673).

Günlük Yaşamda Kadın

Yunan toplumunda kadınlar günlük yaşamlarında ev dışında bir yaşam alanına sahip değillerdi. Sadece dini festivallere, doğum ya da ölüm gibi unsurlarda çıkabilmekteydiler.

Kadınlar sadece tragedyalara ve festivallere katılabilmekteydi.

Kadınların dışarı çıkması hoş karşılanmamakla birlikte yoksul kadınlar geçimlerini sağlayabilmek para kazanabilmek için sokağa çıkabilmekteydiler. Pazarda çalışmak için, fırınlarda ve diğer dükkanlarda çalışabilmek için sokağa çıkmaktaydılar.

Oikos içerisinde Gynaikonitis adı verilen kadınlara ayrılan bölümler içerisinde yaşamaktadırlar. Bu bölümde aynı zamanda gündelik yemek odaları, yatak odaları ve hizmetçi odaları burada bulunur.

Gynaikonitis, kadınların oturduğu odalar olmasının yanı sıra dokuma tezgahları da bu odalarda yer almaktaydı. Kendisine ait mal varlığına ve özgürlüğe sahip olmayan kadının tüm yaşamı bu mekan içerisinde geçmekteydi ve eşi ve çocuklarından başka kimse bu odaya giremezdi. Andronlar ise hemen girişte bulunmaktaydı (Freeman:212).

Gynaikonitis, kadınların eve kapandığı mekan olmakla beraber aynı zamanda hemcinsleri ile de hiçbir iletişim kuramamaktaydı. Yalnız başına evin köleleri ile işlerini yürütmekteydi.

Andronların avluya açılan kapıları bulunamamaktadır. Tamamı ile görünmez şekilde yapılmıştır.

Ev kadınları, çamaşırları yıkamakta, su taşımakta, terzilik yapmakta ve çocuklarını büyütmektedirler. Yemek yapmak için gerekli hazırlıkları yaparak yemek yapmaktadırlar.



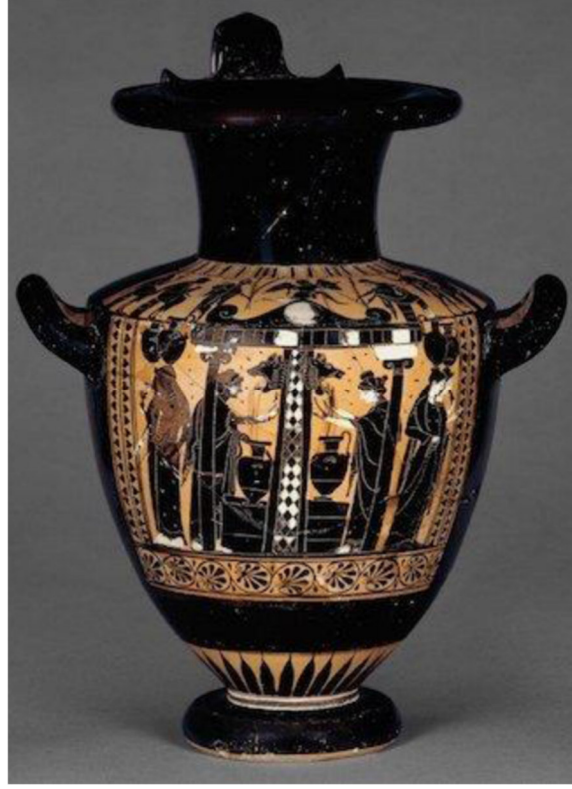
Resim- 4:perirhanterion

Kadınlar ev halkının kıyafetleri için dokuma yapmakla da yükümlüydüler. Yün eğirmeden dokumaya kadar tüm işlemler kadınların kendisi tarafından yapılmaktaydı. Giysiler, örtüler her şey bu dokunan kumaşlarla yapılmaktaydı. Dokumadaki ustalığı kadınlık değerinin ölçütlerinden birisi olarak kabul edilmekteydi (Homeros, 2019:15).



Resim- 5:Siyah figür amphora, İ.Ö.600

Künklerle henüz su getirilmemiş evlerin bazılarının avlularında su kuyuları açılmış bazılarında yağmur sularının biriktirildiği sarnıçlar olmakla birlikte içme suyu ihtiyacı için en yakın çeşme kullanılırdı. Su getirme işinden de yükümlü olan kadınlardı. Nymphaion adı verilen çeşmelerden kadınlar hydria ile su taşımaktaydılar. Eğer kadın zengin bir aileye sahipse köleleri eğer fakir ise kadınlar kendileri taşımaktaydılar.



Resim- 6:Hydria-Kırmızı figür



Kült törenleri sırasında da su taşıma işlevi tamamı ile kadınlara aitti. Kült törenlerinde su taşıyan kadınlara Hydriaphoros adı verilmekteydi. Pişmiş toprak figürin olarak Demeter, Hera, Artemis tapınaklarına sunu olarak da bırakılmaktadır. Diehl, hydriaphoros figürlerinin kız ve kadınlardan oluştuğunu ifade etmektedir (Diehl, 1964, s:171).

Hydria, Yunan dininde pek çok tanrıya ithaf edilmiştir. Ancak bunlar içerisinde Hera, Demeter ve Artemis ön plana çıkmaktadır.

Antik Yunan toplumunda kadınların sosyal statüleri; rahibeler, aristokrat kadınlar, köle kadınlar, savaşçı kadınlar, heteiralar şeklinde sıralanabilmektedir.

Rahibeler

Toplumda sosyal yaşamın dışında bırakılmış olan kadınlar dine ve tanrıların kültlerine hizmette son derece önemli görevler alabilmiş ve burada bir kariyer yapmayı başarabilmişlerdir. Böylelikle rahibe olarak en üst statüye sahip olabilmişlerdir.

Kadınların rahibe olabilmeleri için belli kurallar bulunmaktaydı. Rahibe olmak için öncelikle aristokrat bir aileye sahip olunması gerekmektedir. Aristokrat aileden gelen kadınlar dine finansal destek de sağlamaktaydılar.

Her tanrı ve tanrıçanın kültürünün işleyişinde farklılıklar bulunsa da çoğunda rahibeler bakire olmak zorundaydılar. Demeter kültü gibi bazı kültürlerde ise rahibeler evli olabilmekteydi. Ancak festival zamanlarında kısacası tanrıçaya hizmet ettiği süre içerisinde kocası ile cinsel ilişkiye girmemesi aynı zamanda da bakire giysisi gerekmektedir.

Rahibeler genellikle peplos ya da chiton giymektedirler. Epiplema ya da himationla sarınmaktadırlar. Her dönemin işleniş gereği farklılıklar olsa da rahibeler her zaman kalın giysiler içerisinde sarınmış olarak betimlenmektedir.

Elin birisinin iki göğüs arasında durması kültle ilgili bir duruş olmakla birlikte adorant duruş olarak isimlendirilmektedir.

Zaman zaman başlarında polos da bulunmaktadır. Polos, rahibelerin ve tanrıçaların takabildikleri silindirik biçimli bir şapkadır.

Aristokrat Kadınlar

Antik Yunan toplumunda aristokrat olan kadınlar da diğer sınıftan olan kadınlar ile aynı haklara sahip olmakla birlikte zaman zaman eğitim alabilmektedirler.

En önemli özellikleri ev işleri yapmıyor oluşları ve çok iyi derecede nakış işleyebilmeleridir.

Az sayıda eğitim almış ve tüm Yunan toplumu tarafından kabul görmüş ve isim yapmış aristokrat kadınlar bulunabilmektedir. Bunlardan en önemlisi Sappho'dur (İ.Ö.610-570). Sappho, aristokrat bir aileden gelmektedir.

Dönemin en önemli şairlerinden biri kabul edilen Sappho, aşk, siyaset ve felsefe konulu çok önemli eserler meydana getirmiştir.

SONUÇ

Arkaik ve Klasik dönemde Yunan toplumunda kadınlar, Hellenistik döneme göre daha kısıtlı şartlarda siyasi ve sosyal yaşam içerisinde yer bulabilmişlerdir.

Kıta Yunanistan içerisinde Attika ve Peloponnes bölgelerinde de kadınların hakları ve konumları açısından farklılıklar bulunmaktadır.

Arkaik ve Klasik dönemde, kadın-erkek eşitliği bulunmamaktaydı. Kadınların seçme ve seçilme hakkı bulunmamaktaydı. Erkekler doğar doğmaz vatandaş olabilmekte iken kadınlar ancak ve ancak erkek bir çocuk doğurduklarında vatandaşlık hakkı kazanabilmektedir.

Bununla birlikte memur olabilme ve siyasi toplantılara katılabilmek hakları bulunmamaktaydı. Siyasi toplantılara katılma haklarının bulunmamasının yanında sokağa da tek başlarına çıkamamaktaydılar. Tek başına sokağa hetairelar ve dansçılar gibi meslekleri olan kadınlar ya da yoksul kadınlar çıkmaktaydılar.

Erkekler, mahkemelere katılma hakkına, oy verme hakkına ve yöneticilik yapma hakkına sahiptiler.

Özellikle Hellenistik dönemle birlikte kadınların sosyal yaşamlarında çok hızlı bir değişim yaşanmıştır. Kızlar okula gidebilmeye, erkeklerin yaptığı doktorluk, yazar, sanatçı, müzisyen gibi meslekleri yapmaya başlamışlardır.

Hellenistik dönemde spor müsabakalarına da katılmaya başlamışlar ve yarışmalarda dereceler elde edilerek adlarına onurlandırma yazıtları hazırlanmıştır. Sanatın yanı sıra bilimle de kadınlar bu dönemde uğraşmaya başlamıştır. İ.Ö. 2 yy.a tarihlendirilen bir yazıtta zengin bir kadının kölesini azat ettiği konusunda bilgiler bulunmaktadır. Bu yazıtta göre bu kadın bir köleyi azat edebilecek söz hakkına ve servete sahip olabilmektedir.

Hellenistik dönemde kadınların bir vasisi bulunmamaktadır.

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GÜNDELİK YAŞAMIN OYUNDAKI İZLERİ: KADINLARIN KÖY ODA OYUNLARI*

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ÖZET

Köy seyirlik oyunlarının bir türü olan köy oda oyunları; kış eğlencelerinde, düğünlerde ve bayramlarda kırsal yaşamın eğlence biçimlerinden birisi olarak karşımıza çıkar. Ancak bu oyunların temel amacı eğlenmek olsa da bu oyunlarda farklı kuşaklar bir araya gelir ve gençler oyunları deneyimleyerek öğrenerek. Böylece oyunlar aracılığıyla kültürel bilgi aktarımı da sağlanır. Köy oda oyunları kadınlar ve erkekler tarafından ayrı olarak oynanırlar. Her iki grup da farklı cinsiyetten birini oyun alanına dahil etmez. Bu nedenle oyun yeri ve oyun, toplumsal cinsiyet açısından mahremdir. Bu bildiride kadınların kına gecelerinde, düğünlerde ya da kendi aralarında eğlenmek amacıyla toplandıklarında oynadıkları oyunlar incelenmektedir. Kadın oyunlarına bakıldığında, bu oyunlarda kadınların çamaşır veya bulaşık yıkama, evlenme, aile içi sorunlar, ekonomik sıkıntılar gibi gündemlerinin oyunlara mizahi bir dille yansıdığı görülür. Genellikle geleneksel meslek, ticaret veya köyün farklı sorunları üzerine yoğunlaşan erkek oyunlarından bu yönleriyle de farklıdırlar. Çalışmanın örnekleri 2018 yılında Kastamonu'nun Gülef ve Musallar köylerinde yürütülen alan çalışmasından elde edilmiştir. Alan çalışmaları genellikle erkek araştırmacılar tarafından yürütüldüğü için kadın oyunlarına ait oyun arşivinin erkek oyunlarına göre daha kısıtlı olduğu söylenebilir. Ancak bu oyunlar kadınların kültürel pratikleri, sorunları, yaşam biçimi hakkında dikkat çekici unsurlar barındırmaktadır. Bu bildirinin örneklerini oluşturan kadın oyunlarının da uzun bir süre sonra ilk defa 2018 yılında oynandığı, oyun ekibindeki kadınlar tarafından dile getirilmiş ve alan çalışması sırasında evde kesinlikle bir erkek olmaması istenmiş; fotoğrafların da kadın bir fotoğrafçı tarafından çekilmesi şartıyla kabul etmişlerdir.

Anahtar Kelimeler: geleneksel Türk tiyatrosu, köy seyirlik oyunları, köy oda oyunları.

TRACES OF EVERYDAY LIFE IN THE GAME: WOMEN'S RURAL CHAMBER PLAYS

Abstract

Rural chamber plays, which are a type of village theatrical plays; Unlike the ritualistic games that follow the natural calendars, it appears as one of the entertainment forms of rural life in winter entertainments, weddings and holidays. However, in these games, although the emphasis is on entertainment, it is seen that different generations learn the games by experiencing them, and thus these games have functional features in the cultural transfer process. Rural chamber games are played separately by men and women. It does not include someone of a different gender on the field of play in either group. For this reason, the playground and the game are gender-private. In this paper, the plays in which women gather at henna nights, weddings or among themselves will be examined. On these plays, women's daily life, their problems, and the way they are reflected in the game will be examined.

* Bu bildiride kullanılan oyun örneklerini ayrıntılı okumak için bk: Metin Basat, Ezgi (2022). *Köy Oda Oyunları ve Folklorun Tiyatrallığı*, Ankara: Geleneksel Yayınevi.

The samples of the study were obtained from the fieldwork carried out in Gülef and Musallar villages of Kastamonu in December 2017. When we look at the women's games, it is seen that the agendas of women such as laundry or washing dishes, marriage, domestic problems, and trade are reflected in the games in a humorous language. In this respect, they differ from traditional men's plays, which usually focus on different problems of the traditional profession, trade, or village. Since field studies are generally carried out by male researchers, women's games seem to lag men's games. However, these games contain remarkable elements about women's cultural practices, problems and lifestyle. Women's games, which are the examples of this statement, were expressed by women for the first time in 2018, and during the fieldwork, games were played on the condition that there is absolutely no man at home and that the photos were taken by a female photographer.

Keywords: Traditional Turkish Theater, Theatrical Village Plays, Rural Chamber Plays

GİRİŞ

Köy seyirlik oyunlarının bir türü olan köy oda oyunları; kış eğlencelerinde, düğünlerde ve bayramlarda kırsal yaşamın eğlence biçimlerinden birisi olarak karşımıza çıkar. Ancak bu oyunların temel amacı eğlenmek olsa da bu oyunlarda farklı kuşaklar bir araya gelir ve gençler oyunları deneyimleyerek öğrenirler. Böylece oyunlar aracılığıyla kültürel bilgi aktarımı da sağlanır. Köy oda oyunları kadınlar ve erkekler tarafından ayrı olarak oynanırlar. Her iki grup da farklı cinsiyetten birini oyun alanına dahil etmez. Bu nedenle oyun yeri ve oyun, toplumsal cinsiyet açısından mahremdir. Bu bildiriye kadınların kına gecelerinde, düğünlerde ya da kendi aralarında eğlenmek amacıyla toplandıklarında oynadıkları oyunlar incelenmektedir.

Kadın oyunlarına bakıldığında, bu oyunlarda kadınların çamaşır veya bulaşık yıkama, evlenme, aile içi sorunlar, ekonomik sıkıntılar gibi gündemlerinin oyunlara mizahi bir dille yansıdığı görülür. Genellikle geleneksel meslek, ticaret veya köyün farklı sorunları üzerine yoğunlaşan erkek oyunlarından bu yönleriyle de farklıdırlar. Çalışmanın örnekleri 2018 Mart ayında Kastamonu'nun Gülef ve Musallar köylerinde yürütülen alan çalışmasından elde edilmiştir.

Köy oda oyunları, araştırmacılar tarafından farklı biçimlerde sınıflandırılmıştır. Ahmet Kutsi Tecer, köy seyirlik oyunlarını “dinî temsiller” ve “ladini temsiller” olarak iki başlığa ayırır (1941: 11). Bu kitabın konusunu oluşturan köy oda oyunları, Tecer'in sınıflandırmasında “ladinî temsiller” içinde yer almaktadır. Tecer'den aktarılsa “ladinî temsiller”; eğlence amacıyla düzenlenen oyunlardır. Bu temsillerin bir kısmı ananevi bir tema ile tiplere sadık kalınarak yere, zamana göre az çok yöresel bir özellik ve anlam alan eğlencelerdir.

Bu temsillerin ikinci grubu ise halkın zihninde oluşturulan yeni tipler ve konulardan oluşmaktadır. Bu grupta komik karakterlerin daha yoğun bir biçimde bulunduğu görülür. Oyunlarda sözler tuluattır, oyunlar oyuncunun yeteneğine göre biçimlenir. “Ladinî temsiller” in üçüncü grubunda ise sabit bir tema ve tipler yoktur. Bu oyunlarda köylülerin kendi çevrelerinden, aile ve iş hayatlarından, şehirle olan ilişkilerinden alınmış realist konular vardır. Bu oyunlarda da hayal gücü ve zekâ oldukça önemlidir. Oyunlar bu şekilde zamana ve duruma göre komik, lirik özellikler gösterir. Köylüler daima yeni oyunlar oluşturup eski oyunlara yeni eklemeler yaparlar. Bu oyunlar genellikle bir sürpriz ile son bulur. Tecer'e göre kış geceleri köy odalarında yapılan oyunların çoğu bu üçüncü grupta yer alır. Kadınlar ve erkekler oyunları ayrı ayrı oynarlar (1941: 16-20). Tecer'in sınıflandırmasından hareketle; sözü edilen oyunların kışın eğlence amacıyla oynanan, köylünün hayâl gücü ve yeteneğiyle biçimlenen, komik algısının yüksek olduğu oyunlar olduğu görülür. Bu oyunlarda gündelik yaşamdan izler, geleneksel uygulamalar, Keloğlan gibi masal kahramanları oyuna dâhil edilir.

Metin And'a göre köy seyirlik oyunları, *Ölüp-Dirilme, Kız Kaçırma, Günlük Yaşamdan Sahneler, Esnaflık Benzekleri, Tarımsal Oyunlar, Çoban Oyunları, Hayvan Benzetmeceleri, Efsane ve Masallardan Oyunlar, Şakalar ve Dilsiz Oyunları, Kukla* (2003: 8) olarak sınıflandırılabilir. Bu sınıflandırmadan hareketle kadın oyunlarından “mercimek ekme” oyununun *hayvan benzekleri*; “evlenme”, “çamaşır yıkama” gibi oyunların *günlük yaşamdan sahneler*, “Keloğlan'ın evlenmesi” oyununun da *efsane ve masallardan oyunlar* başlıkları altında değerlendirilebileceği görülür.

Şükrü Elçin, köy seyirlik oyunlarını *Ritüel Oyunlar ve Profan Mahiyetteki* oyunlar olarak iki başlık altında inceler. *Profan Mahiyetteki Oyunları*; Günlük Hayattan Alınan Oyunlar, Masallara Bağlı Oyunlar, Destanlara ve Saz Şairlerine Bağlı Oyunlar, Hayvanları Taklit Edici Oyunlar, *Samit ve Lâl Oyunları, Bebek (Kukla) Oyunları* olarak sıralar (1964: V-VII). Elçin'in sınıflandırmasına göre köy oda oyunları; *Günlük Hayattan Alınan Oyunlar, Hayvan Taklit Edici Oyunlar, Masallara Bağlı Oyunlar* içinde yer alır.

Erman Artun köy seyirlik oyunlarını *Ritüel Kökenli Oyunlar, Doğanın Canlanması İçin Oynanan Oyunlar, Hasat Sonu Oynanan Oyunlar, Hayvanların Üremesi için Oynanan Oyunlar ve Eğlence Amaçlı Seyirlik Oyunlar* başlıklarıyla sınıflandırır (2008: 14). Artun'un sınıflandırmasında da çalışmanın örneklerini oluşturan oyunların eğlence amacıyla oynadıkları görülür.

Köy seyirlik oyunlarının bir türü olan köy oda oyunları; kış eğlencelerinde, düğünlerde ve bayramlarda kırsal yaşamın eğlence biçimlerinden birisidir. Köy oda oyunları oyuncu seyirci ilişkisi, oyun yeri belirleme ve oyun metinlerinin tamamen katılımcıların belleklerinde biçimlenmiş olması açısından dikkat çekici özellikler gösterir. Bu oyunlar geçmişten bugüne kadar defalarca oynanarak günümüze kadar gelmiştir. Köy oda oyunlarının oyuncuları köylülerdir. Oyuncular, zaman içinde oyunları deneyimleyerek öğrenirler. Bunun için zaman zaman oyuncu olmak istediklerini belirttikleri ve deneyimli oyuncular tarafından denendikleri, uygunsa belirli rollere atandıkları görülür. Bununla birlikte tüm oyunu hazırlayan, yeri ve zamanı seyirci ile oyunculara ileten, oyunu yöneten bir oyuncunun öne çıktığı görülür. Elçin'e göre oyun hazırlayıcılar, köylerde sevilen ve sayılan kimselerdir. Bu vazifeyi üzerine alan oyunculara türlü adlar verilmektedir. “Delikanlıbaşı”, “yarenbaşı”, “meydancı”, “köse”, “yiğitbaşı”, “kâhya”, “oyuncubaşı” bu isimler arasındadır (1964: 60). Gülef ve Musallar köylerinin ortak olarak oynadıkları bu oyunlarda Fadime Ahmetbeşoğlu oyunun yöneticisi konumundadır.

Bu bildiride kullanılan oyun örnekleri, Kastamonu'nun Gülef ve Musallar köylerinde 3 Mart 2018 tarihinde kadınlar arasında oynanmıştır. Köy oda oyunları içine gündelik yaşam unsurları gizlenmiştir. Böylece oyun örnekleri üzerinden köyde yaşayan kadınların kültürel pratikleri üzerine bilgi edinmek mümkündür (Metin Basat, 2022: 39). Erving Goffman'ın ifade ettiği gibi benlik sahip olunan bir şey değildir. Kişinin gündelik hayatta sergilediği performansların toplamından, bunların etkileşim hâlinde olduğu seyirci tarafından yorumlanmasıyla ortaya çıkan bir ürün ve süreçtir. Ona göre “insanın bir içi yoktur, insan dünyanın içindedir ve ancak dünyanın içinde kendini bilebilir” (2014: 236). Goffman'ın gündelik hayattaki performans toplamı ve seyirci yorumundan oluşan bir ürün biçiminde yorumlandığı benlik kavramı, folklorik üretimlerin özgünlüğü için de söylenebilir. Köy oda oyunlarında kadınların oyunlarına bu açıdan yaklaşıldığında oyuncuların ve seyircilerin birlikte biçimlendirdiği bir kültürel alana ulaşılabileceği görülür. İçinde bulunan yaşamın yorumlandığı, eleştirildiği ve öğretildiği bu oyunlarda oyuncu ve seyircilerin bağlamı, sorunları ve şakaları ortaktır.

And'ın da ifade ettiği gibi halk tiyatrosu genellikle toplumsal eleştiri ve taşlamaya dayanır. Karı-koca geçimsizliği, kaynana-gelin, çok evlilikte ortak ya da kuma anlaşmazlığı, evde kalmış kız, ölüm, kente ve hacca gitmek gibi konular halk tiyatrosunda sık sık işlenmiştir.

Bunların içinde ritüel kalıntısı olanlar bulunduğu gibi ritüellere öykünerek yeniden ve günün koşullarına, yeni olgulara yönelenler de vardır (2003: 200). And'ın verdiği örneklere oldukça benzeyen *Tuzcuoğlu'nun karısı* oyununda seyirci kadınlardan gelen öneriler ve yorumlar bağlamı anlamak açısından önemlidir. Oyun, kocası öldükten sonra tüm maddi birikimi çocukları tarafından elinden alınmış bir kadının öyküsü üzerine biçimlenmiştir. Kadınların arasına gelerek sorunlarını anlatan oyuncu, seyircilerden ne yapması gerektiği konusunda akıl almaya geldiğini söyler ve tek tek seyircileri gezerek onlara ne yapması gerektiğini sorar. Kadınlar da bu duruma farklı yanıtlar verir. Örneğin; seyircilerden birisi “bir ayağın çukurda otur oturduğun yerde malı napacaksın?” derken bir diğeri “çocukların hakkıdır sana bir şey kalmaz” biçiminde yanıt vermiştir. Burada, kadınların yaptıkları yorumlar da zor durumda olan kadından yana bir tavır alınmadığına, diğer kadınların da bu durumu olağan karşıladığına dikkat çeker. Görüldüğü gibi oyunlar, seyircilerin gündelik yaşamdaki fikirlerinin ve de topluluk içindeki tipik davranış örüntülerinin de takip edilebileceği önemli alanlardır. Oyunun sonunda seyircilerden aldığı cevabı beğenmediği için seyircilere bastonuyla vuran kadın ise diğer kadının kendisine “hiç yardım etmeyişlerine” sitem ederek odadan çıkar. Burada elindeki bastonla seyirciye tepki veren kadın üzerinden, oyun aracılığıyla toplumsal bir eleştiri sunulduğu görülür. İlhan Başgöz'e göre folklor, “baş kaldırmalara destek olmak, kurulu düzene ve değerlere direnmeleri aralamak, onları yıkmaya kalkışanlara güç vermek gibi bir işleve sahiptir” (1996: 2). Soru-cevap şeklinde ilerleyen oyun, oldukça komik tepkilerle ilerlese de bir anlamda kadınların oyunlar aracılığıyla bu tarz sorunlarla başa çıkabilmek için mizahi bir protesto alanı oluşturduklarını gösterir. Dan Ben Amos'a göre ise folklor formları gerçek hayat ortamına aittir, bu çerçeve içinde bir süreç ve ürün arasında ikiye bölünme yoktur. Anlatıcı, hikâyesi ile dinleyicileri tek bir bütünün tamamlayıcıları gibi hepsi birbiriyle ilişkilidir ki bu konuşma iletişime ait bir olaydır (2003: 42).

Ekonomik durum ve evlilik arasındaki bağ üzerine biçimlenen bir başka oyun ise kadınlar arasında oynanan *kız görme/kız nişanlama* oyunudur. Bu oyunda masal kahramanı Keloğlan'ın ve Türk sinemasının popüler tiplerinden biri olan İnek Şaban'ın oyun metni içine girerek metinlerarası bir ilişki oluşturduğu görülür. Oyun, Keloğlan'ın evlenmek istemesi ve işsiz olduğu için kimsenin onunla evlenmek istemeyeceği üzerine biçimlenmiştir. Keloğlan rolündeki oyuncu, seyirciye evlenmek istediğini söyledikten sonra kendisine bir kız bulmalarını ister. Seyirciler arasından Keloğlan'la evlenmek isteyenler olmasına rağmen Keloğlan kimseyi beğenmez, onun beğendiği bir seyirci de Keloğlan ile evlenmek istemez. Burada seyirciler arasından Keloğlan'a “ne kadar para biriktirdiği”, “yeterli parası yoksa kimsenin onunla evlenmeyeceği” hatırlatılır. Keloğlan ise “parasının olmadığını ancak İstanbul'a gidip çalışabileceğini”, “İnek Şaban'dan hiçbir eksikliğinin olmadığını, onun gibi para biriktirebileceğini” söyler. Oyunun kurgusunda görüldüğü gibi ekonomik durumu kötü olan bir erkekle evlenmeme, erkeğin para biriktirmek için büyük şehre gidip çalışması fikri Kemal Sunal filmlerinden seçilen Şaban tiplemesiyle birlikte oyuna yerleştirilmiştir. Köy, para biriktirmek ve iş bulmak için uygun olmadığına erkeklerin büyük şehirlere giderek iş bulması ancak bu haliyle evlenebilmek için yeterli ekonomik güce sahip olacağı topluluk tarafından vurgulanmış olur.

Ahır satma oyununda ise beden dönüşümü farklı biçimdedir. Bu oyunda seyirci rolündeki kadınlar, hayvanları kalmadığı için ahırını satmak istediğini söyleyen bir kadından ahırın kapı ya da pencere gibi çeşitli parçalarını alır. Ancak kadın, parasını toplamaya geldiğinde kimse kadına borcunu vermez. Kadınlar para vermek yerine genital bölgelerini ve kalçalarını göstererek “önüm kapı arkam kapı” diyerek borçlarını ödemeyeceklerini söylerler. Bu oyun ilk defa katılanların zorlandığı ama deneyimli oyuncuların da en çok güldükleri oyunlar arasındadır (Metin Basat, 2022: 83).

Köy oda oyunlarına bu açıdan yaklaşıldığında oyuncuların ve seyircilerinin birlikte biçimlendirdiği bir kültürel benliğe ulaşabileceği görülür. İçinde bulunulan yaşamın yorumlandığı, eleştirildiği ve öğretildiği bu oyunlarda oyuncu ve seyircilerin bağlamları, sorunları ve şakaları ortaktır. *Leblebi satma oyunu* incelendiğinde de bedensel şakalar üzerine yoğunlaşıldığı görülür. Bu oyunda da kadınlardan birisi leblebi satıcısı olur ve kadınlara farklı miktarlarda leblebi satar. Sonrasında parasını toplamaya gelince kadınlar paraları olmadığını söyleyerek borçlarını ödemek istemezler. Bunun üzerine satıcı kadın da ceza olarak alıcıların dudaklarını çekerek “bir hak bir urup” dedirterek alıcıları cezalandırır. Burada oyuncunun seyirciye müdahalesi, onlara temas etmesi, seyircideki fiziksel değişim oyunculuk açısından dikkat çekicidir. Buradaki ceza, seyircinin bedeninin biçimsel olarak bozulmasına dayalıdır. Fiziksel temas ve seyirci bedeninin bozulması oyundaki komik algısını oluşturan unsurlar arasındadır. Buradaki komik algısını oluşturan şey, insanların akıllarındaki ideal beden anlayışıdır ve oyunlarda görüldüğü gibi ideal beden kendisinden başka bir şeye dönüştüğünde ya da dışarıdan bir etkiyle biçimi bozulduğunda oyun sınırları içinde komik bir alan oluşmasına neden olmaktadır.

Sonuç olarak, bu oyunların sözlü gelenek içinde yıllar içinde biçimlendikleri ve oyunların temelini oyuncu ve seyircinin bedensel dönüşümündeki komikliğin oluşturduğu söylenebilir. Bu oyunlarda oyuncu bedeni farklı bir canlı veya nesnenin taklidini yapabilir. Bu oyunlar kadınların kültürel pratikleri, sorunları, yaşam biçimi hakkında dikkat çekici unsurlar barındırmaktadır. Bu bildirinin örneklerini oluşturan kadın oyunlarının da uzun bir süre sonra ilk defa 2018 yılında oynandığı, oyun ekibindeki kadınlar tarafından dile getirilmiş ve alan çalışması sırasında evde kesinlikle bir erkek olmaması istenmiş; fotoğrafların da kadın bir fotoğrafçı tarafından çekilmesi şartıyla kabul etmişlerdir.

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MASALLAR VE JANUS YÜZLÜ ANNE ARKETİPİ

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Özet

Kaf Dağı'nın ardındaki bilinmeyen bir ülkenin bilinmeyen bir zamanında geçen masalların sembollerle örülü evreni derin bilgelik ve zamansız evrensel gerçekleri aktarmanın yanı sıra psikanalitik perspektiften bakıldığında insanın kendini keşfetmesine ve öz farkındalık kazanarak ruhsal bütünlüğünü gerçekleştirmesine yardımcı olma niteliğine de sahiptir. Bu bağlamda insanın ruhsal unsurlarının bütünü imleyen psişenin din, mit ve masalarda tezahür eden sembolik dilinin çözülmesine yönelik çalışmaları sonucunda mitlerin, rüyaların ve masalların bilinçdışıyla derin bir ilişkisi olduğunu ortaya koyan İsviçreli psikanalist Carl Gustav Jung'un arketipsel sembolizmine göre ilkel insanlardan günümüze insanın ruhsal bütünlüğünü sağlama mücadelesi dünyanın her yerinde çok çeşitli halklar tarafından evrensel şekilde tasvir edilmektedir. İnsanın ruhsal bütünlüğünü sağlama yani bireyleşme sürecinde bilinç ile bilinçdışı arasındaki ikili trafiğe dikkat çeken Jung'un arketipsel sembolizme dayalı çözümleme yöntemi genel insani değer yargılarını ve sorunlarını yansıtmaya nedeniyle evrensel olarak nitelendirilebileceğimiz mitlerin ve masalların insanın bireyleşme sürecinin hangi yapıtaşlarını (ego, kendilik, persona, gölge, anima/animus) hangi yönleriyle yansıttığına ve her insanın psişesinin derinliklerinde gömülü duran ve bilincinin temelini oluşturan kalıtsal mahiyetteki kolektif bilinçdışının evrenselliğine odaklanmaktadır. Jung'un arketip adını verdiği kolektif bilinçdışındaki bu hazır imgeler, ilk örnekler, Jung'un deyişiyle kişi-üstü mahiyetleri nedeniyle insanın dış dünyayı deneyimleme şeklinin birer banyo edilmemiş fotoğraflarıdır. Bu noktada evrenselin dilini sembolik bir dille eğlenceli şekilde aktaran masalları banyo süreci tamamlanmış siyah-beyaz fotoğraflar olarak tanımlayabiliriz. Arketiplerin siyah-beyaz fotoğraflara benzetilmesinin ardında yatan ise bir yüzü öne diğeri arkaya dönük Roma Tanrısı Janus'un ki gibi biri olumlu diğeri olumsuz iki yüzünün olmasıdır. Nitekim Jung'un arketipik şemasında her arketipin olumlu ve olumsuz karşıt imgesi söz konusudur. Persona'nın karşıtının gölge, anima'nın karşıtının animus olması gibi anne arketipinin de besleyen ve öldüren karşıt kutupluluğu söz konusudur. Karşıtlıklarıyla birbirlerini tamamlayan bu arketiplerden anne arketipinin masallardaki olumlu/olumsuz tezahürlerine ve potansiyel olarak her insanın doğasında olan bireyleşme sürecindeki rolüne odaklanan bu çalışmada dünya masallarındaki öz anne/üvey anne/büyükanne/cadı imgeleri arketipsel sembolizm perspektifinden ele alınmaktadır ve insanın kuyruğunu ısırarak Uroboros'un kutsal gücüne erişme mücadelesinde Janus yüzlü anne arketipinin işlevi irdelenmektedir.

Anahtar Sözcükler: masal, arketip, Jung, anne

FAIRY TALES AND THE JANUS-FACED MOTHER ARCHETYPE

Abstract

The symbolic universe of fairy tales, which take place in an unknown time in an unknown country behind Mount Qaf, not only conveys deep wisdom and timeless universal truths, but also, from a psychoanalytic perspective, has the quality of helping people discover themselves and realise their spiritual integrity by gaining self-awareness.

In this context, according to the archetypal symbolism of the Swiss psychoanalyst Carl Gustav Jung, who revealed as a result of his studies on the decoding of the symbolic language of the psyche that myths, dreams and fairy tales have a deep relationship with the unconscious, which signifies the entirety of human spiritual elements, manifested in religion, myth and fairy tales, the struggle of human beings to achieve spiritual integrity from primitive people to the present day is universally depicted by a wide variety of peoples all over the world. Jung's method of analysis based on archetypal symbolism, which draws attention to the dual traffic between the consciousness and the unconscious in the process of individuation, that is, the process of achieving human psychic integrity, focuses on which aspects of the building blocks of the individuation process (ego, self, persona, shadow, anima/animus) are reflected in myths and tales, which can be described as universal because they reflect general human value judgments and problems, and on the universality of the collective unconscious, which is buried deep in the psyche of each person and forms the basis of his consciousness. These ready images in the collective unconscious that Jung called archetypes, the first examples, are, in Jung's words, undeveloped photographs of the way human beings experience the external world due to their transpersonal nature. At this point, we can define fairy tales, which convey the language of the universal in an entertaining way with a symbolic language, as black-and-white photographs whose bathing process has been completed. The reason why archetypes are likened to black and white photographs is that they have two faces, one positive and one negative, like the Roman God Janus, one facing forwards and one facing backwards. As a matter of fact, in Jung's archetypal scheme, each archetype has a positive and negative opposite image. Just as the opposite of persona is shadow and the opposite of anima is animus, the mother archetype has the opposite polarity of nurturing and killing. In this study, which focuses on the positive/negative manifestations of the mother archetype in fairy tales and its role in the process of individuation, which is potentially inherent in every human being, the images of birth mother/stepmother/grandmother/witch in world fairy tales are discussed from the perspective of archetypal symbolism and the function of the Janus-faced mother archetype in the struggle to access the sacred power of Uroboros, who bites the tail of man, is examined.

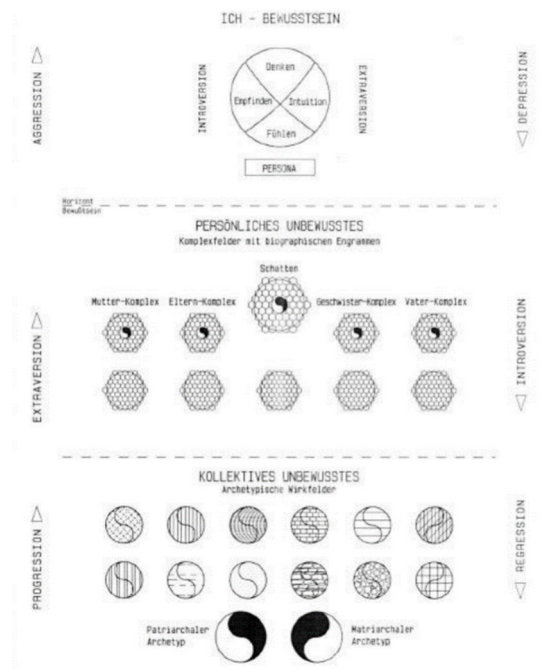
Keywords: fairy tale, archetype, Jung, mother

Giriş

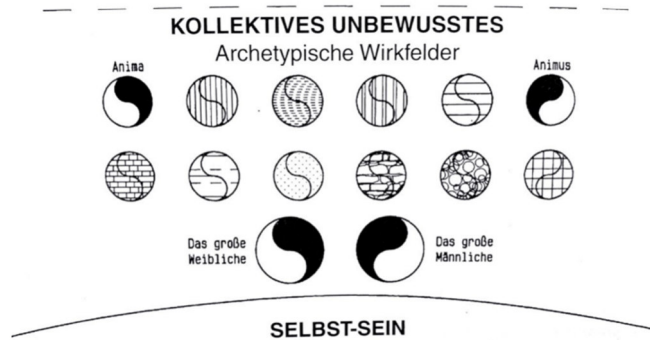
Masalların nasıl oluştuğuna ve ilk kökenlerine ilişkin çeşitli teorileri bir kenara bırakırsak ve masalları analitik psikoloji perspektifinden ele alarak kolektifin ürünleri olarak kabul edersek masallar insanın psişesini ve bireyleşme sürecini mistik şekilde yansıtan sembolik temsillerdir. Nitekim arketipsel imgeler açısından son derece zengin olan masalların kolektif yapısını oluşturan da insanın evrensel psişik unsurlarıdır ve bu unsurların deşifre edilmesi için edebiyat eserlerine ve özelde masallara psikiyatri hastalarına yönelik ruhsal çözümleme yöntemleriyle yaklaşmak gerekir. Edebiyat metinlerine ve özelde masallara analistlerin hastalarına yaklaştığı şekilde yaklaştığımızda insan psişesinin çoklu anlam katmanlarının kilidi açılmaktadır. Bu açıdan bakıldığında İsviçreli psikiyatr Carl Gustav Jung'un psişik bütünlük üzerine kurulu olan bireyleşme kuramı dünya masallarının çözümlenmesinde elverişli bir kuramdır.

Her bireyin doğasındaki nihai amacının bireyin kendi açılımı, yani bireyleşmesi olduğundan hareket eden Jung'un analitik psikolojisine göre tüm ruhsal unsurların bütünü ifade eden psişe dıştan içe doğru bilinç, kişisel bilinçdışı ve kolektif bilinçdışı olmak üzere üç katmandan ibarettir.

En üst katmanı bilinç, “insanın gerçekte olduğu şey değil, başkalarının ve kendisinin olduğunu düşündüğü şey ol[an]” (Jung, 2005: 55) persona’yı bünyesinde barındırırken, orta katman olan egonun bilinçli olarak deneyimlenmeyen unutulmuş veya bastırılmış olan tüm kişisel içerikleri kapsayan kişisel bilinçdışı gölge’yi, anne kompleksini, baba kompleksini, ebeveyn kompleksini ve kardeş kompleksini ve en alt katman olan ve kökeni daha önce yaşanmış kişisel deneyimlere dayanmayan, aksine genetik olarak edinilen ve bilincin temelini oluşturan kolektif bilinçdışı ise “daha antikçağda bile kullanılan ve Platon’un ‘idea’sıyla eşanlı olan” (Jung, 2005: 17) ataerkil ve anaerkil arketipleri içermektedir. Bu üç katman arasında kolektif bilinçdışı, ruhun kişiler üstü bir temelini oluşturur, nitekim tüm insanların çok eski zamanlardan beri var olan tüm tipik tepki ve davranış kalıpları burada bulunur. Asla bilinçli olmayan, bu yüzden de bastırılması mümkün olmayan bu geniş çaplı ruhsal miras tüm bilincin ana toprağı niteliğindedir ve daha önce hiç bilinmeyen evrensel içerikleri barındırır.



Görsel 1: psişe modeli (Schnocks, 2013: 32)



Görsel 2: kolektif bilinçdışı (Schnocks, 2013: 32)

Kolektif bilinçdışının yapısal unsurları, hazır imgeleri olan ve dinamik yapılarıyla, semboller ve kişisel kompleksler aracılığıyla insan bilincine sızan arketipleri ise önceden biçimlendirilmiş kavramsal bir form veya iki kutuplu bir yapısal unsur olarak betimleyebiliriz.

Platon'un eidos'unu anımsatan ve bilinçli egoya özel bir enerji yükleyen bu ilksel imgeler insanın evrensel dünya tasavvurunu temsil etmektedir. Burada bu ilksel imgelerin özellikle insanlığın kolektif bir ürünü olan mitler ve masallara yansıdığını belirtmeden geçmemek gerekir. Zira Jung da kültürel birer aktarım olan mitlerin ve masalların rüyalar gibi “prensipte nitelenebilen [ama], tezahür biçimini asla somut olarak değil, yalnızca prensipte belirleyen değişmez bir anlam çekirdeğine sahip” (Jung, 2005: 21) arketipsel yönüne ve “arketipi değersiz olarak görüp bir kenara atma[nın], büyük bir kayıp anlamına gel[diğine], [y]apılması gereken[in], bu yansıtımları çözerek, içeriklerini istemeden kaybeden bireye geri vermek” (Jung, 2005: 24) olduğuna dikkat çekmektedir. Ayrıca uzun zaman dilimleri boyunca aktarılan ve bu yüzden de insanlığın kolektif temsillerine göndermede bulunan, herhangi bir bilinçli işleme tabi tutulmamış bu psişik içeriklerin “yalnızca masalarda değil, gerçek yaşamda da nesnel müdahalesine gerek duyul[maktadır], zira arketip salt duygusal tepkiyi, bir dizi içsel yüzleşme ve kavrayışla engelle[mektedir]” (Jung, 2005: 90). Nitekim bireyin ruhundan kaynaklı psişik vahiyler olarak tanımlayabileceğimiz arketipler, bireyin dünyayı bilinçli bir içerikle zenginleştirerek yeniden anlamlandırma aracıdır. Bu noktada evrensel ilksel formların kolektif bilinç dışında karşıtlıklarıyla birlikte mevcut olması “bir enerji potansiyeli anlamına gelir ve potansiyelin olduğu yerde, bir olaylar akışının olasılığı da vardır, zira karşıtların gerilimi denge peşindedir” (Jung, 2005: 103). Birbirlerine taban tabana karşıt olmalarına rağmen varlıklarını bu karşıtlıklarına borçlu olan bu ilksel imgeler “klasik Çin felsefesinde ifade edildiği gibidir: yang (aydınlık, sıcak, kuru ve eril ilke) yin'in (karanlık, soğuk, nemli ve dişi ilke) tohumunu kendi içinde barındırır, aynı şey diğeri için de geçerlidir. Buna göre, maddede ruhun tohumu, ruhta da maddenin tohumu vardır” (Jung, 2005: 44). Bu ilksel imgelerin karşıtlıklarıyla birlikteliğine masalların dünyasında da rastlanmaktadır. Bu yönüyle “yarı-tanrılar dünyasının maddi dünyadan önce geldiği[...] ve maddi dünyayı kendinden ürettiği[...], nitekim yarı-tanrılar dünyasının da tanrılar dünyasından doğduğu[...]” (Jung, 2005: 116) masallar alemi de insanın “ortak katmanda *horror vacui* (boşluk korkusu) yaratan ve ruhun ortak güçlerinin darbesi karşısında hemen yeniliveren bir *opus contra naturam*[...] (doğaya ters bir olgu) (Jung, 2005: 76) olan bireyleşme sürecinin düğüm noktalarını somut şekilde gözler önüne sermektedir. Bireyleşme sürecindeki sayıları sınırsız olan bu düğüm noktalarını dört temel kategoriye ayırırsak bunlar vermek ve almak dinamikleri üzerine temellenen anne arketipi, arketipik davranışsal dürtüleri teşvik edici veya cezalandırıcı baba arketipi, ruhun önemli bir parçası olan ve insana bireyleşme sürecinde kendini gerçekleştirme imkânı tanıyan çocuk arketipi ve animus-anima kutupluluğudur. Her erkek kendi içinde salt bu veya şu kadına ait olmayan ebedi bir kadın tasviri, belirli bir kadınlık imgesi taşır. Bu tasvir temelde bilinçdışıdır. Ve başlangıçtan beri var olan kaynağın kalıtsal bir faktörüdür. Kadın eril bir unsurla dengelenir ve bu açıdan kadının bilinçdışı deyim yerindeyse eril bir damgaya sahiptir (Stevens, 1999: 64). Erkeğin bilinçdışı parçalarının karşı cinste vücut bulmuş halini temsil eden ve çoğunlukla kendini içsel bir inanç olarak gösterirken ve bu inanç çoğu zaman enerjik ve yüksek sesle dile getirilen animanın eksikliği duygusal zayıflığa veya büyük bir öz-değer güvensizliğine yol açmaktadır. Kadının karşıt cinste bilinçdışı unsuru olan animus ise içsel bir yaratıcı güç olarak yaşamı zenginleştiren, inisiyatif, cesaret, nesnellik ve ruhsal netlik gibi erkeksi niteliklerle kendini ortaya koymaktadır. Bir erkek (ortak) bilinçdışının etkisi altına ne kadar girerse, güdüler dünyası da daha dizginsizce açığa çıkmakla kalmaz, “anima” diye nitelenmesini önerdiğim belirli bir dişi karakter de ortaya çıkar. Öte yandan, bilinçdışının egemenliğine giren bir kadınsa, dişi doğasının karanlık tarafı, son derece erkeksi özelliklerle birlikte öne çıkar. Bu özellikler animus kavramı altında toplanmıştır (Jung, 2005: 114).

İnsanı “ikinci bir yaratıcı olarak [...] anlamı yaratmaya mecbur ve sorumlu/zorunlu ilan ede[n], insanın ve Tanrı'nın iç içe geçtiği” (Jung, 2005: 9) Jung'un kuramına göre arketipler insanın bireyleşme sürecinde psişik sürecin merkezlenmesini sağlayan başat unsurlardır. Jung'un önemle üzerinde durduğu bu ilk örnekler arasında kendilik, persona ve gölge de yer almaktadır. Bunlardan persona “dünyayla ilişkilerimizde sergilediğimiz davranış biçimi ya da uyum sağlama sistemi[yken]” (Jung, 2005: 55), gölge insanı “[e]line geçen her fırsatta başkaları üzerinde olumsuz bir izlenim bırakmayı tercih e[tmeye], [ç]oğunlukla şanssız kişi konumunda [kalmaya], “kendi düzeyinin altında yaşa[maya], olsa olsa kendine iyi gelmeyen şeylere ulaşabil[meye]” (Jung, 2005: 56) zorlamaktadır. Olgunluğa erişmiş psişenin temsili olan kendilik ise “ruhsal bir bütünlük ve merkezdir” (Jung, 2005: 72-73), “henüz doğumunda bile haset ortak güçler tarafından tehdit edilen kahramandır; herkesin sahip olmak istediği, kıskançlık kavgalarına yol açan mücevherdir, kötü ve karanlık ilkgüç tarafından parçalanmış tanrıdır” (Jung, 2005: 76). İnsanın bilinçdışı çekirdeğini teşkil eden kendilik, psişenin Tanrısal içsel-ruhsal imgesiyle özdeşir ve “doğum yerleri, daha doğrusu doğum kapları, bir Buddha'nın yaşam bulduğu lotus çiçekleri[nde]” (Jung, 2005: 62) bireyin tanrılaşmasını simgeleyen ve genellikle dörtlü yapılarla veya sayılarla ifade edilen mandalalarla temsil edilmektedir. Jung'un bireyleşme sürecinin tetikleyicisi ve en yüce amacı olarak gördüğü bu içsel uyumlanma/bütünleşme, bireyin özünü bulması, bilinçdışı unsurlarının tümünü kucaklayarak, Yunan şair Pindar'ın deyişiyle “olduğu[...] kişi ol[masıdır]”.

Arketipsel sembollerle süslü masallar alemine kahramanın yolculuğu şeklinde yansıyan bu bireyleşme sürecinde masal kahramanı bilindik dünyasının sınırlarından çıkmaktadır, bir süre yol almaktadır, zorluklarla karşılaşsa da bunları aşarak karşıt cinsteki kökeni ile karşılaşmaktadır ve onunla birlikte dönüşünü gerçekleştirerek nihai ödüle ulaşmaktadır. İnsan psişesinin temel yapıtaşları niteliğindeki arketiplerin masallardaki izdüşümlerini inceleyen ve masal motiflerinin benzerliğinin sebebini arketiplerin evrenselliğiyle açıklayan Jung, “[r]uh[un],

düşlerde olduğu gibi mit ve masalarda da kendini anlat[tığını], ve arketipler[in] bu doğal etkileşimde ‘oluşum, yeniden oluşum, ebedi zihnin ebedi eğlencesi’ olarak görün[düğünü]” (Jung, 2005: 87) ileri sürmektedir.

Bedenin beslenme ihtiyacına benzer şekilde ruhun dalgalanan değişkenleri olan bu psişik güçlerin de duygusal deneyimlerle beslenerek dengelenmesi gerekir. Bu bağlamda “enerjik bir sistem olarak karşıt gerilime muhtaç olan psişenin aydınlık ve karanlıkla sembolize edilen iki kutuplu yapısının” (Jung, 2005: 134) “bazen korku uyandıran gizemli bir özelliği vardır. Bunlar yok edilmesi, silinmesi mümkün olmayan özelliklerdir, çünkü ruhun en derinlerine kök salan temelleri oluştururlar” (Jung, 1999: 79). Bilinç yüzeyindeki personanın karşıtının kişisel bilinçdışındaki gölgeyle, dışıl psişenin kolektif bilinçdışındaki eril kökeni animus ile ve eril psişenin kolektif bilinçdışındaki dışıl kökeni animus ile olan göbekağına benzer şekilde öz anne, üvey anne, büyükanne, Tanrı'nın annesi, Yüce Ana gibi sayısız tezahürü bulunan anne arketipinin de kahramanı bireyleşme sürecinde destekleyen ve ona engel olan olumlu ve olumsuz yönü söz konusudur:

[K]işisel anne ve büyükanne; üvey anne ve kayınvalide, ilişki içinde olunan herhangi bir kadın, örneğin sütanne ya da dadı, ata ve bilge kadın, daha üst anlamda tanrıça, özellikle de Tanrı'nın anası, Bakire Meryem (gençleşmiş anne olarak örneğin Demeter ve Kore), Sophia (anne-sevgili olarak, ayrıca Kybele-Attis tiplmesi, ya da kız-[gençleşmiş anne]-sevgili); kurtuluş arzusunun hedefi (cennet, Tanrı krallığı, göksel Kudüs); geniş anlamda kilise, üniversite, kent, ülke, gök, toprak, orman, deniz ve akarsu; madde, yeraltı dünyası ve ay, dar anlamda doğum ve dölleme yeri olarak tarla, bahçe, kaya, mağara, ağaç, kaynak, derin kuyu, vaftiz kabı, kap biçiminde çiçek (gül ve lotus); büyülü daire olarak (Padma olarak Mandala) ya da Cornucopiatypus (Bereket Boynuzu); daha dar anlamda rahim, her tür oyuk biçim

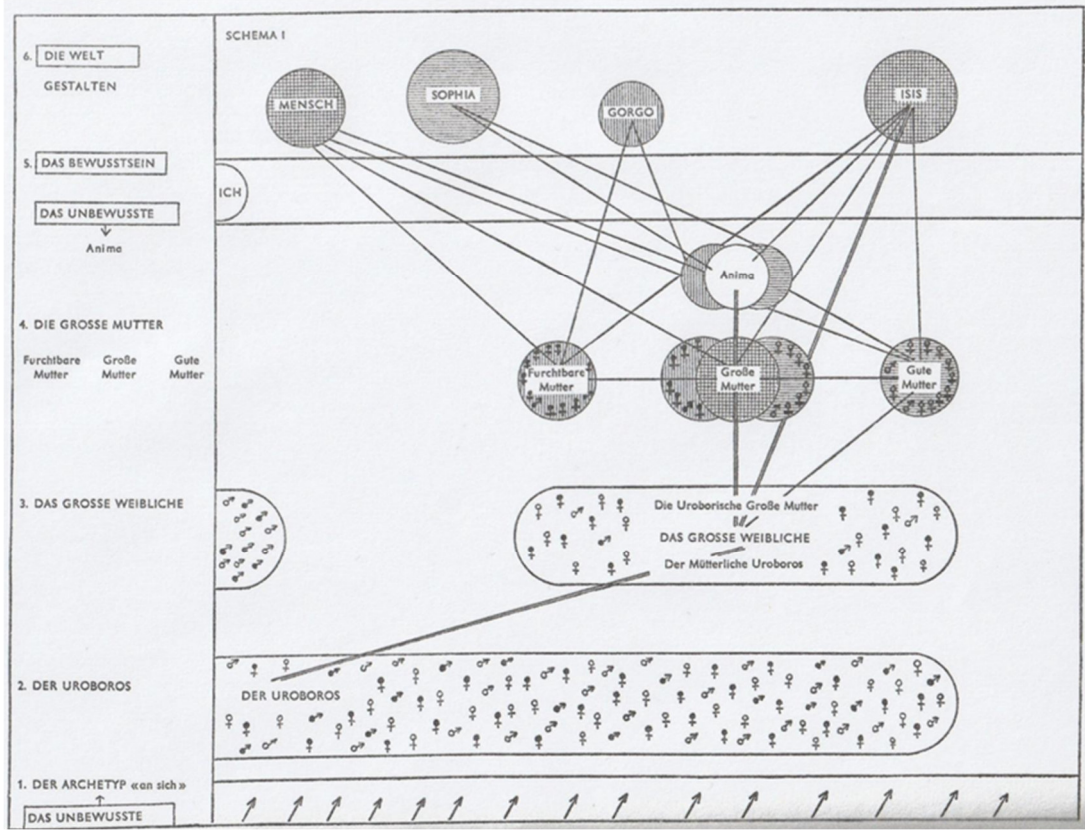
(örneğin vida yuvası); [y]ani; fırın, tencere; inek, tavşan, her tür yararlı hayvan. Bütün bu simgeler olumlu, iyi bir anlam ya da olumsuz, kötü bir anlam taşıyabilirler. Benzer özellikler kader tanrıçalarında (Moira'lar, Graia'lar, Norna'lar) da görülür; uğursuz simgeler cadı, ejderha (balık ve yılan gibi yutan ve boğan her hayvan), mezar, tabut, derin su, ölüm, kâbus ve umacıdır (Empusa, Lilith vb.) (Jung, 2005: 21-22).

Genellikle belirli bir rolün ya da kimliğin ne olduğuna ya da tam tersine ne olması gerektiğine dair standartlaştırılmış şablonlar görevi gören arketipler arasında anne arketipi sadece dişil karakterlerle değil, ana rahmini andıran her türlü içi boş topografik formla ve kolektif bilinçdışıdaki üroborik Yüce Ana, Yüce Dişi ve Anaç Uroboros imgesiyle ilişkilidir. Bu bağlamda kendi kuyruğunu ısırarak dairesel yılan imgesi olarak Uroboros, olumlu ve olumsuzun, eril ve dişilin, bilinçli ve bilinçdışı unsurların birbirine karıştığı, Yüce Ana ve Yüce Baba arketiplerini doğuran başlangıçtaki çekirdek durumu, psişik bütünlüğü temsil etmektedir.



Görsel 3: Uroboros (Neumann, 1985: 32).

Kendi kuyruğunu ısırarak dairesel yılan motifi ile ilişkilendirilen anne arketipi karşıtlıkların sonsuz döngüselligi içinde psişeyi kökensel arkaik bütünlüğüne eriştirecek, yeniden türeyip doğuracak döl yatağı işlevi görmektedir.



Görsel 4: Anne arketipinin gelişimi (Neumann, 1985: 32).

Bu yönüyle karşıt çiftlerin birliğini simgeleyen üroborik döl koruyucu iyi anne ve öldürücü korkunç anne paradoksunu muhteva eden Janus* yüzlü Yüce Ana arketipini doğurmaktadır. “Mısır”ın hem erkek hem de kadın cinsel organlarını taşıyan tanrıçası Mut gibi hermafrodit ol[arak]” (Paglia, 2004: 54) cinsiyetlendirilen Yüce Ana hem kendini dölleme hem de doğurma yetisine sahip olması nedeniyle çeşitli halkların mitlerinde sakal, fallus gibi eril özellikler taşıyan dişil bir karakter olarak ilksel bütünlüğün karnavalesk biçimi olarak karşımıza çıkmaktadır. Öte yandan Yüce Ana’nın ikircikli bedenselliğinin yanı sıra ahlaki açıdan da bir ikircikliği söz konusudur. Kendi kuyruğunu ısırarak, eril ve dişil unsurların iç içe geçtiği dairesel yılan imgesi Uroboros’un ikircikli doğasına sahip Yüce Ana, bazen kahramana bireyleşme sürecinde destek olan olumlu bir figür, bazen de şeytani hilelerle kahramanın yoluna engel olan olumsuz bir figür olarak karşımıza çıkmaktadır. Öte yandan erilliğin ve dişilliklerin birbirinden ayrılmadığı ilksel bütünlük evresine ait Uroboros imgesinde somutlaşan Yüce Ana’da iyilik ve zalimlik yan yanadır ve iyiliği Tanrı imgesiyle özdeşleştirirken kötülüğü Tanrı karşıtı olarak görüp dışlayan düalitelere rastlanmamaktadır. Nitekim bakire Hebe, anne Hera ve yaşlı kadın Hekate, Gorgonlar ve Ores bir yandan yaşam bahşederken diğer yandan can alan Büyük Ana’nın sayısız tezahürlerindedir ve Jungian perspektiften bakıldığında ister olumlu ister olumsuz olsun anne arketiplerinin hepsi kahramanı bireyleşme sürecine teşvik eden birer rehber rolündedir. Dünya masallarındaki Janus yüzlü anne arketipinin izi sürüldüğünde masalların sembolik aleminde öz anne, üvey anne, kayınvalide, süt anne, büyükanne, dadı, cadı, vb. eşkallerinde karşımıza çıkan pek çok olumlu, olumsuz veya kötücül tezahürünün olduğu dikkat çekmektedir.

* “Bir yüzü sağa, bir yüzü sola bakan iki yüzlü Roma tanrısı” (Seyrek, 2018: 90) Janus, iki yüzü sayesinde hem geçmişi hem geleceği görebilme gücüne sahiptir.

Bu masallar arasında Grimm Kardeşlerin *Pamuk Prensesle Yedi Cüceler*'indeki narsisizminin gölgesinde Pamuk Prenses'i hedef alan kötücül eylemlere girişen, hatta üvey kızının iç organlarını (ciğerlerini ve karaciğerini) pişirip yiyecek kadar kanibalist hale gelen kraliçe figürü metaforik açıdan dişil psişenin temsili olan masum güzel Pamuk Prenses'i yeniden doğurmak için yutmaya çalışan Yüce Ana'nın kötücül doğasının ete kemiğe bürünmüş halidir. Nitekim Pamuk Prenses eşkalindeki dişil psişeyi yeniden doğacağı dişil rahmin, “[n]ereden bakılsa içerisi görün[en] cam tabutun (Grimm ve Grimm, 1999: 29) içine gönderen ve eril kökeni animusu olan prens ile karşılaşmasını sağlayan da her gün sihirli aynasının karşısına geçip “[k]üçük ayna, söyle bakayım, bu ülkenin en güzel kadını kim?” diye (Grimm ve Grimm, 1999: 31) soran Yüce Ana'nın bu kötücül doğasıdır. Üvey anne ve üvey kızı arasındaki ürkütücü çatışma Hensel (Hansel) ile Gretel (Grimm ve Grimm, 1999: 57) masalında da söz konusudur. Burada da dikkat çeken besleyen, büyüten, şefkatli ve sevgi dolu bir eşin ve annenin yerine geçen ve çocuklardan nefret eden üvey annenin zalim, yıkıcı ve sevgisiz tarafıdır. Öte yandan korkunç üvey anne ve bu imgeyle uyum içindeki ailenin maddi kuraklığı hem yaşam hem de ölüm bahşeden Yüce Ana arketipinin ikircikli doğasının olumsuz tarafını teşkil etse de Hansel ve Gretel'in karanlık ormanda üç gün dolaşmalarına ve sonunda psişenin karşıt kökeni ile kendini dölleyip doğuracağı anne rahmi işlevindeki kötü cadının çörekten evini keşfetmelerine vesile olur. Bu noktada kötü cadı da Yüce Ana arketipinin bir tezahürü olarak ikircikli niteliklere sahiptir. Nitekim önce Hansel ve Gretel'i besleyen cadı bir yaşam tanrıçası eşkalindeyken, ardından Hansel ve Gretel'i “tam dişil[n]e göre birer lokma ola[rak]” (Grimm ve Grimm, 1999: 62) gören bir ölüm tanrıçasına dönüşür ki bütün bu sahneler Yüce Ana'nın rahmini andıran bir mekânda (cadının evinde) gerçekleşir. Türk masallarından *Ala Balık*'ın (Tezel, 2009: 289) iki üvey çocuğunu kesip yemeyi düşünen üvey anne figürü de bu bağlamda Yüce Ana arketipinin olumsuz yönünü teşkil etmektedir. Nitekim dişil psişenin (üvey kızın) erkek kardeşiyle bilinç yüzeyinin eşliğini simgeleyen baba evini terk etmelerine yol açan itici güç de Janus yüzlü anne imgesinin bu olumsuz yönüdür. Bilinç yüzeyini terk ederek kolektif bilinçdışı aleme doğru yol alan dişil psişe, yanından ayrılmayan geyik eşkalindeki erkek kardeşiyle -ki geyiğe dönüşme burada dişil rahme giren animusu sembolize etmektedir- kendini animusuyla bir bütün olarak yeniden doğuracağı saraya girer (hakanın oğlu ile evlenir) ve ruhsal bütünleşmesini tamamlar. Türk masallarından *Gülhanım ile Zülhanım* (Sarıyüce, 2010: 96) masalının prensesi Gülhanım'ı yeşil bir yılan eşkaline sokup gecenin bir vaktinde şehzadenin çadırına gitmesine vesile olan da “aşağılık bir cadı iken saraylara kurul[an]” (Sarıyüce, 2010: 99) üvey annesi Zülhanım'dır. Gülşehri'nin hükümdarı Gülsinan Bey'le evlenen ve Gülsinan Bey'i bir köpeğe, kızı Gülhanım'ı bir yılan ve oğlu Gülhasan'ı bir yaban atına dönüştüren Zülhanım, “doğum yerleri[ni], daha doğrusu doğum kapları[nı], Buddha'nın yaşam bulduğu lotus çiçekleri[ni]” (Jung, 2005: 62) temsil eden mandalaları anımsatan gül kokusunun hâkim olduğu Gülşehri'ni ele geçirmeye çalışan olumsuz bir dişillik imgesi olarak görünse de arketipsel açıdan dişil psişenin (Gülhanım'ın) bireyleşme yolculuğuna çıkararak ruhsal döngüsünü tamamlamasına yardımcı olan Yüce Ana arketipini temsil etmektedir. Öyle ki masalın sonunda şehzade ile evlenerek Gülşehri'ne dönen Gülhanım eşkalindeki dişil psişe mandalalar çizerek bireyleşme serüvenini tamamlamaktadır ve “tanrı benzeri bir varlığa dönüş[mektedir]” (Jung, 2005: 62). *Bir Göze Bir Gül* (Tezel, 2009: 149) masalındaki “ağladıkça gözlerinden inciler dökülen, güldükçe yanaklarında güller açan güzel[in]” (Tezel, 2009: 149) üvey annesi ise üvey kızının padişahla evlenmemesi için üvey kızının önüne engeller koysa da esasen bu dişil psişenin (üvey kızın) bireyleşme sürecindeki sınavlar yolunu imlemektedir.

Padişahın sarayına giden sınavlar yolunda biraz içme suyu karşılığında üvey kızının iki gözünü alan ve onu ormanda kör bir halde bırakan üvey anne, “gülünce, yanaklarında kırmızı kırmızı güller aç[an]” (Tezel, 2009: 153) üvey kızının “bir göze bir gül” (Tezel, 2009: 153) satarak padişahın sarayına ulaşmasına ve animusu ile bütünleşmesine vesile olur.

Jung’un arketipsel sembolizmine göre mitler ve masallar kolektif bilinçdışının bir dışavurumudur ve herhangi bir bilinçli işleme tabi tutulmamış psişik içeriklerdir. Bilinç, kişisel bilinçdışı ve kolektif bilinçdışı arasındaki dengeyi sağlamayı ifade eden bireyleşme sürecinde doğası gereği psişik bir vahiye gereksinim duyan insanın psişesinin sadece aydınlık değil aynı zamanda karanlıkta kalan unsurlarını da idrak etmesi gerekir. Bu açıdan bakıldığında kolektif bilinçdışının somut olarak tezahür ettiği masalların sembolik aleminde her karakterin ve imgenin insanın bilinç yüzeyinden kolektif bilinçdışına uzanan yolculuğunda birer işlevi vardır. Bunlar arasında öz anne, üvey anne, büyükanne, Yüce Ana gibi çeşitli tezahürleri olan ve sadece dişil figürlerle değil aynı zamanda her türlü içi boş formla simgelenen anne arketipinin bireyleşme sürecindeki önemi yadsınamaz. Nitekim insanın eril veya dişil kökeniyle bütünleşerek kendi kuyruğunu ısırarak dairesel yılanın üroborik tamlığına erişmesinde olumsuz bir tetikleyici güç görevi gören anne arketipi bireyleşme sürecinin sonunda bireye kendini karşıt cinsel kökeni ile dölleyip yeniden doğuracağı bir rahme dönüşmektedir. Bu yönüyle anne arketipi, iyi anne ve korkunç anne imgelerini bünyesinde barındıran Yüce Ana’nın Janusvari iki yüzlülüğünün üroborik bir izdüşümüdür.

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MİMARLIKTA KADININ ROLÜ: ZAHA HADİD ÖRNEĞİ

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ÖZET

Kadın geçmişten günümüze kadarki süreçte mimariyi farklı şekillerde etkilemiş ve etkilemeye devam etmektedir. Farklı toplumların kadına bakış açıları bu etkileşimi şekillendirmektedir. Kadın, kimi zaman kadına özgü olan ve kadınlara özleştirilen biçim, duygu ve davranışları yansıtarak mimaride varlık gösterirken, kimi zaman da gücünü mimari tasarımlar aracılığıyla göstermektedir. Toplumsal yapıda eş, anne, sahiplenici gibi görevler üstlenen kadın kimliğinin, tarihsel süreçte yapı yapma geleneğini başlattığı ve bu hususta büyük rol üstlendiği görülmektedir. Tarihteki doğal ve toplumsal iş bölümünde erkekler avcı, kadınlar ise; toplayıcı ve tarımdan sorumludur. Bunun bir sonucu olarak, belirli bir bölgede bağımlı kalan toplumda, ilk yapıların inşasından da kadınlar sorumlu olmuştur. Günümüzde ise, kadının toplum içerisindeki statüsünün değiştiği, en zor kabul edilen işlerde bile varlık gösterdiği ve modern yaşama ayak uydurduğu görülmektedir. Önceleri erkek mesleği olarak kabul edilen mimarlık mesleğinde, günümüzde artık kadınlar da varlık göstermektedir. Bu duruma en güzel örnek; mimarlık alanında dünya görüşü ve duruşu ile varlığını kanıtlayan, Pritzker Ödüllü ilk kadın mimar Zaha Hadid'dir. Matematik ile birleştirdiği dinamik tasarım anlayışıyla mimarlık dünyasında önemli bir yere sahip olan Zaha Hadid, yaptığı binalar ile bir idol haline gelmiştir. Hadid alışılmadık tasarım stilini, "360 tane derece var öyleyse neden bir taneye bağlanıp kalalım?" sözleriyle açıklamış, mimarlık alanının yanı sıra; çanta, çatal-bıçak, takı, dekoratif obje ve mobilya tasarımları da yapmıştır. Bu çalışmada, mimarlık mesleği pratiğinde kadın kimliğinin, dünya mimarlık tarihinde önemli bir yere sahip olan Zaha Hadid yapıları üzerinden tartışılması amaçlanmaktadır. Sonuç olarak, erkek mesleği olarak görülen mimarlık mesleğinde, kadınlar doğasında var olan korumacılık içgüdü, detaycılık, sezgisellik gibi özellikleriyle özgün tasarımlar ortaya koymaktadır.

Anahtar Kelimeler: Kadın, mimarlık, kadın mimarlar, Zaha Hadid.

THE ROLE OF WOMEN IN ARCHITECTURE: THE CASE OF ZAHA HADID

ABSTRACT

Women have influenced and continue to influence architecture in different ways from the past to the present. Different societies' perspectives on women shape this interaction. While women sometimes exist in architecture by reflecting the forms, emotions and behaviors that are unique to women and associated with women, sometimes they show their power through architectural designs. It is seen that the female identity, which assumes duties such as wife, mother and owner in the social structure, initiated the tradition of building in the historical process and played a major role in this regard. In the natural and social division of labor in history, men are hunters, while women are responsible for gathering and agriculture.

As a result of this, women were also responsible for the construction of the first buildings in a society that was dependent on a certain region. Today, it is seen that the status of women in society has changed, they are present even in the most difficult jobs and keep up with modern life. In the profession of architecture, which was previously considered a male profession, women are now also present today. The best example of this is Zaha Hadid, the first female architect to win the Pritzker Prize, who has proven her presence in the field of architecture with her world view and stance. Zaha Hadid, who has an important place in the world of architecture with her dynamic design approach combined with mathematics, has become an idol with her buildings. Hadid explained her unconventional design style with the words, "There are 360 degrees, so why stick to one?" In addition to architecture, she has also designed bags, cutlery, jewelry, decorative objects and furniture. This study aims to discuss women's identity in the practice of architecture through Zaha Hadid's buildings, which have an important place in the history of world architecture. As a result, in the profession of architecture, which is seen as a male profession, women create original designs with their inherent instinct of protectionism, detailing and intuitiveness.

Keywords: Women, architecture, women architects, Zaha Hadid.

1. GİRİŞ

İnsanoğlu tarihsel süreçte ilk olarak soğuyan hava şartları ve vahşi hayvanlardan korunmak amacıyla barınaklara ihtiyaç duymuş, bu gereksinimini mağaralar ve toprak içindeki inler gibi doğadaki hazır biçimlerle karşılamıştır (Ünsal, 1973). Zaman içerisinde, edindiği tecrübelerle rüzgar çiti, dal, kamyş, hayvan kemiklerinden oluşan üstleri deriyle kaplı barınaklar yapmış, gerektiğinde barınağını daha korunaklı hale getirmek için toprağa çukur kazmıştır. (Yeler, vd., 2019). Neolitik Çağ ile tarımsal faaliyetlerin başlaması mekânsal üretimlerin başlamasını da beraberinde getirmiş, bu çağda toplumsal iş bölümü ve meslekler ortaya çıkmıştır (Turani, 2000). Erkekler avcılık gibi dış ortamdaki işlerden sorumlu iken; kadınlar barınma mekanı ve yakın çevresindeki işlerden sorumlu olmuştur. Mumford (2007), Neolitik Çağ'da kadının egemenliğinin görüldüğünün, kap kaçak gibi küçük ölçekli objelerin yapımından ev, ahır, ambar gibi büyük ölçekli yapıların kadınlar tarafından inşa edildiğini ifade etmiştir. Kadın ve mimarlık ilişkisinin özellikle Neolitik Çağ'da gelişim gösterdiğini ifade eden Dostoğlu (2005)'na göre; bu ilişki Tunç Çağı'na gelindiğinde, toplumsal iş bölümünün değişmesiyle gerileme göstermiştir. Cıbroğlu (2004) ise, Sümer tabletlerinde kadınlara ait kayıtlara rastlanmadığını, kadının bu dönemde daha pasif bir konumda olduğunu ifade etmektedir. Aynı şekilde Mezopotamya kentlerine bakıldığında, kadınların kent mekanındaki konumlarına dair bir ipucuna rastlanmadığı, Yunan toplumunda bazı kadınların kısmen varlık gösterdiği belirtilmektedir (Yanikkaya, 2004; Delemen, 2010). Ortaçağ ve Rönesans'a gelindiğinde, kadının geri planda kaldığı, evde günlük işleri gerçekleştiren bir rolü olduğu ve bu durumun Sanayi Devrimi'ne kadar devam ettiği görülmektedir. Sanayi Devrimi sonucunda yaşanan gelişmeler, artan iş gücü ve erkeklerin savaşa gitmesi, erkekler tarafından yapılan tüm işlerden kadınların sorumlu olmasına neden olmuş, kadınların toplumsal hayata katılmaları zorunlu hale gelmiştir (Batur, 2004). Tarihsel süreçte, ilk barınakları inşa eden kadınların daha sonraları erkek egemen sistemle birlikte geri planda kaldığı, sanayileşme ve sonrasında kadınların mekânsal üretimler gerçekleştirdiği görülmektedir. Eceoğlu (2011), çok uzun yıllar erkek mesleği olarak görülen mimarlık mesleğinde endüstrileşme sonrasında kadınların mimar ünvanı kazandığını, kadın mimarların bu dönemde ön plana çıktığını ifade etmektedir. Bu çalışma kapsamında, erkek hegemonyasının baskın olduğu mimarlık meslek pratiğinde, kadın ve mimarlık ilişkisi araştırılarak, kadınların meslek pratiğinde başarılı işler ortaya koyabileceği gerçeği, dünya görüşü ve duruşu ile varlığını kanıtlayan ve bir idol haline gelen Zaha Hadid yapıları üzerinden tartışılacaktır.

2. KADIN MİMARLIK İLİŞKİSİ

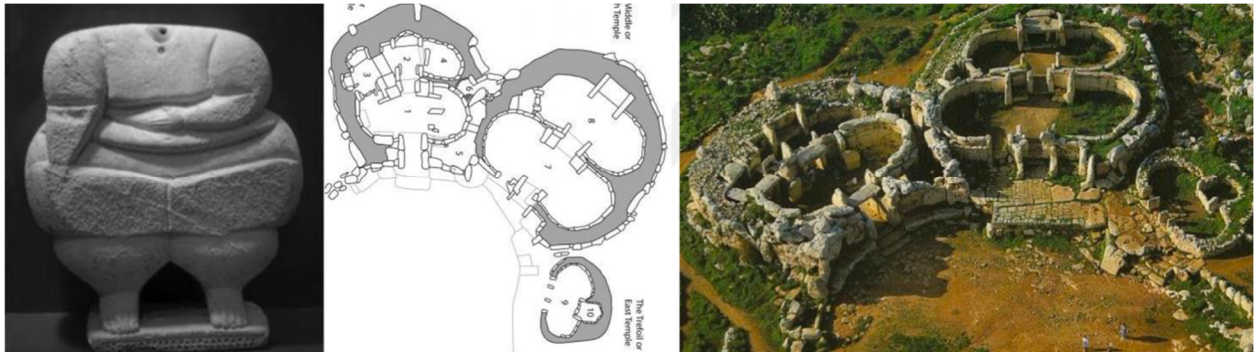
Kadın ve mimarlık ilişkisi tarihsel süreçte değişim göstermiş, kadın bir yandan toplumdaki rolü itibarıyla mimariyi şekillendirirken, bir yandan da fiziksel imgesiyle mekanın fiziksel olarak biçimlenmesine katkıda bulunmuştur. Kadının aile yapısındaki konumu, toplumsal iş bölümü özellikle konut mimarisinden kadının sorumlu olmasına neden olmuş, ilk konutların kadınlar tarafından inşa edildiği görülmüştür. Bununla birlikte, kadının simgesel olarak da mimariyi şekillendirdiği, bu doğrultuda eski kentlerin, kadını simgeleyen hatlara, yuvarlak biçimlere sahip olduğu görülmüştür (Mumford, 2007).

Kadının doğurganlık özelliği mimariyi biçimsel olarak en çok etkileyen unsur olmuş, kadın gövdesi içbükey ve daima içine alan bir mekan olarak düşünülmüştür (Şekil 1) (Zeytün, 2014).



Şekil 1. Khirikitia'nın dairesel planlı evleri (Sarıçelik, 2017)

Neolitik Çağ'da inşa edilen konutların, kadın/ana karnına öykünülerek dairesel planlı olarak inşa edildiği, Yunan toplumunda evlerin, odaların, mezarların yuvarlak hatlı olduğu, tanrıça heykellerinin mimariye ilham kaynağı olduğu görülmektedir (Şekil 2) (Cıbroğlu, 2004, Mumford, 2007).



Şekil 2. Tanrıça heykelinden esinlenilerek oluşturulan tapınak (Sarıçelik, 2017)

Irak'taki en eski tapınakların, dişi cinsel organını çağrıştıran biçimde oval şekilde yapıldığı, aynı şekilde Hint tapınaklarında da iç odanın oval biçimli olduğu ifade edilmektedir (Zeytün, 2014). Yunan mimarisindeki sütun düzenlerinin (dor, iyon ve korint) kadın ve erkek figürüne benzetildiği, yine Yunan mimarisindeki karyatidlerde, uzun elbiseler giymiş kadın figürüne yer verildiği görülmektedir (Şekil 3) (Bayram, 2004).



Şekil 3. Yunan mimarisindeki karyatidler (Url 1)

Frederick Kiesler'in sonsuz ev yapısında, evin sonsuzluk ve tamamlanmamışlığı kadın bedeninin kıvrak hatlarından ilham alınarak yuvarlak hatlı olarak inşa edilmiş, kadın bedeni sonsuz ev olarak tanımlanmıştır (Şekil 4) (Tümer, 1999). Frank Gehry ve Vlado Milunic'in Prag'da yer alan ofis binası, dans eden bir çifte benzetilerek tasarlanmış, yapıda kadın figürü uçuşan, hareket eden zarif ve dinamik biçimde ifade edilmiştir (Şekil 5).



Şekil 4. Sonsuz ev (Url 2)



Şekil 5. Dans eden bina (Url 3)

Sonuç olarak, kadın ve mimarlık ilişkisinin iki farklı düzlemde ele alınabileceği görülmektedir. Kadının, hem imgesel olarak, kadın bedeninin fiziksel özelliklerinin mimaride forma yansımaları ile, hem de toplumdaki konumu itibarıyla özellikle konut mimarisinin oluşumunda etkili olduğu görülmektedir.

3. MİMARLIK MESLEĞİNDE KADIN KİMLİĞİ

Tarihsel süreçteki iş bölümünde ilk barınakların yapımından sorumlu olan kadınların zaman içerisinde toplumsal yapıdaki rolleri değişmiş, kadın artık evi üreten değil evin içini düzenleyen bir konuma gelmiştir (Cıbroğlu, 2004). Bu durum sanayileşme sonrasına kadar devam etmiş, sanayileşme ile gereken iş gücü kadınların toplumsal hayata katılımını zorunlu hale getirmiştir. Buna rağmen, kadınların mimarlık eğitimi almaya hak kazanmaları 1890'lı yıllarda ancak mümkün olmuştur (Dostoğlu ve Erkaslan, 2013). Farklı ülkeler farklı tarihlerde kadınlara eğitim hakkı tanımış, 1797 yılında Fransa'da açılan Beaux Arts'da ilk kez 1894 yılında, Arhitectural Association (AA) mimarlık okulu 1917 yılında, 1919 yılında açılan Bauhaus okulu ise ilk kez 1930 yılında kadın öğrencileri kabul etmiştir (Dostoğlu ve Erkaslan, 2013).

Dünyanın ilk kadın mimarı, Sophia Hayden Bennet 1890 yılında Massachusetts Teknoloji Enstitüsünün mimarlık bölümünden mezun olmuş, World's Columbian Fuarı için düzenlenen bir yarışmada birincilik ödülü almıştır (Şekil 6). Binanın yapımı sırasında inşaat komitesinin istekleri nedeniyle sıkıntı yaşayan Hayden, hastalanarak mimarlık mesleğini bırakmıştır. Bu durum mimarlık mesleğinde kadının yeri olmadığına bir kanıt olarak değerlendirilmiştir (The 10 Most Overlooked Women in Architecture History, 2004).



Şekil 6. Sophia Hayden Bennet ve World's Columbian Fuarı için tasarladığı yapı (Url 4)

Mimarlık tarihinde önemli bir yeri olan kadın mimarlardan bir tanesi de, Eileen Gray'dir. Gray mimarlık mesleğini yakın arkadaşı olan Le Corbusier ile gerçekleştirmiş, Arts and Crafts akımının etkisinde kalmış, paravan ve mobilya tasarımları yapmıştır. Kendisi ve sevgilisi için bir tatil evi tasarlayan Gray, eserlerinin Le Corbusier'e atfedilmesi üzerine tasarımlarının kendisine ait olduğunu kanıtlamak için uzun yıllar uğraşmıştır (Şekil 7) (Altınıyıldız Artun, 2014). Eileen Gray'in yaşadığı sıkıntılar, meslek hayatını bırakmasına sebep olmuş, bu olay mimarlık mesleğinde kadınların yaşadığı zorluklara örnek olarak gösterilmiştir.



Şekil 7. Eileen Gray ve tatil evi (Url 5, Url 6)

İran, Sri Lanka, Gana gibi ülkelerde mimarlık yapmış olan İngiliz mimar Jane Drew, bir konuşmasında, inşaat mühendisleri odasının bir davetine erkek meslektaşlarının yanlarında eşlerini getirmemeleri gerektiği, davetin yalnızca erkeklere özel olduğu şeklinde bir diyaloga tanıklık ettiğini ifade etmiş, Drew, meslek hayatında mimari sorunlardan çok dini inanışlar ve yerel davranışlar nedeniyle zorluk yaşadığını belirtmiştir (Sarıçelik, 2017).

Sanayileşme sonrasında kadınlar mimarlık mesleğinde aktif rol oynamalarına rağmen, mimarlık tarihi kitaplarında kadın mimarlardan bahsedilmediği görülmektedir. Amerikan Ulusal Mimarlık Akreditasyon Kurulu tarafından onaylanan mimarlık tarihi kitaplarında erkek mimarlar yer aldığı buna rağmen, kadın mimarlara yer verilmediği ortaya koyulmuştur (Sarıçelik, 2017).

Kadınların aile yaşamında üstlendiği rol, daima meslek hayatlarının önüne geçmiş, mimarlık eğitimi alsalar bile erkek mimarlar kadar başarılı olamayacakları düşüncesi, kadın mimarların uygulama yapacakları kadar yeterli özgüvene sahip olamamasına neden olmuştur (Özgüven, 2002, s.11). Bu konuyla ilgili olarak Zaha Hadid şu ifadelerde bulunmuştur. “*Kadınlarda herhangi bir yeteneksizlik olduğunu düşünmüyorum. Öğretmenlik yaptığım dönemlerde en iyi öğrencilerin kadınlar oluyor. Ancak, bu işi yapmak isteyenler erkek dünyasına girmiş oluyorlar ve bir anne olarak bu işi yapmak neredeyse imkansız hale geliyor. Kadınlara pek de iyi davranılmıyor*” (Ünlü mimarlar ve sözleri, 2014). Mimarlık mesleğinde kadın olmanın birçok zorluğu olmasının yanında, kadınların sorumlulukları ve görevleri gereği mekanlara daha ayrıntılı baktığı, mekanları ayrıntılı bir şekilde analiz ettiği farklı tutumları ile erkek meslektaşlarından ayrıldığı ortaya koyulmaktadır (Ho, 1992). Farklı estetik arayışları ve duyarlılıkları tasarımcı olarak kadın mimarlara avantaj sağlamaktadır. Bu konuyla ilgili olarak Jane Rendell tarafından yazılan Gender, Space and Architecture başlıklı kitapta, “... *Eğer kadınların tasarıma yaklaşımlarının özel olduğuna inanıyorsak, bunun sebebi kadınların erkeklerden farklı bir fiziksel yapıya sahip olması; yaratımsal süreçlere, objelerin üretimine, mekana, kelimelere ve nesnelere karşı farklı duyarlılıklara sahip olması olabilir mi*” sorusuna yer verilmiştir. 21.yy’a gelindiğinde mimarlık mesleği pratiğinde kadın mimarların sayısı yeterli görünmese de hem tasarım anlayışı hem de söylemleriyle ön plana çıkan Irak asıllı İngiliz mimar Zaha Hadid’in çalışmaları bu kapsamda önemli görülmektedir (Sert, 2005).

4. ZAHA HADİD MİMARLIĞI

31 Ekim 1950 yılında Bağdat’ta dünyaya gelen Zaha Hadid, üniversite hayatına Beyrut Amerikan Üniversitesi’nde matematik bölümü ile başlayıp, bu bölümü yaratıcılığını beslemediği düşüncesiyle bırakarak Londra Architectural Association’da mimarlık eğitimi almıştır. 1980 yılında Londra’da kendi mimarlık ofisini kurmuş, aynı yıllarda farklı eğitim kurumlarında öğretmenlik yapmıştır (Kırdemir, 2016, Url 7).



Şekil 9. Zaha Hadid (Kırdemir, 2016)

Hadid’in pek çok yarışma projesinde birincilik ödülleri bulunmasına rağmen, yapıları inşa edilememiştir. Bu durum, kadın olmasına bir tepki olarak görülmüştür. Bir televizyon programında kendisini bir kadın mimar olarak değil bir mimar olarak tanımladığını, erkeklerin kadın olmasından dolayı verdikleri tepkilerden rahatsız olduğunu belirtmiştir. Özgün mimari anlayışı ile dekonstrüktivizmin temellerini atan mimar, yaptığı yüzey oyunları, kullandığı eğri ve dalgalı formlarla sayısız başarılı projeye imza atmıştır. Hadid alışılmadık tasarım stilini, “360 tane derece var öyleyse neden bir taneye bağlanıp kalalım?” sözleriyle açıklamış, tasarımlarında plastik biçimlendirmeyi ve birbiriyle dans eder gibi duran formları kullanmıştır (Şekil 10, şekil 11) (Url 8).



Şekil 10. Haydar Aliyev Kültür Merkezi (Url 9)

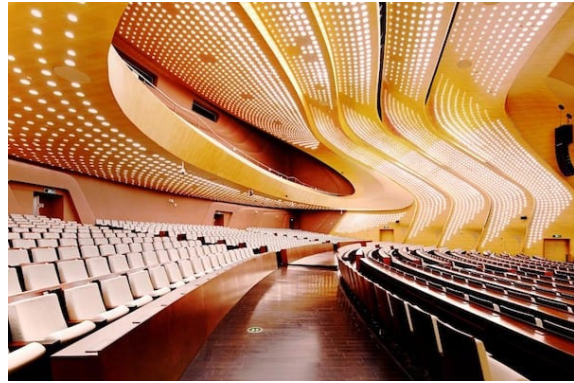


Şekil 11. Galaxy Soho (Url 9)

Kadının doğası gereği sahip olduğu, sahiplenme, koruma içgüdüleriyle kullanıcılar için rahat, huzurlu ve konforlu mekanlar tasarlamayı amaçlayan mimar, “Bir mekânı yaratmak kadar güzel bir şey olamaz” şeklinde açıklama yapmış, tasarladığı yapılarda iç mekan, tavan işleme, renk seçimi ve donatı elemanı gibi farklı ölçeklerdeki tasarımları da kendisi yapmıştır (Şekil 12, şekil 13, şekil14, şekil 15) (Soyluk ve İlerisoy, 2019, Url 10, Url 8).



Şekil 12. Maxxi Müzesi iç mekan tasarımı (Url 11)



Şekil 13. Nankin Uluslararası Gençlik Kültür Merkezi iç mekan tasarımı (Url 11)



Şekil 14. Kütüphane ve Eğitim Merkezi iç mekan tasarımı (Url 11)



Şekil 15. Port House iç mekan tasarımı (Url 11)

2005 yılında Almanya’da gerçekleştirdiği Phaeno Bilim Merkezi projesi, zeminden sekiz metre yüksekte yatay bir hacim ve bunu taşıyan on adet konik betondan oluşmaktadır. Yapının duvarları ve zemininde açılı düzlemler kullanılmış, yuvarlanmış köşeleri ile yapıya hareket halinde izlenimi verilmiştir. Zeminde kolonların arasında oluşturulmuş meydana araç ve yaya trafiğine izin verilerek çevredeki yapılarla güçlü bir ilişki sağlanmıştır (Şekil 16).

Bu projeyle, 2006 yılında Birleşik Krallık Mimarlık Enstitüsü tarafından mimarlık ödülüne layık görülmüştür. Phaeno Bilim Merkezi projesiyle, Hadid bir yapı ile birlikte çevresini, kentsel bir alanı tasarlama imkanı bulmuştur. Hadid, tarihsel süreçte olduğu gibi bir kadının bir yapıyı, bulunla birlikte yapı çevresini, kentsel bir alanı tasarlamadaki başarısını bu proje ile göstermiştir (Url 12).



Şekil 16. Phaeno Bilim Merkezi (Url 12)

Yapılarında betonarme malzemeyi sadece taşıyıcı sistem için değil tüm yapıda kullanan, yapıyı tamamen betonarme ile inşa eden mimar, bu tercihiyle hem ekonomik açıdan avantaj sağlamış hem de kendi imzası niteliğinde olan heykelsi formları elde etme şansı bulmuştur (Şekil 17, Şekil 18, Şekil 19, Şekil 20). Erkek mesleği olarak kabul edilen mimarlık mesleğinde bir kadının sadece kağıt üzerinde çizim yaparak değil, uygulama esnasında, detaycı, özgün, ekonomik çözümlerle meslek pratiğine başarılı olabileceğini göstermiştir.



Şekil 17. Riverside Müzesi (Url 9)



Şekil 18. Ordrupgaard Müzesi (Url 9)



Şekil 19. Maxxi Müzesi (Url 9)

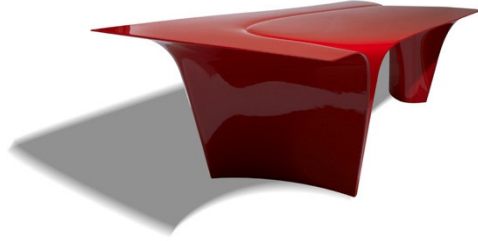


Şekil 20. Haydar Aliyev Kültür Merkezi (Url 9)

Mimarlık alanının yanı sıra, endüstriyel tasarım, şehir planlama, iç mekan tasarımı gibi alanlarda da başarılı işlere imza atan Hadid'in çanta, çatal-bıçak, takı, dekoratif obje ve mobilya tasarımları da bulunmaktadır. Hadid bu alanlarda malzemenin sınırlarını zorlamış, alışılmışın dışında formlarda tasarımlar ortaya koymuştur. Tanınmış birçok markayla iş birliği yapan Hadid, bu sayede kendi markasını da daha tanınır kılmaya imkanı bulmuştur (Url 13).



Şekil 21. Mobilya tasarımı (Url 13)



Şekil 22. Mobilya tasarımı (Url 13)



Şekil 23. Takı tasarımı (Url 13)



Şekil 24. Ayakkabı tasarımı (Url 13)

56 yaşında hayata vedan eden Zaha Hadid, Pritzker Mimarlık Ödülü, RIBA Kraliyet altın madalyası, Britanya İmparatorluğu nişanı, Fransa Cumhuriyeti Sanat ve Edebiyat nişanı, Japonya Praemium Imperiale madalyası gibi birçok ödüle layık görülmüştür. Amerikan Mimarlar Enstitüsü (AIA) ve Amerikan Sanat ve Edebiyat Akademisi'nin onur üyesi olan Hadid, 2008 yılında Forbes Dergisi'nin "Dünyanın En Güçlü 100 Kadını" listesinde 69'uncu olmuştur (Url 14).

31 Mart 2016 tarihinde hayata veda eden Hadid, erkek mesleği olarak kabul edilen mimarlık mesleğinde, tasarım stili ve kullandığı teknolojiler sayesinde önemli bir imaj oluşturmuş, kadınların imkan sağlandığında neleri başarabileceğine, her alanda varlık gösterebileceğine güzel bir örnek olmuştur.

5. SONUÇ

İnsanlığın varoluşundan bu yana, insanın yeme, içme gibi en temel ihtiyaçlarından biri de barınmadır. Tarımın başlaması ve yerleşik hayata geçilmesiyle başlayan mekan üretimi, tarihsel süreçte farklı şekillerde olmuştur. İlk yıllarda, mekan üretiminin odağında kadın olmuş, barınılacak mekanı ve çevresini yaratma işi kadına verilmiştir. Bina yapımında kullanılacak tuğlanın hazırlanması, harcin karılması gibi bütün işlerin kadınlar tarafından yapıldığı görülmüştür. Sonraki yıllarda, kadınlar ve erkekler arasındaki fiziksel güç, yüreklilik, dayanıklılık gibi cinsel farklılıklar olarak düşünülen yetiler, erkeğin ön plana çıkmasına neden olmuş, kadının yaşamı evi ile sınırlandırılmıştır. Sanayi Devrimi'ne kadar, birçok konuda erkeklerin kadınlardan ön planda olduğu görülürken sanayileşme sonrasında, iş gücünün artması, erkeklerin savaşa gitmesi gibi nedenler kadınların toplumsal hayata katılımını zorunlu hale getirmiştir. Modernleşmeyle beraber eğitim hakkı da kazanan kadın, birçok alanda varlık göstermeye başlamıştır.

Mimarlık alanında tarihsel süreçte kadınların varlığı görülmesine rağmen, kadının eğitim hakkı kazanarak mesleğini icra etmesi, 1900'lü yıllarda mümkün olmuştur. Kadınların erkek meslektaşlarına göre daha dezavantajlı bir konumda olmasına ve meslek pratiğinde birçok sorunla karşılaşmasına rağmen, kendi doğasında var olan detaycılık, sezgisellik ve korumacılık içgüdüleriyle başarılı işler ortaya koyduğu ileri sürülmektedir. Bunun en güzel örneği, 2004 yılında Pritzker ödülünü almaya hak kazanan ilk kadın mimar olan Zaha Hadid'dir. Hadid ortaya koyduğu tasarımlarla birçok ödüle layık görülmüş, erkeklerin baskın olduğu bir meslek camiasında kendine yer edinmiştir. Cinsiyetinin verdiği sezgisel yaklaşımla, yapılarında kendi imzası haline gelen plastik biçimlendirmeyi başarılı bir şekilde kullanmıştır. Sonuç olarak, kadın mimarların erkek meslektaşları kadar başarılı işler ortaya koyabileceği Zaha Hadid örneklemleri ile ortaya koyulmuştur. Kadınların doğasında var olan içgüdüleri yardımıyla tasarımlarını oluşturması, tasarımlarında temsil ettiği imgelerden yararlanması mimari meslek pratiğinde önemli görülmektedir.

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ÖZET

Bu çalışma, Romantik dönem kadın bestecilerinden Clara Wieck Schumann'ın "Op.6 No.2 Noktürn" başlıklı eserinin Frederic François Chopin'in noktürnleriyle karşılaştırmalı analizini içermektedir. Araştırmanın alt başlıklarında kadınların bestecilikte var olma süreci, bu anlamda önemli yere sahip olan romantik dönem müziği, noktürn formu, Clara Wieck Schumann ve Frederic François Chopin'in hayatları ve araştırma konusu noktürnlerinin armonik analizlerine yer verilmiştir. Çalışmalarına yeterli ilginin gösterilmemesi ve müzik dünyasındaki erkek egemenliği gibi nedenlerle birlikte kadın besteciler, diğer alanlarda olduğu gibi bir var olma mücadelesi içerisine girmiştir. Romantik dönemin önde gelen kadın bestecilerden biri olarak kabul edilen Clara Wieck Schumann bunlardan biridir.

Literatür incelendiğinde Clara Wieck Schumann'ın "Op.6 No.2 Noktürn" başlıklı eseri hakkında bir çalışmaya rastlanmamıştır. Yapılan bu araştırma ile Clara Wieck Schumann'ın söz konusu eseri ile aynı dönemin önemli bestecilerinden Frederic François Chopin'in aynı formdaki eserlerinin benzerlik ve farklılıklarının tespit edilmesi ve böylece literatüre katkı sağlanması amaçlanmaktadır.

Bu araştırmada ilk olarak literatür tarama yönteminden yararlanılmıştır. Ardından araştırmanın amacı doğrultusunda Clara Wieck Schumann'ın "Op.6 No.2 Noktürn" başlıklı eseri ile Frederic François Chopin'in "Op.27 No.2 Noktürn" ve "Op.9 No.2 Noktürn" başlıklı eserlerinin karşılaştırılması; armonik, form ve stil analizi yöntemlerinden yararlanılarak yapılmıştır. Armonik analizi yapılan eserlerin; eşlik ve akor stilleri, süslemeleri, tartımsal yapılar ve stilistik özellikleri incelendiğinde benzer bir duygu ve tarz sergiledikleri görülmektedir. Dolayısıyla Clara Wieck Schumann'ın söz konusu eserinde Frederic François Chopin'den etkilendiği çıkarımında bulunulabilir. Yapılan analiz, her iki bestecinin çalışmalarının benzerlik ve farklılıklarını tespit edilmesinin yanı sıra kadın bestecilerin müzik dünyasında daha görünür hale gelmesi anlamında önem taşımaktadır.

Anahtar Kelimeler: Clara Wieck Schumann, Clara Schumann, Frederic François Chopin, Frederic Chopin, Noktürn, Kadın Besteciler

**COMPARATIVE ANALYSIS OF ROMANTIC PERIOD FEMALE COMPOSER
CLARA WIECK SCHUMANN'S OP. 6 NO. 2 NOCTURNE WITH FREDERIC
FRANÇOIS CHOPIN'S NOCTURNES**

ABSTRACT

This study includes a comparative analysis of the composition titled "Op.6 No.2 Nocturne" by Clara Wieck Schumann, a female composer from the Romantic era, with the nocturnes of Frederic François Chopin.

The sub-topics of the research cover the process of women's existence in composition, the significant role of Romantic era music in this regard, the nocturne form, the lives of Clara Wieck Schumann and Frederic François Chopin, and the harmonic analysis of the researched nocturnes. Due to reasons such as insufficient attention given to their works and the male dominance in the music world, female composers have struggled for existence, just as in other fields. Clara Wieck Schumann, recognized as one of the prominent female composers of the Romantic era, is one of them.

When the literature is examined, no study regarding Clara Wieck Schumann's work titled "Op.6 No.2 Nocturne" has been found. The aim of this research is to determine the similarities and differences between Clara Wieck Schumann's aforementioned work and the works of Frederic François Chopin, who is one of the important composers of the same period, in the same form, and thus contribute to the literature.

In this study, firstly a literature review was conducted. Then, in line with the aim of the research, a comparison of Clara Wieck Schumann's composition titled "Op.6 No.2 Nocturne" with Frederic François Chopin's compositions titled "Op.27 No.2 Nocturne" and "Op.9 No.2 Nocturne" was carried out using harmonic, form and style analysis methods. When examining the harmonic analysis of the compositions, including accompaniment and chord styles, embellishments, rhythmic structures, and stylistic features, it is observed that they exhibit a similar emotion and style. Therefore, it can be inferred that Clara Wieck Schumann was influenced by Frederic François Chopin in her composition. The conducted analysis is of importance not only in determining the similarities and differences between the works of both composers, but also in terms of increasing the visibility of female composers in the music world.

Keywords: Clara Wieck Schumann, Clara Schumann, Frederic François Chopin, Frederic Chopin, Nocturne, Analysis, Female Composers

BAĞIMSIZLIK SONRASI KIRGIZ SINEMASINDA KADIN KAHRAMAN SUNUMU: KURMANCAN DATKA FİLMİ ÜZERİNDE BİR DEĞERLENDİRME

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ÖZET

Çalışma hayatında kendine gittikçe daha fazla yer bulan kadınların konumu, küreselleşmeyle birlikte dünya çapında bir toplumsal dönüşüm geçirmektedir. Medyada da dünya genelinde güçlü, bağımsız ve özgür kadın olarak kadın imgesinin sunumu yaygınlaşmaktadır. Bu bağlamda sinemada baş kahramanı kadın olan filmlerin sayısının da günden güne arttığı fark edilmektedir ki bunun örneğine Kırgızistan sinemasında da rastlanmaktadır. Sovyetler Birliği döneminde temeli atılan Kırgız sineması 1960’larda altın çağını yaşamıştır. Kırgızistan’ın 1991’de bağımsızlığını elde etmesinin ardından 1991-2000 yılları arasında yeni Kırgız sineması bazı zorluklar yaşamış ve bağımsız yönetmenler tarafından çok az sayıda kısa metrajlı filmler çekilmiştir. Son 10 yılda ise Kırgızistan’da hem filmlerin sayısı, hem niteliği açısından önemli gelişmeler görülmektedir. Kırgızistan’ın devlet olarak da kendi ayakları üstünde durmaya başladığı bu dönemde, Kırgızistan Sovyet döneminden farklı bir kimlik arayışı içine girmiş, yeni ve milli kimlik arayışında kendi tarihine daha yakın ilgiyle bakmaya başlamıştır. Kadının değişen konumu da buna yansımış ve kadının bugünkü güçlü konumuyla paralellikler görülmüştür. Tarihteki Kırgız kadınları dayanıklı, güçlü, bağımsız, liderlik özelliklerine sahip, fedakâr ve müşfik olarak tanımlanmıştır. Kadınların bu konumu modern Kırgız sinemasına da yansımıştır. Kırgızistan devletinin desteğiyle ana kahramanı kadın olan “Kurmancan Datka” adlı tarihsel filmin çekilmesi de bunların bir sonucu olarak kabul edilebilir. Kırgızistan’ın tanınmış yönetmenlerinden Sadık Şer-Niyaz tarafından çekilen ve 2014 yılında gösterime giren “Kurmancan Datka” filmi Kırgızistan tarafından Akademi Ödülleri’ne (Oscar) de aday gösterilmiştir. Filmin ana kahramanı Kurmancan Datka, Kırgızların tarihinde “Datka” (General) unvanıyla şereflendirilen tek devlet kadınıdır. Yaşadığı bölgedeki Kırgızlara liderlik eden Kurmancan Datka, 19. yüzyılın ikinci yarısında Rusya’nın Orta Asya’yı işgal ettiği, zor bir dönemde yaşamıştır ve Rusya ile Kırgızların haklarını koruyan bir anlaşmanın imzalanması için büyük çaba harcamıştır. Bu çerçevede halkının yöneticisi olmanın sorumluluğu ile anne olmak arasında kalmış ve halkının huzuru için anne olarak fedakârlıkta bulunmuştur. Bu çalışmada “Kurmancan Datka” filmindeki ana kahraman olan kadının hayat dönümleri üzerinden bir değerlendirme yapılarak, tarihi ve siyasi lider sıfatı taşıyan Kurmancan Datka’nın verdiği mücadele ve fedakârlığın günümüz Kırgız toplumu açısından yeri ve önemi ortaya konulmuştur.

Anahtar Kelimeler: Kırgız Sineması, Kadın Kahraman, Kurmanjan Datka, Tarihsel Film

PRESENTATION OF A HEROINE IN KYRGYZ CINEMA AFTER INDEPENDENCE: AN EVALUATION ON KURMANJAN DATKA FILM

ABSTRACT

The position of women, who find themselves more and more involved in working life, is undergoing a worldwide social transformation with globalization. The presentation of the image of woman as a strong, independent and free woman in media is becoming widespread throughout the world. Thus, it is noticed that the number of films with a woman as the protagonist is increasing day by day, an example of which can be found in the cinema of Kyrgyzstan. Kyrgyz cinema, the foundation of which was laid at times of the Soviet Union, lived its golden age in the 1960s. After Kyrgyzstan's independence in 1991, the new Kyrgyz cinema experienced some difficulties between 1991 and 2000, and very few short films were shot by independent directors. In the last decade, significant developments have been observed in Kyrgyzstan both in terms of the number and quality of films. In this period, when Kyrgyzstan started to stand on its own feet as a state, Kyrgyzstan entered into a search for an identity different from the Soviet period, and began to look at its own history with a closer interest in its quest for a new and national identity. The changing position of women has also been reflected in this and parallels have been seen with the strong position of women today. Kyrgyz women in history have been described as resilient, strong, independent, with leadership qualities, altruistic and benevolent. This position of women is also reflected in modern Kyrgyz cinema. The state sponsored production of the historical film "Kurmanjan Datka" with a woman as the main protagonist, can be considered as a result of these. The film "Kurmanjan Datka", shot by Sadık Şer-Niyaz, one of the well-known directors of Kyrgyzstan and released in 2014, was nominated for the Academy Awards (Oscar) by Kyrgyzstan. The main heroine of the film, Kurmanjan Datka, is the only stateswoman in the history of the Kyrgyz to be honored with the title of "Datka" (General). Kurmanjan Datka, who was the regional leader of the Kyrgyz people, lived in a difficult period when Russia occupied Central Asia in the second half of the 19th century and made great efforts to sign an agreement with Russia that protected the rights of the Kyrgyz. In this context, she was torn between the responsibility of being the ruler of her people and being a mother, and she sacrificed herself as a mother for the peace of her people. In this study, the life cycles of the main heroine of the movie "Kurmanjan Datka" is being analyzed, and also her significance as a historical and political leader and importance of her struggle and sacrifice for today's Kyrgyz society has been verified.

Keywords: Kyrgyz Cinema, Heroine, Kurmanjan Datka, Historical Film

HAYALLERİM, AŞKIM VE SEN: KADININ TEMSİL KRİZİ

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Özet

Kadının sinemada konumlandırılması 1960'lı yıllardan itibaren yoğun bir şekilde tartışılmaya başlanmıştır. Sinemada mevcut bakış açısının aktif ve pasif olarak bölünmesi, ataerkil toplumsal yapının cinsiyet temsillerine yansımaları, kadınların çoğunlukla pasif ve belirli kalıplaşmış yapılara hapsedilerek tek taraflı temsil edilmesine neden olmuştur. Bir anlatım stratejisi olarak *mise-en-abyme*, tek bir temsili imkansız hale getirmesi açısından kadınlığa alan açabilecek bir strateji olarak değerlendirilebilir. *Mise-en-abyme* yapısını ortaya koyan en önemli unsur ana anlatı içerisinde alt anlatıların oluşturulduğunu görmektir. İç içe geçen ve bu iç içe geçmeyle mutlak bir öznenin temsilini imkansız hale getiren *mise-en-abyme* stratejisi, tek bir sabit temsil olasılığını ortadan kaldırdığı için kadınların sinemada temsil edilme biçimini özgürleştirme çabası olarak okunabilir. Atif Yılmaz'ın *Hayallerim, Aşkım ve Sen* (1987) adlı eseri aynı kadının öne çıkan temsillerini farklı yönleriyle izleyiciye sunmaktadır. Filmde Türkan Şoray'ın canlandığı Nuran, Melek, Derya, isimsiz karakter ve bu karakterin diğer kişiliği üzerinden kadınların sınırlı temsilleri ele alınmaktadır. Çalışmanın temel amacı, filmde güçlü bir şekilde izleri sürülen *mise-en-abyme*'in, kadınları içine hapsedikleri sınırlı temsil biçimlerinden özgürleştirme olanağı yaratıp yaratmadığını incelemektir. "Mutlak temsilin olmadığı, temsil içinde temsil yoluyla farklı kadınlık katmanlarının açığa çıktığı bir anlatıda 'mutlak kadın'ı bulmak mümkün mü?" sorusu çalışmanın ana izleğini belirlemektedir. Araştırmada *mise-en-abyme*'in bir anlatım stratejisi olarak feminist film kuramına katkı sağlayıp sağlamadığı betimsel analiz yöntemi kullanılarak değerlendirilmiştir. Analiz sonucunda tamamı Türkan Şoray tarafından canlandırılan beş farklı kadın karakterin yer aldığı filmin, farklı kadınlık biçimlerine izin verme ihtimalinin güçlü varlığına dair söylemiyle özgürleştirici bir yönü olduğu, kadınlığı tek boyutlu bir temsil olmaktan çıkarıp bambaşka yüzlere sahip olmanın mümkünlüğü ortaya koyulmuştur.

Anahtar kelimeler: kadın temsili, mizansen, erkek bakışı, çerçeve, feminist film teorisi.

HAYALLERİM, AŞKIM VE SEN: THE CRISIS OF WOMEN'S REPRESENTATION

Abstract

The positioning of women in cinema has started to be discussed intensively since the 1960s. The active and passive division of the existing view in the cinema, the reflection of the patriarchal social structure on gender representations, caused women to be represented in a one-sided way, mostly by being imprisoned in passive and certain stereotypes. As a narrative strategy, *mise-en-abyme* can be considered as a strategy that can open space for femininity in terms of making a single representation impossible. The most important element that reveals the structure of *mise-en-abyme* is to see that sub-narratives are created within the main narrative. The *mise-en-abyme* strategy, which is intertwined and makes the representation of an absolute subject impossible with this intertwining, can be read as an attempt to liberate the way women are reflected in the cinema since it eliminates the possibility of a single fixed representation. Atif Yılmaz's *Hayallerim, Aşkım ve Sen* (1987) presents to the audience the prominent representations of the same woman with different aspects. The film discusses the limited representations of women through Nuran, Melek, Derya, the unnamed character and this character's other personality all played by Türkan Şoray.

The main purpose of the study is to trace whether the *mise-en-abyme*, which is strongly traced in the movie creates the possibility of liberating women from the limited forms of representation in which they are imprisoned. "Is it possible to find the 'absolute woman' in a narrative in which there is no absolute representation and where different layers of femininity are exposed through representation within representation?" This question determines the main theme of the study. In the study, whether *mise-en-abyme*, as a narrative strategy, contributes to the feminist film theory, was evaluated using the descriptive analysis method. As a result of the analysis, it has been deduced that the film, which has five different female characters, all played by Türkan Şoray, has a liberating aspect with its discourse on the strong presence of the possibility that it allows different forms of femininity, and that is possible to turn femininity from being a one-dimensional representation and have quite different faces.

Keywords: representation of woman, *mise-en-abyme*, male gaze, frame, feminist film theory.

Giriş

Kadın "Derya" gibidir.

Demir Özlü'nün *Bir Beyoğlu Düşü* adlı eserinden Ümit Ünal tarafından beyazperdeye uyarlanan ve yönetmenliğini Atif Yılmaz'ın yaptığı *Hayallerim, Aşkım ve Sen* (1987), merkezine bir yetimhanede filmleriyle büyüdüğü bir kadını saplantı haline getiren Coşkun adında genç bir erkeğin hikayesini izleyiciye aktarmaktadır. Oyuncu Derya Altınay'ın filmlerde canlandırdığı karakterlere derin bir aşk duyan Coşkun, yetişkin hayatında da bu saplantısından kurtulamamıştır. Derya Altınay'ın kendisi, canlandırdığı karakterler ve Coşkun'un Derya için yazdığı senaryo içerisindeki birbirinden oldukça farklı kadınlar adeta bir temsiliyet krizine yol açmaktadır. Sinemada eril bakışın kırılması ve kadının hapsedildiği belirli temsil biçimlerinin yerle bir edilmesi noktasında bir anlatı stratejisi olarak kullanılabileceği iddia edilen (Elam, 1994, p. 40) *mise-en-abyme*'den ve feminist film teori ile bağlantısından bahsedebilmek adına önce terimin kökenlerine inmek ve anlamını araştırmak çalışmaya katkı sağlayacaktır. *Abyme* kelimesinin kökenleri Yunanca *Abusos*'a dayanır. *Abusos* bir terim olarak iç içe konmuş figürleri adlandırmak amacıyla kullanılmaktadır. *Abyme*, *abusos* terimine yakınlığıyla dikkat çeker. Sevin Yaman'ın da bahsettiği üzere çoğu zaman deniz, uçurum, boşluk ve cehennem gibi uçsuz bucaksız alanları ve "dipsizliği" çağrıştırır (Yaman, 2017, p. 4). Geçmiş 1671'e dayanan *mise-en-abyme*, hanedan armalarında da karşımıza çıkmaktadır. *Mise-en-abyme*'in yapısını ortaya çıkaran en önemli unsur armanın kendisinin armanın içinde daha küçük bir temsille devam ettiğini görmektir. "Derler ki bir figür diğer figürlerle birlikte kalkanın ortasındaiken, *abyme* içindeki figürler, hiçbir figüre dokunmaz" (Foras, 1883, p.17). Arma yeniden üretildiğinde diğer armanın içinde yer alır ve bu dipsiz bir uçuruma düşmek ya da dipsiz kuyuya gömmek (put into abyss) anlamına gelmektedir. *Abyme*, bu yüzden nesnelere merkeze konmuş, özdeş fakat minyatür reproduksiyonudur (Yaman, 2017, p.?)

Mise-en-abyme'in 1891'de André Gide tarafından kavramsallaştırıldığını söylemek mümkündür. Gide, Balzac romanıyla doruk noktasına ulaşan klasik romanın geleneksel biçimlerine karşı çıkarak kendi kendini çürüten ve yok eden yapıtlar ortaya koymuştur (Yaman, 2017, p. 6). "Böylece yazar, yapıtının bizzat kendi iç yapısıyla bir taraftan kendi kendine oluşumunu (auto-cr ation) ger ekleştirmesini, diğ er taraftan da kendi kendini yok etmesini (auto-destruction) istemektedir" (Boyacıođlu, 2006, p.?). *Mise-en-abyme* stratejisinin önemli temsilcilerinden bir diğ eri Jean Ricardou, *mise-en-abyme*'i konvansiyonlara karřı m cadelenin bir sembol  olarak kullanmıřtır. Ricardou'ya g re, "*Mise-en-abyme*, bir mikro-hik yedir" (Janvier, 1964, p. 51). Yazarın, *La Prise de Constantinople* (1965) romanında, kahraman  nce kendi hik yesini ardından kendi hik yesini okuduđu bir pasajı okur.

Kitap, iç içe geçmiş sonsuz bir okuma serisi olarak yapılandırılmıştır. Yine, eserlerinde bu stratejiye sıkça başvuran Jorge Luis Borges, *Partial Magic in the Quixote* makalesinde karakterlerin kendi öykülerinin bir okuyucusu ya da izleyicisi haline geldiği *Hamlet*, *The Ramayana* ve *The Arabian Nights* gibi eserlere atıfta bulunmaktadır (Yaman, 2017, p. 6). Borges'e göre "kurgusal bir çalışmanın karakteri okuyucu ya da izleyici olabiliyorsa, biz de onun okuyucusu ve izleyicisi olarak kurmaca olabiliriz" (Borges, 1964, p. 196). Kurgu ve gerçekliğin iç içe geçtiği o çarpıcı noktayı Genette, "anlatıcının anlatısını oluşturan dünyanın giderek anlatıcının anlatısının kaybolduğu bir dünya"ya dönüşmesi olarak açıklar (Genette, 1980, p. 236).

Mise-en-abyme ile ilgili literatüre bakıldığında sınırlı sayıda da olsa terimin kullanımını ve hakkında yapılan çalışmaları görmek mümkündür. Foucault'nun *mise-en-abyme* yolculuğundaki arayışlarından bahsetmek gerekirse *Kelimeler ve Şeyler* (1966) kitabında Diego Velasquez'in *Las Meninas* (Nedimeler, 1656) tablosuna yönelik yorumlarına da bir göz atmak gerekir. Foucault, kitabında şöyle der;

...resmi yapılan kimdir, kimlerdir? Tablonun adının belirttiği gibi, nedimeler mi, küçük prenses mi, yoksa kral ve kraliçe mi? Tablonun mekânı nerededir? Ressamın çalıştığı atölyede mi, yoksa kral ile kraliçenin bulunduğu yerde mi? Acaba iki tablo mu vardır? Biri gördüğümüz, diğeri de görmediğimiz, ama yapıldığını anladığımız. Asıl tablo hangisidir? Öte yandan, kral ile kraliçenin durdukları yer, aynı zamanda bizim de, seyircinin de durduğu yerdir. *Las Meninas*, bakanın bakılan olduğu ve tablonun kişilerinin arasına katıldığı tek resimdir; ayna kral ile kraliçenin görüntüleriyle birlikte, bizimkini de yansıtmak durumundadır (Foucault, 2001, p.9).

Resimde de *mise-en-abyme*'in büyük bir etkisinin olduğunu görmek mümkündür. Foucault bu noktada *Las Meninas*'a başvurarak tabloyu incelemeye koyulmuştur. Ortaya çıkan durum ise iç içe geçen imajların varlığı sebebiyle tek bir temsilin ortadan kalkmış oluşu ve mutlak bir temsil biçiminden bahsedilememiştir. Yanı sıra Roland Barthes'ın "yazarın ölümü" kavramı da çalışmada kullanılan kavramla paralellik göstermektedir. Barthes'ın yazarın ölümü kavramı üzerinden yazar ile okuyucu arasındaki ilişkiyi *mise-en-abyme* stratejisiyle açıklamanın mümkün olduğu söylenebilir. Zira yazar artık kitabın yaratıcısı olarak bir "özne" değil, kitabın kendisi olarak bir "nesne" haline gelir. Ayrıca "Anlatı/yazı nesnelere ile anlatının öznesi birbirinin içine geçmiş, harmanlanmış, dolayısıyla, hem temsil edilen ve temsil edenin konumları sarsılmış olur" (Tüzün, 2016, p.?).

Mise-en-abyme'in feminizmle bağlantısını kavramak adına *Ms. en abyme* (Kadın/bayan abyme) kavramını literatüre kazandıran Diane Elam'ın çalışmasına başvurmak gerekecektir. Elam, *mise-en-abyme*'i şu şekilde açıklar:

"Kadınların" bu durumunu tanımlamanın başka bir yolu, sonsuz bir erteleme yapısı olan *mise-en-abyme* olacaktır. Başlangıçta bir hanedan terimi olan *mise-en-abyme*, parçanın bütünlüyle ilişkisinin tersine çevrildiği bir temsildir: "bütün" görüntünün kendisi, görüntünün bir bölümünde temsil edilir. Böylece Quaker Oats adamı, Quaker Oats kutusunda bir Quaker Oatsman ile bir kutu tutan Quaker Oats adamını tasvir eden küçük bir kutu tutarken görünür... ve bu sonsuza kadar devam eder. Böylece *mise-en-abyme*, temsilde sonsuz bir gerileme sarmalı açar. Temsil asla sona eremez, çünkü daha fazla doğruluk ve ayrıntı yalnızca daha fazlasını görmemizi sağlar (Elam, 1994, p. 40).

Elam'ın bahsettiği Quaker Qats adamı, bir yulaf markasının yüzü olarak kullanılsa da bunun bir tür karşılığı olarak matruşkaları düşünmek de mümkündür. En dış katmanda yer alan figür açıldığında içinden aynı figürün daha küçük versiyonu çıkmaktadır ve en küçük parçaya değin bu durum devam etmektedir. *Mise-en-abyme*'i de bu bağlamda düşünmek mümkündür. İç içe geçmiş figürler, elbette asıl figürün hangisi olacağı noktasında bir soru işareti oluşturmaktadır. Elbette bu temel figürün ya da temsilin hangisi olduğuna karar verme noktasına gelindiğinde aynı karışıklığı kadın temsiline de yaşamak mümkündür. Elam bu durumu şu şekilde açıklamaktadır:

Feminizmi bu terimlerle düşünmek, kadınları belirlemeye yönelik her yeni girişimin feminist sorgulamaya bir son vermediğini, sadece kadınların sonsuz olasılıklarının daha fazla farkına varmamızı sağladığını öne sürmek olacaktır. Yani, kadınlar temsil edilebilir, ancak onları ayrıntılı bir şekilde temsil etme girişimi, bu tür girişimlerin başarısızlığının yalnızca daha fazla farkına varmamızı sağlar. Dolayısıyla bu kavrama *ms. en abyme* diyorum” (Elam, 1994, p. 41).

Kadını temsil etme biçimleri çoğaldıkça, hangi temsilin "gerçek" olduğu konusunda hemfikir olabilmek mümkün olmayacaktır. Bu sebeple, *mise-en-abyme* temsillerin çoğulluğu içerisinde mutlak bir kadın aramanın imkansızlığını açığa çıkarmaktadır.

Amaç ve Yöntem

Çalışma, *mise-en-abyme* kullanımının kısıtlı kadın temsillerinin yaratılmasının önüne geçip geçmediğini tartışmayı amaçlamaktadır. “Mutlak bir temsilin var olmadığı, temsil içinde temsil aracılığıyla farklı kadınlık katmanlarının ortaya saçıldığı bir anlatı içerisinde ,mutlak‘ kadını bulmak mümkün müdür?” sorusu üzerinden yola çıkılan çalışmada *mise-en-abyme*'in film içerisinde nasıl kullanıldığı araştırılmaktadır. Bir anlatım stratejisi olarak *mise-en-abyme*'in feminist söylemler oluşturup oluşturmadığına yönelik bir arayış çerçevesinde gerçekleştirilen çalışmada, betimleyici analiz yöntemine başvurulmuştur. “Betimsel analiz, çeşitli veri toplama teknikleri ile elde edilmiş verilerin daha önceden belirlenmiş temalara göre özetlenmesi ve yorumlanmasını içeren bir analiz türüdür” (Yıldırım, Şimşek, 2003). Filmin kadınlık inşasını nasıl kurguladığı ya da nasıl yıktığı betimsel analiz yöntemiyle ortaya koyulmaya çalışılacaktır.

Hayallerim, Aşkım ve Sen (Atıf Yılmaz, 1987), Coşkun adında genç bir yazarın, kimsesizler yurdunda kaldığı çocukluk yıllarında film gösterimleri aracılığıyla tanıştığı ve adeta aşık olarak tüm hayatı boyunca bir saplantı haline getirdiği oyuncu Derya Altınay arasında geçen hikayeye odaklanmaktadır. Coşkun, Derya Altınay'ı izlediği filmlerde oyuncunun canlandırdığı karakterler üzerinden hayatı boyunca çeşitli hayallere dalmaktadır. Derya Altınay'ın oynadığı ve Coşkun'un kimsesizler yurdunda izlediği *Yavrum* adlı filmde, küçük yaştaki oğlunu kaybeden ve yaşadığı büyük acı sebebiyle mütemediyen ağlamaklı olan cefakar anne rolündeki Nuran'ın yanı sıra *Bataklıkta Bir Çiçek* filmindeki aşk ve şehvet dolu bir “kenar mahalle kadını” temsiliyle ön plana çıkan Melek karakteri Coşkun'un hayallere daldığı ve yaşamını birlikte sürdürdüğü ana karakterlerdir. Coşkun, bir yandan Derya Altınay'ın oynamasını istediği kendi senaryosunu yazarak bir kadın karakter yaratırken bir yandan da hayalleri aracılığıyla adeta hayatına dahil olan Nuran ve Melek ile çeşitli münakaşalara girer. Eğer Coşkun gerçek Derya'yı tanırsa kendilerinin unutulacağını düşünen kurgusal karakterler Melek ve Nuran, bu senaryonun yazılmasını ve Coşkun'un Derya'ya ulaşmasını engellemeye çalışırlar. Film genel olarak karakterlerin alkol tükettiğini göstermesiyle de aslında, kurgulamaya çalıştığı hayal ve gerçek arasında gidip gelen muğlaklığı makul bir zemine oturtmak ister gibi görünmektedir.

Coşkun'u meyhanede görmemizin yanı sıra, yazdığı senaryo ile ilgili fikir danıştığı Hayati Abi karakteriyle de sıklıkla rakı masasına oturmaktadır.

Bir meyhanede küçük bir çocuğun şarkı söylemesiyle açılışını gerçekleştiren film, meyhaneyi işleten karakterin Coşkun'a bir kitapta yer alan Derya Altınay'ın fotoğrafını göstermesiyle başlar. Bir anlatım stratejisi olarak *mise-en-abyme*'in vurgulandığı anlarda çerçeve içinde çerçeve kullanımını görmek mümkündür. İzleyici, bu türden bir kullanımla filmin daha ilk dakikasında karşılaşmaktadır. İlk çerçeve Atıf Yılmaz'ın çektiği *Hayallerim, Aşkım ve Sen* filminin kendi kadrajı olarak belirlendiğinde filmin kadrajının içerisinde yer alan Derya Altınay'ın kitaba basılmış fotoğrafı ikinci çerçeveleme biçimi olarak karşımıza çıkmaktadır. Janvier'e göre *mise-en-abyme*, film içerisindeki bir mikro hikaye olarak karşımıza çıkmaktadır (Janvier, 1964, p. 51). Film, henüz ilk dakikasından temsilin derinliklerine dalacağı ve izleyicinin anlamı mikro hikayelerle arayacağı mesajını vermektedir. Ayrıca filmin, makalenin ilerleyen kısımlarında iddia edileceği gibi kadını çerçeveler gibi görünürken aslında özgürleştirmeye yönelik ilk ve önemli adımını atmakta olduğu söylenebilir. Elam'a göre, *mise-en-abyme*'deki görüntü dizisinin sonu yoktur; her ek görüntü, her ek kararlılıkla daha da derinleşen uçurumu asla tamamen doldurmadan seride yer alan diğer temsilleri değiştirir (Elam, 1994, p.43). Bu bağlamda düşünüldüğünde, Nuran'la karşılaşmak Derya'yı, Derya'yı tanımak bir ölçüde Melek'i değiştirmektedir. Hiçbir temsil kendi mutlaklığını taşımaz, birbiri içerisinde dönüşür ve kaybolur. Coşkun, gerçek Derya'ya ulaşmaya çalıştıkça onun tüm temsilleri Coşkun'un zihninde daha büyük bir karmaşanın oluşmasına sebep olabileceğini iddia etmek mümkündür.

Film, Coşkun'un artık genç bir adam olduğu ve bir senaryo kaleme aldığı dönemde geçerken zaman zaman da Coşkun'un çocukluğuna, kimsesizler yurdunda yaşadığı hayata çeşitli hatırlamalar aracılığıyla geri dönmektedir. Filmin başındaki geriye dönüşlerde, Coşkun'un arkadaşlarıyla birlikte Derya Altınay'ın *Yavrum* filmi izlediği sahne görülmektedir. Filmde bu sahne, seyircilerin gözünden ekranı tamamen kaplayacak şekilde değil, yine perdeye yansıyan filmin izlediğimiz asıl filmin içerisinde bir çerçeve daha oluşturması sağlanarak çekilmiştir. Yukarıda bahsettiğimiz çerçeve içinde çerçeve kullanımı bir kez daha tekrarlanmış, merkeze bu kez Türkan Şoray'ın canlandığı Nuran karakteri yerleştirilmiştir. İlk çerçevelemede izleyici, Derya Altınay'a ulaşmaya çalışırken bu kez çerçevelenen ve böylece imgesi daha da ulaşılmaz kılınan Nuran karakteri olmuştur. Bu noktada Elam'ın yaklaşımına geri dönmek gerekirse, kadının kendisi mutlak bir özne, tek bir temsil olarak bulunmadığında "kadın" fenomeninin de içi boşaltılmış olmaktadır (Elam, 1994, p. 43).

Film, hem karakter yapısında hem de teknik anlamda kurguladığı temsillerle izleyiciyi tanıştırmaya devam ederken, Coşkun'un bir başka anısında Derya Altınay'ın kimsesizler yurdunda ziyarete geldiği gün canlanır. Küçük Coşkun'un Derya'ya yazdığı şiiri okuması ve Derya'nın şiiri çok beğenerek ağlamasının Coşkun'u yazarlığa iten temel motivasyonlardan biri olduğu yönünde bir iddia da bulunmak mümkündür. Coşkun'un yakın arkadaşı Rukiye, Derya Altınay'a çiçek takdim eder ve birlikte fotoğraf çekilirlerken gazetecinin Rukiye'yi evlat edinmesine yönelik sorduğu soru Derya Altınay'ı üstlenmesi gereken bir sorumluluğun içine iter. Derya'nın, bir de oğlunu kaybetmiş olan Nuran'ın Coşkun'u değil de Rukiye'yi tercih etmesi, Coşkun'un her ne olursa olsun Derya'nın sevgisini kazanmaya yönelik hayallerinde itici bir güç oluşturmaktadır. Bahsi geçen evlat edinme sahnesinde Derya üzerinden çizilen kadın portresi ise, ulaşılmaz bir yıldız olmasına rağmen alçakgönüllü ve yardımsever, hanımefendi bir temsil olarak izleyiciye sunulmaktadır. Filmin ilk yarım saatinde izleyicinin tanıdığı Nuran, Melek ve Derya aynı oyuncu tarafından canlandırılan birbirinden oldukça farklı karakterlerdir. Senaryosunu yazarken peşine düştüğü kadın karakteri tanımlamak için uğraştığı sırada Coşkun, "bir kadın arıyorum, nasıl bir kadın bilmiyorum" cümlesini kurar. Bu cümle, filmin temel söylemini de açığa çıkarır gibidir.

Hayallerim, Aşkım ve Sen filminde yönetmen ve izleyici farklı kadın temsilleri üzerinden mutlak bir kadınlığa ulaşmaya çalışır ancak bu çaba nafi değildir. Çünkü *mise-en-abyme* aracılığıyla iç içe kurulan hikaye yapısı, Yaman'ın deyişiyle kendi kendini çürüten ve yok eden bir kurgulama biçimine sahiptir. Ancak *mise-en-abyme* ile ortaya çıkan durum, temsilin içini boşaltmaktan çok onu çok daha fazla anlam ve tanımla doldurarak içinden çıkılmaz bir hale büründürülmesiyle infialik etmesinden kaynaklanmaktadır (Elam, 1994, p. 43). Derida, bu durumu bir paradoks olarak tanımlar ve ekler: “mise en abyme’i temsillerle ne kadar çok doldurmaya çalışırsan, içi o kadar boşalır” (Derrida, 1987, p. 34).

Derya'nın canlandırdığı diğer roller ve onların Coşkun ile olan ilişkisinin yarattığı *mise-en-abyme* oluşumu bir kenara bırakıldığında filmin görsel olarak da sıklıkla posterler, tablolar, boş çerçeveler, araba, ev camları ve filmin içerisinde gösterilen diğer filmler aracılığıyla çerçeve içinde çerçeve yarattığını ve *mise-en-abyme* kullanımını bağlamında kendini aynalayan, kendi kendine bakan bir film olduğunu söylemek mümkündür. *Hayallerim, Aşkım ve Sen* yalnızca bununla da sınırlı kalmaz. İzleyicisini filmin içerisinde bir başka film çekimine dahil ederek ya da çekilmesi planlanan Coşkun'un *Bir Beyoğlu Düşü* filmini sahne sahne izleterek katmanlı yapısını daha da görünür kılmaktadır.

Bir Beyoğlu Düşü: Beyoğlu'nun Sonsuz Yüzü Vardır, Tıpkı Kadınlar Gibi

Coşkun, senaryoda yaşadığı tıkanıklık esnasında Hayati abisine fikir danışır. Yazdığı senaryonun mekan olarak nerede konumlandırılacağı tartışma konusudur. Hayati abi karakteri Beyoğlu'nu önerir, çünkü Beyoğlu'nun bin bir yüzü vardır ve her sokağı her kuytu köşesi başka bir dünyaya açılmaktadır. Bu noktada Beyoğlu bir mekan olarak filmin kadın temsilleriyle eşleşmekte ve Beyoğlu'nun sonsuz yüzleri adeta bir metafor gibi filmin yansıtmaya çalıştığı kadının sonsuz yüzlerine dönüşmektedir. *Bir Beyoğlu Düşü*, aslında “Bir Kadın Düşü”dür. Coşkun hayalindeki kadını yaratmaya çalışır ancak hayalindeki kadın bile farklı temsillere bölünmektedir.

Coşkun, yazdığı senaryoyu Derya'ya ulaştırır ve Derya okuduğu senaryodan çok etkilenir. Coşkun ve Derya senaryoyu okurken film, *Bir Beyoğlu Düşü*'nün sahnelerini izleyiciye eş zamanlı olarak göstermektedir. Bu noktada izleyici halihazırda seyrettiği filmin içinde yeni bir film izlemeye başlar. Bu filmin de başrolleri Coşkun ve Derya'dır ancak bu kez karakterlerin isimleri yoktur. Karakterlerin isimlendirilmemesini Derya ilginç bulur, ancak filmin amacı tam da bu noktada ortaya çıkar, kadın da erkek de herkes ve her şey olabilmektedir, onları tek bir temsil biçimine hapsedmek filmin yaratmaya çalıştığı atmosferle çatışacaktır.

Baş dönmek ve filmin yarattığı farklı kadın temsillerini değerlendirmek gerekirse acılı anne Nuran ve şehvetli Melek karakterleri başta olmak üzere beş ayrı kadın temsilinden bahsetmek mümkündür. Derya Altınay, tüm bu karakterlere hayat veren ana karakter olarak belirlenmiştir. Yanı sıra Coşkun'un Derya için yazdığı senaryoda isimsiz, Hıristiyan oluşuyla ve sürekli siyah giyinmesiyle ön plana çıkan aşık bir karakter yer almaktadır. Ancak bu karakter de Coşkun'un senaryosunda bir noktada sarışın ve beyaz gecelik giyen ve Coşkun'la birlikte olan bir kadına dönüşmektedir. Bu sebeple beş kadın karakterden bahsetmek mümkündür. Film, her birini ayrı yönleriyle temsil eder ve özellikle Nuran ve Melek kendi arasında çatışma yaşarlar. Her temsil adeta kendisinin en iyi olduğuna inanır gibidir ancak film her birine eşit mesafede yaklaşmaktadır. Hiçbir karakter doğru ya da yanlış, iyi ya da kötü olarak değerlendirilmez, her biri kadınlığın ayrı birer yüzü gibi perdede yerini bulur. Bu noktada Elam, “mise-en-abyme, temsilin üstlendiği özne/nesne konumlarını kabul eder, ama aynı zamanda bu konumları sonsuz ve nihai olarak hesaplanamaz kılar. Kadınlar nihai olarak hiçbir zaman özne ya da nesne olarak belirlenmeyecektir” der (Elam, 1994, p. 42). Filmdeki kadın temsilleri, çoğaldıkça hem özne hem de nesne olmaktan uzaklaşmaktadır.

Bu sebeple kadını belirli kalıplara hapsedmek zorlaşmaktadır. İzleyici ne tam anlamıyla Nuran'la ne Melek'le ne Derya ile ne de Coşkun tarafından yaratılan isimsiz karakterle özdeşleşme imkanı bulur. Bu durum temsilin içini fazla bilgiyle doldururken aynı zamanda boşaltmakta, “gerçek” kadının kim ve ne olduğuna karar verilmesini engellemekte ve farklı kadınlıklara imkan tanınması aracılığıyla özgürleştirici olabilmektedir.

Coşkun'un yazdığı filmin sonunda isimsiz karakter yaşadığı evin balkonundan kendini atarak intihar eder, karakterin son cümleleri şu şekildedir: “Sana bütün yüzlerimi gösterdim, bütün kapılarımı açtım sana.” Bu replik, filmin ve elbette Atıf Yılmaz'ın temel motivasyonunu tam anlamıyla ortaya koyar gibidir. Türkan Şoray'ın canlandığı tüm karakterler, kadınlığın farklı yüzleridir, kadının tıpkı Beyoğlu gibi birçok yüzü bulunmaktadır.

Sonuç

Ana akım sinemada izleyiciye aktarılan kadın temsillerinin oldukça belirgin olduğunu ve kameranın erkek bakış açısıyla konumlandırılıp kadına erkeğin gözünden bakılarak eril bakışın inşa edildiğini söylemek mümkündür. Hem eril bir bakış aracılığıyla kurgulanan kadın imgesi hem de belirli bir kadınlık imajının kurgulanmasıyla bir figür olarak kadın belirli temsiller içerisinde kendisine alan bulmakta zorlanmaktadır. Bir anlatım stratejisi olarak konumlandırılacak olan *mise-en-abyme*, iç içe geçmiş figürler, iç içe geçen çerçeve, film içinde film gösterilmesi ve temsilin parçalara ayrılması suretiyle gerçekleştirilebilmektedir. Atıf Yılmaz'ın yönetmenliğini yaptığı *Hayallerim*, *Aşkım* ve *Sen* filminin içerisinde, yazar bir karakter olan Coşkun hem bir film senaryosu yazmakta, hem filmin içerisinde Derya Altınay karakterinin filmleri gösterilmekte hem Derya'nın bir başka filminin çekimi gerçekleştirilmekte hem de Coşkun'un yazdığı senaryonun canlandırılmış hali filmin içerisinde izlenebilmektedir. Bu yapıyla *Hayallerim*, *Aşkım* ve *Sen* filmi feminist film teorisinin kuramsal çerçevesi kullanılarak *mise-en-abyme* bağlamında analiz edilmeye uygun bulunmuştur. Yapılan analizin ardından filmin sunduğu farklı kadın temsillerinin, kadınlık algısında bir çeşitliliğe yol açtığı fedakar ve acı çeken anne Nuran, kenar mahallenin şehvetli kadını Melek, yardımsever bir oyuncu olan ancak kimliğini medyaya göre kurgulamaktan çekinmeyen Derya ve Coşkun'un yarattığı isimsiz Hıristiyan ve aşık kadın, isimsiz kadının bir yansıması olan cinselliğini yaşamaktan çekinmeyen sarışın kadın gibi karakterler üzerinden değerlendirilmiştir. Aslanan ve aşkın yöneltildiği, arzulanın kadının aranması esnasında gerçekleşen bu bölünme, katmanlara ayrılmakta, her katman kendine has bilgilerle donatılmakta ve bu sebeple de tüm anlamlar aşırı yüklemle dolayısıyla ortadan kaybolma paradoksuna maruz kalmaktadır. Elam'ın kavramsallaştırdığı çerçevede *ms. en abyme* olarak adlandırdığı *mise-en-abyme*'in kadın temsilleri üzerindeki etkisi, varlığını pozitif yönde ortaya koyan ve kadın temsiline farklı alanlar açan bir yapıya büründürülmüştür. Film, *mise-en-abyme* anlatı stratejisini karakterler üzerinden kurgularken, teknik anlamda da kullandığı çerçeve içinde çerçeve, tablolar, fotoğraflar, afişler ve araba camları, aynalar kullanarak katmanlı yapısını vurgulama yolunu tercih ettiği söylenebilir. Bu bağlamda, *Hayallerim*, *Aşkım* ve *Sen* filmi, *mise-en-abyme*'i bir anlatı stratejisi olarak benimsemiş, kendi filmik yapısını aynalamış ve bu aynalamayı yaparken de temsillerine katmanlar ekleyerek kadın karakterlerini özgürleştirmiş, farklı kadınlık varoluşlarının mümkünliğini aktarmayı başarabilmiştir. Bir Beyoğlu Düşü'nün merkezinde yer alan Beyoğlu'nun bin bir yüzü olduğu gibi, kadınlığın da bin bir yüzünün olduğunu ve birinin diğerinden eksik ya da fazla olmadığını söylemek mümkündür.

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THE EFFECT OF YOGA IN MENOPAUSE AND NURSING APPROACH

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ABSTRACT

According to the World Health Organization, menopause is defined as "the permanent cessation of menstruation due to loss of ovarian activity". The average age of menopause in the world is accepted as 51. Due to the decrease in estrogen levels during menopause, women experience symptoms such as hot flashes, sleep problems, psychological disorders, sexual dysfunction, weight gain and decreased cognitive functioning. To cope with the negative effects of menopausal symptoms, women resort to traditional therapies. It is reported that yoga has positive effects on hot flashes and sleep problems, which are among the symptoms of menopause, and improves quality of life, and is effective in improving physical and mental health in menopausal women. In this study, it was aimed to examine the effect of yoga, which women use to cope with menopausal symptoms, by examining randomized controlled trials.

Keywords: Menopause; Yoga; Nursing

MENOPOZDA YOGANIN ETKİSİ VE HEMŞİRELİK YAKLAŞIMI

ÖZET

Dünya Sağlık Örgütü'ne göre menopoz, "yumurtalık aktivitesinin kaybına bağlı olarak adet görmenin kalıcı olarak kesilmesi" olarak tanımlanmaktadır. Dünyada ortalama menopoz yaşı 51 olarak kabul edilmektedir. Menopoz döneminde östrojen seviyesinin düşmesine bağlı olarak kadınlar sıcak basması, uyku sorunları, psikolojik bozukluklar, cinsel işlev bozukluğu, kilo alma ve bilişsel işlevlerde azalma gibi belirtiler yaşamaktadır. Menopoz semptomlarının olumsuz etkileriyle başa çıkmak için kadınlar geleneksel terapilere başvurmaktadır. Yoganın menopoz semptomları arasında yer alan sıcak basması ve uyku problemleri üzerinde olumlu etkileri olduğu ve yaşam kalitesini artırdığı, menopoz dönemindeki kadınlarda fiziksel ve ruhsal sağlığın iyileştirilmesinde etkili olduğu bildirilmektedir. Bu çalışmada, randomize kontrollü çalışmalar incelenerek kadınların menopozal semptomlarla baş etmek için kullandıkları yoganın etkisinin incelenmesi amaçlanmıştır.

Anahtar kelimeler: Menopoz; Yoga; Hemşirelik

INTRODUCTION

It is known that the age of menopause varies according to geographical conditions, race and healthy lifestyle behaviors. The age of menopause is 45-55 years in the world, 50-53 years in Europe, 51 years in America, 42-49 years in Asia and 48-49 years in Turkey. According to the results of the study, the age at menopause varies between 40-58 years. While menopause is observed at older ages in developed countries, menopause can be observed at earlier ages in undeveloped and developing countries. Due to the decrease in estrogen levels during menopause, women experience symptoms psychological and physical disorders. To cope with the negative effects of menopausal symptoms, women resort to traditional therapies. It is reported that yoga has positive effects on hot flashes and sleep problems, which are among the symptoms of menopause, and improves the quality of life and is effective in improving physical and mental health in menopausal women.

In this study, it was aimed to examine the effect of yoga, which women use to cope with menopausal symptoms, by examining randomized controlled trials.

RESULTS

In an RCT conducted by Reed et al. (2014) with menopausal women with VMS symptoms, in order to examine the effect of three different treatment methods (omega-3 supplementation, exercise, yoga) on VMS, women in the yoga group (107 women) practiced yoga for 90 minutes a week. The other two groups received regular exercise (106 women) and omega 3 supplements (177 women). As a result of the study, yoga was found to be effective on sexual problems, VMS and quality of life. In the RCT conducted by Newton et al. (2014) with 355 menopausal women, 107 women practiced yoga for 90 minutes once a week for 12 weeks. Study findings showed that yoga reduced VMS symptoms. Avis et al. (2014) in an RCT to determine the effect of yoga on VMS, a total of 54 women aged 45-58 years in menopause were grouped. In the study, 19 women formed the health education group, 18 women formed the yoga group and 19 women formed the control group. The health education group received 90 minutes of training per week. The yoga group practiced yoga for 90 minutes a week for 10 weeks. As a result of the study, a decrease in VMS was observed in the yoga (66%), health education (63%) and control (36%) groups, respectively. In the RCT conducted by Cramer et al. (2015), the effect of yoga and meditation on menopausal symptoms experienced by women with breast cancer was examined. In the study, 40 women were included in the study and practiced yoga for 12 weeks. As a result of the study, yoga was found to reduce fatigue and improve quality of life. In the RCT conducted by Jorge et al. (2016) with 117 menopausal women, 47 women practiced yoga for 75 minutes two days a week for 12 weeks and its effect on menopausal symptoms was examined. As a result of the study, yoga was found to reduce stress and depression. In a comprehensive and up-to-date systematic review and meta-analysis study by Cramer et al. (2018), which included 13 RCTs, yoga was found to be reliable and effective for reducing menopausal symptoms. In their meta-analysis study, Nguyen et al. evaluated the effectiveness of yoga and exercise on quality of life in women with menopausal symptoms. After identifying 1306 studies, the researchers included 9 RCTs in the study. The included studies reported that yoga and pelvic floor muscle training were the most common interventions for women with menopausal and urinary symptoms, respectively. The study concluded that yoga significantly improved physical quality of life. Lu et al. evaluated the effectiveness of information support method combined with yoga exercise on depression, anxiety and sleep quality of menopausal women. In a meta-analysis study by Wang et al., the efficacy and safety of yoga on sleep quality were evaluated. The study included randomized controlled trials comparing yoga groups with control groups and nineteen studies with 1832 participants with women with sleep problems. The study concluded that yoga practices are beneficial for the management of sleep problems in women.

CONCLUSIONS

Yoga has positive effects on menopausal symptoms

Yoga practices are necessary for improving mental and physical health

It was concluded that yoga is important in terms of applicability because it is both a simple and effective method and is non-invasive.

Women's health nurses;

Periodically follow up women in menopause period in terms of their quality of life,

To follow current approaches related to yoga in the management of menopausal symptoms,

It is recommended that women should be informed to improve their ability to cope with menopausal symptoms and to fulfill activities of daily living.

Providing counseling and guidance on yoga practice to all segments of the society
More evidence-based studies are needed.

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THE EFFECTS OF YOGA FOR COPING WITH PREMENSTRUAL SYNDROMES

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ABSTRACT

Premenstrual Syndrome (PMS) is defined as a common disorder characterized by a number of cognitive, emotional, spiritual, physical or behavioral symptoms and distress. PMS symptoms are known to be quite common in women. It is stated that premenstrual syndrome has many symptoms. Premenstrual Syndromes are important public health problems that have a significant impact on a person's mental health. Additional health costs, absenteeism from work and activity limitations increase the economic burden of such a condition. Very few women with PMS symptoms consult a doctor for their complaints. They mostly resort to complementary therapies. One of these treatments is yoga. There are new studies with a high evidence base on yoga and PMS in the literature. Yoga for coping with premenstrual symptoms were found to decrease symptoms and improve quality of life. Nurses can provide counseling by guiding women about the effect of yoga in PMS. In this review, it is aimed to discuss the effect of yoga on PMS symptoms and the counseling role of the nurse in this regard.

Keywords: PMS, yoga, nursing

PREMENSTRÜEL SENDROMLARLA BAŞA ÇIKMADA YOGANIN ETKİLERİ

ÖZET

Preenstrüel Sendrom (PMS), bir dizi bilişsel, duygusal, ruhsal, fiziksel veya davranışsal semptom ve sıkıntı ile karakterize yaygın bir bozukluk olarak tanımlanmaktadır. PMS semptomlarının kadınlarda oldukça yaygın olduğu bilinmektedir. Premenstrüel sendromun birçok belirtisi olduğu ifade edilmektedir. Premenstrüel Sendromlar, bir kişinin ruh sağlığı üzerinde önemli bir etkiye sahip olan önemli halk sağlığı sorunlarıdır. Ek sağlık maliyetleri, iş devamsızlık ve aktivite kısıtlamaları böyle bir durumun ekonomik yükünü artırmaktadır. PMS semptomları olan kadınların çok azı şikayetleri için doktora başvurmaktadır. Çoğunlukla tamamlayıcı tedavilere başvururlar. Bu tedavilerden biri de yogadır. Literatürde yoga ve PMS ile ilgili kanıt temeli yüksek yeni çalışmalar bulunmaktadır. Premenstrüel semptomlarla baş etmek için yapılan yoganın semptomları azalttığı ve yaşam kalitesini artırdığı bulunmuştur. Hemşireler PMS'de yoganın etkisi konusunda kadınlara rehberlik ederek danışmanlık sağlayabilirler. Bu derlemede yoganın PMS semptomları üzerine etkisi ve hemşirenin bu konudaki danışmanlık rolünün tartışılması amaçlanmıştır.

Anahtar kelimeler: PMS, yoga, hemşirelik

INTRODUCTION

Premenstrual syndrome (PMS) is defined as behavioral, physical and psychological problems that occur during the luteal phase of the menstrual cycle. Although PMS affects all menstruating women, it is more common between the ages of 30 and 40. PMS has many symptoms and its etiology is not fully known. These symptoms often include fatigue, weakness, headache, impaired concentration, tension, restlessness, anger, dizziness, hot flashes, weight gain, edema of the extremities, swelling of the breasts and abdomen, depressed mood, crying spells is in the form of.

It has been reported that the prevalence of PMS varies widely in our country, ranging from 5.9-76%. Very few women with PMS symptoms consult a doctor for their complaints. They mostly resort to complementary therapies. One of these treatments is yoga. There are new studies with a high evidence base on yoga and PMS in the literature. Yoga to cope with premenstrual symptoms has been found to reduce symptoms and improve quality of life. Nurses can provide guidance and counseling to women about the effect of yoga in PMS. In this review, it is aimed to discuss the effect of yoga on PMS symptoms and the counseling role of the nurse in this issue.

RESULTS

Yonglitthipagon et al. had 18-22 year old women with dysmenorrhea practice yoga for 30 minutes twice a week for three months. Yoga was found to reduce pain. Likewise, in the study of Rakhshae et al, yoga was found to reduce pain in women with dysmenorrhea. In the study of Kirca and Sis Çelik (2021), yoga was practiced for three years and pain levels were measured three times. It was concluded that yoga was effective on pain. In a study conducted in Iran, yoga was found to be effective on depression and blood pressure. Vaghela et al. concluded that yoga was more effective in alleviating PMS symptoms than aerobic exercise. Yoga exercise practiced for three months was found to reduce depression and anxiety and to be effective on quality of life.

CONCLUSIONS

Encouraging women to participate in training programs for yoga practice,

Training of nurses on this issue

To be able to deliver counseling and guidance practices on yoga practice to all segments of society

More evidence-based studies are needed.

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EFFECTS OF HEALTHY NUTRITION ON THE PERFORMANCE OF FEMALE ATHLETES

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Abstract

This study is a research on the efficiency of female athletes can be increased through healthy nutrition. Recently, various scientific studies have proven that a balanced diet is very beneficial for athletes to achieve their training goals. Since incorporating these nutritional methods into training programs, major improvements in speed, endurance, and overall performance have been observed. Athletes' nutrition affects their performance in many ways beyond calorie intake. Athletes need to provide their bodies with the nutrition they need to perform at their highest level. A healthy diet consisting of carbohydrates, proteins, and fats is necessary for optimum energy production. A healthy and diversified diet is very important. Due to differences in metabolic processes, the nutrition of male and female athletes shows some differences. Understanding the specific nutritional needs of female athletes will significantly transform their performance. Women need certain minerals, such as calcium and iron, to maintain the strength of their muscles and bones. Creating a balanced nutrition plan with the help of an expert ensures that female athletes get the nutrients they need at the right times to power and properly recover from their workouts. In addition to healthy eating, training strategies need to be optimized to maximize performance. This may include using new technologies and equipment to enhance training sessions, as well as using data analytics to assess progress and identify areas for improvement. As a result, female athletes who aim to increase their performance need to determine training methods to ensure high performance, as well as a healthy and balanced diet. By taking a complete approach to training and nutrition, female athletes can unleash their full potential and achieve their goals both on and off the field.

Keywords: food, sport, women athletes, nutrition, sport, performance.

ESKİ HÜKÜMLÜ KADINLARIN YAŞADIKLARI SOSYAL DIŞLANMIŞLIK DURUMLARININ BELİRLENMESİ ÜZERİNE BİR ARAŞTIRMA

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ÖZET

Cezaevi sonrası tahliye olmuş kadınlar ailesi, çevresi ve toplum tarafından dışlanma, damgalanma gibi olumsuz durumlarla karşı karşıya kalmaktadırlar. Halihazırdaki tahliye sisteminin kadınların yaşam koşullarını iyileştirecek ve yaşam standartlarını yükseltecek düzeyde olmaması kadınların tekrar suç işlemesine ve cezaevine girmesine neden olmaktadır. Bu bilgilerden hareketle bu çalışmanın amacı tahliye olmuş kadınların tahliye sonrası yaşadıkları sosyal dışlanmışlık durumlarının belirlenmesidir. Araştırma nitel araştırma yöntemlerinden fenomenolojik araştırma yöntemi ile gerçekleştirilmiştir. Bu yöntemin seçilme sebebi kadınların tahliye sonrası yaşadıkları sosyal dışlanmışlık durumlarının derinlemesine incelenebilmesidir. Çalışmada kadınlarla gerçekleştirilen bireysel görüşmeler veri toplama yöntemi olarak kullanılmıştır. Veri toplama aracı; kişisel bilgi formu ile araştırmacılar tarafından hazırlanan görüşme formundan oluşmaktadır. Çalışmanın örnekleme; amaçlı örnekleme yönteminden kartopu örnekleme yöntemi ile gerçekleştirilmiştir. Çalışma için ilk olarak tahliye olmuş bir kadına ulaşılmış, sonrasında tahliye olmuş 6 kadının bilgilerine ulaşılmıştır. Konunun hassasiyeti ve kadınların araştırmacılar ile bireysel görüşme yapmak istememeleri nedeni ile sorular hazırlanmış ardından Google forma aktarılarak link görüşmeciler ile paylaşılmıştır. Görüşmelerin doğrudan yapılmaması ve görüşmecilerin eğitim seviyesinin genel olarak düşük olması nedeni cevaplar istenilen düzeyde olmamıştır.

Araştırma sonucuna göre tahliye sonrasında kadınların çoğunun çalışmadığı ve cezaevi sonrası denetimli serbestlikten yararlandıkları görülmüştür. Bununla birlikte kadınların bir kısmı tahliye öncesi tahliye sonrası süreç ile ilgili bilgi aldığını söylerken bir kısmı almadığını söylemiştir. Kadınların çoğunluğu cezaevinde ve cezaevinden çıktıktan sonra psikolojik destek görmemiştir. Bununla birlikte önemli bir kısmı ailelerinden de destek görmediğini ifade etmişti. Kadınların cezaevi sonrası yaşamlarına bakıldığında ise eski hükümlü olması nedeni ile bazı kadınlar sosyal dışlanma yaşadıklarını ve iş bulamadığını ifade ederken bir kısmı dışlanma yaşamadığını söylemiştir.

Anahtar Kelimeler: Cezaevi Sonrası Yaşam, Sosyal Dışlanma, Tahliye Olmuş Kadın

A STUDY on DETERMINING THE SOCIAL EXCLUSION EXPERIENCED BY EX-OFFENDER WOMEN

ABSTRACT

Women who are released from prison face negative situations such as exclusion and stigmatization by their family, community, and society. The fact that the current release system is not at a level that will improve women's living conditions and raise their living standards causes women to re-offend and go to prison. Based on this information, the aim of this study is to determine the social exclusion experienced by released women after their release. The research was conducted with the phenomenological research method, one of the qualitative research methods. The reason for choosing this method is that the social exclusion experienced by women after release can be examined in depth. In the study, individual interviews with women were used as data collection method. The data collection tool consists of a personal information form and an interview form prepared by the researchers.

The sampling of the study was carried out by snowball sampling method from the purposive sampling method. For the study, one woman who had been released was first reached, and then the information of 6 women who had been released was reached. Due to the sensitivity of the subject and the women's unwillingness to have individual interviews with the researchers, the questions were prepared and then transferred to the Google form and the link was shared with the interviewers. Since the interviews were not conducted directly and the level of education of the interviewees was generally low, the answers were not at the desired level.

According to the results of the research, it was observed that most of the women did not work after release and benefited from probation after prison. However, while some of the women said that they received information about the post-release process before their release, some said that they did not. Most women did not receive psychological support in prison or after their release from prison. However, a significant number of them also stated that they did not receive support from their families. When we look at the post-prison life of women, some women stated that they experienced social exclusion and could not find a job due to being ex-convicts, while others stated that they did not experience exclusion.

Keywords: Life After Prison, Social Exclusion, Released Woman

GİRİŞ

Dünyada ceza infaz kurumu popülasyonuna bakıldığında erkek hükümlü sayısı kadın hükümlü sayısından her zaman fazladır. Cezaevlerindeki kadın hükümlü oranının dünyadaki dağılımına bakıldığında 1/3 ünün Amerika Birleşik Devletleri'nde olduğu, bu oranı Çin, Rusya, Brezilya ve Tayland'ın takip ettiği görülmektedir (Walmsley, 2014). Türkiye'deki duruma bakıldığında da kadın tutuklu ve hükümlü oranının erkek tutuklu ve hükümlülerden oldukça az sayıda olduğu görülmüştür. Buna karşın her geçen yıl kadın hükümlü sayısı da artış göstermektedir. Türkiye İstatistik Kurumu (TÜİK)'in cinsiyete ve uyruğa göre ceza infaz kurumlarında bulunan hükümlü ve tutuklu sayısına ilişkin verilerine bakıldığında 2007 yılında kadın tutuklu ve hükümlü sayısı 3179 iken 2018 yılında bu sayının 10416 olduğu görülmüştür (Tük, 2023). Veriler incelendiğinde kadın tutuklu ve hükümlü sayısında düzenli artış olduğu saptanmıştır.

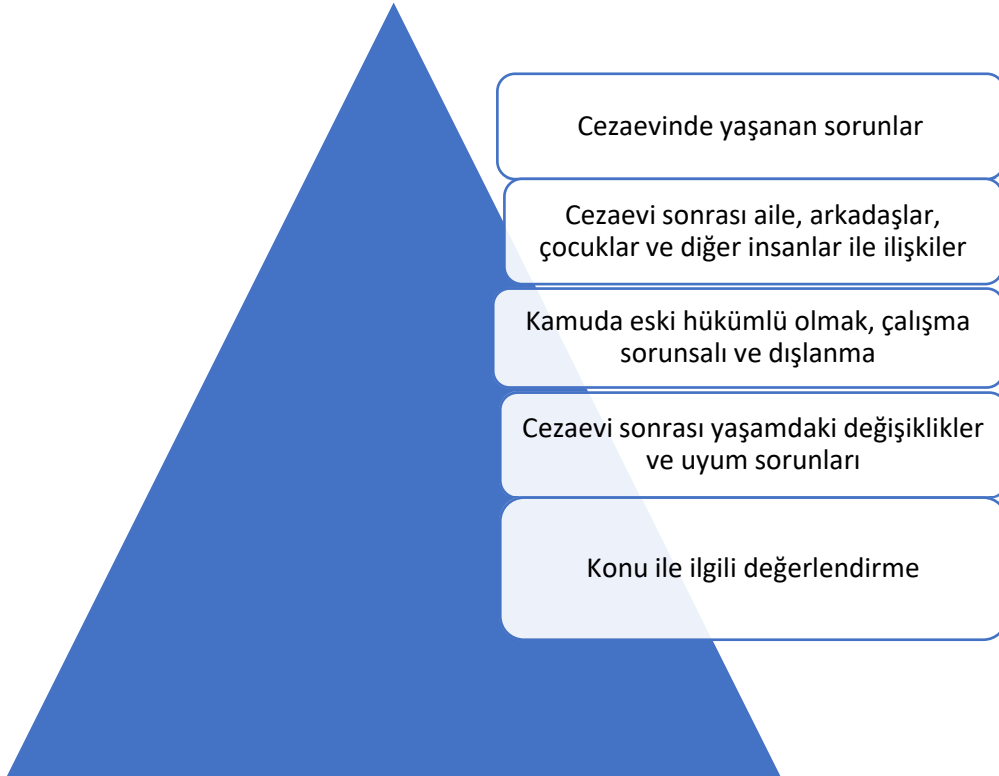
Cezaevine giren kadın sayısındaki artışın yanı sıra cezaevinden tahliye olan kadınların sayısında da artış olmaktadır. Cezaevlerinden tahliye olan kişi sayılarında güncel veriler olmamakla birlikte TÜİK verilerine göre 2008 yılında cezaevinden tahliye olmuş kadın sayısının 2465 olduğu görülmüştür (www.biruni.tuik.gov.tr).

Tahliyeye süreci hükümlünün cezaevinden hazırlanmaya başladığı ve hükümlünün topluma uyumuyla devam eden ceza infaz sisteminin belki de en önemli unsurudur (Saruç, 2014). Tahliye sürecine hazırlık da kişinin kalan ceza süresine, eğitim durumuna, sosyal destek kaynaklarının olup olmasına göre değişmektedir. Cezaevinin dışında hükümlüyü bekleyen eş, çocuklar, aile varsa kadınlar tahliye sonrası sürece daha kolay hazırlanabilmektedir. Özellikle uzun süreli ceza alan hükümlülerde ise stres ve kaygı düzeyi daha da artmaktadır. Saruç (2014)'un kadın hükümlülerin cezaevi yaşantısı ve tahliye sonrası gereksinimlerini araştırdığı çalışmasında da kadınların tamamına yakınının tahliye sonrasına ilişkin planının olmadığı görülmüştür. Bu duruma ek olarak; tahliyesi yaklaşan kadın hükümlülerde, gelecek kaygısı ve korku, topluma uyum sağlayamama sorunu, aile ilişkilerini düzenleme, aile düzenini yeniden kurma ile ilgili kaygılar yaşadıkları görülmüştür. Özellikle gidecek yeri olmayan, işi olmayan, ailesinden destek görmeyen kadınlarda bu kaygıların daha fazla yaşandığı vurgulanmıştır.

Kadın olmak ataerkil yapı nedeni ile özellikle gelişmemiş ve gelişmekte olan ülkelerde yeterince zor bir durumken herhangi bir suç nedeni ile cezaevine girip sonrasında tahliye olan kadınlar için toplum yaşamına yeniden entegre olmaya çalışmak pek çok sorunu da beraberinde getirmektedir. Cezaevi sonrası kadınlar, iş bulma, barınacak yer bulma, fiziksel/ruhsal sağlık sorunları ve madde kullanımına bağlı problemler gibi pek çok sorunla karşı karşıya kalmaktadırlar. Buna ek olarak kadınlar, cezaevinden çıktıktan sonra çocuklarına kavuşmak, onlarla yeniden buluşmak ve bakımlarını üstlenmek istemektedirler. Fakat önemli bir kısmının eğitim düzeyinin düşük olması ve mesleki becerisinin olmaması tahliye sonrası yaşam savaşında kadınları zorlayıcı faktörlerdir.

Yöntem

Bu çalışmada tahliye olmuş kadınların sosyal dışlanmışlık durumlarını daha detaylı belirlemek için nitel araştırma yöntemlerinden fenomenolojik araştırma yöntemi seçilmiştir. Fenomenolojik araştırma yöntemi var olan durumu daha derinlemesine incelemeyi amaçlayan nitel araştırma yöntemidir. Araştırmanın örnekleme ise amaçlı örnekleme yönteminden kartopu örnekleme yöntemi olarak belirlenmiştir. Araştırma kapsamında kadınlar ile online platformlardan görüşmek zor olması nedeni ile Google form üzerinden kendilerine sorular gönderilmiş ve cevaplamaları istenmiştir. Tahliye olmuş eski hükümlü kadınların görüşmeye katılımlarını olumsuz etkilemiştir. Bu nedenle ulaşılmak istenen kadınların bir kısmı yaşantılarını tekrar görüşmek istemedikleri için görüşmeye katılımı reddetmiştir. Bu nedenle görüşmecisi sayısı 6 ile sınırlı kalmıştır. Veri toplama araçları olarak sosyodemografik özelliklere ilişkin bilgi formu ve yarı yapılandırılmış görüşme formu uygulanmıştır. Verilerin analizinde betimsel analiz yöntemi uygulanmış ve 5 tema oluşturulmuştur. Bu temalar aşağıdaki şekilde verilmiştir.



Bulgular ve Yorum

Bu bölümde araştırmaya katılan kadınların demografik özellikleri ile 5 temaya ait analizlerine yer verilecektir.

Tablo 1’de tahliye olmuş kadınların demografik özellikleri verilmiştir.

Tablo 1: Tahliye Olmuş Kadınların Demografik Özellikleri

Yaş	Medeni durum	Eğitim Durumu	Çocuk olma durumu	Çalışma Durumu	Eşinizin çalışma durumu	Ailenin toplam geliri	Cezaevine girmeden önce göç yaşama durumu
42	Boşanmış	Üniversite veya Yüksek okul mezunu	2 çocuk	Tam gün çalışıyor	Evli değilim	5000-10000 tl	Evet
51	Boşanmış	Lise ve dengi okulu	2 çocuk	Ev hanımı	Evli değilim	0-3000 tl	Evet
34	Evli	Lise ve dengi okulu	2 çocuk	Ev hanımı	İşçi	3001-5000 tl	Hayır
35	Evli	Lise ve dengi okulu	1 çocuk	Tam gün çalışıyor	Günlük işlerde çalışıyor	5000-10000 tl	Evet
32	Evli	Lise ve dengi okulu	1 çocuk	Tam gün çalışıyor	İşçi	5000-10000 tl	Evet
31	Evli	Lise ve dengi okulu	Yok	Ev hanımı	Esnaf	3001-5000 tl	Hayır

Tablo 1 incelendiğinde tahliye olmuş kadınların yaşlarının 31-51 arasında değiştiği görülmüştür. Medeni durumlarına bakıldığında 2’i boşanmış, 4’ü ise evlidir. Eğitim durumlarına bakıldığında 1 katılımcı dışında lise mezunu olduğu görülmüştür. Katılımcıların büyük oranda 2 çocuğunun olduğu, 3’ünün tam gün işlerde çalıştığı, evli olanların eşlerinin işçi, esnaf olduğu, ailenin toplam gelirinin çoğunlukla 5000-1000 tl arasında olduğu ve cezaevine girmeden önce çoğunluğun göç yaşadığı görülmüştür.

Tablo 2’de tahliye olmuş kadınların suçlarına ilişkin bilgiler verilmiştir.

Tablo 2: Tahliye Olmuş Kadınların Suça İlişkin Bilgileri

Cezaevine girme nedeni	Cezaevinde çocukların bakımını	Cezaevinde kalınan süre	Tahliye olunan süre
Yaralama	Ailem	Bir buçuk yıl	6-10 yıl
Adam Öldürmeye azmettirme	Eşimin ailesi	10 yıldan fazla	2-5 yıl
Uyuşturucu	Eşimin ailesi	6-10 yıl	2-5 yıl
Uyuşturucu	Eşimin ailesi	1 yıl on beş gün	2-5 yıl
Uyuşturucu	Ailem	6-10 yıl	1 yıldan az
Nefsi müdafaa hakaret	Kendimle götürdüm	7gun	2-5 yıl

Tablo 2 incelendiğinde kadınların cezaevine girme nedenlerinin çoğunlukla uyuşturucu olduğu görülmüştür. Bununla birlikte kadınlar cezaevindeyken çocuklarının bakımını daha çok eşlerinin ailesi gerçekleştirmiştir. Kadınların cezaevinde kalma sürelerine bakıldığında ise 7 gün ile 10 yıldan fazla olduğu görülmüştür.

Tahliye olmuş kadınların cezaevi sürecine ilişkin bilgiler tablo 3'te verilmiştir.

Tablo 3: Cezaevi Süreci ve Sonrasına İlişkin Bilgiler

Tahliye sonrası ile ilgili çalışma	Tahliye hazırlık çalışması	Denetimli Serbestlikten yararlanma durumu	Cezaevindeyken aile desteği	Cezaevi sonrası aile desteği	Cezaevinde psikolojik destek	Cezaevi Sonrası Psikolojik destek
Hayır yapılmadı	Belge hazırlığı	Evet	Hayır	Hayır	Evet	Hayır
Evet yapıldı	KOSGEB	Evet	Hayır	Hayır	Evet	Hayır
Hayır yapılmadı	Yapılmadı	Evet	Evet	Evet	Hayır	Hayır
Hayır yapılmadı	Yapılmadı	Evet	Hayır	Hayır	Hayır	Hayır
Hayır yapılmadı	Yapılmadı	Hayır	Evet	Evet	Hayır	Evet
Hayır yapılmadı	Yapılmadı	Evet	Hayır	Hayır	Hayır	Evet

Tablo 3 incelendiğinde tahliye olmuş kadınlara yönelik tahliye sonrasına yönelik çalışma yapılmadığı, büyük oranda denetimli serbestlikten yararlandıkları, yarısından fazlasının cezaevindeyken ve cezaevi sonrası aile desteği almadığı ve sadece 2'sinin cezaevinde ve cezaevi sonrası psikolojik destek aldığı görülmüştür. Iyobebe (2018)'in yaptığı çalışmada kadınlarla tahliye öncesi yapılan programların tahliye sonrası sürece oldukça etkili olduğu görülmüştür.

Tahliye Olmuş Kadınların Sosyal Dışlanmaya İlişkin Bilgileri

Bu bölümde tahliye olmuş kadınların sosyal dışlanmaya ilişkin bilgilerine yer verilmiştir. Toplamda 5 tema oluşturulmuştur. Bunlar kadınların cezaevinde yaşadıkları sorunlar, cezaevi sonrası aile, arkadaşlar, çocuklar ve diğer insanlar ile ilişkiler, kamuda eski hükümlü olmak, çalışma sorunsalı ve dışlanma, cezaevi sonrası yaşamdaki değişiklikler ve uyum sorunları ve kadınların konu ile ilgili değerlendirmesinden oluşmaktadır.

Tema 1: Cezaevinde Yaşanılan Sorunlar

Tahliye olmuş kadınlarla yapılan görüşmelerde cezaevinde yaşadıkları en önemli sorunlar sorulduğunda daha çok kapalı ortamda kalmanın ve farklı karakterdeki bireylerin bir araya gelmesinden kaynaklı problemlerin olduğu görülmüştür. Bir katılımcı cezaevinde yaşanan sorunları şu şekilde ifade etmiştir:

Hijyen, sigara dumanı, gürültü, kavgalar... şu an aklıma gelmeyen daha çok sorun vardı (K2, Adam Öldürmeye azmettirme).

Yukarıdaki ifadenin yanı sıra kadınlar cezaevinde hükümlü kavgalarının, aşağılanmak, uyum sorunları gibi sorunların olduğunu ifade etmiştir. Görüşmelerde kadınlara cezaevi ile ilgili düşünceleri sorulduğunda bir daha cezaevine girmek istemediklerini ifade etmişlerdir.

Tema 2: Cezaevi Sonrası Aile, Çocuklar, Arkadaşlar ve Diğer İnsanlar ile İlişkiler

Tahliye olmuş kadınlara cezaevi sonrası aileleri ve arkadaşları ile ilişkileri sorulduğunda kadınların aile geçmişinde cezaevi olması durumunun daha çok onların cezaevine girişleri ile ilgili görüşlerini etkilediği görülmüştür. Aile geçmişinde cezaevi olan kadınlara aileleri cezaevi sonrası destek olurken, cezaevi geçmişi olmayan kadınların ailelerinin görüşü daha olumsuzdur. Kadınların cezaevi sonrası çocukları ile ilişkilerine bakıldığında genel olarak sorunlar yaşansa da çocukları ile ilişkilerinin iyi olduğunu ifade etmiştir. Kadınların arkadaş ilişkilerine bakıldığında da bazılarının eski hükümlü olmaları nedeni ile arkadaşlarından dışlandıklarını söylerken, bazıları arkadaşlarına eski hükümlü olduklarını söylemediklerini ifade etmiştir. Kadınların diğer insanlar ile ilişkilerine bakıldığında ise bazıları kadınlar eski hükümlü olmaları nedeni ile dışlandıklarını söylerken bazıları da kimseye söylemediklerini ifade etmiştir. Kadınlar, cezaevi sonrası eski hükümlü olmaları ile ilgili aile, arkadaşlar ve diğer insanlarla ilgili ilişkilerini şu şekilde ifade etmiştir;

Ailemden dolayı cezaevinde olduğum için olumsuz bir düşünceleri olmadı. Kızımı daha çok korumaya başladım (K1, Yaralama)

Değişiklik olmadı. Çünkü onlar da cezaevinde. Çocuklarımla ilişkilerim donuktu. Nasıl davranacağımı bilemedim (K4, Uyuşturucu)

Arkadaşlarım eski hükümlü olduğumu bilmiyor (K1, Yaralama)

Arkadaşlarım tarafından dışlandı (K4, Uyuşturucu)

Eski hükümlü olmam nedeni ile insanlar tarafından dışlandım. Kimse benimle görüşmek istemedi. Herkes uzaklaştı (K4, Uyuşturucu)

Kötü ve yanlış insan olarak gördüklerini belli ediyorlar (K2, Adam öldürmeye azmettirme)

Kimseye söyleyemedim (K1, Yaralama)

Yukarıdaki bilgilerden hareketle kadınların bazılarının cezaevinden sonra aileleri, çocuklarının kendilerine destek olduğu bazılarının ise aile ve çocukları ile iletişimlerinin koptuğu görülmüştür. Akgün (2019)'ün adam öldüren kadınlar ile ilgili yaptığı çalışmada kadınların önemli bir kısmının çocuklarını eşinin ailesinin aldığı görülmüştür. Bu kadınların bir kısmı da çocuklarını görememektedir. Moses (2014)'in eski kadın hükümlülerin tekrar entegrasyonu ile ilgili 8 kişi ile görüştüğü çalışmasında kadınların bir kısmı eşlerinin kendilerini terk ettiğini ve çocuklarını da onlara göstermediğini, sosyal destek bulamadıklarını söylemiştir. İyobebe (2018)'nin yaptığı çalışmada da cezaevi sonrası sosyal desteğin oldukça önemli olduğu görülmüştür. Özellikle cezaevinden çıktıktan sonra kadınların temel ihtiyaçlarının karşılanması için aile desteği önemlidir.

Tema 3: Kamuda Eski Hükümlü Olmak, Çalışma Sorunsalı ve Dışlanma

Tahliye olmuş kadınların devlet dairelerindeki dışlanma durumlarına bakıldığında büyük oranda eski hükümlü olmaları nedeni ile dışlanma yaşadıkları görülmüştür. Kadınların cezaevi sonrası çalışma ile ilgili karşılaştıkları sorunlara bakıldığında büyük oranda eski hükümlü olmaları nedeni ile işe girme konusunda sorun yaşadıkları görülmüştür. Kadınların eski hükümlü olmaları nedeni ile toplum tarafından dışlanma durumlarına bakıldığında ise bazı kadınlar dışlandıklarını söylerken bazıları da dışlanmadıklarını ifade etmiştir. Kadınlar kamuda çalışma ve çalışma yaşamında yaşadıkları dışlanmayı şu şekilde ifade etmiştir;

Çok dışlandım. Soluk Yüz ifadesiyle çok karşılaştım. Kimse iş vermedi bana. Sabıkan var dediler. Ailesi olan herkes uzaklaştı benden (K4, Uyuşturucu)

Evet sürekli. Haklı da olsam konuşurmuyorlar (K6, Hakaret)

Sorun yaşamadım. Hep destek ve yardımcı olmaya özen gösterdiler. Engelli olduğum için İşkur'a başvurumama rağmen iş vermediler (K2, Adam öldürmeye azmettirme)

İşe girme ile ilgili sorun yaşadım. İlk İŞKUR'a gittim. Başvurumu dahi almadılar. İş konusunda dışlanma yaşadım (K1, Yaralama).

Yukarıdaki ifadelerden görüldüğü üzere kadınlar eski hükümlü olmaları nedeni ile iş bulmada ve devlet dairelerinde sorunlar yaşamaktadır. Moses (2014)'in yapmış olduğu çalışmada da kadınların tahliye sonrası çalışma ile ilgili sorunlarının olduğu görülmüştür. Iyobebe (2018)'in yaptığı çalışmada kadınların çalışmak için başvuru yaptıklarında geçmişlerinin araştırıldığı ve işe alınmadıkları görülmüştür. Kadınlar işe alınsalar bile çocuklarının velayetini geri alacak kadar iyi işlerde çalışmamaktadır.

Tema 4: Cezaevi Sonrası Yaşamdaki Değişiklikler ve Uyum sorunları

Tahliye olmuş kadınlara cezaevi sonrası yaşadıkları değişiklikler ve uyum sorunları sorulduğunda daha çok olumsuz yönde değişikliklerin olduğu, insanlara bakış açılarının değiştiğini, özellikle uzun süre kalan kadınların cezaevi sonrası yaşama uyum sağlama ile ilgili sorunlar yaşadıkları görülmüştür. Kadınlar tahliye sonrası yaşamlarındaki değişiklik ve uyum sorunlarını şu şekilde ifade etmiştir;

İnsanlara güvenmemeyi öğrendim. Ailem dahil (K1, Yaralama)

Çok fazla sorunla karşılaştım. Maddi olarak çok sarsıldım (K4, Uyuşturucu)

Kendimi cezaevi sonrası başka bir dünyaya ışınlanmış gibi hissettim (K2, Adam öldürmeye azmettirme)

Çok fazla uyum sorunu yaşamadım (K4, Uyuşturucu).

Tahliye olmuş kadınların cezaevi sonrası yaşamlarındaki değişikliklere ve uyum sorunlarına bakıldığında uzun süre cezaevinde kalmanın cezaevi sonrası uyumu zorlaştırdığı görülmüştür. Bu duruma ek olarak kadınların büyük oranda cezaevi sonrası maddi gelirinin olmaması temel ihtiyaçlarını karşılamada ve yaşamlarını devam ettirmede sorunlar yaşamalarına neden olmaktadır.

Tema 5: Konu ile İlgili Değerlendirmeler

Araştırma kapsamında son olarak kadınların konuya ilişkin görüşleri sorulduğunda genel olarak kadınlar görüşlerinin olmadığını söylerken, bazı kadınlar cezaevi şartlarının iyileştirilmesi ve tahliye sonrasında kadınlar ile ilgili çalışılması gerektiğini ifade etmiştir. Konu ile ilgili son görüş şu şekildedir;

Tahliye olduktan sonra kesinlikle bir psikiyatristten destek alınmalıdır. En önemlisi gerek Tv ve gerek dergi, broşür vs'lerde, cezaevinde yatmış olanların da topluma kazandırılması açısından dışlamak yerine sahip çıkıp, destekçi, yardımcı olunması önemlidir (K2, Adam öldürmeye azmettirme).

Tahliye sonrası ile ilgili kadınların konu ile ilgili değerlendirilmelerine bakıldığında kadınların tekrar cezaevine girmek istemediği, cezaevinde tahliye ile ilgili hazırlıkların yapılması gerektiği ve tahliye sonrasına ilişkin kadınların destek almaları gerektiği görülmüştür. Özellikle uzun dönem ceza almış olan kadınlarda psikolojilerinin bozulması söz konusu olacağı için tahliye sonrasında psikolojik destek ve topluma adapte çalışmaları oldukça önemlidir.

Sonuç ve Öneriler

Tahliye olmuş kadınların yaşadıkları sosyal dışlanma düzeyini belirlemeyi amaçlayan bu çalışmada veriler nitel araştırma yöntemi ile toplanmıştır. Araştırma sonucuna göre kadınların çoğunun çalışmadığı, cezaevi sonrası denetimli serbestlikten yararlandıkları görülmüştür. Bununla birlikte kadınların bir kısmı tahliye öncesi tahliye sonrası süreç ile ilgili bilgi aldığını söylerken önemli bir kısmı almadığını söylemiştir. Kadınların büyük çoğunluğu cezaevinde ve cezaevinden çıktıktan sonra psikolojik destek görmemiştir. Bununla birlikte önemli bir kısmı ailelerinden destek görmediğini ifade etmişti.

Kadınların cezaevi sonrası yaşamlarına bakıldığında ise eski hükümlü olması nedeni ile bazı kadınlar sosyal dışlanma yaşadıklarını ve iş bulamadığını ifade ederken bir kısmı dışlanma yaşamadığını söylemiştir. Bu durum kadınların eski hükümlü olduklarını saklamalarından kaynaklı olduğu düşünülmektedir.

Bu sonuçlar doğrultusunda:

Kadınlara cezaevindeyken tahliye sonrası hazırlık programlarının uygulanması,
Cezaevinde veya tahliye olmuş kadınlara meslek edindirmeye yönelik kursların verilmesi,
Eski hükümlü kadınlara yönelik sosyal dışlanma ile ilgili toplumun bilinçlendirilmesi,
Tahliye olmuş kadınların sosyal destek mekanizmalarının güçlendirilmesi önerilmektedir.

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GASLIGHTING :AS A WOMEN'S HEALTH ISSUE

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ABSTRACT

Gaslighting is one of the types of violence stemming from gender discrimination. Gaslighting is a form of psychological manipulation based on self-doubt. Gaslighting encompasses an imbalance of power between the abuser and the gaslighting survivor. Abusers often use stereotypes or vulnerabilities related to gender, sexuality, race, nationality, and/or class. In other words, Gaslighting is an exploitation aimed at making victims question both their own sanity and sanity type.

The abuser makes the person they want to abuse seem unstable, irrational, and unconvincing, or make what they see or experience feel unreal, made up, and that no one else will believe them.

Gaslighting is one of the sneaky and dangerous forms of bullying. Constant lies and false truths, offensive or meaningless complaints, the use of blame or mobbing, and coercion are some of the tactics a gaslighter will use to create confusion and chaos for the gaslightee. Various psychological and social disorders occur in the victim of gaslighting. It can lead to physical symptoms associated with self-doubt, excessive alertness, depression, anxiety, addiction and suicidal ideation, as well as stress. In some cases, it may result in people leaving the environment (school, home, hospital) where they experience victimization.

It has been shown in studies that this type of violence, which is thought to be mostly in individual (private) relationships, is experienced intensely in the field of health and especially in environments where obstetric service is provided. Gaslighting in the field of health can lead to negative consequences in the life of the woman. For example, in the field of obstetrics, it may overshadow the quality of prenatal care, the harmony of the mother in labor, and the problems that arise with the woman's anxiety about being vaccinated in the postpartum period.

As a result, Gaslighting is a form of violence that negatively affects the self-esteem and self-perception of the individual in particular, causes him to doubt his own cognitive and physical abilities, and forces him to social isolation.

Keywords: Gaslighting, Gender, Women violence, Women health

AFETLERDE KADINLARIN CİNSEL SAĞLIK VE ÜREME SAĞLIĞI

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ÖZET

Doğal afetler ne zaman ve nerede meydana geleceği tam olarak öngörülemeyen toplumu çeşitli konularda savunmasız bırakan olaylardır. Türkiye coğrafi konumu itibarıyla çeşitli doğal afetlerin etkisinde olan bir ülkedir. Son olarak 2023 yılı 6 Şubat'ta 7.8 ve 7.6'lık depremlerin sonucunda 50 binden fazla insan kaybı yaşanmıştır. Gerçekleşen bu afetler, dezavantajlı gruplar arasında yer alan kadınları afetin getirdiği zorlu koşullar altında istenmeyen gebelik, güvenli olmayan kürtaj, cinsiyete dayalı şiddet, cinsel yolla bulaşan enfeksiyonlar (CYBE), gebelik, doğum ve doğum sonrası dönem komplikasyonları gibi cinsel sağlık/üreme sağlığı (CSÜS) sorunlarına karşı savunmasız konumda bırakmaktadır. Afet durumlarında kadınların CSÜS hizmetlerine erişimdeki zorluklar; temel sağlık hizmetlerine ulaşımın kısıtlanması, tıbbi tesislerin tahrip olması veya kapanması gibi faktörlerle artmaktadır. Bu durum, gebelik takibi, doğum ve doğum sonrası dönem bakımı ve komplikasyonların önlenmesi, istenmeyen gebeliklerin önlenmesi, CYBE'nin önlenmesi ve tedavisi gibi hizmetlere erişimi sınırlamaktadır. Ayrıca afetler genellikle temiz su kaynaklarına ve sanitasyon altyapısına zarar verebilir, temizlik ve kişisel bakım malzemelerine ulaşımı engelleyebilir. Hijyen koşullarının bozulması kadınların menstürel dönemlerinde öz bakımlarını sağlayamamalarına neden olmaktadır. Bu doğrultuda genital yol enfeksiyon riskinin artması kaçınılmazdır. Geçici yaşam alanlarında güvenliğin sağlanamaması, şiddet durumlarında başvurulacak alanların olmaması ya da az sayıda olması gibi çeşitli nedenlerle kadınlar cinsel şiddete maruz kalabilmektedir. Cinsel şiddet mağdurları, CSÜS hizmetlerine erişimde daha fazla zorluk yaşayabilmektedirler. Tüm bu sorunlar ek olarak kadınlarda stres, kaygı ve travma gibi psikososyal etkilere neden olabilir. Ayrıca cinsel işlev bozuklukları, perinatal psikolojik iyilik halinin bozulması gibi sorunlara karşı hassas hale getirebilir.

Kadının doğurganlık kapasitesine sahip olması CSÜS hizmetlerine yönelik gereksinimi özel kılmaktadır. Afet durumlarında kadına yönelik CSÜS hizmetlerinin kesintiye uğramaması önemle vurgulanmaktadır. Afetlerde meydana gelen zorlukların üstesinden gelmek için acil durum planlamalarında kadın ihtiyaçlarına öncelik verilmesi gerekmektedir. CSÜS hizmetlerinin etkili bir şekilde sunulabilmesi için afet öncesi planlamaların yanı sıra afet sırasında da hızla harekete geçebilecek altyapının oluşturulması gerekmektedir. Sağlık kuruluşları, sivil toplum kuruluşları, yerel yönetimler ve uluslararası kuruluşlar arasında hızlı iş birliği ve koordinasyon önemlidir. Sonuç olarak, afetlerde kadınların CSÜS hizmetlerine erişim, toplumsal ve kurumsal dayanışmayı ve hızlı müdahale gerektiren önemli bir alanı oluşturur ve bütüncül yaklaşımlar içerir.

Anahtar Kelimeler: Afet, Cinsel Sağlık, Üreme Sağlığı, Kadın

SEXUAL AND REPRODUCTIVE HEALTH OF WOMEN IN DISASTERS

ABSTRACT

Natural disasters are events that cannot be predicted exactly when and where they will occur, leaving the society vulnerable on various issues. Turkey is a country that is under the influence of various natural disasters due to its geographical location. Finally, on February 6, 2023, more than 50 thousand people were lost as a result of the 7.8 and 7.6 earthquakes. These disasters leave women, who are among the disadvantaged groups, vulnerable to sexual/reproductive health (SRH) problems such as unwanted pregnancy, unsafe abortion, gender-based violence, sexually transmitted infections (STIs), pregnancy, childbirth and postpartum period complications under the harsh conditions brought by the disaster. Difficulties in women's access to SRH services in disaster situations; It increases with factors such as restriction of access to basic health services, destruction or closure of medical facilities. This, limits access to services such as pregnancy follow-up, childbirth and postpartum care and prevention of complications, prevention of unwanted pregnancies, prevention and treatment of STIs. In addition, disasters can often damage clean water supplies and sanitation infrastructure, blocking access to cleaning and personal care supplies. Deterioration of hygienic conditions causes women to be unable to provide self-care during their menstrual periods. In this direction, it is inevitable that the risk of genital tract infection will increase. Women may be exposed to sexual violence for various reasons, such as the lack of security in temporary living areas, the absence of areas to apply in cases of violence, or the small number of them. Victims of sexual violence may have more difficulties in accessing SRH services. All these problems can also cause psychosocial effects such as stress, anxiety and trauma in women. It may also make it susceptible to problems such as sexual dysfunctions and impaired perinatal psychological well-being.

The fact that women have fertility capacity makes the need for SRH services special. It is emphasized that SRH services for women should not be interrupted in disaster situations. In order to overcome the difficulties that occur in disasters, women's needs should be given priority in emergency planning. In order to provide SRH services effectively, it is necessary to establish an infrastructure that can take action quickly during disasters as well as pre-disaster planning. Rapid cooperation and coordination between health institutions, non-governmental organizations, local governments and international organizations is important. As a result, women's access to SRH services in disasters constitutes an important area that requires social and institutional solidarity and rapid response, and includes holistic approaches.

Keywords: Disaster, Sexual health, Reproductive health, Women

COMPARISON OF PROGNOSTIC FACTORS IN THE LOWEST AND HIGHEST DEGREE ENDOMETRIAL ADENOCARCINOMAS

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ABSTRACT

AIM

In our study, it was aimed to compare the prognostic factors in patients diagnosed with grade I and III Endometrioid type Endometrial Adenocarcinoma in hysterectomy materials.

METHODS

Grade I (n:26) and Grade III (n:15) patients diagnosed with endometrioid type Endometrial Adenocarcinoma between 2020 and 2023 were included in the study. The preparations of the hysterectomy materials of the patients were retrospectively screened and pathology reports were examined. The age of the cases, the largest size of the tumor, 3 of the tumor.the size, tumor volume, deep and superficial myometrial invasion status, presence of lymphovascular invasion, lymph node metastasis status, presence of mucinous and squamous differentiation were compared statistically.

RESULTS

There was no statistically significant between the tumor grade and age (p: 0.890). A significant relationship was found between the degree and the largest size of the tumor (p:0.029), deep myometrial invasion (p:0.001), the presence of lymphovascular invasion (p:0.001) and mucinous differentiation (p:0.003). No statistically significant relationship was found between the degree of tumor and tumor volume, the third size of the tumor, the presence of lymph node metastases and squamous differentiation.

CONCLUSION

In our study, it was found that the largest size of the tumor is a more important indicator in terms of prognosis compared to the tumor volume and the third size. In this study, it was concluded that squamous differentiation can be of any degree and that mucinous differentiation is more common in low-grade endometrial adenocarcinomas.

Keywords: Endometrial Adenocarcinoma, Tumor Volume, Squamous Differentiation

PLANTAR FASİİTLİ HASTALARDA EKSPROKORPORAL ŞOK TEDAVİSİNE EK UYGULANAN KİNESİYO BANTLAMANNIN ETKİSİNİN ARAŞTIRILMASI

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ÖZET

Giriş: Ayakta sıklıkla görülen kas-iskelet patolojisi ve ağrı sebeplerinden biri plantar topuk ağrısıdır ve topuk ağrısının en yaygın sebebi plantar fasittir (PF). PF'li hastaların başlıca yakınması topuktaki batma hissi ve ağrıdır. En fazla sabahın ilk adımıyla şiddetli hissedilen ağrı ayrıca gün içinde hareketsiz kaldıktan sonra da şiddetli hissedilir. Plantar fasiit tedavisinde fizik tedavi ve alternatif tedavi yaklaşımlarının etkileri konusundaki çalışmalar limitlidir.

Amaç: Çalışmanın amacı plantar fasiitli hastalara uygulanan Eksporakorporal şok tedavisine (ESWT) ek kinezyo bantlama (KT) ile sadece ESWT uygulamasının etkinliğinin karşılaştırılmasıdır.

Metodoloji: Çalışmaya katılan 40 kadın rastgele 2 gruba ayrıldı. Birinci gruba ESWT'ye ek olarak KT (n=20) tek seans uygulandı. İkinci gruba (n=20) ise tek seans sadece ESWT uygulandı. Katılımcıların tedavi öncesi ve sonrası ağrı şiddetleri Visüel Analog skalası ile (VAS), alt ekstremitte fonksiyonlarını, becerilerini ve aktivite limitasyonları Alt Ekstremitte Fonksiyonel Ölçeği (AEFÖ) ile, fasya plantar esnekliği ise cm cinsinden ölçüldü.

Bulgular: Demografik bilgiler, tedavi öncesi ve sonrası VAS, AEFÖ ve fasya plantar esneklikleri ve analjezi alım miktarları arasında gruplar arasında fark yoktu ($p>0.05$). Grup içi değerlendirmelerde ise tedavi sonrası her iki grubun VAS değerleri azaldı, AEFÖ değerleri arttı ($p<0.05$). Birinci grubun bu sonuçlara ek olarak fasya esneklik değeri arttı ($p<0.05$).

Sonuç: Çalışmanın sonucunda her iki grubun tek seans tedavi sonrasında ağrı şiddetleri azaldı ve alt ekstremitte fonksiyonellik düzeyleri benzer düzeyde arttı. Birinci grubun ayrıca fasya esnekliği de arttı. Bu sonuç KT'nin ESWT'ye ek olarak uygulanmasının daha faydalı olabileceğini gösterebilir. Daha çok katılımcıyla KT ve ESWT'nin uzun süreli etkileri araştırılabilir.

Anahtar kelime: Kinezyo bantlama, eksporakorporal şok tedavisi, ağrı, esneklik.

INVESTIGATION OF THE EFFECT OF KINESIO TAPE APPLIED TO EXTRACORPOREAL SHOCK TREATMENT IN PATIENTS WITH PLANTAR FACIIT

ABSTRACT

Background: One of the causes of musculoskeletal pathology and pain in the foot is plantar heel pain, and the most common cause of heel pain is plantar fasciitis. The main complaints of patients with PF are stinging and pain in the heel. The pain, which is felt most severely with the first step of the morning, is also felt more severely after being inactive during the day.

Studies on the effects of physical therapy and alternative treatment approaches in the treatment of plantar fasciitis are limited.

Objective: The aim of the study is to compare the efficacy of additional kinesio taping (KT) and only ESWT application to Exsporacorporeal shock therapy (ESWT) applied to patients with plantar fasciitis.

Methodology: Forty women participating in the study were randomly divided into 2 groups. In the first group, in addition to ESWT, a single session of KT (n=20) was applied. In the second group (n=20), only one session of ESWT was applied. Pain intensity of the participants before and after the treatment was measured with the Visual Analogue Scale (VAS), lower extremity functions, skills and activity limitations were measured with the Lower Extremity Functional Scale (LEFS), and plantar flexibility of the fascia was measured in cm.

Results: There was no difference between the groups in terms of demographic information, pre- and post-treatment VAS, WEEP, fascia plantar flexibility and analgesia intake ($p>0.05$). In the intragroup evaluations, VAS values of both groups decreased and AEPF values increased after treatment ($p<0.05$). In addition to these results, the fascia flexibility value of the first group increased ($p<0.05$).

Conclusion: As a result of the study, pain intensity decreased and lower extremity functionality levels increased at a similar level after a single session of treatment in both groups. The first group also increased fascia flexibility. This result may indicate that the application of KT in addition to ESWT may be more beneficial. The long-term effects of KT and ESWT can be investigated with more participants.

Keywords: Kinesio taping, extracorporeal shock therapy, pain, flexibility.

EVLİ KADINLARDA KENDİNİ TANIMA, İLETİŞİM VE PROBLEM ÇÖZME BECERİSİ GELİŞTİRME ODAKLI ÇEVİRİMİÇİ EĞİTİM PROGRAMININ PSİKOLOJİK SAĞLAMLIK VE ÇİFT UYUMUNA ETKİSİ

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Özet

Giriş: Aile terapistine başvuran çiftlerin çoğu iletişim eksikliği ve problem çözme becerilerinin yetersizliği gibi sorunlardan yakınmaktadır. Danışman desteğine ihtiyaç duyan bu çiftler için iletişim becerilerini öğreten ve problem çözme becerisi kazandıran eğitimlerin, tedavi programlarının önemli bir parçası olduğu belirtilmektedir.

Amaç: Araştırma kendini tanıma, iletişim ve problem çözme becerileri geliştirmeye yönelik bir eğitim programının psikolojik sağlamlık ve çift uyumuna etkisini belirlemek amacıyla yapılmıştır.

Yöntem: Ön-test, son-test ve izlem ölçümlerinin kullanıldığı kontrol gruplu deneysel bir araştırma türü olan bu çalışma, 18-49 yaş grubundaki 64 evli kadın ile yürütülmüştür. Kadınlar basit rastgele örnekleme ile çalışma (n=32) ve kontrol (n=32) gruplarına ayrılmıştır. Çalışma grubuna haftada bir gün, toplam 12 oturum olmak üzere “Kendini tanıma, iletişim ve problem çözme becerisi geliştirme odaklı çevrimiçi eğitim programı” uygulanmıştır. Veriler, “Yetişkin Psikolojik Sağlamlık Ölçeği” ve “Çift Uyum Ölçeği” ile toplanmıştır. Ölçümler programdan önce, programdan bir hafta sonra ve üç ay sonra olmak üzere üç kez yapılmıştır. Araştırmadan elde edilen veriler IBM SPSS 25 paket programı ile analiz edilmiştir.

Bulgular: Program öncesi çalışma ve kontrol grubunun psikolojik sağlamlık ve çift uyum ölçeği puan ortalamaları arasında anlamlı bir fark saptanmazken ($p>0,05$), program sonrası ve programdan üç ay sonra çalışma grubunun ölçek puan ortalamaları kontrol grubuna göre anlamlı düzeyde daha yüksek bulunmuştur ($p<0,05$). Çalışma grubunun psikolojik sağlamlık ve çift uyum ölçeği puan ortalamaları program öncesine göre program sonrası ve programdan üç ay sonrasında anlamlı düzeyde artmıştır ($p<0,05$).

Sonuç: Çalışma grubuna uygulanan program, evli kadınlarda psikolojik sağlamlığı artırmış, evlilik uyumunu ise geliştirmiştir. Evlilik öncesi ve evlilik sırasında iletişim ve psikolojik sağlamlık ile ilgili eğitim programlarının uygulamada yer alması ve sürekliliğinin sağlanması önerilmektedir.

Anahtar kelimeler: Kadın; Kendini tanıma; İletişim; Problem çözme; Psikolojik sağlamlık; Çift uyumu

EFFECT OF ONLINE TRAINING PROGRAM FOCUSED ON SELF-KNOWLEDGE, COMMUNICATION AND PROBLEM SOLVING SKILLS DEVELOPMENT ON PSYCHOLOGICAL RESILIENCE AND DYADIC ADJUSTMENT IN MARRIED WOMEN

Abstract

Introduction: Most of the couples who apply to a family therapist complain of problems such as lack of communication and problem-solving skills. It is stated that trainings that teach communication skills and gain problem-solving skills are an important part of treatment programs for these couples who need counseling support.

Aim: The study was conducted to determine the effect of a training program focusing on self-knowledge, communication and problem solving skills development on psychological resilience and dyadic adjustment.

Method: This study, which is an experimental research type with a control group in which pre-test, post-test and follow-up measurements were used, was conducted with 64 married women in the 18-49 age group. The women were allocated in the intervention (n=32) and control (n=32) groups by simple random sampling. "Online training program focused on developing self-knowledge, communication and problem solving skills" was applied to the intervention group once a week for a total of 12 sessions. Data were collected with the "Adult Resilience Measure" and the "Dyadic Adjustment Scale". The measurements were made three times before the program, one week following the program and three months later. The data obtained from this study were analyzed with IBM SPSS 25 package program.

Results: While there was no significant difference between the mean scores of the psychological resilience and dyadic adjustment scale of the intervention and control groups before the program ($p>0.05$), the mean scores of the intervention group after the program and three months after the program were significantly higher than the control group ($p<0.05$). The mean scores of the psychological resilience and dyadic adjustment scale of the intervention group increased significantly after the program and three months after the program compared to the pre-program ($p<0.05$).

Conclusions: The program applied to the intervention group increased psychological resilience and improved dyadic adjustment in married women. It is recommended that training programs on communication and psychological resilience before and during marriage should be included in practice and their continuity should be ensured.

Keywords: Women; Self-knowledge; Communication; Problem solving; Psychological resilience; Dyadic adjustment

EVLI KADINLARDA TOPLUMSAL CINSİYET ALGISI İLE ÇİFT UYUMU VE YAŞAM DOYUMU İLİŞKİSİ

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Özet

Giriş: Toplumsal cinsiyet rolleri genel olarak geleneksel olma ve geleneksel olmama yönünden değerlendirilmekte ve bu konuda yapılan çalışmalar kadınların geleneksel normlar tarafından kendilerine zorla yüklenen rollere ve beklentilere uyması gerektiğine dair inançlara odaklanmaktadır. Kadınların geleneksel nitelikte toplumsal cinsiyet rollerine sahip olması daha mutlu ve doyumlu bir evlilik tanımlamalarını sağlarken; geleneksel olmayan nitelikte cinsiyet rollerinin ise evlilik sürecinde stres ve doyumsuzluk yarattığı belirtilmektedir.

Amaç: Bu araştırma ile evli kadınlarda toplumsal cinsiyet algısının çift uyumu ve yaşam doyumuna etkisinin incelenmesi, toplumsal cinsiyet algısı ile çift uyumu ve yaşam doyumu arasında ilişki olup olmadığının belirlenmesi amaçlanmıştır.

Yöntem: İlişkisel tarama modelindeki bu araştırma Mayıs-Ağustos 2023 tarihleri arasında çevrimiçi uygulanmıştır. Araştırmaya 18-60 yaş arası, eşi ile birlikte yaşayan 453 evli kadın dâhil edilmiştir. Veriler “Kişisel Bilgi Formu”, “Toplumsal Cinsiyet Rollerini Tutum Ölçeği” (TCRTÖ), “Çift Uyum Ölçeği” (ÇUÖ) ve “Yaşam Doyumu Ölçeği” (YDÖ) ile toplanmış, SPSS 25 paket programı ile analiz edilmiştir.

Bulgular: Araştırmaya katılan evli kadınların yaş ortalaması $32,96 \pm 6,31$, %64,2’si lisans mezunu, %78,8’i çalışıyor, %48,3’ü 0-5 yıldır evli ve %35,8’i tek çocuk sahibidir. TCRTÖ ($96,74 \pm 10,09$), ÇUÖ ($108,56 \pm 22,87$), YDÖ ($17,12 \pm 3,77$) toplam puan ortalamaları orta düzeydedir. 18-30 yaş arası evli kadınlar ileri yaş gruplarına göre, severek evlenenler görücü usulü veya anlaşarak evlenenlere göre toplumsal cinsiyet rolleri bakımından daha geleneksel tutuma sahiptir. 10 yıldan daha uzun süredir evli olan ve çalışan kadınlar ise daha eşitlikçi tutuma sahiptir. Lisansüstü eğitim alan kadınların yaşam doyumu daha yüksektir. Henüz çocuk sahibi olmayan ve 5 yıldan daha kısa süredir evli olan kadınların ise çift uyumu daha yüksektir. ÇUÖ ile YDÖ ($r=0,645$; $p=0,000$) arasında pozitif yönlü, anlamlı ve orta düzeyde bir ilişki vardır. TCRTÖ ile ÇUÖ ($r=-0,178$; $p=0,000$) ve TCRTÖ ile YDÖ ($r=-0,227$; $p=0,000$) arasında negatif yönlü, anlamlı ve zayıf bir ilişki vardır. Nedensellik ilişkisi ise istatistiksel olarak anlamlı ancak açıklama gücü düşük düzeydedir.

Sonuç: Evli kadınlarda toplumsal cinsiyet algısı, çift uyumu ve yaşam doyumu; yaş, eğitim düzeyi, çalışma durumu, evlenme biçimi, evlilik süresi ve çocuk sayısı gibi değişkenlerden etkilenmektedir. Geleneksel tutumla birlikte çift uyumu ve yaşam doyumu da artmaktadır.

Anahtar kelimeler: Çift uyumu; Evlilik uyumu; Kadın; Toplumsal cinsiyet; Yaşam doyumu

THE RELATIONSHIP BETWEEN GENDER PERCEPTION AND DYADIC ADJUSTMENT AND LIFE SATISFACTION IN MARRIED WOMEN

Abstract

Introduction: Gender roles are generally evaluated in terms of being traditional and non-traditional, and studies on this subject focus on the beliefs that women should conform to the roles and expectations imposed on them by traditional norms. While women's traditional gender roles enable them to define a happier and more fulfilling marriage, it is stated that non-traditional gender roles create stress and dissatisfaction in the marriage process.

Aim: With this study, it was aimed to examine the effect of gender perception on dyadic adjustment and life satisfaction in married women, and to determine whether there is a relationship between gender perception and dyadic adjustment and life satisfaction.

Method: This study in relational screening model was applied online between May-August 2023. 453 married women between the ages of 18-60 and living with their husbands were included in the study. The data were collected with the "Personal Information Form", the "Gender Roles Attitude Scale" (GRAS), the "Dyadic Adjustment Scale" (DAS) and the "Life Satisfaction Scale" (LSS), and analyzed with the SPSS 25 package program.

Results: The average age of the married women participating in the study is 32.96 ± 6.31 , 64.2% of them are undergraduate graduates, 78.8% are working, 48.3% are married for 0-5 years and 35.8% have only one child. Total mean scores of GRAS (96.74 ± 10.09), DAS (108.56 ± 22.87), LSS (17.12 ± 3.77) were moderate. Married women between the ages of 18-30 have more traditional attitude in terms of gender roles compared to older age groups. On the other hand, women who marry for love have a more traditional attitude than those who marry by arranged or by agreement. Women who have been married for more than 10 years and working women have a more egalitarian attitude. The life satisfaction of women with postgraduate education is higher. Women who do not have children yet and who have been married for less than 5 years have higher dyadic adjustment. There is a positive, significant and moderate correlation between DAS and LSS ($r=0.645$; $p=0.000$). There is a negative, significant and weak relationship between GRAS and DAS ($r=-0.178$; $p=0.000$) and between GRAS and LSS ($r=-0.227$; $p=0.000$). The causality relationship is statistically significant, but its explanatory power is low.

Conclusions: Gender perception, dyadic adjustment and life satisfaction in married women; it is affected by variables such as age, education level, employment status, type of marriage, duration of marriage and number of children. Along with the traditional attitude, dyadic adjustment and life satisfaction increase.

Keywords: Dyadic adjustment; Gender; Life satisfaction; Marital adjustment; Women

TOPLUMSAL CİNSİYET ROLLERİ AÇISINDAN DERS KİTABI İNCELEME: 9. SINIF SAĞLIK BİLGİSİ VE TRAFİK KÜLTÜRÜ

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ÖZET

Giriş: Toplumsal cinsiyet rolleri toplumda kadın ve erkeklere yüklenen farklı rolleri ifade eder. Bazı meslekler toplumsal cinsiyet rolleri de göz önüne alınarak cinsiyetle özdeşleştirilmektedir. Bu durum ise kadın ve erkeklerin meslek seçimlerini etkilemektedir. Lise dönemi öğrencilerin mesleki tercihlerini belirledikleri dönemdir. Bu dönemde cinsiyet rolleri ile ilgili mesajlar önemlidir.

Amaç: Milli Eğitim Bakanlığı Talim Terbiye Kurulu onayı ile okutulan 9. Sınıf Sağlık Bilgisi ve Trafik Kültürü ders kitabını tarayarak meslek rolleri ile ilişkili görselleri belirlemek ve durumu toplumsal cinsiyet rolleri yönüyle değerlendirmektedir.

Yöntem: Araştırmada nitel araştırma yaklaşımlarından doküman analizi yöntemi kullanılmıştır.

Bulgular: Ders kitabında yer alan görsellerin cinsiyete göre durumu değerlendirildiğinde 130 insan görselinin 64'ü kadın 66'sı ise erkeklerden oluşmuştur. Sağlık mesleği alanında Hemşire, Doktor, Diyetisyen, Diş hekimi, Acil Tıp Teknisyeni (ATT), Paramedik, 112 Çalışanları ile ilgili meslek görselleri yer almıştır. Sağlık dışı alanda meslek görseli olarak ise; Polis, Şoför ve Öğretmen mesleklerine ait görseller yer almıştır. Bu görsellerin cinsiyete göre dağılımları incelendiğinde sağlık alanı ile ilgili; doktor mesleğinde üç kadın, bir erkek görseli belirlenmiştir. Hemşirelik ve Diyetisyenlik mesleğinde, iki kadın görselinin olduğu, erkek görselinin olmadığı tespit edilmiştir. Diş hekimliğinde bir erkek görseli, ATT, paramedik ve 112 Çalışanları ile ilgili dört erkek görselinin olduğu, kadın görselinin olmadığı belirlenmiştir. Sağlık dışı alanda poliste üç kadın, dört erkek görseli, şoförde; iki kadın, iki erkek görseli, öğretmende bir kadın bir erkek görselinin olduğu belirlenmiştir.

Sonuç: Görsellerde, sağlık ile ilgili meslek gruplarında toplumsal cinsiyet rollerine yönelik ayrımcılık olduğu belirlenmiştir. Bazı sağlık meslekleri (Örn. Fizik Tedavi ve Rehabilitasyon, Odyometri ve Gerontoloji) ile ilgili görsellerin olmadığı saptanmıştır.

Anahtar Kelimeler: Toplumsal cinsiyet, meslek seçimi, sağlık mesleği, ders kitabı

TEXTBOOK ANALYSIS IN TERMS OF GENDER ROLES :9th GRADE HEALTH KNOWLEDGE AND TRAFFIC CULTURE

SUMMARY

Introduction: Gender roles refer to the different roles attributed to men and women in society. Some occupations are identified with gender, taking into account gender roles. This situation affects the career choices of men and women. High school period is the period in which students determine their professional preferences. In this period, messages about gender roles are important.

Purpose: It scans the 9th Grade Health Information and Traffic Culture textbook, which is taught with the approval of the Ministry of National Education Board of Education and Discipline, to identify the visuals related to occupational roles and evaluate the situation in terms of gender roles.

Method: In the research, document analysis method, one of the qualitative research approaches, was used.

Results: When the visuals in the textbook were evaluated according to gender, 64 of the 130 human images were female and 66 were male. In the field of health profession, there are occupational images related to Nurse, Doctor, Dietician, Dentist, Emergency Medical Technician (EMT), Paramedic, 112 Employees. As a profession visual in the non-health field; There are images of Police, Driver and Teacher professions. When the distribution of these images by gender is examined; three female and one male images were determined in the doctor profession. In the profession of Nursing and Nutritionist, it has been determined that there are two images of female and no images of male. It was determined that there was one male image in dentistry, four male images related to EMT, paramedic and 112 Employees, and no female images. In the non-health area, images of three women and four men in the police, in the driver; It was determined that there were two female and two male images, and the teacher had a female and a male images.

Conclusion: It has been determined that there is discrimination against gender roles in health-related occupational groups in the visuals. It has been determined that there are no images related to some health professions (eg Physical Therapy and Rehabilitation, Audiometry, and Gerontology).

Keywords: Gender, choice of profession, health profession, textbook

GİRİŞ

Toplumsal cinsiyet kadın ve erkeğin içinde bulunduğu toplumun ve kültürün onlara yükledikleri özellikleri barındırır (Giddens, 2012). Toplumsal cinsiyet rolleri toplumda kültürel olarak kadına ve erkeğe uygun görülen farklı kişilik özellikleri ve davranışlardır (Dökmen, 2010). Bu kavram bazı durumlarda cinsiyet eşitsizliğine neden olmaktadır. İş yaşamında ve meslek seçiminde bu eşitsizliğin belirgin bir şekilde görülmesinden dolayı kadın ve erkekte farklı rol ve davranışlar beklenmekte ve toplumsal yüklemeler ile gelişen bu farklılıklar bireylerin mesleki tercihlerini de etkilemektedir (Özkaplan, 2013).

Toplum tarafından kadın ve erkeğe biçilen roller toplumun değerlerinden etkilenmektedir. Geçmişten bugüne cinsiyete dayalı yargılar ile oluşan toplumsal cinsiyet rolleri erkekleri iş hayatında kariyer oluşturmaya yönlendirirken aynı zamanda kadınları çalışma yaşamından uzaklaştırmıştır. Kadınların çalışma yaşamına katıldığı süreçlerde ise toplumun kendilerinden beklediği toplumsal cinsiyet rollerinden eş ve anne olma, ev işleri vb. gibi sorumluluklar ile çalışma yaşamları bütünleştirilmek durumunda bırakılmıştır. Cinsiyet eşitsizliğinin göstergeleri çalışma yaşamında, siyasette ve kamusal alanlarda karşılaşıldığı gibi eğitimde karşılaşılmaktadır (Balkır, 2012; Türmen, 2003).

Meslek seçimi bireyin tüm yaşamını ilgilendiren önemli bir konudur. Bireyin doğru bir meslek seçimi yapabilmesi için neler istediğini bilmesi ve meslekler ile ilgili doğru ve yeterli bilgiye sahip olması gereklidir. Meslek seçimi pek çok farklı faktörden etkilenmektedir. Bireyler toplumsal olarak kabul gören ve saygı uyandıran mesleklere yönelmektedirler (Kordon, 2006). Toplumsal cinsiyet kavramı da mesleki yönlendirmelerde etkili bir faktör olarak tanımlanmaktadır (Çetin & Tarhan, 2015).

Bireylerin mesleklerinde mutlu ve üretken olmalarında doğru yönlendirme önemli bir faktördür. Bu durum bireylerin kalıplaşmış cinsiyet yargılarından uzak, kendi ilgi ve yeteneklerine göre meslek seçimi yapmaları ile mümkün olabilmektedir. Günümüzde görseller etkili birer iletişim aracıdır. Lise ders kitapları öğrencilerin kariyer planlamalarını etkileyen materyallerdir. Mesleklerle ilgili görseller öğrencilere farkındalık kazandırmada etkilidir. Toplumsal cinsiyet eşitliğine dayalı bir toplum için toplumsal cinsiyet farkındalığı önemlidir. Bunun için ders kitaplarındaki görsellerde toplumsal cinsiyet eşitliğine uygun olmalıdır.

Çalışmanın Amacı:

Milli Eğitim Bakanlığı Talim Terbiye Kurulu onayı ile okutulan 9. Sınıf Sağlık Bilgisi ve Trafik Kültürü ders kitabını tarayarak cinsiyet ile ilgili meslek rolleri ile ilişkili görselleri belirlemek ve bu görselleri toplumsal cinsiyet rolleri yönüyle değerlendirmek amaçlanmıştır.

Bu amaca ulaşmak için şu sorulara cevap aranmıştır:

- 1-Sağlık Bilgisi ve Trafik Kültürü ders kitabında görseller cinsiyete göre farklılık göstermekte midir?
- 2- Sağlık Bilgisi ve Trafik Kültürü ders kitabında yardıma ihtiyaç duyan bireyler cinsiyete göre farklılık göstermekte midir?
- 3-Sağlık Bilgisi ve Trafik Kültürü ders kitabında görseller mesleklere göre farklılık göstermekte midir?
- 4-Sağlık Bilgisi ve Trafik Kültürü ders kitabında meslek görselleri cinsiyete göre farklılık göstermekte midir?

YÖNTEM:

Araştırmanın Modeli:

Bu çalışmada nitel araştırma yöntemlerinden doküman inceleme kullanılmıştır. Doküman analizi, belli bir amaca dönük olarak kaynakları bulma, okuma, not alma ve değerlendirme işlemlerini kapsamaktadır (Karasar, 2005).

Çalışma Materyali:

MEB onaylı '9. Sınıf Sağlık Bilgisi ve Trafik Kültürü ' ders kitabı.

İncelemede Talim ve Terbiye Kurulu kitap inceleme kıstasları göz önünde tutulmuştur. Araştırmada kullanılan 9. sınıf "Sağlık Bilgisi ve Trafik Kültürü" ders kitabı T.C Mili Eğitim Bakanlığı Talim Terbiye Kurulu Başkanlığının 18.04.2019 tarihi ve 8 sayılı kararıyla 2019-2020 öğretim yılından itibaren beş yıl süreyle kullanılan ders kitabıdır. İncelenen ders kitabı; Elif Turhan ve Cem Ülkümen tarafından hazırlanmıştır

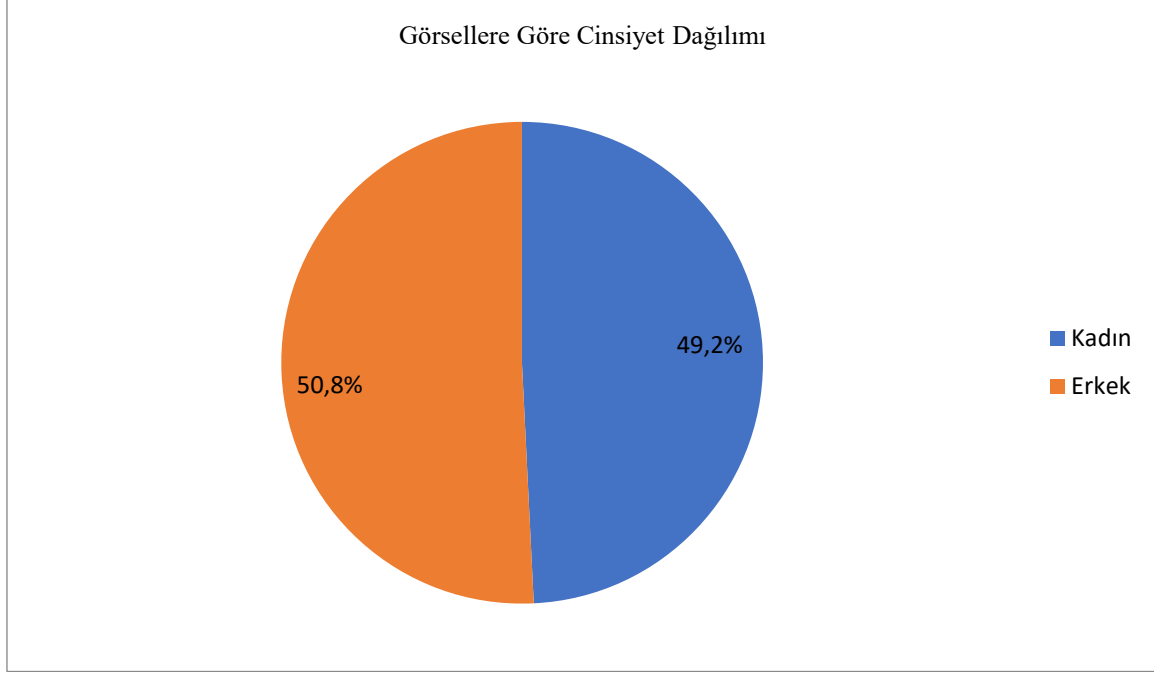
Verilerin Analizi:

Ders kitabından elde edilen veriler betimsel analizle incelenmiştir. Bu yöntemde bulgular sistematik bir biçimde tanımlanır, neden-sonuç ilişkisi ile yorumlanır (Yıldırım ve Şimşek, 2016). İncelenen ders kitabında önce görseller belirlenmiştir. Daha sonra yardıma gereksinim duyan bireyler, meslekler ve cinsiyete göre görseller sınıflandırılmıştır. Görseller sayı ve yüzde ile değerlendirilmiştir. Araştırma insan görselleri ile sınırlandırılmıştır.

BULGULAR

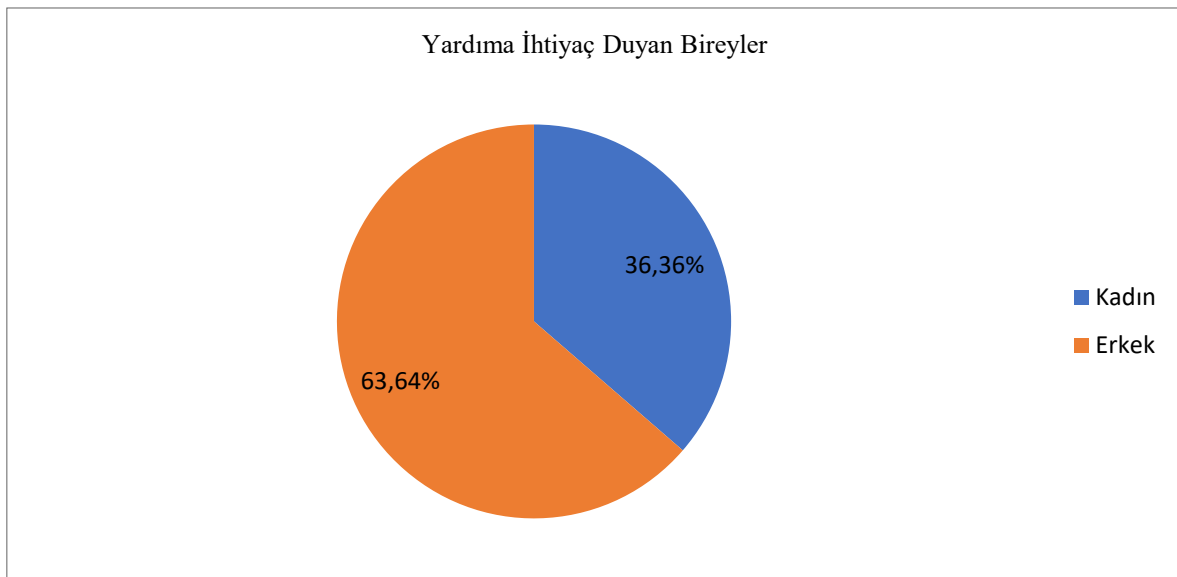
1- Sağlık Bilgisi ve Trafik Kültürü ders kitabında görseller cinsiyete göre farklılık göstermekte midir?

Kitapta toplam 130 insan görseli kullanılmıştır. Bunların % 49,2 kadın (n=64), %50,8'i erkek (n=66) görselidir (Grafik 1)



Grafik 1: Görsellerin cinsiyete göre dağılımı

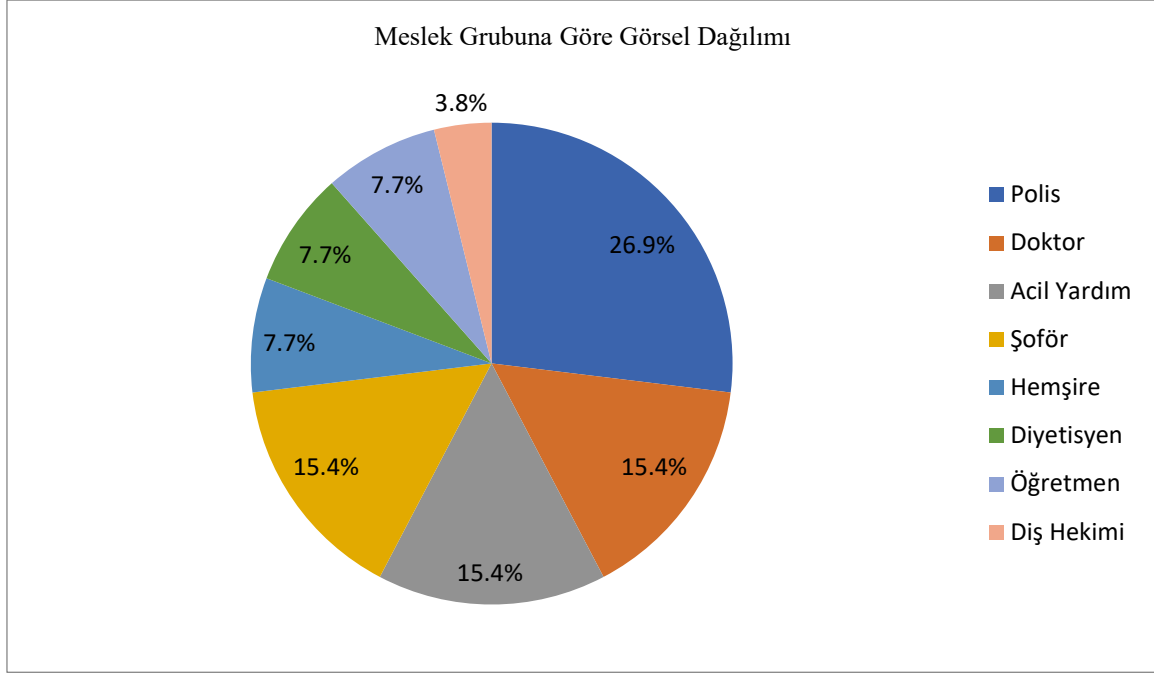
Sağlık Bilgisi ve Trafik Kültürü ders kitabında yardıma ihtiyaç duyan bireylerin cinsiyete göre dağılımı Grafik 2’te verilmiştir. Ders kitabında yer alan yardıma gereksinim duyan bireylerin (yaşlı, engelli vb.) cinsiyete göre dağılımı incelendiğinde toplam 11 görsel kullanıldığı bu görsellerden dördünün kadın (% 36,36), yedisinin ise erkek (% 63,64) olduğu belirlenmiştir (Grafik 2).



Grafik 2: Yardıma İhtiyaç Duyan Birey Görsellerinin Cinsiyete Göre Dağılımı

Kitapta toplam 8 meslek grubuna ilişkin 26 görsel bulunmaktadır. Bu mesleklerin her biri hizmet sektöründe olup 5'i sağlık alanıyla (doktor, hemşire, diyetisyen, diş hekimi, acil sağlık personeli) 3'ü ise sağlık dışı alan (polis, öğretmen, şoför) ile ilgilidir (Grafik 3).

Meslekler ile ilgili görsel dağılımları sırasıyla; Polis % 26,9 (n=7) Doktor % 15,4 (n=4), Acil Sağlık Personeli % 15,4 (n=4), Şoför %15,4 (n=4), Hemşire 7,7 % (n=2), Diyetisyen % 7,7(n=2), Öğretmen % 7,7 (n=2) %, ve Diş Hekimi %3,8(n=1) dir (Grafik 3).



Grafik 3: Görsellerin Mesleklere Göre Dağılımı

Ders kitabındaki mesleki görsellerin cinsiyete göre dağılımı Tablo 1'de verilmiştir. Görsellerin cinsiyete göre dağılımları incelendiğinde sağlık alanı ile ilgili; doktor mesleğinde 3 kadın (%23.1) 1 erkek (%7.7) görseli belirlenmiştir. Hemşirelik ve diyetisyenlik mesleğinde, 2 kadın (%15.4) görselinin olduğu, erkek görselinin olmadığı tespit edilmiştir. Diş hekimliğinde 1 erkek (%7.7) görseli, Acil sağlık çalışanları ile ilgili dört erkek (%30.8) görselinin olduğu, kadın görselinin olmadığı belirlenmiştir. Sağlık dışı alanda poliste 3 kadın (%23.1), 4 erkek (%30.8) görseli, şoförde; 2 kadın (%15.4), 2 erkek (%15.4) görseli, öğretmende ise 1 kadın (%7.7) 1 erkek (%7.7) görselinin olduğu belirlenmiştir (Tablo 1).

Tablo 1: Görsellerin Cinsiyete Göre Dağılımı

Meslek Grubu	Kadın		Erkek	
	n	%	n	%
Doktor	3	23.1	1	7.7
Öğretmen	1	7.7	1	7.7
Hemşire	2	15.4	-	0
Diyetisyen	2	15.4	-	0
Şoför	2	15.4	2	15.4
Polis	3	23.1	4	30.8
Diş Hekimi	0	0	1	7.7
Acil Sağlık Personeli (ATT,112Çalışanı,Paramedik)	0	0	4	30.8
TOPLAM	13	100	13	100

TARTIŞMA

İncelenen ders kitabında kadın ve erkek görselinin meslekler ile ilgili kısmında eşit sayıda görsel kullanılmıştır. Mesleklerle ilgili toplam 26 görselde de cinsiyete göre dağılım eşittir. Bu yönüyle kitapta yer alan görsellerde toplumsal cinsiyet eşitliğine uygun hazırlandığı ve cinsiyet eşitliğine uygun olduğu söylenebilir. Bu bulgu Talim Terbiye Kurulu'nun kitap inceleme kriterlerinde yer alan “verilen örneklerde ve kullanılan karakterlerde kadın ve erkek dağılımı açısından makul bir denge gözetilmelidir.” Maddesini karşıladığı şeklinde yorumlanabilir. Yardıma ihtiyaç duyan bireylerle ilgili olarak ise erkek görselinin yardım gereksinimi ile daha fazla görselin olduğu belirlenmiştir. Bu bulgunun toplumsal cinsiyet ayrımcılığı oluşturduğu söylenebilir.

Ders kitabında yer alan 8 meslek grubu içerisinde en fazla polis (n=7) görselinin yer aldığı belirlenmiştir. Sağlık alanındaki mesleklerden ise en fazla doktor (n=4) ve Acil Sağlık Personeli (n=4) görseli yer almıştır. En az görsel ise diş hekimliği ile ilgili olmuştur. Sağlık alanında yer alan bazı meslekler (fizik tedavi ve rehabilitasyon, odyometri, dil ve konuşma terapisti vb.) ile ilgili görsellerin yer almadığı belirlenmiştir. Sağlık Bilgisi ve Trafik Kültürü ders kitabı görsellerinde mesleklerle göre eşitsizlik olduğu görülmektedir. Bu bulgu Kükrer ve Kıbrıs (2017)'in Türkçe ders kitapları ile ilgili çalışmasının bulguları çalışmanın bulgularını desteklemektedir (Kükrer & Kıbrıs, 2017). Söz konusu çalışmada toplumsal cinsiyet eşitliği açısından Türkçe ders kitapları incelenmiştir. İncelenen kitapların görsel erkeklerin kadınlardan daha farklı meslek grupları ile sunulduğu belirlenmiştir. Benzer şekilde Özdemir ve Karaboğa (2019)'nın araştırmasında erkeklerin daha çeşitli meslek gruplarında yer verildiği görülmüştür (Özdemir & Karaboğa, 2019). Atli ve Gür'ün 2019 yılında Malatya il merkezinde öğrenim gören 855 lise öğrencisi ile yaptığı çalışmada lise öğrencileri meslek olarak ilk sırada doktorluk, ikinci sırada mühendislik, üçüncü sırada polis memurluğu ve dördüncü sırada öğretmenlik mesleğini seçmek istedikleri belirlenmiştir (Atli & Gür, 2019).

Mesleklerde cinsiyet rollerine ilişkin bu durum bireyin, cinsiyetinden dolayı farklı normlara göre değerlendirilmesine ve mesleki rollerin cinsiyete göre farklılaşmasına yol açabilir. Çin'de 13 liseden 24.273 öğrenci ile yaptığı Kariyer Kararı Verme Öz Yeterliliği ile Kariyer Keşfetme Arasındaki İlişkide Cinsiyet ve Okulun Etkisinin Araştırılması isimli çalışmada tüm değişkenlerde cinsiyet farklılıkları bulunmuş ve erkek öğrencilerin meslek seçiminde kız öğrencilere göre daha özgüvenli oldukları görülmüştür. Kariyer kararında cinsiyet yönüyle bakıldığında, erkek öğrencilerin kariyerle ilgili faaliyetlerde daha olumlu ve kız öğrencilerin ise kariyer kararı verme sürecinde daha olumsuz ve güvensiz izlenimi oluşturdukları belirlenmiştir (Chen ve ark. 2021). Türkiye'de de sonuçlar yurtdışına benzerdir.

Şimşek (2012)' in Güneydoğu Anadolu Bölgesinde Güneydoğu Anadolu Bölgesindeki Lise Öğrencilerinin Gelecek Beklentileri ve Gelecek Beklentilerini Etkileyen Faktörler isimli çalışmasında öğrencilerin seçmeyi düşündükleri meslekler ve cinsiyetleri ile ilgili bulguları sonucunda; hemşirelik mesleği seçiminde kız öğrencilerin oranı %5 iken erkek öğrencilerin oranı %0,2, polislik mesleği seçiminde ise kız öğrencilerin oranı %5 iken erkek öğrencilerin oranının da %8 olduğu görülmüştür (Şimşek 2012).

Toplumsal cinsiyet bilinci meslek seçimlerini etkileyen bir faktördür. Araştırmada, ders kitabında en fazla polis ve doktor görselinin yer aldığı, hemşirelik ve diyetisyenlik mesleklerinde yalnız kadın görseline yer verildiği, diş hekimliği ve acil sağlık personeli ile ilgili mesleklerde ise erkek görselinin kullanıldığı belirlenmiştir. Tüm bu veriler sonucunda Sağlık Bilgisi ve Trafik Kültürü ders kitabı görsellerinin, cinsiyet rollerine ilişkin kalıp yargılar içerdiği şeklinde değerlendirilebilir.

SONUÇ:

Sağlık Bilgisi ve Trafik Kültürü ders kitabı görselleri cinsiyete göre değerlendirildiğinde toplumsal cinsiyet eşitliğine dikkat edilerek hazırlandığı belirlenmiştir. Meslek görsellerinde toplumsal cinsiyet eşitsizliği görülmüştür. Bazı mesleklerin yalnız kadın (hemşirelik ve diyetisyenlik), bazı mesleklerin ise yalnız erkek (diş hekimi ve acil sağlık personeli) mesleği olarak görselleştirilmiştir. Güncel mesleklerle ilgili görsellere yer verilmediği belirlenmiştir. Tüm bunlardan dolayı Sağlık Bilgisi ve Trafik Kültürü Ders kitabının mesleki görsellerinde cinsiyete bağlı sınırlandırıcı kalıp yargıların bulunduğu söylenebilir.

ÖNERİLER :

Talim ve Terbiye Kurulu Kitap İnceleme Komisyonu yayınevlerinin mesleklere yönelik mesajların yer aldığı Sağlık Bilgisi ve Trafik Kültürü ve benzeri ders kitaplarını hazırlarken görsellerde mesleklere yönelik de toplumsal cinsiyet eşitliğine dikkat etmelidir. Kalıplaşmış cinsiyet algısını değiştirmek için tüm mesleklerde kadın ve erkek görseline yer vermelidirler. Ayrıca mesleklerle ilgili görseller güncellenerek, lise öğrencileri için mesleki farkındalık kazandırılmalıdır.

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TOPLUMSAL CINSİYET BAĞLAMINDA KADIN ROLÜ'NÜN PSİKOLOJİK BOYUTTA DEĞERLENDİRİLMESİ

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Özet

Sosyal yaşantı içerisinde kadın ve erkeğin sorumluluk, rol, davranış ve kişilik özelliklerinin biçimlendirilmesi toplumsal cinsiyet olarak tanımlanmaktadır. Toplumlar kadın ve erkekten yapılmasını bekledikleri rol ve sorumlulukları yükleyerek onları ayırt etmekte ve yapılandırmaktadır. Doğuştan gelmeyen ve sonradan öğrenilen bu kavram kültürden kültüre farklılık göstermekte olup, sosyal normlar ile belirlenmektedir. İçinde yaşanılan kültüre göre; bireyin kendini psikolojik boyutta kadın veya erkek olarak nasıl algılandığını, dolayısıyla nasıl düşünmesi ve davranması gerektiğini ifade etmektedir. Kadın veya erkek olarak doğan bireyler ve cinsiyete ilişkin rollerini çocukluktan itibaren yaşam içerisinde öğrenmektedirler. Kültürel bir kimlik niteliğini taşıyan toplumsal cinsiyet normları sadece o kültür içinde yaşayan insanları değil, aynı zamanda gelecek nesilleri de etkilemektedir.

Bu çalışma kapsamında toplumsal cinsiyet kavramı çerçevesinde toplumsal boyutta bireylere öğretilen kadınlık ve erkeklik kalıpları, onların dış görünüşlerini, davranışlarını, eğitimlerini, çalışma hayatlarını ve kararlarını doğrudan etkilediği bilinmektedir. Konuya ilişkin yapılan çalışmalar birçok toplumda kadın ve erkek olmaya dair belirlenen toplumsal cinsiyet eşitsizliğine dikkat çektiği görülmektedir. Kadının her daim erkeğin gerisinde kaldığı ve eğitim, çalışma ve sağlık gibi hayatın pek çok alanında ikinci planda kaldığı yönünde ulaşılan tespitler kadını psikolojik yönden olumsuz etkilemekte ve motivasyonunu düşürmektedir. Bu bağlamda toplumsal cinsiyet kuralları kadınların kişiliklerini oluşturmaları ve kabiliyetlerini keşfetmeleri, geliştirmeleri kendilerini gerçekleştirmelerinin önünde engel oluşturmaktadır mıdır? sorusuna cevap bulmak hedeflenmiştir. Toplumsal cinsiyet kavramı kadınlık ve erkeklik rollerini belirleyen bir çerçeve konumundadır. Belirlenen kadınlık rolünün kadının kendine sınır koymasına değil, çizilen sınırları aşarak kendini gerçekleştirmesi yönünde farkındalık oluşturulma çalışmalarının yapılmasının gerekliliğine vurgu yapılması gerekmektedir. Kadının güçlü yanlarına odaklanması ile yeteneklerini keşfetmesi ve kendini gerçekleştirmesi için yürütülecek çalışmalar bu alandaki eksikliği gidermek için önem arz etmektedir.

Anahtar Kelimeler: Kadın, toplumsal cinsiyet, psikolojik değerlendirme

EVALUATION OF THE ROLE OF WOMEN IN THE CONTEXT OF GENDER IN THE PSYCHOLOGICAL DIMENSION

Abstract

The formation of responsibility, role, behavior and personality traits of men and women in social life is defined as gender. Societies distinguish and structure them by assigning roles and responsibilities that they expect to be performed by men and women. This concept, which is not innate and learned later, differs from culture to culture and is determined by social norms. According to the culture lived in; it expresses how an individual perceives himself as a woman or a man in the psychological dimension, therefore, how he should think and behave. Individuals born as women or men and learn their gender-related roles in life from childhood. Gender norms, which have the quality of a cultural identity, affect not only people living in that culture, but also future generations.

Within the scope of this study, it is known that the patterns of femininity and masculinity taught to individuals in the social dimension within the framework of the concept of gender directly affect their external appearance, behavior, education, working life and decisions. It is seen that the studies conducted on this subject draw attention to the gender inequality determined by being a woman and a man in many societies. The findings that women always lag behind men and remain in the second place in many areas of life such as education, work and health negatively affect women psychologically and reduce their motivation. In this context, do gender rules constitute an obstacle for women to form their personalities and discover and develop their abilities, to realize themselves? it is aimed to find an answer to the question. The concept of gender is a framework that determines the roles of femininity and masculinity. It is necessary to emphasize the necessity of creating awareness of the determined role of femininity not to set limits for women, but to realize oneself by exceeding the drawn boundaries. The studies to be carried out for women to discover their abilities and realize themselves by focusing on their strengths are important to eliminate the lack in this area.

Keywords: Women, gender, psychological evaluation

ALMAN KALİGRAFİ SANATINDA SIRADIŞI BİR KADIN SANATÇI: ANNA SIMONS

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ÖZET

Bu çalışmada; Anna Simons'un Alman kaligrafi sanatındaki önemi, bu sanata olan katkıları hakkında etraflıca bilgiler verilmiştir. Ayrıca, başta Ülkemiz olmak üzere, Alman kaligrafi ekolünden etkilenen diğer ülkelerin günümüz yazı sanatı ile ilgili geçirdiği aşamalar irdelenmiştir. Alman kaligrafi ve tipografi sanatçısı Anna Simons (1871-1951), 1896 yılında İngiltere Royal College Of Arts'ta sanat eğitimine başlamıştır. Eğitimi esnasında tanıştığı Edward Johnston'tan kaligrafi ve tipografi dersleri almış, bu sırada klasik yöntemlerle üretilen el yazma eserlerin yazılması ve süslenmesi konusunda bilgi ve tecrübelerini geliştirmiştir. 1905 yılında Johnston'un da tavsiyesiyle Peter Behrens tarafından Düsseldorf'ta bulunan Yüksek Sanat Akademisi'nde (Kunstgewerbeschule Düsseldorf) sanat eğitimi veren öğretmenler için kaligrafi seminerleri düzenlemiştir. Bu seminerler, Simons'un gözetiminde Almanya'da faaliyet gösteren diğer sanat okullarında da uygulama alanı bulmuştur. 1912 yılında hocası Edward Johnston'unda katıldığı Dresden Sanat Eğitimi Kongresi'nde (Kongress für Kunstszziehung in Dresden) İngiltere bazlı kaligrafi ve yeni dönem tipografi anlayışıyla ilgili bildirisi Almanya'da kaligrafi sanatının gelişimi için bir dönüm noktası olmuştur. Ardından Münih Yüksek Sanat Akademisi'nde (Munchener Kunstgewerbeschule) eğitim vermeye devam etmiş, 1918 yılında ise Bremer Matbaası (Bremer Presse) için çalışmalar yapmıştır. Burada tasarladığı birçok yazı karakteri 1926 yılında yayımlanmıştır. Alman yazı sanatı için diğer bir önemli gelişme, Edward Johnston tarafından yazılan "Writing & Illuminating & Lettering" kitabının 1910 yılında Anna Simons tarafından "Schreibschrift & Zierschrift & Angewandte Schrift" (Yazı Sanatı & Tezhiplene & Yazı Uygulamaları) başlığıyla çevrilmiş olmasıdır. Bu çeviri Almanya'da büyük ilgi uyandırmış, Gotik yazıdan başka diğer Latin yazı türlerine karşı birçok sanatçının önyargılarının değişmesine sebep olmuştur. Almanya'da Gotik yazı ve türevlerinin dışındaki yazı türlerinin yazılması, Anna Simons'un bu gayretleri sonucunda gerçekleşmiştir. Anna Simons, 1944 yılında Hitler'in emriyle İmparatorluk Halkı Aydınlatma ve Propaganda Bakanlığı (Reichsministeriums für Volksaufklärung und Propaganda) tarafından Tanrı'nın Kutsadıkları Listesi'ne (Gottbegnadeten-Liste des Reichsministeriums für Volksaufklärung und Propaganda) alınmıştır.

Anahtar Kelimeler: Anna Simons, Alman Sanatı, Kaligrafi, Tipografi

AN EXTRAORDINARY WOMAN ARTIST IN GERMAN CALLIGRAPHY: ANNA SIMONS

ABSTRACT

This study aims to give information about the importance and contributions of Anna Simons in German calligraphy art and to evaluate the German calligraphy school and other countries, especially Turkey, that have been influenced by the art of calligraphy today.

Anna Simons (1871-1951) was a German calligrapher and typographer. In 1896, she went to England to study art at the Royal College of Arts. She started to take calligraphy and typography lessons from Edward Johnston, whom she met during her education, where she developed her knowledge and experience in the writing and decoration of manuscripts produced by classical methods. In 1905, with Johnston's advice, Peter Behrens organised calligraphy courses for art teachers at the Düsseldorf School of Crafts and Crafts (Kunstgewerbeschule Düsseldorf) in Düsseldorf. Under Simons' supervision, these courses began to be offered in other art schools operating in Germany. In 1912, at the Dresden Art Education Congress (Kongress für Kunsterziehung in Dresden), attended by his teacher Edward Johnston, his paper on English-based calligraphy and the new understanding of typography can be said to be a turning point for the development of calligraphy in Germany. Afterwards, she continued to teach at the Munich Kunstgewerbeschule (Munich Kunstgewerbeschule), and in 1918, she worked for the Bremer Printing House (Bremer Presse). Many typefaces he designed were published in 1926. Another significant development for German lettering was the translation of Edward Johnston's book "Writing & Illuminating & Lettering" into "Schreibschrift, Zierschrift & Angewandte Schrift" by Anna Simons in 1910. This translation aroused great interest in Germany and caused many artists to change their prejudices against gothic writing and other types of Latin writing. It can be said that the writing of calligraphy types different than gothic writing and its derivatives in Germany was in line with the efforts of Anna Simons. In 1944, Anna Simons was included in the list of people blessed by God (Gottbegnadeten-Liste des Reichsministeriums für Volksaufklärung und Propaganda) by the German Ministry of Public Enlightenment and Propaganda (Reichsministeriums für Volksaufklärung und Propaganda) by order of Hitler.

Keywords: Anna Simons, German Art, Calligraphy, Typography

WOMEN ACADEMICIANS IN THE FIELD OF TOURISM IN A DEVELOPING COUNTRY

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ABSTRACT

Sexism, gender equality and feminism are among the most discussed concepts of the last period. Management styles that cannot be feminized, the rooting of the male-dominated system that has deepened since the early ages, and the fact that women remain in the shadow of men despite their presence in socio-economic life are important discussion topics in the feminist literature. Gender-based discrimination, which manifests itself in business life, has entered the literature with different theories such as stereotypes theory, attribution theory and equality theory, and definitions such as a glass ceiling. With all these concepts, the disadvantaged positions of women against men have been tried to be explained. Although tourism is defined as “female”, it has assumed an aggressive and masculine character in the current economic system with its changing economic roles over time. In a similar and different way, the academy was male dominated in history and it was very difficult for female academics to survive. Although the existence of women has started to be accepted recently, the debates on gender discrimination did not end and gender issues have continued to exist in academia. In Turkey, as one of the developing countries that adopts sustainable development goals, the issue of gender seems to be one of the priority issues that continues to be discussed in macro and micro levels. It is possible to say that the educational, communicative, and peaceful feminine character of tourism, which can be an important development tool, has been atrophied and largely defeated by competition and left the area to all-inclusive and mass tourism forms in the current capitalist world. Soft forms are sought again through ways such as alternative tourism. In this context, within the scope of the study, the teaching part of the tourism sector is analyzed, and gender equality of the tourism management programs are defined. For this purpose, female academicicians in universities that train qualified workforce and managers for the sector were examined. Within the scope of the study, the gender distribution of academicicians and administrators, the studying fields of female administrators, the reflections of gender equality in the curricula in Tourism Management programs in 46 faculties and 4 colleges were examined and a portrait of Turkey was tried to be drawn.

Keywords: tourism, women, gender inequality, equal opportunities, academicician

**EXPLORING THE SOCIAL AND CULTURAL DYNAMICS OF STREET
HARASSMENT IN PAKISTAN**

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Abstract

Women's participation and access to education and employment has broadened the horizons of opportunities globally and nationally especially in urban settings. However, there are multiple challenges and complexities of obstacles in obtaining these opportunities especially in patriarchal societies. Pakistani society is fabricated under the social and cultural norms of men's domination. The manifestation of power dynamics between men and women interplays in public and private domains of life. The present study aims to explore and understand the social and cultural aspects of street harassment in urban Lahore. The study also explains the role of by-standers in understanding the social and cultural dynamics of Pakistani society especially in context of urban Lahore. The methodology of the present research is purely qualitative by using in-depth-interviews to collect data. For said purpose 12-15 in-depth interviews were conducted with the young females between the age group of 18-25 in urban Lahore recruited through purposive sampling. The data were further analyzed through thematic analysis. The major emerging themes of this research are patriarchal norms, power dynamics, socialization process, acceptance of victim blaming and absence of restorative justice approaches to harassment.

Keywords: Street Harassment, Social and Cultural Dynamics, Gender, Urban

**THE EVOLUTION OF THE PSYCHODIAGNOSTIC CHART: CONCEPT
DEVELOPMENT AND PSYCHOMETRIC PROPERTIES OF A NOVEL
ASSESSMENT TOOL IN MENTAL AND PUBLIC HEALTH**

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ABSTRACT

Objective. Psychoanalysis has been found to be useful to help individuals to deeply understand themselves and others . It is both a science of study and a method of treatment. The present paper aims to present a tool for psychoanalytic research and treatment and expound on the conceptual and psychometric evolution of the Psychodiagnostics Chart (PDC) and its later version PDC-2 developed by Gordon and Bornstein in 2012 and later revised by the authors in the 2018 (PDC-2) as a useful tool of screening, assessment and prophylaxis in the scientific and academic world. We aim to describe the utility of the novel clinical tool for a present and future assessment, prevention and treatment in the Mental Health.

Material and methods. The present study introduces the PDC and its development status based on the re-organization of the tool by the authors and a variety of international replications and scientific evidences of its suitable psychometric scores. Through the questioning of expert assessment practitioners (N=50) from different psychological backgrounds for the PDC and a follow-up study with mental health professionals (N=438) for the PDC-2 authors reached to assess the initial validity of the tool for future research. The current study sample consist of questioning a number of mental health and psychosocial assistance providers in Italy (N=1000) regarding their attitudes toward the PDC-2; its utility and properness of use for a large-scale of professionals within a determined scientific culture.

Results. The goal of the PDC and PDC-2 is to make psychodiagnostics formulation more useful to the practitioner by combining the symptom-focused of the traditional manuals (i.e. DSM and ICD) with the full range and depth of human mental functioning addressed by the Psychodynamic perspectives. Regressive analyses of the first and second analysis found that Affect Regulation (or level of defensive functioning) ($\beta = .35$, $t(93) = 6.01$, $p < .001$), Reality testing ($\beta = .32$, $t(93) = 5.02$, $p < .001$), Object Relations ($\beta = .20$, $t(93) = 3.76$, $p < .001$) and Identity ($\beta = .19$, $t(93) = 2.69$, $p < .001$) produced an $R^2 = .89$, indicating that the four components accounted for 89% of the variance in Overall Personality Organization. Indices of the current research revealed that all predictor variables including Affect regulation, Reality Testing, Object Relations and Identity were shown to have statistical significance for respondents ($R^2 = .898$).

RCI and MANOVA test values showed a statistically significant difference in mental health practitioners and synchronous positive attitude engagement compared to the psychosocial assistants for the development of positive attitudes toward the utility of PDC-2 as a screening tool RCI = 7.657; MANOVA, $\alpha = .043$; $\eta^2 p = .453$; RCI: 0, 19; MANOVA, $\alpha = .075$; $\eta^2 p = .901$. Other assets assessed for clinical and statistical significance relate the sample evaluation of the utility of PDC-2 for addressing Personality Organization (PO) compared to other tools as MMPI-2RF. Indices show that in the overall PDC-2 for PO is ($Z = 9,0987$; Sig. = .720) ($M = .53$; $SD = .50$) comparing to the MMPI-2 RF ($Z = 2.801$; Sig. = .601) ($M = 2.16$; $SD = .560$).

Conclusions. The increase in internal coherence calculated through the responses of the sample in the current study, as well as the qualitative information collected by the responses made us suggest that PDC-2 is found by mental health professional as a useful tool in the screening, assessment and treatment of the Personality Organization and prophylaxis Profile for the empowerment of mental health within large scale populations. The authors suggest that monitoring the parameters of behavior and personality organization with a standard assessment tool is a extraordinary resource for clinical screening and preventions of events when maladaptive behavior as violence,persecution and abuse can turn in prevailing and on hard consequences for the future of the whole society.

Keywords: Psychodiagnostic Chart, evolution, personality organization, assessment, prophylaxis.

**THE EXPLOITATIVE NEXUS: UNRAVELING THE INTERPLAY BETWEEN
HUMAN TRAFFICKING, MARRIAGE, AGRICULTURAL ACTIVITIES, AND
POVERTY**

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ABSTRACT

Millions of people are trafficked around the globe every year, and the world has acknowledged and is willing to fight this menace through global cooperation. There are many reasons why people are trafficked, i.e., forced labour, forced marriage, forced prostitution, organ transplantation, camel jockeying, begging, domestic work, etc. This research work is going to discuss a sector that is mostly ignored when we are talking about human trafficking, and that is the agricultural sector. A researcher conducted interviews with around 50 victims of trafficking, 20 traffickers, and 10 NGO members to know the reasons for trafficking. Poverty is one of the major reasons for the trafficking of women, especially for the purpose of marriage. There are many poverty-stricken states in India like Bihar, Assam, West Bengal, Jharkhand, etc. In these states, parents and grandparents sell their daughters for the purpose of marriage to grooms from the states of Haryana, Rajasthan, and Punjab. The sex ratio of male to female is very low in the above-mentioned state, which is why they become the target for trafficked brides.

Poverty is a driving force behind the trafficking of women for the purpose of marriage in the states of Haryana, Rajasthan, and Punjab. The researcher, while conducting the case studies, also came to know about a factor that were not known before but contributes substantially to the number of women trafficked to rural areas. The reason is agricultural work.

Trafficked women face gross violations of their human rights, especially when they are re-trafficked, remarried, and abandoned by the purchasers, or so-called husband family. These women from poverty-stricken areas also face domestic violence, including sexual assault, at regular intervals, and when they resist it, they are sold to some new buyer, and hence the purchaser's husband faces no economic loss.

To improve the conditions of these trafficked brides, it is important to provide them with vocational training, economic support, and livelihood support; otherwise, this kind of trafficking will never stop and thousands of victims will keep on working in fields as agriculturally exploited slaves.

Keywords: Bride Trafficking, modern day slavery, sexual slavery, agriculture.

DOMESTIC VIOLENCE AGAINST WOMEN, WITH SPECIAL REFERENCE TO MONTENEGRO

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Abstract

Violence against women in families or between intimate partners represents one of the biggest social and legal problems of global proportions. Domestic violence against women is endemic and has a number of negative consequences for the life of a woman, her family members, as well as for the entire social community which seems powerless to solve the problem of violence even with the help of legal instruments. It is often hidden, invisible, but also accepted as normal behavior due to patriarchal understandings of gender relations.

Montenegrin society is very male-centric and organized according to the principle of the primacy of masculinity. It is still halfway from tradition to integration into the European Union, and the path from the collapse of real socialism was followed by marginalization of women, discrimination and violence against women, especially in the family environment, which was mostly nurtured by patriarchal and traditional culture and heritage.

Domestic violence against women is a pervasive problem in society and responding appropriately to those who experience such violence is a constant challenge for jurisprudence and legislation in each country, especially those with patriarchal culture like Montenegro. This study aims to examine how the law regulates the problem of domestic violence against women in Montenegro, with special reference to the ratification of the Istanbul Convention and its impact on the comprehensive position of women in Montenegro.

Keywords: violence against women, domestic violence, Istanbul Convention, Montenegrin legal framework, legal norms.

KARADAĞ ÖZELİNDE KADINA YÖNELİK AİLE İÇİ ŞİDDET

Soyut

Aile içinde veya birlikte olunan partnerler arasında kadına yönelik şiddet, küresel ölçekte en büyük sosyal ve hukuki sorunlardan birini temsil etmektedir. Kadına yönelik aile içi şiddet yaygın bir durumdur ve kadının, aile üyelerinin yanı sıra, şiddet sorununu hukuki araçlarla bile çözme konusunda güçsüz görünen tüm toplumsal topluluk üzerinde çok sayıda olumsuz sonuçlara yol açmaktadır. Çoğu zaman gizlenir, görünmez ama aynı zamanda cinsiyet ilişkilerine dair ataerkil anlayışlar nedeniyle normal bir davranış olarak da kabul edilir.

Karadağ toplumu oldukça erkek merkezlidir ve erkekliğin önceliği ilkesine göre örgütlenmiştir. Gelenekten Avrupa Birliği'ne entegrasyona giden yol henüz yarı yolda olup, reel sosyalizmin çöküşünden sonraki yolu, özellikle ataerkil ve geleneksel kültürün beslediği aile ortamında kadınların ötekileştirilmesi, ayrımcılık ve kadına yönelik şiddet izlemiştir. ve miras.

Kadına yönelik aile içi şiddet toplumda yaygın bir sorundur ve bu tür şiddete maruz kalanlara uygun şekilde yanıt vermek, her ülkede, özellikle de Karadağ gibi ataerkil kültüre sahip ülkelerde içtihat ve mevzuat açısından sürekli bir zorluktur.

Bu çalışma, İstanbul Sözleşmesi'nin onaylanması ve bunun Karadağ'da kadınların kapsamlı konumu üzerindeki etkisine değinerek, Karadağ'da yasanın kadına yönelik aile içi şiddet sorununu nasıl düzenlediğini incelemeyi amaçlamaktadır.

Anahtar Kelimeler: kadına yönelik şiddet, aile içi şiddet, İstanbul Sözleşmesi, Karadağ yasal çerçevesi, hukuk normları.

Introductory considerations

Domestic violence is a complex challenge of modern society. Social and cultural assumptions and conditions with a strong patriarchy at their base contributed to domestic violence becoming a regular part of family interaction (Hrcic, 2021; Mitchell and Anglin, 2009; Spahić Šiljak, 2019; Dobash and Dobash, 1979; Bowker, 1988). Instead of providing its members with the greatest mutual love, care and respect, the family, supported by traditional understandings and patriarchal heritage, becomes a trap for women and children who experience various forms of violence in it. In traditional ideology, domestic violence does not represent a disruption in mutual family relations, but on the contrary, it is accepted as a way of disciplining women, i.e. raising children by a male person (Jovanović, 2020).

Patriarchal cultural patterns that were established and spread in the territory of Montenegro directly express the authority of men over women (Saltzman, 1969; Milic, 2015; Vujacic, 1980; Boehm, 1987). These cultural patterns are reinforced by learning traditional gender roles in early childhood, so violence in the family is reproduced on the offspring (Radulović and Ljaljević, 2009). In this way, domestic violence secured its place in today's Montenegrin society.

The number of published articles and conducted studies that deal with this phenomenon is increasing with the aim of expressing a clearly defined demand for a change in the attitude of the state and society towards violence that occurs in the family. The frightening data on the prevalence of domestic violence (Violence against women Prevalence Estimates, WHO, 2021) greatly contributed to all of the above, which in the past served as one of the leading arguments for reaching the conclusion that domestic violence is primarily a socially conditioned phenomenon and problem, and not an individual one (Lukic and Jovanovic, 2011: 13), hence it should be resolved as such. Considering that domestic violence is so common, it is not surprising that the literature often cites that the family is the most violent group in society if the police and the army are excluded so a person has more chances to be killed and injured in the family than in any other social environment (Galles, 1997). Research shows that this conclusion is valid especially in countries with a patriarchal heritage, and that due to fear of condemning the environment in which the victim lives, fear of abusers or distrust of the legal system, violence in Montenegro as well as in the countries of the region is not reported in a large percentage of cases (Draskic, 2008).

The crisis caused by the COVID-19 virus has created an ideal moment for re-examining all social and legislative solutions when it comes to violence against women and domestic violence. Bearing in mind that the pandemic produced economic and social consequences that, with their asymmetric effects, directly affected the most vulnerable categories, primarily women (Fana, Torrejon and Fernandez-Macias, 2020) and that this crisis has supported and strengthened existing stereotypical gender differences (Akrofi, Mudasiru and Chinedu, 2021), it is not surprising that the global community's justifiable fear is that the progress that has been made when it comes to the emancipation of women will be completely stopped or even reversed (Women, Business and the Law, 2022).

In the light of the above mentioned, violence against women in the family and between intimate partners was and remains a burning problem in many countries of the world and as such requires adequate answers and tools from various scientific disciplines including politics, philosophy, sociology, medicine, as well as law. The gender-sensitive questions, such as domestic violence against women, link reality to valid laws that regulate social relationships and interactions. The evolution of the social relationship towards the phenomenon of domestic violence from a private matter to a social problem caused significant changes in the segment of legal regulations. In this sense, this article aims to examine how the law regulates the problem of violence against women in the family with reference to the international legal framework and the positive legal framework in Montenegro, with a special emphasize to Istanbul Convention and its impact on the position of women in Montenegro.

International - legal framework

Domestic violence has become the subject of social discussions and scientific research, the concern of numerous social and state institutions, especially institutions at the international level that have recognized domestic violence as one of the most drastic forms of human rights violations. Although very slow and fragmentary, it resulted in the creation of a large number of legal norms and political agreements, recommendations and guidelines. In this sense, the United Nations, the Council of Europe and the European Union are becoming key institutions when it comes to the area of domestic violence against women, under whose auspices a significant number of international documents and recommendations are adopted. As their signatory, Montenegro expressed a strong will to ensure the full application of women's human rights as an inalienable, integral and indivisible part of all human rights and basic freedoms (Domestic Violence, Review of International Standards and Jurisprudence of the European Court of Human Rights, 2019).

Apart from the Istanbul Convention as the most comprehensive legally binding document in this area, other important documents should be mentioned. It is, first of all, the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) with the aim of ensuring respect for the human rights of women through the elimination of all forms of their discrimination (Dauer, 2001). It is important to mention the General Recommendations adopted under the auspices of this international organization, where General Recommendation 12 requires member states to include information on violence against women in their reports to the CEDAW Committee, including consideration of legislative and other measures taken in this regard. With the general recommendation 19 member states undertake to fight against gender-based violence both in the public and family environment. General recommendation 35 elaborates on the gender-based nature of violence against women and specifically concentrates on protection mechanisms in courts and criminal proceedings. Furthermore, the Declaration on the Elimination of Violence against Women explicitly states that violence against women is a violation of women's human rights and encourages states to ensure adequate protection for victims of violence. Finally, it is worth mentioning the Beijing Declaration and the Platform for Action, which confirms commitment to the principles and goals guaranteed in the CEDAW and DEDAW conventions.

Referring to the statements of Lakićević and Gavranski (2021), common to all these documents of an international character is the explicit non-dealing with domestic violence, but linking the problem of domestic violence with protection for certain family members.

In fact, the concept of domestic violence is only mentioned in the title of the Council of Europe Convention on the prevention and suppression of violence against women and domestic violence, while practically all other relevant international documents and recommendations devote their attention to certain manifestations that can only be subcategorized as such under the given occurrence (Lakicevic and Gavranski, 2021). In the first place, these international documents refer to the protection of women, and then to the protection of children from violence.

Istanbul Convention

The Istanbul Convention was adopted by the Committee of Ministers of the Council of Europe on April 7, 2011, and on May 11, 2011, it was opened for signature at the conference of ministers of Council of Europe members in Istanbul. It represents the most far-reaching and comprehensive international document of a binding character that deals with violence against women and domestic violence as a serious violation of human rights.

The Istanbul Convention consists of a preamble and 81 articles divided into twelve parts. The first part of the Istanbul Convention refers to articles 1 - 6, which set out the objectives, definitions, principle of equality and non-discrimination and general obligations of the state. Article 1 emphasizes the specific but essential goal of the Convention, which is primarily the protection of women from all forms of violence, and then the prevention, prosecution and elimination of violence against women and domestic violence in general, as well as the suppression of all forms of discrimination against women and the promotion of women's equality and men. The second part of the Convention refers to the integration of policies and data collection, whereby Articles 7-11 focus on comprehensive and coordinated policies, financial resources, non-governmental organizations and civil society, coordination body and data collection. Articles 12 - 17 represent the third part of the Istanbul Convention, which is called "Prevention" and deals in more detail with the obligations of the signatory states, raising public awareness, education, expert training, preventive intervention programs, etc. Further, part four refers to the protection and support provided to members 18 – 28 through various means, for example through women's safe houses and hotlines. The fifth part represents the central part of the Convention and refers to substantive criminal law. Namely, articles 29 - 48 elaborate the issue of substantive criminal law in more detail, where it is of great importance to point out that this part expects the signatory states to criminalize or otherwise sanction the following forms of behavior: domestic violence (physical, sexual, psychological or economic), persecution, sexual violence including rape, sexual harassment, forced marriage, female genital mutilation, forced abortion and forced sterilization. The sixth part of the Istanbul Convention, articles 49-58, regulates the area of investigation, court proceedings, procedural law and protective measures. Then, the seventh part, i.e. articles 59-61, regulates the area of migration and asylum. Part seven refers to international cooperation, where articles 62 - 65 regulate the issue more specifically. The ninth part is of great importance because articles 66-70 regulate the issue of application of the Istanbul Convention, and prescribe the existence of a special body that deals with monitoring, i.e. monitoring the implementation of the Convention in the signatory states - the GREVIO committee.

The application of the Istanbul Convention by the signatory states is certainly not left to chance. Namely, this issue is dealt with in detail in the ninth part of the Convention, more specifically in Articles 66-70, which establishes a mechanism for monitoring the implementation of the Istanbul Convention. These articles establish a body that evaluates the extent to which the provisions of the Convention are implemented in practice.

Generally speaking, the mechanism for monitoring the implementation of the Convention consists of two pillars: the Expert Group for Combating Violence against Women and Domestic Violence - the GREVIO Committee and the Member Committee. Their findings and recommendations are important, helping member states to comply with the Istanbul Convention and thereby ensure its long-term effect.

Montenegrin legal framework

By accepting the obligations from international documents, in accordance with the Constitution of Montenegro, a large number of normative acts were adopted that regulate the field of violence against women in the family. In Montenegro, this area is covered by: the Law on Protection from Domestic Violence, the Criminal Code, the Law on Criminal Procedure, the Law on Misdemeanors and the Law on Gender Equality. Therefore, women are provided with several types of legal protection, namely: criminal - legal through the Criminal Code and the Criminal Procedure Law, administrative - legal protection provided by the Law on Protection against Domestic Violence and misdemeanor - legal protection against domestic violence provided by the Law on Misdemeanors together with the Law on Protection from Domestic Violence.

Domestic violence was recognized as a criminal offense in Montenegro in 2002, so the Criminal Code of Montenegro directly regulates domestic violence as such. The framework of criminal protection against domestic violence dominantly includes the material and legal aspects of criminal acts of domestic violence, which are regulated by the Criminal Code of Montenegro, as well as security measures, while the procedural aspects are regulated by the Code of Criminal Procedure.

The Law on Gender Equality defines the concept of gender-based violence, whereby it means "any act that causes or may cause physical, mental, sexual or economic damage or suffering, as well as the threat of such an act that seriously hinders a person from enjoying their rights and freedoms in public or private life, including domestic violence, incest, rape and human trafficking", and with the Law on Amendments to the Law on Gender Equality, the Law on Gender Equality is harmonized with the relevant directives of the European Union on equal opportunities. In addition, the scope of sanctions has been expanded.

The first specialized law that deals with the problem of domestic violence is the Law on Protection from Domestic Violence, which was adopted on July 27, 2010, and which entered into force on August 14, 2010. This Law comprehensively defines the basic concepts and elements of domestic violence, the concept of family members, as well as punitive measures. In addition, this Law pays special attention to procedural aspects of the protection of victims of domestic violence. The significance of the adoption of this *lex specialis* is reflected in the fact that the legal framework for action in the subject area was completed in this way. Also, with the ratification of the Council of Europe Convention on Suppressing and Preventing Violence against Women and Domestic Violence, some new obligations are assumed, significant for the implementation of the so-called "zero tolerance" towards violence against women, and therefore domestic violence in general.

Results

In the previous parts of the article, it was described how the law regulates the issue of domestic violence against women from the international and domestic aspects, and mostly the legal instruments aimed at preventing and suppressing this type of violence were enumerated. In this sense, the question of the impact of international legal acts on the Montenegrin legal system is raised, with special emphasis on the Istanbul Convention.

A detailed legal analysis of both legal frameworks led to the following conclusions.

Thanks to efforts to harmonize the existing legal framework with international legal standards, as well as years of systematic public advocacy, lobbying by women's non-governmental organizations and research in this area, Montenegro has begun the process of shaping the legal system to combat violence against women and domestic violence. In fact, until two decades ago, this was a taboo topic that was not talked about and about which there was no data because no official statistics were kept on it. Accepting its international obligations, Montenegro initiated a whole series of processes by which it adapts its legal system to the problems of violence against women and domestic violence. In fact, the construction of a legal system to combat this form of violence represents nothing more than the fulfillment of Montenegro's international obligations to protect the right to life,

In this sense, the first step was made by criminalizing domestic violence as a separate criminal offense, then by adopting amendments to the Criminal Code and the Criminal Procedure Code, as well as by passing the first specialized law that regulates this issue in its entirety Law on Protection from Domestic Violence.

The next step towards improving the Montenegrin legal framework in this area is certainly to provide an appropriate definition of the concept of domestic violence in the Criminal Code. Although the Law on Protection from Domestic Violence contains an appropriate definition of domestic violence in accordance with the Istanbul Convention, there is an omission in this context in the Criminal Code. It is necessary to expand the given definition rather narrowly, thus referring to other existing types of violence whose incrimination is required by the Istanbul Convention and other important international documents, from which it is clearly concluded that the incitement of three types of domestic violence should be included in the definition, in addition to physical and psychological and sexual violence. The Istanbul Convention does not require the criminalization of economic violence,

Recent amendments to the Criminal Code brought the crime of rape into line with the requirements of the Istanbul Convention, as all non-consensual sexual acts were criminalized. Although this is extremely commendable, the legislator failed to criminalize intentional behavior in the area of sexual violence, so in this sense harmonization with the Istanbul Convention is necessary. In addition, it is necessary to introduce new criminal acts such as forced marriage especially in the light of the problem of minor marriages of Roma people in Montenegro and sexual harassment. For example, the GREVIO committee (Basic report of the GREVIO committee, 2018) emphasizes the omission of the legislator who classified sexual abuse as a misdemeanor, which created the possibility for the prosecution to systematically refer cases of sexual violence in marriage or intimate relationships to misdemeanor courts, instead of criminal courts, as required by the Istanbul Convention. On the other side, stalking, female genital mutilation, forced abortion and forced sterilization have been criminalized in accordance with Istanbul Convention.

Domestic violence, regulated by the provisions of the Criminal Code, refers to a narrower circle of persons than is required in international documents. Therefore, the definition in this context is given too narrowly, thus excluding in an indirect way violence that is carried out within other intimate relationships, whether of an emotional or sexual nature. In essence, these tendencies are clearly reflected in the terminology used in the national language, because narrow term is being used - family violence, unlike, for example, in English language, where instead of "family violence" a much broader and, seemingly and more adequate term "domestic violence" is being used. Therefore, bearing in mind the above said, the analysis of the definitions of domestic violence in the Criminal Code shows that the legislator should make more efforts in the direction of developing a definition that will be appropriate and in accordance with international standards.

One of the main problems in the existing legal solution is that violence is treated both as a criminal offense in accordance with the Criminal Code and as a misdemeanor in accordance with the Law on Protection from Domestic Violence and the Law on Misdemeanors. It seems that there is nothing left but to define some lighter forms of domestic violence as misdemeanors, and more serious ones as criminal offenses, for which an adequate sanction must be prescribed.

Also, in the entire criminal procedure it is necessary to provide the necessary protection to victims of domestic violence, which they do not enjoy under the current legal solution. Women in Montenegro are exposed to inappropriate behavior by officials who, it seems, do not respect the dignity and protection of their legitimate interests. Contrary to the above, it can be considered a significant progress that the Criminal Procedure Code already includes certain protective measures for children during court proceedings. For this reason, the coverage of measures for the protection of children, other victims, and witnesses should be much broader and include the entire judicial procedure. Bearing in mind the above, a special section should be introduced in the Criminal Procedure Code of Montenegro, which would deal in more detail with the rights of victims and their protection, as well as the protection of witnesses in criminal proceedings.

When it comes to the specialized legal framework on domestic violence, an omission was noticed when defining family members. Namely, although the circle of persons who are considered family members and who enjoy protection based on the Law on Protection from Domestic Violence is broad, including persons who do not share the same household regardless of kinship, this Law does not include partners or ex-partners, in general, persons who were or are still in an emotional or sexual relationship, regardless of whether they lived in the same household or not, as well as former in-law relatives. So it is necessary to provide protection from this type of violence to the mentioned persons as well, and in this sense to amend the Law on Protection from Domestic Violence in this part as well.

In accordance with the Istanbul Convention, Montenegro is obliged to treat domestic violence as a violation of human rights and to ensure that it is effectively investigated, prosecuted and that the perpetrators are effectively punished. Punishment in cases of domestic violence often results in lower and inappropriate sentences, which is contributed by various gender stereotypes as well as various forms of discrimination against women that affect the mitigating circumstances in cases of domestic violence. As noted by both monitoring bodies (the CEDAW Committee in its final deliberations on the implementation of the CEDAW Convention in Montenegro and the GREVIO report in its report on the implementation of the Istanbul Convention in Montenegro) that the sanctions imposed on the perpetrators of gender-based violence are light, the perpetrators should be prosecuted and adequately sanctioned with punishments commensurate with the gravity of their offense (CEDAW Committee concluding observations on the second periodic report for Montenegro from 2017) as well as the widespread tendency in prosecutors' offices and the judiciary to direct cases involving intimate partners towards violations, which include lighter penalties (GREVIO).

In this sense, the most significant results are presented in the following tables:

Civil Law	Improvements	Further Issues
1.	Adoption of the Law on Protection from Domestic Violence	The definition of family members in terms of this law does not comply with the requirement of the Istanbul Convention and does not include current and former emotional or sexual partners and former in-laws
2.		Establishing a more comprehensive term for domestic violence (such as domestic violence instead of family violence- term used in Montenegro)
3.		Clearer demarcation between misdemeanor and criminal proceedings
4.		Inadequate sanctions in misdemeanor proceedings

Criminal Law	Improvements	Further Issues
1.	Introduction of domestic violence as a separate criminal offense	Harmonization of the definition of violence so that it includes all forms of violence - physical, psychological and sexual violence in accordance with the Istanbul Convention
2.	Changes made for the criminal offense - rape in accordance with the Istanbul Convention: criminalized all acts of rape in which consent was not given	The legislator failed to criminalize intentional behavior in rape
3.		Harmonization of the definition with the Istanbul Convention - expanding the circle of persons to whom the crime of domestic violence applies
4.		Protection of women in criminal proceedings - introduction of a special section on the protection and rights of victims, with a special focus on women and children
5.	Stalking is criminalized	Sexual harassment is not criminalized
6.	Genital mutilation is criminalized	Forced marriage is not explicitly criminalized (special emphasis on minor marriages of Roma people in Montenegro)
7.	Forced abortion is criminalized	
8.	Forced sterilization is criminalized	
9.		Inadequate sanctions in criminal proceedings

Conclusion

Numerous sociological and criminologist studies conducted in different places and in different time periods always have the same fact as a result. The victims of domestic violence are most often women and children, while the perpetrator, according to the pattern, is usually a man, whose role in the family can vary - from husband or partner, to father, brother or some other male relative. It is a devastating circumstance that even in the 21st century the situation has not changed.

The paper presents how the law regulates this significant social phenomenon and problem, and how, on the example of the Montenegrin legal framework, we see progress thanks to international legal acts that oblige states to implement norms in their system. One of the most significant developments is the raising of awareness, and a significantly higher number of reporting cases of domestic violence (Women and Men in Montenegro, Monstat), which is a direct impact of legislative changes that made such opportunities available to the victims of violence. However, the road to zero tolerance towards domestic violence against women is obviously still long, and the Montenegrin legislator still needs to work diligently to align its legal framework with the international one, with a special emphasis on the Istanbul Convention, whose requirements are still not fully met.

In general, all legal systems in the world should define violence against women and domestic violence as a social problem that requires the intervention of the authorities at all times. In this regard, in addition to thorough legal knowledge and legal sources when drafting legislative solutions in the field of domestic violence, the legislator should also recognize the nature and causes of domestic violence, which is of great importance for the development of effective means, and not only in the field of legal regulation but also in terms of preventive and protective policy measures.

Domestic violence against women is truly a global phenomenon. The figures may differ from country to country, but the suffering and its causes are the same everywhere in the world. Until state institutions provide a safe public space where women as victims of violence can adequately process cases of violence and enjoy protection in misdemeanor and criminal proceedings, we cannot talk about respect for women's human rights. Such changes can be achieved with a good normative framework that all countries of the world, including Montenegro, are obliged to provide.

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**PROMOTING GENDER EQUALITY THROUGH HUMAN RESOURCE
MANAGEMENT: STRATEGIES FOR INCLUSIVE CORPORATE LEADERSHIP**

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ABSTRACT

This conference paper explores the critical role of Human Resources Management (HRM) in advancing gender diversity and equality within organizations, with a particular focus on corporate boardrooms. While Diversity, Equality, and Inclusion (DEI) encompass various dimensions, such as age, ethnicity, religion, sexual orientation, disabilities, and abilities, this paper centers on fostering the equal participation and inclusion of women in leadership positions in line with the theme of the conference.

To comprehensively address this imperative, the paper investigates key HRM areas, including recruitment and placement, performance management, career development, training, and mentoring. By examining these aspects of HRM, this paper aims to identify actionable insights for companies to rectify any gender-based disparities and promote inclusivity effectively. The role of organizations to prevent and eliminate the disadvantages created by gender roles that prevent women from rising to senior management positions will be evaluated from the perspective of human resources management. Concepts such as the 'glass ceiling' and the 'glass cliff' have gained importance in the discourse of gender equality literature. These concepts shed light on the persistent challenges and obstacles women face when seeking advancement in corporate careers in addition to the precarious positions they often find themselves in when they reach leadership roles. While the concepts have garnered considerable attention and analysis, it is worth noting that a lack of comprehensive assessment of Human Resource Management (HRM) literature in the context of gender equality in business remains.

In the field of HR, there are academic studies ranging from recruitment to various human resource processes that address issues such as gender diversity or inequality towards female employees. In the literature, there are numerous studies on how human resource practices can both pose obstacles to gender equality and play a role in achieving it. This paper particularly focuses on strategies derived from literature on how HR can play a role in promoting equality and inclusion for women. Therefore, a comprehensive review of the HRM literature requires a rigorous exploration of these critical areas, and a detailed examination of the strategies, practices, and policies that promote or perpetuate gender equality.

Keywords: Gender Equality, Human Resource Management, Inclusive Management

**EXPLORING THE EFFECT OF SELF-ESTEEM ON WORK-LIFE BALANCE
AMONG THE FEMALE LECTURERS IN ODISHA**

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ABSTRACT

The need for proper balance between the work-time and family time is an essential factor of life specially for working women. Work-life balance helps a person to achieve his/her goal and maintain a happy life. Another term used for this study is self-esteem. The Self-esteem predict how a person refers his/her overall value/worth. The major goal of this study is to determine, how self-esteem affects the work-life balance. This study used Quantitative research method using cross-sectional survey method by distributing questionnaires to 200 teachers of different colleges and universities in Odisha. Under descriptive statistics, the mean was calculated and under inferential statistics, the correlation and t-test were calculated in this study. This study may contribute for raising awareness to value of perceiving self-esteem in order to maintain the work-life balance.

PREVALANCE AND SOCIODEMOGRAPHIC FACTORS ASSOCIATED WITH OVERWEIGHT, OBESITY, AND WEIGHT CYCLING AMONG TURKISH ADULT WOMEN

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ABSTRACT

Objective: Today, in the struggle towards obesity, weight cycling is a significant obstacle since most people tend to experience weight regain in the long term even though they accomplish weight loss in the short-term. In this study, prevalence and sociodemographic factors predicting obesity and weight cycling were examined, as part of a larger study.

Methods: Accordingly, using a convenience sampling method in the general population, a total of 311 Turkish adult women from 44 different cities between the ages of 19 to 63 completed the Demographics Form among other measures. After checking for the statistical assumptions, binary logistic regression analysis was performed. **Results:** According to the findings, 6.5% of the participants were underweight, 54% of them were at normal weight, 27.5% of them were overweight, while 7.8% of the participants were living with first-level obesity, 2.6% of them were living with second-level obesity, and 1.6% of them were living with third-level obesity. In addition, 49% of the participants had experienced at least one weight cycle (a pair of intentional weight loss and subsequent unintentional weight regain) with a lifetime mean of 2.92 cycles. In the examination of demographic variables, age, marital status, education level, working status, and household income significantly predicted weight status. In addition, age, weight status, and education level significantly predicted whether or not to experience weight cycling, while marital status, education level, working status, and household income did not have significant prediction values. **Conclusion:** Findings were discussed in light of existing literature with the aim of providing better and more comprehensive strategies for coping with the development and maintenance of obesity. Describing demographic factors associated with obesity and weight cycling is expected to provide the development of effective intervention programs specifically designed for risk groups.

Keywords: Body Mass Index, Demographic Factors, Obesity, Overweight, Prevalence, Weight Cycling

YETİŞKİN TÜRK KADINLARI ARASINDA AŞIRI KİLO, OBEZİTE VE KİLO DÖNGÜSÜ PREVALANSI İLE BUNLARLA İLİŞKİLENDİRİLEN SOSYODEMOGRAFİK FAKTÖRLER

ÖZET

Amaç Kilo döngüsü, günümüzde, obezite ile mücadelede önemli bir engeldir, çünkü insanların çoğu kısa vadede kilo vermeyi başarsa da uzun vadede tekrar kilo alma eğilimindedir. Bu çalışmada, daha geniş kapsamlı bir çalışmanın bir parçası olarak, sosyodemografik faktörlerin obezite ve kilo döngüsünü yordayıcılığı ile Türk kadınları arasında obezite ile kilo döngüsü prevalansı incelenmiştir.

Gereç ve Yöntem: Bu doğrultuda, genel popülasyonda “elverişlilik örneği” yöntemi kullanılarak, Türkiye’nin 44 şehrinden 19-63 yaşları arasında 311 yetişkin Türk kadını Demografik Bilgi Formu’nu doldurmuştur. İstatistiksel varsayımlar sağlandıktan sonra, k-kare ve iki durumlu lojistik regresyon analizleri yürütülmüştür. **Bulgular:** Deskriptif bulgulara göre, katılımcıların %6.5’i, Dünya Sağlık Örgütü tanımlamalarına göre zayıf, %54’ü normal kiloda, %27.5’i aşırı kilolu iken, %7.8’i birinci seviye obezite, %2.6’sı ikinci seviye obezite ve %1.6’sı üçüncü seviye obezite yaşamaktadır. Buna ek olarak, katılımcıların %49’unun en az bir kilo döngüsü (istemli olarak kilo verme ile bunu takip eden istemsiz kilo alma) yaşamakta olup, yaşam boyu kilo döngüsü ortalamaları 2.92’dir. Sosyodemografik faktörler incelendiğinde, zayıf ve normal kilodakiler ile aşırı kilolu ve obezite yaşayanların yaş, medeni hal, eğitim seviyesi, çalışma durumu ve hanehalkı gelirinde anlamlı düzeyde farklılaştığı görülmüştür. Ek olarak, yaş ve kilo durumu, kilo döngüsü yaşama durumunu anlamlı düzeyde yordamaktadır. **Sonuç:** Bulgular, literatür ışığında, obezitenin gelişmesine ve sürdürülmesine yönelik daha kapsamlı ve etkin baş etme stratejileri geliştirmek üzere tartışılmıştır. Obezite ve kilo döngüsü ile ilişkilenen demografik faktörlerin betimlenmesinin risk grupları için spesifik olarak düzenlenmiş müdahale programlarının geliştirilmesine katkı sağlaması beklenmektedir.

Anahtar Kelimeler: Aşırı Kilo, Demografik Faktörler, Kilo Döngüsü, Obezite, Prevalans, Vücut Kitle İndeksi

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1. INTRODUCTION

Obesity has been a growing problem for individuals and societies in the last decades by its negative impact on physical and mental health, and economics (Sarwer & Polonsky, 2016; Tremmel et al., 2017). According to World Health Organization’s (WHO) European Regional Obesity Report (2022), every 1 in 3 school-aged children, every 1 in 4 adolescents, and around 60% of adults are overweight or obese today. Despite the worldwide interventions conducted by governments and non-governmental organizations in collaboration, by 2030, 29.42% of men and 29.97% of women in Europe are estimated to reach obesity, of which Turkey has the highest prevalence estimate with 50% of obesity among women (World Obesity Federation (WOF), 2022).

Weight cycling, defined as intentional weight loss and subsequent weight regain, is prevalent among both nonclinical (Quinn et al., 2020; Stevens et al., 2012; Lahti-Koski et al., 2005; Madigan et al., 2022) and clinical populations (Clapp et al., 2018; El Ansari & Elhag, 2021; Tolvanen et al., 2022; 2016). It is considered a major obstacle since a significant number of patients end up with weight regain, and the loss of progress despite the major efforts to lose weight.

There are a limited number of studies examining the prevalence of weight cycling. In the study conducted with a national sample of American adults, 74% of the population stated at least one weight-loss trial with the average number of weight cycles as 7.82 over the lifetime (Quinn et al., 2020). Likewise, in a large cohort study conducted with 120 thousand adults, 42% of men and 56.8% of women reported at least one cycle of weight loss and regain (Stevens et al., 2012). In another study with Finnish adults, 18% of men and 29% of women in the general population were defined as weight-cyclers (Lahti-Koski et al., 2005). The prevalence was described as 14.6% in the Australian population when they defined weight cycling as gaining or losing 5 kg three times or more (Madigan et a., 2022).

In bariatric surgery patients, rates of weight regain range from 13.7% to 75.6% depending on the population and the number of years after the surgery (Clapp et al., 2018; Tolvanen et al., 2022; Lauti et al., 2016; El Ansari & Elhag, 2021). In a systematic review on weight regain after sleeve gastrectomy, weight regaining rates varied from 5.7% at 2 years to 75.6% at 6 years after the surgery (Lauti et al., 2016). In the study conducted with 117 Turkish adults who had undergone weight-loss surgery, 13.7% of the participants were reported as weight regainers when assessed in the 12th to 98th month post-surgery (Ünal et al., 2019); in the analysis, night eating, depression, emotional eating, and eating concern were associated with weight regain. In another study conducted to examine the effect of weight cycling on cardiometabolic risk factors among 60 women who applied to an Endocrine Department in Turkey, 33% were defined as weight cyclers based on losing and regaining 5 kg or more in the last ten years (Oral & Kızıltan, 2021).

Literature studies reveal the association of demographic factors like age, education level, marital status, working status, and BMI with weight regain, weight loss maintenance, and weight cycling. In a cross-sectional study, the mean age of the maintainers was statistically lower than the mean age of the regainers (Koutras et al., 2021). In a systematic review of studies on the predictors of behavioral weight loss and behavioral WLM among children and adolescents, age and socioeconomic status were stated as the most frequent predictors for both weight loss and WLM (Weiland et al., 2022). In a study from Taiwan, age was a significant predictor of WR 3 years after sleeve gastrectomy (Yang et al., 2021), and 10 years after bariatric surgery (Monaco-Ferreira & Leandro-Merhi, 2017). However, in another systematic review on determinants of WLM, age, and socioeconomic status were not stated as significant predictors of WLM unlike marital status (Varkevisser et al., 2018). Likewise, a longitudinal study of WR after bariatric surgery presented a nonsignificant predictive role of age (Torrego-Ellarucia et al., 2021). In a study conducted with patients with severe obesity, younger age, and a higher BMI value predicts an increased number of WC (El Ghoch et al., 2018). In a population-based cross-sectional survey of US adults, age and BMI were positive and significant predictors of WR and WC (Kakinami et al., 2020). In another population-based study of WC, BMI was a significant and positive correlate of the number of lifetime WC, while age, education, and income were not significant correlates (Quinn et al., 2020). In a study conducted with a nonclinical population of soldiers, WC was associated with higher BMI values (Allen et al., 2021). In a cross-sectional study, the BMI of the maintainers was statistically lower than the BMI of the regainers (Koutras et al., 2021). In another study, BMI significantly predicted WR after bariatric surgery (Torrego-Ellarucia et al., 2021).

A systematic review including studies until 2011 presented the association between marital status and BMI; in the analysis, being married was associated with increased BMI while being single or divorced was associated with decreased BMI (Dinour et al., 2012). A 10-year longitudinal analysis in the United States showed similar results that the transition from being single to being married is the most significant predictor of weight gain in 10 years (Sobal et al., 2003). Likewise, Teachman (2016), in his data from a longitudinal study of US national health approved the previous findings about being with or without a partner on BMI. In a study conducted in Japan, which has one of the lowest obesity rates among developed countries, marriage is associated with increased BMI (Sato, 2019). In a cross-sectional study on weight management, 33.10% of those who maintain weight loss and 41.40% of those who regain the lost weight was married (Koutras et al., 2021).

On the other hand, in a cross-sectional study, the number of education years was statistically higher for maintainers than regainers (Koutras et al., 2021).

In a 10-year longitudinal study, examining the effects of socioeconomic status on overweight and obesity from adolescence to young adulthood, presented that those with low socioeconomic status (SES) are more likely to consume fast food and become overweight/obese than those with high SES (Watts et al., 2016). Moreover, education level is an important moderator in the effects of SES on eating practices. The association between SES, education level, and disordered eating behaviors was presented by several studies (Zhang et al., 2021; Ball & Crawford, 2005; Loman et al., 2013) through the mediation of food environment, poverty, chronic stress, etc.

2. MATERIALS AND METHOD

2.1 Population and Sample

A total of 311 Turkish adult women between the ages of 19 to 63 ($M = 35.51$, $SD = 10.24$) completed the study out of 495 individuals who referred to the survey link. Since the study aims for the general population, the inclusion criteria were limited to being women and being older than 18 years old. Considering the predomination of women in obesity prevalence and weight loss initiations worldwide, and the biopsychosocial differences between adults and children, nonclinical adult women were determined as our population group. A convenience sampling method was employed in the process of data collection due to its practicality in the collection of data in a cost-effective manner.

The participants are from 44 different cities in 7 geographical regions of Turkey. Among the participants, 23.5 % ($n = 71$) defined their occupation as healthcare professionals, 17.5 % ($n = 53$) as teachers or academicians, 14.9% ($n = 45$) as housewives, 14.4 % ($n=39$) as skilled professionals (journalist, manager, lawyer, advertising, tourism, human resources, etc.), 8.9% ($n= 27$) as elementary occupations (operative, secretary, food service, etc.), 8.3 % ($n = 25$) as engineer or technician, 7.2 % ($n = 22$) as financial services, 4 % ($n = 12$) as student, and 2.3% ($n= 7$) as retired.

While 59.5 % ($n=185$) of the participants are married, 19.6% ($n=61$) have a romantic relationship, and 20.9 % ($n= 65$) are single. Among the participants, 74.5% ($n= 123$ with children and a partner, $n= 58$ only with the partner, and $n= 51$ with parents) are living as nuclear families, while 12.5% ($n=39$) living alone, 6.1% ($n= 19$) living with family elderly, and 4.2 % ($n= 13$) living with roommates. Most of the participants (75.3%, $n=234$) have at least university-level education, including bachelor's degree (54.8%, $n= 171$), and graduate degree (20.1%, $n= 63$). Considering the household income, 11.6% ($n = 36$) of participants stated at or below the hunger threshold (≤ 4.750 TL), 63% ($n=193$) has an income lower than the poverty line and higher than the hunger threshold ($4750 < X < 16.000$), and 25.4% ($n=79$) have an income higher than the poverty line as defined by Turkish Statistical Institute Income and Living Conditions Survey (2021). Lastly, among the participants, 6.4% ($n=20$) are underweight, 53.4% ($n=166$) at a normal weight, 28% ($n=87$) are overweight, and 12.2% ($n=38$) are obese as defined by BMI values of World Health Organization. The details of the demographic characteristics of the participants were given in Table 1.

2.2 Measures

The participants were provided the demographics form including gender, age, education level, household income, where they live (urban/rural), whom they live with, employment status and the height and weight of the participants to calculate the BMI value. While there is no consensus on how to define and test the weight cycle, previous studies mostly defined a pair of intentional weight loss of 5 kg (10 pounds) or more with a subsequent unintentional weight gain of 5 kg or more as a weight cycle (Montesi et al., 2016; Shai et al., 2008; Victoria et al., 2012; Wing et al., 1995).

Accordingly, in order to calculate the number of lifetime weight cycles, participants were asked four questions in order: whether they have intentionally lost 5 kg or more in their lifetime, (if yes) how many times they intentionally lost 5 kg or more; and whether they unintentionally regain 5 kg or more, (if yes) how many times they unintentionally regained 5 kg or more after losing 5 kg or more.

2.3 Procedure

After necessary ethical permissions were taken from Ankara Yıldırım Beyazıt University Ethics Committee, participants were reached via online resources including social media platforms like Facebook, Instagram, or WhatsApp, in which they will be provided the link to the survey. The Informed Consent, and Demographic form were provided to the participants on separate pages through a web page formed in Qualtrics. In the Informed Consent, all the participants were informed about the aim of the study, along with their rights to quit in case of discomfort, the confidentiality of their identity, and limited access to the data. The data were collected from the beginning of June 2021 to the end of July 2021.

Table 1: Demographic Characteristics of Participants

Variables		Frequencies (%)		
Age	19-25	14.6 % (n = 45)	<i>M</i> =35,4	<i>SD</i> =10,42
	26-35	41.8 % (n = 130)		
	36-45	24.5 % (n = 77)		
	46-63	19.1 % (n = 60)		
Marital Status	Married	59.9 % (n = 186)		
	Single	40.1 % (n = 126)		
Education	Elementary School	5.1 % (n = 15)		
	Secondary School	2.2 % (n = 7)		
	High School	17.8 % (n = 56)		
	University	54.8 % (n = 171)		
	Graduate degree	20.1 % (n = 63)		
Household income	4750 TL and lower	12.1 % (n = 37)		
	4750 TL- 16000 TL	62.7 % (n = 196)		
	16000 TL and higher	25.2 % (n = 79)		
Body Mass Index	Underweight	6.5 % (n = 20)		
	Normal	54 % (n = 167)		
	Overweight	27.5 % (n = 87)		
	Obese I	7.8 % (n = 25)		
	Obese II	2.6 % (n = 8)		
	Obese III	1.6 % (n = 5)		
Living Region	Black Sea Region	5 % (n = 16)		
	Marmara Region	15.5 % (n = 47)		
	Egean Region	7.9 % (n = 24)		
	Central Anatolia Region	60.2 % (n = 182)		
	Eastern Anatolia Region	3.3 % (n = 10)		
	Southeastern Anatolia Region	2.3 % (n = 7)		
	Mediterranean Region	5 % (n = 16)		
Working Status	Employed	82.4% (n= 257)		
	Unemployed	17.6% (n= 55)		

3. RESULTS

3.1 Descriptive Analyses of the Variables

The descriptive statistics of weight cycling along with weight losses and weight regains are provided in Table 2. Participants who answered “Yes” to the question “Have you had an intentional weight loss of 5 kg or more in your lifetime?” corresponds to 67% of all the participants. Those who stated an unintentional weight gain comprised 59% of all the participants while 49% of all the participants stated both intentional weight loss and subsequent unintentional weight regain (Table 2).

In addition, participants who stated at least one intentional weight loss were asked about their ways of losing weight (Table 3). 52% of them stated only changes in eating habits, 3% stated only physical exercise, 43% stated both diet and exercise, and 3% stated bariatric surgery in weight loss. 74% of those who refer only to changes in dietary habits, 50% of those who refer only to exercise, 76% of those who refer to both diet and exercise, and all the participants who had gone through bariatric surgery have regained the lost weight.

Table 2: Descriptive Statistics for Weight Loss, Weight Regain, and Weight Cycling

	N	Frequency	Min	Max	Mean	SD
Intentional weight loss (IWL)	213	67%	1	10	3.00	2.44
Unintentional weight regain (UWR)	184	59%	1	10	3.06	2.59
Weight cycling (WC) (Pairs of IWL and WR)	152	49%	1	10	2.92	2.52

Table 3: Descriptive statistics of the participants who had IWL of 5 kg or more.

	Changes in Eating Habits/Diet (n/%)			Diet & Exercise (n/%)	Only Exercise (n/%)	Surgery (n/%)	TOTAL
	Dietician Support (n/%)	Self-effort (n/%)	Dietary Supplements (n/%)				
<i>Weight regain</i>	20 (87%)	52 (68%)	9 (90%)	70 (76%)	3 (50%)	6 (100%)	159 (74%)
<i>Weight loss maintenance</i>	3 (13%)	25 (32%)	1 (10%)	22 (24%)	3 (50%)	0	54 (26%)
	110 (52%)			92 (43%)	6 (3%)	6 (3%)	213 (100%)

The prevalence rates of the participants in underweight, normal weight, overweight, and obesity groups according to the sociodemographic factors are provided in Table 4. In addition, percentage of whether or not to experience weight cycling in each group is provided.

3.2 Sociodemographic Differences between Adult Women with Normal Weight/ Underweight and Overweight/Obesity

A chi-square test was applied to examine the relationships between demographic variables and weight status. The relationships between age, marital status, household income, working status, education level, and body mass index levels are presented in Table 5.

A statistically significant relationship was found between age and weight status ($p < 0.001$). In the 19-25, 26-35, and 36-45 age groups, women with underweight/normal weight were more prevalent compared to those with overweight/obesity (72,7% vs 27,3%), while in the 46-63 age group, women with overweight/obesity were more prevalent compared to women with underweight/normal weight (68,3% vs 31,7%). Likewise, a statistically significant relationship was found between marital status and weight status ($p = 0.001$). In the underweight/normal weight group, singles were more prevalent compared to married women (71,2% vs 52,2%), while in the overweight/obesity group, married women were more prevalent compared to single women (47,8% vs 28,8%).

Thirdly, a statistically significant relationship was found between household income and weight status ($p = 0.005$). In the underweight/normal weight group, “above poverty line” income

Table 4: Sociodemographic Differences in the Prevalence of Overweight, Obesity, and Weight Cycling

	Underweight n = 20 <i>n (%)</i>	Normal Weight n = 166 <i>n (%)</i>	Overweight n= 87 <i>n (%)</i>	Obesity n = 38 <i>n (%)</i>	Weight Cycling n (%)
Age (years)					
19-25	6 (30%)	26 (16%)	10 (11%)	2 (5%)	20(45%)
26-35	11 (55%)	85 (51%)	24 (28%)	11 (29%)	57(44%)
36-45	3(15%)	37 (22%)	26 (30%)	11 (29%)	41(53%)
46-63	1(5%)	18 (11%)	27 (31%)	14 (37%)	34(57%)
Marital status					
Single	13 (65%)	77 (46%)	26 (30%)	10 (26%)	54(43%)
Married	7 (35%)	89 (54%)	51 (70%)	28 (74%)	98(53%)
Education level					
Primary School/ Secondary School/ High School	4 (20%)	31 (19%)	27 (31%)	15 (39%)	35(45%)
University Degree	13 (65%)	92 (55%)	45 (52%)	21 (56%)	84(49%)
Post-Graduate Degree	3 (15%)	43 (26%)	15 (17%)	2 (5%)	33(52%)
Working status					
Active	19 (95%)	145 (87 %)	20 (23%)	13 (34%)	123(48%)
Passive (Unemployed /Retired)	1 (5%)	21 (13%)	67 (77%)	25 (66%)	29(53%)
Household income					
Below Hunger Threshold (<4750 TL)	2 (10%)	15 (9%)	8 (9%)	11 (29%)	19(53%)
Above Hunger Threshold & Below Poverty Line (4750 TL<X<16.000 TL)	14 (70%)	96 (58%)	63 (72%)	23 (61%)	98(50%)
Above Poverty Line	4 (20%)	55 (33%)	16 (18%)	4 (11%)	35(44%)

group were more prevalent compared to other income groups (74,7% vs 56,1% vs 47,2%), while in the overweight/obesity group, “below hunger threshold” income group were more prevalent compared to other income groups (52,8% vs 43,9% vs 25,3%).Furthermore, a statistically significant relationship was found between working status and weight status ($p=0.001$). While employed women were more prevalent in the underweight/normal weight group (64,1% vs 40%), while in the overweight/obesity group, retired women or housewives were more prevalent in the overweight/obesity group (60% vs 35,9%). Lastly, a statistically significant relationship was found between education level and weight status ($p=0.003$).

Although the rates of underweight/normal weight group and overweight/obesity group were approximately similar for those with education level lower than university degree (45,5% vs 54,5%), university degree (61.4% vs 38.6%), and post-graduate degree showed a higher frequency of underweight/normal weight compared to overweight/obesity (73% vs 27%).

Table 5: A chi-square analysis of sociodemographic differences according to weight status

		Underweight/Normal Weight		Overweight/ Obesity	
		N	%	N	%
Age	19-25	32	72,70%	12	27,30%
	26-35	95	73,10%	35	26,90%
	36-45	40	51,90%	37	48,10%
	46-63	19	31,70%	41	68,30%
			$\phi = .33$	$\chi^2 = 34,32$	p < .001
Marital Status	Single	89	71,20%	36	28,80%
	Married	97	52,20%	89	47,80%
			$\phi = .19$	$\chi^2 = 11,286$	p = .001
Household Income	Below Hunger Threshold (HT)	17	47,20%	19	52,80%
	Above HT and Below Poverty Line (PL)	110	56,10%	86	43,90%
	Above PL	59	74,70%	20	25,30%
			$\phi = .18$	$\chi^2 = 10,752$	p = .005
Working Status	Active	164	64,10%	92	35,90%
	Passive	22	40,00%	33	60%
			$\phi = .19$	$\chi^2 = 10,905$	p = .001
Education	High School Degree or below	35	45,50%	42	54,50%
	University Degree	105	61,40%	66	38,60%
	Post-Graduate Degree	46	73%	17	27%
			$\phi = .19$	$\chi^2 = 11,352$	p = .003

3.3 Logistic Regression Analysis

A binary logistic regression analysis was conducted to determine the relationship between sociodemographic variables and whether to experience weight cycling. In the analysis, age ($\beta = [.15]$, 95%CI = [.005-.058], $t = [2,35]$, $p = .01$), BMI ($\beta = [.35]$, 95%CI = [.663-1.293], $t = [6,11]$, $p < .01$), and education level ($\beta = [.12]$, 95%CI = [-.002 - .805], $t = [1,96]$, $p = .05$) were significant predictors of weight cycling experience. The final model, including age, BMI, and education level was statistically significant, $F(7,303) = [10,304]$, $p < .001$, R -squared = [.174], and accounted for 16% of the variance in weight cycling experience. A detailed summary of the results is provided in Table 6.

Table 6: Logistic regression analysis of sociodemographic factors

<u>Variable</u>	<i>B</i>	95% CI	β	<i>t</i>	<i>p</i>
Age	.03	(.005) – (.058)	.15	2.35	.01*
BMI	.98	(.663) – (1.293)	.35	6.11	.00*
<u>Marital Status</u>	-.14	(-.664) – (.395)	-.14	-.51	.62
<u>Household Income</u>	.14	(-.301) – (.578)	.04	.62	.54
<u>Education Level</u>	.40	(-.002) – (.805)	.12	1.96	.05*
<u>Working Status</u>	.47	(-.235) – (1.179)	.08	1.31	.19

Note: $R^2 = .16$, $p < .001$

4. DISCUSSION

In the analysis, younger age groups, single women, active working women, those with higher education level and those with higher household income were more likely to belong to the underweight and normal weight groups.

In terms of weight cycling, older adult women have an increased tendency to experience weight cycling in the analysis, which is in line with other studies examining the role of age in weight regain or weight cycling in the general population (Koutras et al., 2021; Kakinami et al., 2020), and among patients with obesity (Yang et al., 2021; Monaco-Ferreira & Leandro-Merhi, 2017). The positive relationship between age and weight cycling can be understood through an increased number of stressful life experiences or simply going through different stages of life that may result in changes in eating behavior, or activity levels, as well as age-related physiological changes that complicate weight loss maintenance. Ageing is associated with slower metabolism which arises from a reduced capacity for skeletal muscle protein synthesis and makes it difficult to burn calories and lose weight. Therefore, even though the previous physical activities are preserved in older ages, people tend to have higher weights due to slower metabolism. Furthermore, hormonal changes, brought about by aging, can affect appetite and energy levels which makes it more difficult to adhere to an exercise routine and a healthier diet.

It has been established that older adults tend to engage in less physical activity than their younger counterparts, and that physical activity levels tend to decline with age (Suryadinata et al., 2020; TSI, 2021). Therefore, the combination of a slower metabolism and limited physical activity may pave the way for a high prevalence of sarcopenic obesity among older adults, which arises with a significant amount of muscle loss along with increased visceral fat accumulation (Cruz-Jentoft et al., 2014). Hence, the relationship between weight cycling and age can be elucidated through changes in body composition and lifestyle.

On the other hand, as expected, weight cycling experience was associated with BMI value in the analysis. In literature, BMI has not only been associated with an experience of weight cycling but the number of lifetime weight cycles (Quinn et al., 2020; Allen et al., 2021; El Ghoch et al., 2018; Koutras et al., 2021; Torrego-Ellarucia et al., 2021). There are certain mechanisms that may explain the linear relationship between BMI value and the number of weight cycles. One of those is metabolic adaptation. Weight loss brings about a decreased metabolic rate, which leads to a lower weight and fat mass loss in the later parts of the low-energy diet (Martins et al., 2021). A recent study provided a mathematical model explaining how weight cycling contributes to and maintains obesity through the mechanism “body composition autoregulation”; according to the authors, when people lose weight, their metabolic rates tend to decrease while their hunger levels tend to increase due to changes in body composition towards a higher proportion of fat tissue, which eventually makes it more difficult to lose weight along with making it easier to regain the weight (Jacquet et al., 2020). Moreover, “adipocyte memory” or “metabolic signature” reflects the lasting effects of obesity even after weight loss; according to an experimental study, changes in fat cells during weight gain remain persistent after weight loss and pave the way for weight regain through easier storage of fat mass (Hernandez-Carretero et al., 2018). In fact, they associated this metabolic memory with the activation of ATP6v0a1 gene (Zapata et al., 2022).

In addition, hormonal imbalance contributes to weight regain after weight loss; more clearly, hormones that regulate appetite and food intake like leptin or ghrelin tend to decrease or increase during weight loss in the way that they trigger hunger and food intake, which complicates weight loss maintenance (El Ansari & Elhag, 2021). Likewise, cortisol is known to act on glucocorticoids in response to stress and increase the consumption of high-fat food. Considering the higher tendency to have higher cortisol levels among people with obesity, stress during the weight loss process may be more difficult to cope with, which eventually makes them more prone to weight regain through the cortisol response to stress (Hewagalamulage et al., 2016).

On the other hand, in literature, education level and socioeconomic status were indirectly related to weight regain or BMI through the mediation of environmental factors like food environment, poverty, or chronic stress in previous studies (Koutras et al., 2021; Watts et al., 2016; Zhang et al., 2021; Ball & Crawford, 2005; Newton et al., 2017; Loman et al., 2013). Therefore, that may be more appropriate to analyze the effect of education and household income on weight cycling in relation to other factors that have an impact on the physical environment.

5. CONCLUSION

Today, obesity has become a major public health concern across the world by its association with significant physical and mental health outcomes including NCDs, certain cancer types, and depression. While obesity prevalence substantially increases around the world, World Health Organization anticipated Turkey in a leading position among European countries in both adult and childhood obesity rates by 2030. In the struggle towards obesity, the main formula has been pointed out as a healthy diet along with exercise.

Yet, as explained in detail above, even though this formula is effective in weight loss in the short term, majority of the individuals tend to regain the lost weight in the long run. Weight cycling refers to repetitive trials of intentional weight loss with subsequent unintentional weight regain. Therefore, weight cycling is a major obstacle in the struggle with obesity. Accordingly, this study was conducted with the aim of understanding the predictive value of sociodemographic factors to describe the risk groups among Turkish adult women in terms of obesity and weight cycling. For this purpose, this study has shed light on the predictive value of sociodemographic factors on as well as the prevalence of obesity and weight cycling in general population of adult women. By this, this study represents a noteworthy contribution to the existing literature of weight cycling and obesity. Understanding how sociodemographic factors play a role in weight cycling can help healthcare professionals and policymakers design targeted interventions as well as preventive strategies that address the specific needs of different demographic groups. Moreover, identifying sociodemographic factors that are linked to overweight, obesity or weight cycling, provide a better understanding of which populations are at greater risk and tailor interventions to reduce these health risks.

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ATTACHMENT STYLES, SELF-SILENCING AND INTER-PARTNER VIOLENCE IN WORKING AND MARRIED MEN AND WOMEN

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Abstract

Inter-Partner violence is a significant public health issue across the globe and Pakistan is one of the countries with higher rates of IPV. This study aimed to find out the predictors of inter-partner violence and relationship among attachment styles, self-silencing, and inter-partner violence in working and married men and women. Three self-report measures Attachment Style Scale (Muabarak & Saleem, 2022), Self-Silencing Scale (Ashraf & Saleem, 2020), and the Inter-Partner violence Scale (Munawar & Jabeen, 2022) were used for data collection. Data was collected from 200 married and working men ($n=100$, 50%) and women ($n=100$, 50%) from Lahore city Pakistan and purposive sampling was used in this process. Results revealed that secure attachment was negatively correlated with insecure attachment, care as self-sacrifice, social inhibition, poor self-concept, humiliation, and disrespect. However, insecure attachment, poor self-concept, humiliation, and insensitivity were positively correlated. The results of regression analysis indicated that insecure attachment, poor self-concept, and social inhibition, were strongly significant and positive predictors of IPV. Secure attachment was identified as the negative predictor of inter-partner violence. Results of this study were discussed in the terms of cultural values and clinical aspects of inter-partner violence, attachment styles and self-silencing behavior. It was concluded that attachment styles, self-silencing and inter-partner violence could have a complex relationship in a country where cultural expectations prohibit individuals from communicating their problems. It is vital to promote education, privacy, balance of power and a healthy communication among married couples especially women.

Keywords: Attachment styles, self-silencing, inter-partner violence, social inhibition, poor self-concept, humiliation, insensitivity.

EXPLORING SHOPPING BEHAVIOURS AMONG WOMEN (AGED 18-25 YEARS)

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ABSTRACT

Background and Purpose:

The research paper focuses on understanding the rising trend of shopping behaviours, particularly among women aged 18-25 years. It is designed to help us gain insights about the shopping behaviours, triggers, psychological factors, and potential consequences associated with shopping behaviours in this specific age group. Furthermore, the study seeks to shed light on the prevalence and underlying factors of shopping behaviours. Exploring the important factors that stand a possible chance to the contribution and development of shopping behaviours including emotional regulation, self-esteem, and impulsivity and its impact on various aspects of psychosocial well-being, such as social relationships, self-image, and overall life satisfaction.

Research Methodology:

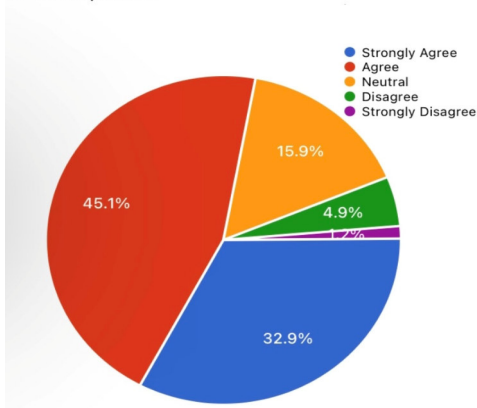
This research uses quantitative method with the main aim to collect sample data regarding the phenomenon of shopping behaviours among women. For this purpose, we put together a series of questions in the format of a survey which was then circulated among women aged 18-25 years. Anonymity of the respondents was ethically maintained and data was analysed using pie charts.

Results:

By analysing the 80 responses collected through the survey, this research aims to uncover the motivations behind indulging in shopping behaviours and its impact on various aspects, mainly contributing to the emotional regulation and its behavioural consequences.

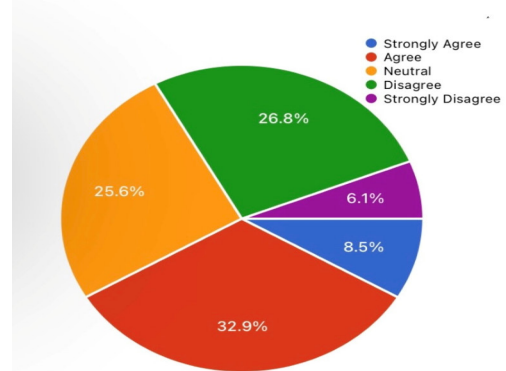
Does buying something new and exciting motivates you?

82 responses



If I find a product I like, I buy it regularly.

82 responses



Conclusion

In the course of the research, our understanding of the motivational aspect reveals the role of instant gratification as a way to create a reinforcing cycle that arouses excitement behind the shopping behaviour reflecting a deeper emotional need. By viewing shopping as a sequence of constituent actions, we were able to comparatively analyse the buying behaviour which led to the conclusion that people can buy a product regularly if they happen to like it but at the same time show no sense of compulsion and can establish a sense of control in their spending behaviours.

Keywords: understand, potential, emotional

WOMEN'S EXPERIENCE OF BALANCING WORK AND FAMILY ROLES: COUNSELLING STRATEGIES FOR PROMOTING WORK-LIFE BALANCE

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Abstract

The modern era has witnessed a significant transformation in the roles and expectations placed upon women, particularly in the realm of balancing work and family responsibilities. This paper explores the experiences of women as they navigate the intricate juggling act of managing both their professional and family roles, and presents counselling strategies aimed at promoting work-life balance.

The demands placed on women in the workforce have increased exponentially, with career aspirations and goals often colliding with the traditional responsibilities of maintaining a family and household. Consequently, many women find themselves overwhelmed and torn between fulfilling the expectations of their careers and meeting the needs of their families.

To address these challenges, counselling strategies play a great role in empowering women to effectively manage their work-life balance. Through a client-centered approach, counsellors can provide a supportive environment for women to explore their unique experiences and concerns. This involves assisting women in identifying their priorities, values, and goals, and helping them develop strategies to align their work and family roles. Counsellors can help women explore and challenge societal norms and expectations surrounding gender roles, assisting them in renegotiating these roles to better suit their individual circumstances. This may involve promoting flexible work arrangements, advocating for policies that support work-life balance, and encouraging open communication within both the workplace and family settings.

In addition to individual counselling, group therapy and support networks can offer women the opportunity to connect with others facing similar challenges. Through these forums, women can share experiences, exchange coping strategies, and receive validation and support, thereby reducing feelings of isolation and fostering a sense of community.

Thus, by addressing the unique experiences of women in balancing work and family roles, and by implementing counselling strategies tailored to their needs, professionals can play a vital role in promoting work-life balance. By empowering women to navigate these challenges, both their well-being and overall quality of life can be significantly enhanced.

Keywords: work-life balance, women, counselling strategies, gender roles, family responsibilities

CHALLENGES AND ISSUES IMPACTING WOMEN IN ADVANCEMENT OF TECHNOLOGY: A CONCISE UPDATE

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Abstract

There is a need for a clearer and deeper knowledge of current gender disparities given that women's empowerment and information and communication technologies (ICTs) have been hot topics of conversation across the globe for many years. In-depth knowledge on the use of ICTs for women's empowerment is still scarce despite these extensive talks. A digital divide has formed as a result of ICTs' ability to enable worldwide communication and networking between and among individuals. The days when women were not permitted to work in several fields that were predominately male including engineering and technology are long gone. Recent years have seen an increase in the number of women pursuing this professional path, as evidenced by various figures issued by various nations and supported by research studies. Statistics show that women are still underrepresented in the technology sector, despite the fact that the relevance of women in science, technology, engineering, and math (STEM) education has increased over the past 10 to 15 years, for a variety of reasons. To get girls and young women to sit at the IT table, there has only recently been a significant push. Despite several efforts over the past ten years to address the underrepresentation of women in science, research, and technology, women continue to face significant barriers to pursuing careers in these fields. The year 2050 might be our most backward in century if there aren't enough women working in technology. In addition to highlighting opportunities for collaboration between researchers, programme implementers, and policy makers to address the enduring gender disparities with respect to ICTs, this scoping review offers a thorough analysis of current and emerging efforts to use ICTs to empower women.

Keywords: Women in Science, Technology, Engineering, and Math (STEM), Information and communication technologies (ICTs), Women Empowerment, Gender disparities.

**PRUDENT AND SOCIAL EFFECT OF WOMEN STRENGTHENING IN THE
GENERAL PUBLIC AND IN OUR SOCIETY**

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ABSTRACT

Women strengthening decidedly affects society in different viewpoints. At the point when ladies are enabled, they are given the devices, amazing open doors, and assets to arrive at their maximum capacity and partake all the more effectively in friendly, monetary, and political circles. Here are a portion of the vital effects of ladies strengthening in the public eye. When ladies are enabled and urged to partake in the labor force, it prompts expanded financial efficiency. Ladies' expanded workforce cooperation adds to financial development, destitution decrease, and generally speaking thriving. Engaging ladies with training empower them to arrive at informed conclusions about their lives, wellbeing, and family arranging. Taught ladies are bound to put resources into their kids' schooling and break the pattern of neediness, prompting more instructed and useful people in the future. Engaged ladies will generally have better admittance to medical services, and they are bound to deal with their own wellbeing and that of their families. Thus, maternal and youngster wellbeing improves, and death rates decline. Ladies strengthening is essential for accomplishing orientation balance. It assists challenge cultural standards and generalizations that with propagating victimization ladies. As ladies acquire power and impact, it prompts more noteworthy orientation balance in dynamic cycles. Enabled ladies are bound to participate in municipal and political exercises, supporting for their privileges and the freedoms of others. Expanded ladies' portrayal in legislative issues and administrative roles cultivates more comprehensive and different navigation. Studies show that social orders with more elevated levels of ladies' strengthening will generally have lower paces of viciousness and wrongdoing. Enabled ladies can challenge and change mentalities that lead to viciousness against ladies. Ladies assume a significant part in supportable turn of events, especially in country regions, as they frequently oversee normal assets and are engaged with horticultural exercises. Enabling ladies there adds to reasonable and capable asset the executives. Ladies' viewpoints and thoughts carry variety to critical thinking and independent direction, prompting more imaginative and clever fixes to cultural difficulties. Ladies frequently reinvest a huge part of their income back into their families and networks. This adds to the general turn of events and prosperity of the local area. Enabling ladies monetarily straightforwardly affects lessening destitution, as ladies are bound to spend their pay on instruction, medical services, and sustenance, helping the whole family. In rundown, ladies strengthening is a critical driver of social advancement, monetary development, and manageable turn of events. It prompts a more comprehensive, fair, and flourishing society where everybody can completely add to and benefit from the aggregate advancement.

Keywords: partake, destitution, prompting, propagating, viciousness, wrongdoing .

BIRTH, REBIRTH AND THE ‘NEW NEGRO WOMAN’ OF THE 1920S

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Abstract

A new perspective on African Americans' subjugation was born with difficulty and caution, similar to a fetus stuck in an unsuitable position at the time of delivery. Skin color was the primary reason for racial classification, which manifested as an instrument of subordination erroneously placed in the control of the dominant. As a result of the Western beauty model's prevalence, African female beauty has been the target of aesthetic stereotypes, with its physical form being criticized and caricatured. Unable to mentally eliminate the racial labeling from their identity, black women ultimately decided, beginning timidly in the 1920s, to use it for their own empowerment by cultivating their feeling of belonging. The ‘Harlem Renaissance’ indisputably represented an unprecedented cultural revolution, the promotion of black literature and art, despite the criticism it attracted, providing black people with an invaluable increase of dignity and self-confidence that solidified in the idea of the ‘New Negro’. In consequence, the present paper examines the prospect of reframing African aesthetic structures, casting light on the blossoming of black female beauty and relating its psychological implications to clothing items and Afro-hairstyles prevalent during the same time period. Therefore, it builds around the literary confessions of Alain Locke and Hubert Harrison to establish the essence of the ‘New Negro’ and the socio-cultural impact it had on black women regaining their agency.

Keywords: hidden voices, resurrection, the New Negro, body image, black beauty.

RELIGION AND WIDOWHOOD PRACTICES IN NIGERIA: STUDY OF ISLAM AND CHRISTIANITY

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ABSTRACT

Nigeria is home to about 15 million of the world's 258 million widows. Widowhood in an ethnically and religiously diverse country like Nigeria, with three major ethnic groups and over 250 minorities, is complex. Widows generally faced a lot of hardship which ranges from physical, psychological, social and economic problems. Widow problems are more in Africa and particularly Nigeria. There were criticism level against religious practices in Nigeria that widows are usually maltreated especially in the distribution of the late husband's properties and that they were subjected to some dehumanizing widowhood practices which are violation of their fundamental freedom from discrimination, equality and through compulsory mourning rituals like forced seclusion. It's against this background that this study critically examines the religion and widowhood practices in Nigeria with reference to the study of Islam and Christianity so as to trace the legal religious practices exhibited by the religions and the status and rights accorded to widows using secondary sources of data. The core implication of this research is that it will play a vital role to eliminate prevailing misconceptions and criticism regarding widowhood practices in the two religions. The findings revealed that :All the religions does not deprived women rather ensuring proper rights, dignity and status were given, but due to lack of proper knowledge, awareness and compliance with both Islamic and Christian texts on widowhood practices create this misconceptions that's prevailing in Nigeria. Secondly, the physical, psychological, social and economic problems that widows experienced were as a result of support from the family, society, and the government. The paper recommends an awareness lectures on media discussing the textual provisions on widowhood practices in both religions and the family, society, and government should join hand and create an empowerment for widows in Nigeria.

Keywords: Religion, Widowhood, Islam, Christianity

IMPORTANCE OF WOMEN IN COMMUNITY AND WOMEN-ONLY COMMUNITY

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Figure 1: Sappho from ancient Greece was believed in a 'women only community'. Living without men: women-only organizing is as old as time | openDemocracy

Abstract

The impact of Women-only networks worldwide is a growing marvel. It is a fact that they have always been neglected and excluded from workplaces, social spaces, and business networks. Therefore, an initiative has started through a start-up process on its own. Because of intrinsic gender prejudice, the network of women has been initiated as fun throughout a patriarchal society where imbalanced gender classification exists, especially in Africa and Asia, as well as in South American countries. In contemporary society, many progressive organizations come to initiate women and recognize them for their contribution to the community. An initial message has reached out to society that women are stronger when they are together. It has always been a message to the rest of the community that when women are empowered, they can bring change to the world. This change can be done in many ways, such as finding a safe space for women. Women are targeted by online bullying, and they often reduce their online presence to avoid negative interactions. Seeing personal and professional support for women can be another change.

Women have admitted that they are used to many discriminatory issues such as gender bias, workplace violence, lower wages, less workplace promotion, sexual and other harassment in the workplace, domestic violence, etc. Being aware of these issues, women can professionally help other women through a women-only network.

Many opportunities are coming every day. Therefore, the importance of relationships has been raised personally and professionally. An estimated 40 percent of the global workforce is at the helm of significant establishments by women account. Nevertheless, due to their ambitious projects and aims, women face no shortage of setbacks daily. Therefore, online women's communities are coming to help them in global supply chains and train them to address the challenges holding back progress on their economic empowerment. Women are trapped in an unconscious pattern of attitude that detriment their growth and success. Therefore, empowering women and collective sharing among women are processes for innovation and hope in them. It is all about helping and enriching women.

Throughout the women-only community, many changes can be coming out. The community raises confidence in them to raise their voice and concerns and their power. Their opinions have been quiet, disregarded, mocked, and mansplained from the classroom to the boardroom. Women even go to school by permission, through an apology. Therefore, the speak-up policy is another way to support women in the women-only community. Popular sexist beliefs that women can be women's biggest supporters. Therefore, when women are in the same team, they push each other for more empowerment and expedition. It encourages them and motivates them as well. The article's objective is to find out the importance of women in the community and prioritize creating women-only communities for better realization from a woman to other women and help among them. The article aims to understand women better and raise their societal concerns. The methodology has been conducted through documentary analysis within its qualitative approach. The feature question is how women's expeditions and innovation can be increased to improve the concept of a women-only community and women in the community.

Keywords: Women, Empowerment, Women-only Community, Women Expedition, Feminism, Historical Overview on Women Only Community, Ancient Greece Women Sappho, Homoerotic Love and Lust, Queer Women, Same Sex Desire Away from Men, Utopian Society, Social Passion, Human Rights, Gender Equality, United Nations, The Era of 1790s, U.N. Gender Equality by 2030, Gender Exploitation, Masculinity and Femininity, Women Leadership, Women-only community in Southern Bangladesh, Action Aid Women-Only Community in India, Paris Was A Women, Queen Medusa, Nightingale of India - Lata Dinanath Mangeshkar, Greek Mythology and Women, Sexual Abuse, Trauma Sensitive, Medusa and Greek mythology, Women Leader Ms. Indira Gandhi from India,

Introduction

The women-only community has always been important. It is a sign of transformation for creating a safe space, enabling women to speak up and express themselves against any social changes that favour them, male violence against them, for the safety of ¹'girls' night out,' etc. There is a history of existing women-only communities for the recognition of single-sex women communities, such as from ²Lesbos in 600 BC to 1790s Wales and in 1990s Yorkshires to Modern Kenya.

¹ Living without men: women-only organizing is as old as time—paragraph 1st.

² Living without men: women-only organizing is as old as time—paragraph 2nd.

Those are examples of the past regarding the importance of women-only communities from Europe to Africa. Today's scenario is different due to its less common entity. ³An issue has always been raised in the contemporary era: How can men be involved in a women-only community? Or whether men should be involved in it? Therefore, a debate has been created regarding men's engagement in women's community based on the relationship between men and women. Few radical feminists ask for the protection of a women-only community without involving men. According to them, it is an opportunity for women to clarify their abilities without men's dependency. From the historical record, many women-only, supportive ideas can be observed. ⁴Sappho was a formidable poet from ancient Greece who supported and spoke for a women-only community for societal balance and social justice for women in her poems. Her poems expressed homoerotic love and lust (Norris,2017), written in a women-only community. In this regard, Queer women expressed their desire for a woman-only community inspired by the early days all-female community, where they could express same-sex desire and sexuality away from men.

American charismatic heiress and lesbian Natalie Barney (Norris, 2017) travelled to Lesbos in her hope of establishing a lesbian school for poetry and love. Though it did not come to pass, she then went to Paris to gather with the lesbian community of women there. She expressed her thoughts and enjoyment regarding the women-only community and its importance worldwide. Her travelling and expression can be found in the book 'Paris Was a Woman' by Andrea Weiss (Norris, 2017). Many historians, such as Rachel Hewitt⁵ (Norris, 2017), have expressed their thoughts and views on a woman-only community, including his documentation 'A Revolution of Feeling' about the ⁶'politically turbulent' 1790s era. The era of the 1790s called for women to come together for a particular reason based on a single-sex utopian community. The reason was to set up an ⁷'emphasis on the social role of the passions in the 18th-century community for radical men and women, and it became an important idea to found utopias based on the regeneration of emotion... in which 'social passions might flourish, and anti-social emotions (anger, hatred, envy) might wither away" (Norris, 2017).

Literature Review

For a peaceful, sustainable world and a balanced entrepreneurial society, gender equality⁸ It is a must for society as one of the essential fundamental human rights. The necessity of gender equality by giving women rights and their protection has been initiated and flourished globally. Campaigns have been launched and relaunched everywhere, even in male-dominated countries. Improvements have also been observed, but the expectations set by the ⁹United Nations, as its Goal 5 has not been touched, and the target has not been fulfilled, which has been set up by 2030. Half of the global population represents women and girls and thus set up their potentiality for the growth of the world. However, gender inequality persists everywhere and thus muddles social progress. Many terms like social inclusion and social justice have not been fulfilled per social standards in many countries, even in many developed countries. Women's exploitation is a continual issue even in the contemporary era. The exploitation has increased, and a new version of exploitation in many modern ways over women, whether girls or older women.

³ Living without men: women-only organizing is as old as time—paragraph 3rd.

⁴ Living without men: women-only organizing is as old as time. Paragraph 5th.

⁵ Living without men: women-only organizing is as old as time. Paragraph 9th.

⁶ Living without men: women-only organizing is as old as time—paragraph 9th.

⁷ Living without men: women-only organizing is as old as time. Paragraph 10th.

⁸ Goal 5: Achieve gender equality and empower all women and girls. Paragraph 1st.

⁹ Goal 5: Achieve gender equality and empower all women and girls. Paragraph 1st.

Women in the labour market still earn an estimated 23 percent less than men globally and spend three times as many hours in unpaid domestic and care work as men. Sexual violence, exploitation, unequal division of household areas, the care industry, and many other discriminations in public offices make women like bonded objects. Inequalities have increased during the COVID-19 pandemic through sexual violence in the care industry due to their more care work during the school closures. The focus has been generated and showed a vibrant issue due to the estimated 70 percent of women's representation in the care industry as social workers. It has been predicted that due to the present circumstances, it will take an estimated 300 years to eradicate child marriage, an estimated 286 years to close the gaps in legal protection and remove discriminatory laws against women, estimated 140 years for the representation of women equally in positions of power and leadership as well as entrepreneurship in working place, and estimated 47 years to achieve equal representation in national parliaments. In this context, the reformation must be needed through political leadership, investments, and policy changes to achieve Goal 5 of the U.N. agenda for social equality.

Methodology

The paper has been assumed through subordinate sources of data. Subordinate sources of data include academic articles, websites, etc. The description of sources has taken the method of writing the essay, reading, gathering in-depth insights on topics, exploring ideas, summarizing, interpreting, and mainly expressing in words (documentary analysis through qualitative approach). This article has discussed the importance of a women-only community as a focus on social change. It has given historical evidence and historians an overview of the significance of a women-only community and contemporary solutions by the U.N. Goal 5 target for the settlement of gender equality in society. Critically, it has discussed the exploitation of women in modern scenarios in various sectors and women's empowerment based on their importance in society. Finally, it has set plans for eradicating gender violence and the settlement of women's entrepreneurship in the workplace. The article categorically discusses the women-only community, then women's importance through women empowerment, their societal exploitation, and the solution of gender inequality issue.

Discussion

Women are an essential part of the society. The sense of self-worth, ability to determine their own choice, protecting their rights as a social change, and other promoting activities such as creating a women-only community through the following of ancient creativity in the contemporary era is called 'women empowerment.'¹⁰ Women's empowerment is a fundamental human right for their prosperity because they are an essential gender in society. The creation of human beings is impossible without the contribution of women, which is the absolute truth if it is a natural birth of human beings for the continuation of the universe through human existence. This importance is the highest authority from the home of the universe as a blessing from the lord for women.¹¹ Women's empowerment was a part of the women's movement in Western countries from the beginning of the 19th century to the early 20th century.¹² It was covered by three waves of women's rights movements in history. First was the beginning of the 19th century to the early 20th century. The second wave was in the 1960s, along with the sexual revolution and the role of women in the community. The third wave was about feminism in the 1990's.

¹⁰ It is understanding women's empowerment. What is women's empowerment? Paragraph 1st.

¹¹ It is understanding women's empowerment. What is women's empowerment? Paragraph 3rd.

¹² It is understanding women's empowerment. What is women's empowerment? Paragraph 3rd.

It has been transformed into a global movement for the progress of women. International Women's Empowerment is an example of such an initiative.¹³ Women empowerment has been phased by seven principles, such as women leadership in the corporation as empowerment, which is women entrepreneurship, treating everyone equally everywhere for the complying of human rights, ensuring women's health, and well-being safety, it has also been given importance on men as well. Women's educational and professional training and promotion, implementing supply chain and marketing literacy for women for their professional development, increasing awareness about community initiative and letting them be involved in societal activities, campaigning and reporting on equality progress in the community. Women are essential for social growth and the continuation of the universe, where humans are the most talented creatures. Therefore, the existence of human beings depends on women through their generic work and activities. Therefore, empowering women is essential for the health and social development of families, communities, and countries. It is true that when women feel that they are safe, they can contribute more to themselves and society. Their contribution helps children to grow up safely and progressively. They can fuel sustainable economies and benefits for society and humanity at large. Women are essential for the prosperity of the world.¹⁴ According to the data from the¹⁵ World Bank, women comprise an estimated 49.58 percent of the world population. According to McKinsey Global Institute, gender disparity is a pressing moral and social issue impacting the global economy. The global economy will suffer if almost half of the women population does not achieve their full rights and expectations. According to Statista¹⁶, the current global GDP (Gross et al.) is estimated at \$87.55 Trillion until 2019. By 2025, it can be increased by \$12 Trillion if all countries focus on solving gender parity. Women need to be empowered like men for the prosperity of the countries and the world. U.N. Women's Facts and Figures article expresses women's economic empowerment, equal participation in existing markets, access and control over productive work, etc. Women's economic empowerment boosts economic ability through increasing production, economic diversification, etc. Women's leadership is another way for political empowerment.¹⁷ Leadership comes through decision-making ability. Therefore, decision-making by women is one of women's empowerment. Every country in the world considers that more participation in parliament by women will increase diversification and contribution and find out women's rights by passing a bill in the parliament by the representation of women. The truth of democracy will be truthfully repeatable when more women's representation beyond the boundaries of inequalities will be focused and fulfilled in the parliament. Canada's first female Prime minister, Kim Campbell,¹⁸ was raising the issue of women's participation in the parliament. More participation of women in politics, decision-making, and the parliament will force to change males' minds about women and create a new societal perception.

¹³ Understanding women's empowerment. The Women's Empowerment Principles. Paragraph 1st.

¹⁴ Why Women are Important to the Prosperity of The World. Paragraph 1st.

¹⁵ Why Women are Important to the Prosperity of The World. The Importance of Women to World Prosperity. Paragraph 1st.

¹⁶ Why Women are Important to the Prosperity of The World. The Importance of Women to World Prosperity. Paragraph 2nd.

¹⁷ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 3rd.

¹⁸ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 3rd.

Especially in the development, this will be a new rise in male's thinking about women.¹⁹In Africa, women can visibly impact constitutional issues on policy agendas, hours, calendars, etc.. in South Africa.²⁰ , significant changes in the law have been made by women's representation based on employment equality, abortion, etc.. female representation in South African parliament has been credited to the passing of the Domestic Violence Bill 1998.²¹Canada's current government has prioritized more women's representation in the Canadian parliament. In the global scenario, the representation of women in the parliament is still low. It is estimated that 22 percent.²² Females are represented in parliament worldwide.²³There are 37 countries where only 10 percent of women's representation exists. Women's current annual growth rate in parliament is about 0.5 percent, leading to fulfilling gender parity until 2068.²⁴The problems for women's growth are enormous due to different laws and policies. There are many countries where there is no women representation in society, as well as their representation in the country's parliament.²⁵According to a research paper by the World Bank, an estimated 2.7 billion women are legally restricted from having the same choice of jobs as men.²⁶There are an estimated 104 economies that restrict women to specific jobs. An estimated²⁷Fifty-nine economies have no laws protecting women, especially when sexually assaulted.²⁸According to UNESCO, an estimated 258 million children and youth were out of school in 2018.²⁹Among 258 million girls, make-up is estimated at 132 million, estimated at 51 percent. Therefore, investing in girls' education can protect them, as an educated girl will consider child marriage.³⁰According to a U.N. report, labour force participation by women is estimated at 63% compared to 94% men. The gender wage gap is estimated at 23%. Women are more unemployed than men.³¹Under the global employment rate, it was estimated that 5.5% of males were unemployed, while an estimated 6.6 percent of women were unemployed. Many women are financially excluded from the financial system of the world. According to the research of the World Bank in 2017, women are less likely than men to have access to any formal financial institute or bank account.³²Sixty-five percent of men have formal access to any financial account,³³while an estimated 58% of men have access to a financial account and have their bank account.³⁴

¹⁹ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 4th.

²⁰ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 4th.

²¹ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 7th.

²² Why Women Matter: The Importance of Gender Balance in Government. Paragraph 8th.

²³ Why Women Matter: The Importance of Gender Balance in Government. Paragraph 8th.

²⁴ Why Women are Important to the Prosperity of The World. What is Limiting Women? Laws and Policies. Paragraph 1st.

²⁵ Why Women are Important to the Prosperity of The World. What is Limiting Women? Laws and Policies. Paragraph 1st

²⁶ Why Women are Important to the Prosperity of The World. What is Limiting Women? Laws and Policies. Paragraph 1st

²⁷ Why Women are Important to the Prosperity of The World. What is Limiting Women? Laws and Policies. Paragraph 1st

²⁸ Why Women are Important to the Prosperity of The World. Education. Paragraph 1st.

²⁹ Why Women are Important to the Prosperity of The World. Education. Paragraph 1st.

³⁰ Why Women are Important to the Prosperity of The World. Education. Paragraph 1st.

³¹ Why Women are Essential to the Prosperity of The World. Education. Paragraph 1st.

³² Why Women are Essential to the Prosperity of The World. Financial and Digital Inclusion. Paragraph 1st.

³³ Why Women are Essential to the Prosperity of The World. Financial and Digital Inclusion. Paragraph 1st.

³⁴ Why Women are Essential to the Prosperity of The World. Financial and Digital Inclusion. Paragraph 1st.

In Nigeria, an estimated 40.9 percent of women are financially excluded. Gender parity can be seen in the use of digital technology.³⁵ According to the U.N. report, an estimated 3.9 billion people are offline worldwide in rural areas, from women and girls, poorer, etc.³⁶ According to the International Labour Office report, estimated that women spend 2.5 times more time on unpaid care than men. It is, therefore, recognized as a female force for unpaid work. There are many other issues against women from a male-dominated society through violence, murder, etc. They are exploited by the family through cooking day long and become forced to entertain their partner at night or any time. One of the most prominent women's problems is their lack of representation in power. The lack of women in senior positions continued from the corporate boardrooms to the court and political leadership.³⁷ According to Keisa N. Blain, professor at the University of Pittsburgh and the president of the 'African American Intellectual History Society,' the biggest challenge for women in the United States is patriarchy.³⁸ It is a conception of the U.S. society that women are less qualified regardless of their higher qualifications, quality, and skills. It is, thus, a social disorder. Many social media represent women as a fashioner instead of showing and advertising as social entrepreneur or a business icon. It is a fact that women have been used as fashion designers or a symbol of sexual attraction through media always.³⁹ Professor Blain also mentions that women are facing educational inequality from around the world as a global problem. Despite the many gains of the contemporary feminist movement in America, Asia and Africa, there is a belief that women are less worthy of the same educational opportunities afforded men.⁴⁰ According to Kamala Harris, a Democrat U.S. senator from California and currently the United States Vice President, women are less represented in the U.S. Congress. She said,⁴¹ "I don't think it's possible to name just one challenge—from the economy to climate change to criminal justice reform to national security, all issues are women's issues—but I believe a key to tackling the challenges we face is ensuring women are at the table, making decisions. Something I've seen repeatedly in my career is that women in power bring a different, essential perspective."⁴² Sexism, racism, and economic inequality are problems for women everywhere regardless, from developing countries to all developed countries, according to Rebecca Traister, who is a writer-at-large for New York magazine and The Cut. On college campuses, young women have been taught that they are vulnerable and fragile, which creates among them a⁴³ 'trauma-centered feminism' according to Christina Hoff Sommer, a resident scholar at the American Enterprise Institute. Women in the United States, especially caregivers⁴⁴ Children, elders, siblings, and other family members are neglected through wages and other facilities. Women in the developing world and middle-income countries face far more problems than in the developed world.⁴⁵ In Saudi Arabia, women need permission from their male partner or guardian to enroll in school, have any new relationship with a male, travel anywhere, etc. They are thus legally and socially serving servants to men.

³⁵ Why Women are Important to the Prosperity of The World. Financial and Digital Inclusion. Paragraph 2nd.

³⁶ Why Women are Essential to the Prosperity of The World. Unpaid Care and Domestic Work. Paragraph 1st.

³⁷ What Are the Biggest Problems Women Face Today? Patriarchy. Paragraph 2nd.

³⁸ What Are the Biggest Problems Women Face Today? Patriarchy. Paragraph 2nd.

³⁹ What Are the Biggest Problems Women Face Today? Patriarchy. Paragraph 3rd.

⁴⁰ What Are the Biggest Problems Women Face Today? Not enough women at the table. Paragraph 1st.

⁴¹ What Are the Biggest Problems Women Face Today? Not enough women at the table. Paragraph 1st.

⁴² What Are the Biggest Problems Women Face Today? Sexism, racism, and economic inequality. Paragraph 1st.

⁴³ What Are the Biggest Problems Women Face Today? Trauma-centered feminism. Paragraph 1st.

⁴⁴ What Are the Biggest Problems Women Face Today? The need for more respect for caregiving. Paragraph 1st.

⁴⁵ What Are the Biggest Problems Women Face Today? The need for more respect for caregiving. Paragraph 2nd.

A mother with children is constantly facing challenges in growing her career. ⁴⁶The biggest challenge women face is that they are in fundamental inequalities of political and economic opportunities. In the United States, a better picture exists in the context of global scenarios and compared to other developing countries. Maternal mortality is another social and well-being challenge for women in the world. ⁴⁷The World Health Organization says 830 women die daily from pregnancy-related causes. The pandemic⁴⁸ Violence against women is not a new topic. Globally, women have been affected by this giant wave of COVID-19. An estimated 243 million women and girls were abused by their male partners.

Conclusion



Figure 6: Medusa from Greek Mythology is an example of a myth for feminism and empowerment. *Mishandling the Myth of Medusa. A Feminist Perspective on Medusa* | by Tyler A. Donohue | *An Injustice!* (aninjusticemag.com)

The feature question is how women's expeditions and innovation can be increased to improve the concept of a women-only community and women in the community. For overall development and improvement, and the campaign for a women-only community, contemporary society should go back to the past and learn from the history where a women-only community was a fabulous theme, like in ancient Greece. ⁴⁹In modern days, everyone needs to listen to and believe women through their sharing of stories and thoughts.

⁴⁶ What Are the Biggest Problems Women Face Today? Navigating career and motherhood. Paragraph 1st.

⁴⁷ What Are the Biggest Problems Women Face Today? Increasing rates of maternal mortality. Paragraph 1st.

⁴⁸ Take action: 10 ways to help end violence against women, even during a pandemic—paragraph 2nd.

⁴⁹ Take action: 10 ways to help end violence against women, even during a pandemic. Listen and believe survivors—paragraph 1st.

It is a responsibility to teach the younger generation to think about the issues of gender, what gender is, etc., and start a conversation about the gender roles earlier and traditional challenges and characteristics assigned to men and women. It is critical for the modern era's theme of a women-only society.⁵⁰ Services like hotlines and shelters should be increased accessibly for women's rehabilitation. Counselling and all support for survivors of gender-based violence need to be available for those in need. For moral improvement within women's community, enthusiasm and empowerment should always be given. Rather than listening for a negative, it should always be a positive from all involved, which is⁵¹ Enthusiastic consent for developing a women-only society.

Learning the signs of abuse and how to help is always a good sign. Abused women have emotional and physical effects due to abuse and feel unsafe. These are signs of using women. Advocacy in this contest is always welcome for women's safety. Solidarity⁵² Understanding women and their social settlement is a big passion and responsibility. In this context,⁵³ conversation is a big solidarity' with women for concern and awareness. Standing against rape culture⁵⁴ It can change hugely in the context of social change against sexual violence. It is a big step to normal society as a significant social change. It will be a reformation. Funding women's organizations for women's empowerment for the growing concept of a women-only community is needed. The young generation needs to learn about the women-only community. They need to know about women – only history from the 1790's era. Girls' clubs need to be increased for the women-only community to teach girls their rights before it is too late. In Kenya, the girls' club (Clarke, 2017) teaches schoolchildren how to fight against child marriage. A safe space always helps a particular group from violence. Reflecting groups offer support and training to those women who have been abused for justice. India's (Clarke, 2017) ActionAid women's group with other Muslim women is a gigantic example of a women-only community where training against domestic violence, sex and sexuality, communication and land rights for women teach awareness. The women-only group can lead emergency responses (Clarke, 2017). ActionAid in Bangladesh distributed help to the community during a cyclone in 2013 called Mahasen that destroyed an estimated 49000 homes and devastated crops and livelihoods (Clarke, 2017). Women-only community in today's day is a practice for the development of gender inequality and their proper identification. It is a practice to know about the past and mythology where women have been harassed and exploited. Loneliness thus formed women as destructive creatures like⁵⁵ 'Medusa' (Bovey, 2016). It is an example by the Scottish poet Carol Ann Duffy (Bovey, 2016) that someone might be suffering internally due to many societal circumstances, due to one's appearance and negligence from the society, therefore keeping herself hidden from the community's negative response. The character of women is hidden due to introverted nature, but when it is blasted, it is dangerous as a dominant through power. The essence of Medusa is powerful from its authentic core. Society must pay attention to women through respect and listening.

⁵⁰ Take action: 10 ways to help end violence against women, even during a pandemic. Call for responses and services fit for purpose—paragraph 1st.

⁵¹ Take action: 10 ways to help end violence against women, even during a pandemic. Understand consent. Paragraph 1st.

⁵² Take action: 10 ways to help end violence against women, even during a pandemic. Start a Conversation—paragraph 1st.

⁵³ Take action: 10 ways to help end violence against women, even during a pandemic. Start a Conversation. Paragraph 1st

⁵⁴ Take action: 10 ways to help end violence against women, even during a pandemic. Stand against rape culture—paragraph 1st.

⁵⁵ Medusa. Feminism in Medusa. Paragraph 1st.

The story of Medusa from the perspective of Greek and Roman Mythology (Donohue,2020), therefore, is a myth of feminism, as well as a lesson to learn about the preservation of gender identification in the context of women-only community to empower women through power and symbol etc.



Figure 7: Women-only community in Southern Bangladesh led by their leader Sabita Rani. Bangladesh is one of the most disaster-prone areas in the world. Why women-only groups are vital | ActionAid U.K.

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EFFECTS OF WORK RELATED STRESS AND BURNOUT AMONG EMPLOYEES WORKING IN TEXTILE INDUSTRY

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ABSTRACT

The major purpose of the current study was to investigating the relationship between Effects of Job-related Stress and Burnout in employees working at textile industry. After the detail review of the literature following hypotheses were formulated. 1) Job-related Stress would predict Burnout in employees working at textile industry. 2) Gender would exhibit significant differences on effects of Job-related Stress and Burnout in employees working at textile industry. Sample of this study was consisted of total 300 employees working at textile office sites from major industrial cities of Pakistan. Data was collected from different textile sectors through purposive sampling technique. For this study Oldenburg Burnout Inventory (Demerouti & Bakker, 2008) and the Brief Job Stress Questionnaire (Ministry of Health, Labor and Welfare, Japan, 2015) were used. Data was analyzed by using SPSS-23 version. Descriptive and inferential statistics including Pearson correlation, linear regression analysis and independent t-test was used. Finding shows that all the hypotheses were approved $P < .05$. All the detail limitations, implementations, recommendations and suggestions of the study discussed in the discussion chapter.

Keywords: Job Stress, Burnout, Job Satisfaction, Happiness, Textile Employees.

AN INTERSECTIONAL APPROACH TO DIGITAL INEQUALITIES IN BULGARIA IN A POST-COMMUNIST CONTEXT. THE IMPORTANCE OF GENDER AND ETHNICITY

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Abstract

The article analyzes digital inequalities among the Roma ethnic group based on gender and ethnicity in Bulgaria. This study aims to provide insight into the formation of exclusionary practices in the workplace based on ethnicity and gender for young Roma aged up to 35 years in Bulgaria; semi-structured in-depth interviews and focus group discussions have been applied. Based on the intersectional approach, the strategies for dealing with discrimination among young Roma are analyzed and the role of digitalization in overcoming the risks of discrimination when looking for work and for getting out of marginalization in society. The differences between men and women are analyzed, as well as the differences within the two categories depending on whether they work or not, what kind of education they have, whether they have children or not. The analysis also pays attention to the cultural norms specific to the Roma ethnic group regarding the use of the Internet. Based on the intersectional approach (McCall, 2005, Stoilova, 2021), it will be analyzed what is the situation of women of the Roma ethnicity with children, what are their digital skills and their employment. In conclusion, the author comments on public policies and practices towards the Roma community regarding digital access and the development of skills for using the Internet and computers in Bulgaria.

Keywords: digital inequalities, intersectionality, discrimination, gender, ethnicity

Introduction

In recent years, sociological research on digitalization and mass computerization has mainly been related to Internet access, frequency of use, and work-related computer skills (e.g., Robinson et al., 2015). Digital inequalities and their implications for the working and social lives of individuals are relatively less studied. Digital inequalities in modern societies have become a particularly sensitive issue, all the more so as concerns ethnic groups and their discrimination in working life.

The issues that come to the fore in research on the career realization of young Roma in Bulgaria are discriminatory practices and the mechanisms that individuals use to deal with exclusion (Katsarska, K., Monova, M., 2018). Ethnicity and gender is a burden that needs to be overcome by young people seeking work. "I don't put a photo on my resume when I apply for a job, because if they find out that I'm Roma, they won't look for me anymore. The important thing is that I no longer intend to give birth, I have an education and I can work on a computer. If the position allows, I prefer an interview over the phone and not to go in person" (A.G., 27, Sliven). This is the experience shared by a young Roma woman in a qualitative study on how young Roma in Bulgaria find jobs (Katsarska, K . 2019). In discourse on the issue, labor discrimination of the Roma is seen as something that did not exist in Bulgaria before 1989, as a problem of capitalism and modern societies. The problem of post-Communist society in course of transformation is that, when enterprises are privatized, the low-skilled workers, a large share of whom are Roma, are the first to be let go.

According to data from the report "Discrimination against the Roma in Bulgaria and Croatia", prepared in the period March-June 2021 for the project "ERELA - Equality for the Roma through extended access to legal aid" (financed by the Program for Rights, Equality and Citizenship of the European Union), 86% of Roma do not report discrimination when they encounter it. The results show that the Roma feel most discriminated in terms of education, work, healthcare and finding a place to live. The Roma in Bulgaria do not feel in an equal position in terms of access to jobs. Discrimination at the workplace in Bulgaria is manifested both before hiring and during the employment relationship. Qualitative studies devoted to discrimination among the Roma in Bulgaria are still a very small share of all studies on inequalities.

This article aims to provide insight into the formation of ethnicity and gender-related exclusionary practices at the workplace, related to young Roma aged up to 35 years in Bulgaria. For the purpose, we have conducted semi-structured in-depth interviews and focus group discussions. Based on the intersectional approach, we have analyzed the strategies for dealing with discrimination among young Roma and the role of digitalization for overcoming the risks of discrimination when looking for work, and strategies used to escape marginalization in society. The article seeks to answer three main questions. First, what are the causes of discrimination based on ethnicity and gender among young Roma aged under 35 in Bulgaria? Second, what is the situation of young Roma women with children: can we say they are subject to multiple exclusion, and what are the factors of such exclusion? And third, what is the role of digitalization in overcoming the risks of discrimination?

Theoretical model

First theories and basic concepts

Traditional forms of inequality are primarily associated with class, ethnicity and gender (Parsons, 2005). Digital inequality is a relatively new form of inequality and is associated with the development of the information society. Research in recent years has shown that digital inequalities, like traditional forms of inequality, continue to be associated with characteristics of class, ethnicity and gender. Gender (Ono & Zavodny, 2008) and ethnicity (Mesch & Talmud, 2011) can be important determinants of Internet use in general and its effective use in particular (Stern, Adams, & Elsasser, 2009). DiMaggio & Garip (2012) build on the importance of ethnicity and gender by extending the impact of digital inequalities into a social dimension. According to them, digital inequalities can further increase existing social inequalities and deepen them, as it transfers social inequalities to online inequalities. (DiMaggio & Garip, 2012).

Newer theories

Gender

Do women use the Internet, computers, and phones to the same extent as men? If there is a "gap" between the sexes, this suggests a lack of equal opportunity and, possibly, the presence of discrimination. Studies on the relationship between gender and digital inequalities emphasize gender differences. Wasserman & Richmond-Abbott, (2005), in their research on Internet use by men and women, found that it is lower among women than among men. According to studies by Cotten & Jelenewicz (2006), which are confirmed by more recent research, women use the Internet mostly for communication and to organize events. A number of analyses suggest that online behavior is a reflection of people's social life roles in the offline world (Colley & Maltby, 2008). Research confirms that stereotypes in the offline world are present in the online sphere as well (Petkova 2022, Tomova 2021, Robinson, 2007).

According to Hargittai & Shafer (2006), women are less likely than men to have high online skills. Hargittai (2010), extending their research on online consumption based on gender, finds that women have a lower intensity of use; Haight, Quan-Haase, & Corbett, (2014) show that women have a more limited range of online activities.

Regarding Internet access, research results of studies by Ono & Zavodny, (2003), Blank & Groselj, (2014), and Markova, E., Yordanova, G., Tosheva, E. (2023) indicate the gender gap has been reduced. These results are confirmed by NSI data for Bulgaria regarding Internet use: 80% of men use the Internet, compared with 78% of women (NSI, 2022).

Ethnicity

Research on digital inequalities is important for analysing how and to what extent different ethnic groups have access to technology and the Internet, to what extent they use computers and phones; such research tracks their technological engagement in order to establish whether their online consumption leads to increase or decrease of social inequalities (Chen, 2013). Different communication technologies are associated with different access to social resources; thus, it is important to trace how different ethnic groups relate to these technologies (Mesch, Mano & Tsamir, 2012). Research by DiPrete, Gelman, McCormick, Teitler, & Zheng (2011), confirmed by Petkova, K. (2022), shows that ethnic minorities have smaller social capital. According to the studies by Correa, Willard-Hinsley & Gil de Zuniga (2010), confirmed by Markova, Yordanova, Tosheva (2023), Internet use is lower among ethnic minorities than among the rest of the population.

Intersectional theories in an Eastern European (post-Communist) context

In this paper, an intersectional approach will be used to analyze the research problem. The intersectional approach has been elaborated in studies by Crenshaw 1991, McCall 2005, Verloo 2013 in different social contexts. The essence of the approach is explained in terms such as “complexity” (McCall, 2005) or as an intervention between inequalities (Verloo, 2013). An intersectional approach is one used to explain and analyze multiple inequalities. It examines the relationship between identity, social context and social inequalities. The concept makes it possible to examine the relationships relevant to inequality between different social categories, such as class, ethnicity, gender, age, health status (McCall, 2005). The approach enables accounting for the ways in which different social categories intersect, connect and interact. Researchers have identified intersectionality as the most significant paradigm for women's studies (McCall, 2005; Stoilova, 2021) precisely because women are a complex research subject that involves different categories of analysis and different dimensions of inequality. That is why the intersectional approach is applied to various areas of social life (Stoilova, 2021).

The complexity of the approach allows exploring and clarifying the factors that simultaneously work to explain the choices a person makes. Hancock (2007) emphasizes the strength of intersectional analysis is that it does not assume any social category is privileged or marginal. A combination of structural factors may, for example, lead to a situation where women of a given ethnic group are privileged over men of the same ethnicity. An intersectional approach, in its complexity, allows examining inequalities between genders as well as inequalities within each gender. The multiple inequalities faced by young Roma women are characterized through the concept of intersectionality. An intersectional approach allows determining the influence of gender, ethnicity, and social class in their interconnectedness: each category is important and yet, when combined, their mutual influence and overlap becomes complicated.

Eastern European researchers who apply intersectional analysis have focused mostly on the interrelationship between class, ethnicity and gender. According to research (Stoilova, 2021), Roma women are subject to several levels of exclusion (double or triple), depending on their life situation, in ways that lead to their exclusion and marginalization in society. In the Roma patriarchal family, women marry early and bear children early. Due to family culture and norms of behavior, young women in the extended family are dominated by older men but also by older women. Andrei, R., Martinidis, M., Tkadlecova, T. (2014) point out that in the Roma family, which is strongly patriarchal, "masculine" values are supported and expressed in various ways, such as forced marriages or domestic and sexual violence. Riesman and Davies define gender as a structure "that has a cultural dimension in the form of unreflective customary rules, norms, and beliefs that organize much of human life. Taking for granted the cognitive images that are part of the situational context provides insight into the cultural aspect of gender structure, the interactional expectations that each of us faces in every social situation" (Risman & Davis, 2013, p 744).

Previous research on the topic. The situation in Bulgaria

The results of the "Thematic report on the situation of the Roma", conducted under the program "Local development, poverty reduction and improved inclusion of vulnerable groups 2014-2021" in Bulgaria (Tomova, 2021), show that not using a computer or tablet increases the risk of young people (aged between 15 and 25) falling into the group of unemployed and uneducated. The data shows that 64% of Roma who do not work, study or train do not use a computer or tablet. By comparison, 45% of Turks and 45% of Bulgarians in this category do not use a computer or tablet. Of the working Roma between the ages of 15 and 25, 66% use a computer or tablet, compared with 92% of Bulgarians and 84% of Turks. The results clearly show that the Roma are the ethnic group with the lowest computer skills compared with the other two ethnic groups; this situation puts the Roma at a very serious risk of exclusion, discrimination and marginalization.

The results of a qualitative study by Petkova, K. (2022) indicate that the interviewed Roma did not have a problem with access to the Internet - almost all had access, regardless of whether they live in cities or villages. According to this study, the Roma mainly use mobile Internet (from a phone) for holding conversations and for virtual meetings with relatives and friends. The interviewed Roma personally rated their computer skills as very poor. These analyses are confirmed in quantitative research by Markova et al. (2023), according to which digitalization among the Roma is at a low level and members of this ethnic group are most often poorly educated. In current conditions (during and after the Corona pandemic), when scientific research is conducted in a virtual environment (online), the Roma ethnic group is at risk of remaining out of the scope of investigation.

One of the goals of this article is, using qualitative research (group discussion and in-depth interviews), to identify the Internet skills of working Roma men and women up to the age of 35 having different degrees of completed education in Bulgaria; as well as to establish what the level of skills is due to. The indicators of the current analysis are: frequency of use and reasons for use (work, entertainment, education, etc.). The differences between men and women are analyzed, as well as the differences within the two gender categories depending on whether the people in them are employed or not, their education, whether they have or do not have children. The analysis also pays attention to the cultural norms specific to the Roma ethnic group regarding the use of the Internet. Based on the intersectional approach (McCall, 2005, Stoilova, 2021), we will analyze the situation of Roma women with children, their digital skills and their employment.

Method

This study uses a qualitative research methodology. Focus group discussion combined with in-depth interviews (conducted with a semi-structured questionnaire) are an approach that ensures the causal reliability, depth and coherence of the accounts (Carless & Douglas, 2017). One group discussion and seven in-depth interviews were analyzed. In-depth interviews complement, enhance and elaborate the information obtained from the group discussion. The group discussion and interviews were conducted with self-identified Roma under the age of 35 from Fakulteta, the largest Roma neighborhood in Sofia.

In order to select respondents for the group discussion, I contacted the Hased Foundation. (The foundation's name signifies “a large-scale mission”.) It is funded through partnerships, donors and donations. The Hased Foundation works on many different projects related to the integration of the Roma in Bulgaria, implements successful models for early childhood development. The foundation selected respondents of different professions, different levels of education and different ages, who agreed to participate in the discussion. Participants were familiarized with the objectives of the project and gave their informed consent for participation. The group discussion was held on the grounds of the foundation at the request of the respondents – this being a location with which they were familiar and where they felt comfortable. The respondents did not know one another. The group discussion was conducted with 4 women and 2 men. The respondents had different completed levels of education, ranging from elementary to ongoing higher education. The participants were selected from the spheres of different professions and lifestyles, in order to provide different professional experiences related to computers and technology, and hence different perspectives on the matter. The duration of the group discussion was one hour and 31 minutes. The discussion was held in March 2023.

I interviewed 7 self-identified Roma – 4 men and 3 women in different professions and with different levels of education – in the same period of time, March and April 2023. The locations of the interviews were chosen by the participants – thus, the interviews were conducted in various public settings (restaurants, parks in Fakulteta district). The interviews lasted from one hour and 43 minutes to two hours and 11 minutes. The participants' names were anonymized. I used a combined sampling procedure. To make initial contact with different respondents, I consulted the Hased foundation. A snowballing procedure based on the initial contacts put me in touch with an additional five people. To ensure comparability with the information from the group discussion, all interviews were conducted in the Fakulteta district in the city of Sofia. The data were transcribed and thematically analyzed for the main patterns and stages used by the respondents. I conducted content analysis to identify connections between statements and to identify patterns and typologies.

The main limitation of this study is related to representation. In seeking representatives of Roma with the highest level of education, I was able to find only such who were in the course of higher studies but had not yet graduated.

Analysis of results

The research aimed to answer three questions. First – to establish how discrimination based on ethnicity and gender arises in connection with the use of the Internet and digitalization by young Roma under the age of 35 in Bulgaria. It should be noted that the analyzed results refer only to the individuals under study and not to the entire Roma population in Bulgaria. The interview results indicate the existence of digital inequalities for the Roma ethnic group, inequalities based on gender, ethnicity, family situation (children in the family), education and level of computer literacy.

The discussion and interviews have shown that almost all the interviewed Roma had constant access to the Internet through their phones; less than half of them had Internet access from computers at home, and a small number of respondents had access at work. This trend is evident in the case of Kiril, 26 years old, with secondary education, who works in an advertising agency:

"I am constantly on the Internet with my phone, if I need something, I can also see something at home, at the job, my colleague works most of the time on the computer. I don't use it much."

Almost all the respondents use mobile Internet, which has the most limited tariff plan for online consumption. None of them owns a tablet. Rado, a 23-year-old worker in a clothing store, who has a primary education, clearly articulated the reasons why he did not have a desktop computer with Internet in his home. These are also the main reasons highlighted by other Roma respondents lacking a computer or laptop and not using Internet at home.

"I don't have Internet at home, it's expensive and I don't need it. I use the Internet on my phone until they cut it off."

The respondents self-assess their Internet and digital skills as basic; they have no computer skills, and, at their jobs, they often perform activities of a low level of complexity. This is clearly stated by Yana, a 19-year-old NGO worker with a secondary education:

"I have basic - I can't say good - skills in the technology..."

I observed some gender differences. At work, Roma women use the Internet less (for shorter periods of time) than Roma men, have a more limited range of activities and perform relatively more elementary operations than Roma men. The Internet activities of almost all the Roma women are mainly related to writing texts and searching for information on the Internet. Their main work, and most of it, can be done without the use of Internet and a computer. The work of Roma women is related to typesetting, interpretation and content creation. The activities they perform at their workplace do not require special and high computer skills. This is illustrated by Galya, 27 years old, with secondary education, who works as an assistant at a municipal medical center:

"We have downloaded a program from the Health Insurance Fund - we issue medical certificates for the employers, child care or school authorities. I also write medical certificates - sometimes on the computer, sometimes on paper. I fill out the babies' health records for immunizations....."

Maria, 25 years old, with secondary education, who works as a secretary, says:

"I am a secretary. I take the minutes of the court sessions, prepare all kinds of requests and documents, do whatever is necessary - sometimes they dictate to me, other times I write, other times I make the documents according to a model."

Julia, 19 years old, with secondary education, who is a social worker, shares about her work:

"Yes, we definitely work with the Internet, because it is useful for us and helps us to gather all kinds of information about what we are interested in - I look for information about certain things such as personal doctors, booking appointments, information about individual institutions. In general, we search and check information and acquire information about what our people are interested in..."

Based on these and other stories about women's Internet use at work, we can summarize that Roma women perform a range of activities, but they do not have the opportunity to upgrade and improve their computer skills.

Most of the employed Roma men work on specialized programs at their workplace; as in the case of the women, their work is almost entirely unrelated to writing or interpreting texts.

Yosif, 29 years old, with primary education, works in a roof waterproofing company; he says:

"I mainly work with Excel - I make bills and offers. I write very little text."

This is confirmed by Georgi, 25 years old, with secondary education, who works as a shop assistant:

"In the store we work with a program. I rarely write by hand or on the computer."

The training of the working Roma mainly consists in instructions given them by a superior and, if necessary, demonstration of procedures on the first day of work.

Georgi, 25 years old, with secondary education, who works as a shop assistant, stated:

"They explained to me what it was about. I also needed them to show me, because a program is used at the store to mark the goods. The whole training was in one day. The demonstration took 15 minutes."

An important cause of the gender-specific situation in Roma communities is that Roma women at a young and active age are mainly occupied with raising their children and often prefer "lighter" and less demanding work; this, combined with their gender and family situation, contributes to digital inequalities. Of the seven interviewed women, four had children and one was only engaged in raising children; the other three had full-time or part-time jobs that allowed them to take care of their children. Six men were interviewed. All of them were employed.

Based on the conducted research and the opinions of the respondents, we can summarize that for all investigated cases of people with children, a division was observed in Roma families - women look after the children while doing full-time or part-time work, while men do paid work.

Almost all the interviewed men work significantly more on the computer than the women and perform slightly more complex operations and activities in their work, such as writing offers, calculations and working with specialized programs. They themselves say that they are largely self-taught and consider computer skills very important for finding a job. An illustration of this can be found in the interview with Yosif, 29 years old, with a primary education, who works in a roof waterproofing company. He shared:

"I regularly work with a computer because we make quantitative calculations, offers, contracts for the work we do and I have to work with a computer. A quantitative account is made as requested by the customers - what material will be used, what labor, the cost of this, the cost of that. Everything is calculated step by step..."

"We make advertisements, we make offers, quantitative calculations, which we have learned [to do] over time. I didn't study anywhere. No one familiarized me. I'm self-taught, generally. ..."

Based on the information provided by the interviewees, Roma women use social networks (Facebook) much more than men. Annie, a 25-year-old restaurant worker with a primary education, provides an example of women's activity in social networks and their activities in general:

"My skills are normal. If I talk on messenger all day, then I'm great..."

Pesho, a 19-year-old taxi driver with a secondary education, talks about his and his wife's use of social networks:

"I don't use apps to connect with relatives and friends very often - less often. Like my wife, her cousin is in Spain, her mother is in Germany, her aunt is in Austria. And they are in constant contact. They hear each other every day and she is more active with talking [to them]. When I talk, I talk for a minute or two or three a day..."

Women spend a large, and major, part of their time on social networks precisely to hold conversations and communicate. This conclusion is confirmed in studies by Colley & Maltby, 2008, and Petkova, 2022.

The second question addressed by our research concerns the situation of Roma women with children. Can we say there is multiple exclusion among them, and how does it come about?

The study registered that all of the interviewed Roma women with children had purposely chosen a job that was below their acquired professional qualification and education, in order to be able to combine work with childcare. Their working hours should be flexible or part-time so they can pick their child up from kindergarten or, for example, take him to the doctor when necessary. Thus, the main, and only, criterion for finding a job is not salary or type of work, but working hours. Roma women with children are forced to choose a job that meets only this condition, and therefore work outside the field of their professional expertise; as a result, they lose their computer and work skills in their specialty or education. This is evident in the case of Boryana, a 25-year-old hygienist with a secondary education:

"For me, my work is related to the child. I can work at a better job, but there is no one to look after my child at this stage. I'm just looking for something to reconcile work and the child, because my job, which I can work, must be 12 hours on schedule. I'm basically a confectioner and pastry chef, but there's no way, there's no way. There are no [jobs with] working hours under 8 hours, there is nowhere to find one [such a job]. My child, for example, is in kindergarten till 2 o'clock [PM] and after that there is no one to look after him... How can I work otherwise [at a different job]? Who's going to look after it?"

The rest of the interviewed women with children had similar family situations, motivations for work, and working hours, tailored to the children's schedule. Another example is the case of Galya, a 27-year-old assistant at a medical center, who has a secondary education:

"I have two small children. My working hours are perfect – four hours - from 8 a.m. to 12 noon. I have time to pick up my children from school, kindergarten..."

The decisive consideration when young Roma women with children choose a job is the family situation. The combination of factors leads to a situation where women are at a much greater disadvantage compared to the ethnic majority and to men of their own ethnicity (Hancock, 2007). Women of Roma origin who have graduated from secondary education with a practical focus (technical school for textiles, technical school for public catering or general secondary education) are not able to do distance or online work in their field of specialty and education. Doing jobs that are beneath the level of acquired specialty and education is also linked with low satisfaction among Roma women with children. Boryana, 25 years old, with secondary education, works as a hygienist. She says:

"I, at my level, am not satisfied. I don't want to be a hygienist. I want a better job, but it can't be done... I want to work in my profession and what I love to do. For example, in a confectionery shop".

"And do you think you will have the opportunity in the future?"

"Yes. I think so. Yes, at least it [the job level] should start at first [professional] grade. I could find such a job now, but I don't have the time..."

Roma women with children employed in low-skilled jobs considered this a temporary situation: "until the children grow up". Once they will no longer be occupied with the physical upbringing of their children, they will consider looking for a job that would be in line with their education and profession. To be competitive, they must invest time and money to increase their knowledge. Almost all interviewees expressed a desire to continue their education; women with children stated that, for them, this was likely to happen when the children were grown.

The third question I sought to answer in my research concerns the role of digitalization in overcoming the risk of discrimination.

Data from the conducted survey indicate that Roma are largely discriminated against in working life because they have weak professional and digital skills. As their skills improve and grow, the risk of discrimination, rejection and marginalization diminishes considerably.

All respondents believed that increasing their computer literacy would help them find a better job, earn a higher salary and have a better position in society. Here is what Milena said; she is 28 years old, with a secondary education, and works in a grocery store:

“Do you think that if you increase your computer literacy you will have a higher position, a better salary?”

“Yes. A friend [of mine] started a job. Deals with offers. For vacations, things like that, the pay is pretty good”.

“Is the work on a computer?”

“Yes, yes, the work is on a computer. But you need a higher level of computer literacy....”

All of the interviewees had plans to improve their computer literacy, and almost all were aware their level was poor. Roma women with children noted that, due to their commitments with childcare, their plan to take a computer course had to be postponed for the future, "when there is time". Galya, 27 years old, with secondary education, who works as an assistant in a medical center, shared:

“Galya, do you think that if you improve your computer literacy you would get a higher salary, better income?”

“Yes. Of course. This is a known fact.”

“Would you do it? Do you have any plans to do so in the future?”

“Yes, I would, but you need time to take a computer course. And I don't have that [time] because I have two small children. This makes it easier for me - my working hours are perfect – I am appointed at 4 hours [working time] - from 8 to 12 o'clock. I have time to collect my children from school, kindergarten. But otherwise, yes, I think so. If I had a better level at the computer, I would also have a better-paid job...”

The role of training and person-to-person exposure in a work environment was identified by almost all respondents as a key means to increase digital skills and abilities as well as professional qualifications. Yosif, 29 years old, who works in a roof waterproofing company and has a primary education, expresses the need for computer training at work:

“Yes, for sure, if someone shows you what you're trying to understand and you show it to someone and see how it's done, with a few simple steps to see how it's done rather than wondering, standing at the computer and wondering what to do. It sure would be better if someone introduced us to it and showed us around.”

A large part of the respondents shared that they had experienced difficulties due to the lack of introductory or computer training, but were able to teach themselves and search for answers to the arising problems. Working with a computer is definitely difficult and the Roma see it as an obstacle they have to deal with. Good computer skills are a "ticket" to a better job with greater responsibilities, a higher salary and better integration in the workplace. Due to their low digital literacy and skills, the Roma are little involved in the work processes, perform relatively elementary activities and are not given work tasks that require high computer skills. Their digital and computer training would definitely help remove the barriers and reduce their marginalization by the majority. One of the reasons for their permanent exclusion is precisely their weak digital literacy, which can be overcome through training programs, seminars and investments in computer literacy. Yana, a 19-year-old NGO worker with a secondary education stated:

“In the organization I work for, digital skills and computer literacy courses are offered. They are optional, if you want - you can sign up.”

In summary, the analyzed qualitative studies we have conducted confirm the results obtained by Correa, Willard-Hinsley & Gil de Zuniga, (2010) and Markova, Yordanova, Tosheva, (2023), pointing to a low level of penetration of the Internet among ethnic minorities.

The lack of Internet access, computers or tablets in the respondents' homes certainly contributes to their low level of computer literacy. The research findings indicate a serious gap between Roma men and women with respect to the use of Internet at work and digital skills. Access to the Internet at work is lower among women than among men. The low access to the Internet of Roma women can be explained by the negative influence of social norms in Roma communities, in which childrearing is assigned exclusively to women.

The interviewees also confirmed the conclusions drawn by Stoilova (2021) about the multiple (often double or triple) exclusion of Roma women with children in the family and in paid work. It should be noted that men work in jobs below their acquired specialty and education to a much lesser extent than women.

The low level of integration of the Roma in education and working life can be explained by the fact that during the time of the Communist regime, the Roma lived in segregated Roma neighbourhoods, many of which have remained preserved to this day (for example, the Filipovtsi district in Sofia). That is one of the main reasons why, to this day, their integration is a very slow and difficult and they remain largely isolated and marginalized in many spheres of life. Housing is a critical factor of digital inequalities as it is correlated with a low level of Internet penetration.

Discussion

The Roma have limited access to the Internet. They mainly use mobile phones, and most of them do not have Internet connection or computers at home. Their Internet consumption is low and their digital literacy is at a basic level. In order for the Roma to be included and better integrated in the digital world and in the professions requiring good digital skills, policies, debates and practices regarding the digital literacy of the Roma and the possibilities of inclusion in various trainings, work programs and seminars are needed. For this purpose, it is important and necessary to analyze the policies of the state institutions regarding the practices and processes related to the education and digitalization of the Roma. These policies must be inclusive and aimed at overcoming the exclusion of the Roma in work.

The policies regarding the Roma community's Internet access and computer skills in Bulgaria are based on the aim to improve the integration of the Roma through technological innovation. We can say that at this stage the policies are limited in scope. They are mainly aimed at improving digital access and the development of computer skills in the Roma community. Digital integration programs are underway, aimed at improving digital access and technical skills among the Roma. These are essentially programs for training computer skills, but their ultimate aim is to actively involve the Roma in digital society and the country's economy.

Infrastructural investments are also being made; the Internet infrastructure is being improved in some Roma neighborhoods and settlements in the bigger cities. This includes improvement of the Internet network, fast Internet access, the provision of computers in libraries, public places and learning centers.

Public policies for improving the digital culture of the Roma rely on partnerships with the business sector and non-governmental organizations. Cooperation between businesses, government institutions and non-governmental organizations is encouraged as regards setting up programs for increasing the computer skills of the Roma. These partnerships are aimed at providing digital skills training and access to online forms of employment.

Another important step is the development of specialized educational programs adapted to the needs of the Roma community. For instance, computer literacy training for mothers is aimed at improving and developing their skills.

Information campaigns are also conducted, aimed at raising awareness of the benefits of digital technologies and the Internet; they raise awareness of the importance of digital access and provide knowledge about various information resources.

It is important to note that there are challenges to the successful implementation of policies for digital access and the development of computer and digital skills of the Roma in Bulgaria. There are social, economic and cultural factors that limit the effective implementation of policies and innovations. Additional obstacles, related to personal data and online security, also need to be addressed.

Supplement
Participants in a group discussion

Name/ gender	Family situation - with or without children	Education	Job	Age
Yana - female	without children	secondary education	NGO worker	19 years old
Boryana - female	with one child	secondary education	works as a hygienist	25 years old
Galya - female	with 2 children	secondary education	works at the municipality medical center as an assistant	27 years old
Julia - female	without children	secondary education	works as a social worker	19 years old
Pesho - male	with one child	secondary education	taxi driver	19 years old
Yosif - male	with 2 children	primary education	works in a roof waterproofing company	29 years old

Interview participants

Name/ gender	Family situation - with or without children	Education	Job	Age
Milena - female	with 2 children	secondary education	works in a grocery store	28 years old
Annie- female	with 2 children	primary education	restaurant worker	25 years old
Maria- female	without children	secondary education	works as a secretary	25 years old
Kiril- male	with one child	secondary education	works in an advertising agency	26 years old
Rado- male	with 2 children	primary education	works in a clothes store	23 years old
Georgi- male	with 2 children	secondary education	works as a shop assistant	25 years old
Stefan- male	with one child	primary education	works as a porter	28 years old

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EXPLORING THE COMPLEXITIES OF WOMEN'S PSYCHOLOGY

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Abstract

This research paper explores the complex domain of women's psychology with the objective of providing insights into the complicated dynamics, including biological, sociological, and psychological elements, that influence women's experiences and mental health. Utilising an extensive analysis of scholarly literature and empirical research, the present study investigates the intricate interplay between gender identity, cultural norms, and mental well-being among women.

The study highlights many prominent themes, including gender roles, body image, self-esteem, and the psychological effects of prejudice on women's growth. Furthermore, this study delves into the impact of hormone changes, life transitions, and cultural variety on the mental well-being of women.

Moreover, this study examines the resilience and coping strategies shown by women in the face of hardship and prejudice. Additionally, it underscores the need to cultivate a cultural climate that is more inclusive and supportive in order to effectively tackle the distinct psychological obstacles encountered by women.

In conclusion, this study offers significant contributions to the multifaceted and complex field of women's psychology, enhancing our comprehension of women's lived realities and calling for gender-sensitive mental health therapies.

Keywords: cultural, complicat, multifacet

**IDENTITY CONFLICT DUE TO MULTI-NAMING IN THE STATE OF MEXICO,
MEXICO, THE CASE OF TWO INDIGENOUS WOMEN**

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Abstract

Naming a person is the beginning of a life Project, it is a social action not a simple performative one which is grounded in a 6-stage process: inspiration, comparison, test, decision-making, formalization and narration (Aldrin, 2011: 35). However, in many Mexican communities (the Mazahua area, in this case, an ethnic group distributed in two central states of Mexico) there's a great deal of cases in which, despite naming formalization, a new process of renaming occurs. In these cases, after examining the name, parents or a close relative give a new name, so the person has an official name and the one he will be known among their acquaintances. This paper presents some sample cases obtained through interviews and narrative analysis to 3 men and special emphasis is made on 2 women who bear 2 or 3 names (official and/or religious) and their experiences in dealing with the fact of discovering their names are not the real ones. An identity conflict was detected because all of them argue that they could get in trouble with civil or educational authorities.

Keywords: onomastics, double names, traditions in naming, name-bearing..

DESTABILIZING THE GENDER ROLES IN *CLOUD 9* BY CARYL CHURCHILL

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ABSTRACT

The concept of individuality and identity has always been, and will remain, heavily influenced by gender identity. The one-sided perception of identity is being questioned in numerous ways throughout the postmodern age, and some female playwrights like Sarah Kane and Caryl Churchill have investigated this in the field of contemporary British drama. Among the postmodern playwrights in British theater, Caryl Churchill (1938–) has been recognized as a notable dramatist. Churchill criticizes deeply ingrained patriarchal ideas in her plays for conspiring to limit the identity of women and keep them inside predetermined definitions of individuality or self.

With the aid of a diverse philosophical structure enhanced with a different perspective derived from the ideas pervasive around debates regarding feminism, gender issues, and the deconstructing stereotypical gendered identities, this paper investigates Caryl Churchill's *Cloud Nine* (1979). According to this study's analysis of *Cloud Nine*, gender and sexuality are figuratively formed to serve the needs of male-dominated society. This paper also highlights the difference between sex and gender by referring to Butler's performativity of gender. The main purpose of this study is to display how the repressive performativity of gender, and sexual identities work in the patriarchal atmosphere and how it can be subverted in the late twentieth-century. It is advocated that the traditional view of gender might be disrupted by questioning patriarchy's dominant ideas of gender, since gender is regarded to be a product of culture and society based upon a series of acts, saying, behaviours and labels those are adhered to women, men, homosexuals, and lesbians. It can be claimed that gender-based demands on women and other marginalized individuals are no longer acceptable. Churchill aims to dispel long-held gender stereotypes of men and women by illustrating the interdependence between sexuality and gender. In *Cloud Nine*, attempts to undermine traditional gender and sexual issues may be seen as a creative and critical urge to keep the West as the ideal subject of supremacy.

Keywords: Gender, Sexuality, Performativity, Patriarchy, Supremacy.

CARYL CHURCHILL'İN *CLOUD 9*'INDA CİNSİYET ROLLERİNİN İSTİKRARSIZLAŞTIRILMASI

ÖZET

Bireysellik ve kimlik kavramı her zaman büyük ölçüde cinsiyet kimliğinden etkilenmiştir ve etkilemeye devam edecektir. Kimliğin tek yönlü algılanışı, postmodern çağ boyunca çeşitli şekillerde sorgulanır ve Sarah Kane ve Caryl Churchill gibi bazı kadın oyun yazarları bunu çağdaş İngiliz tiyatrosu alanında ele alır. İngiliz tiyatrosundaki postmodern oyun yazarları arasında, Caryl Churchill (1938–) dikkate değer bir oyun yazarı olarak kabul edilmiştir.

Churchill, oyunlarında derinlemesine kökleşmiş ataerkil fikirleri, kadınların kimliğini sınırlamak ve onları önceden belirlenmiş bireysellik veya benlik tanımları içinde tutmak için komplo kurmakla eleştiriyor.

Bu makale, feminizm, toplumsal cinsiyet meseleleri ve kalıplaşmış cinsiyetçi kimliklerin yeniden yapılandırılmasına ilişkin tartışmalar etrafında yaygın olan fikirlerden türetilen farklı bir bakış açısıyla zenginleştirilmiş farklı bir felsefi yapının yardımıyla, Caryl Churchill'in *Cloud Nine* (1979) adlı eserini araştırıyor. Bu çalışmadaki *Cloud Nine* eserinin analizine göre, cinsiyet ve cinsellik mecazi olarak erkek egemen toplumun ihtiyaçlarına hizmet etmek için oluşturulmuştur. Bu makale aynı zamanda Butler'ın cinsiyetin performatifliğine atıfta bulunarak cinsiyet ve toplumsal cinsiyet arasındaki farkı vurgulamaktadır. Bu çalışmanın temel amacı, toplumsal cinsiyetin ve cinsel kimliklerin baskıcı performatifliğinin ataerkil atmosferde nasıl işlediğini ve yirminci yüzyılın sonlarında nasıl alt üst edilebileceğini göstermektir. Toplumsal cinsiyetin, kadınlara, erkeklere, homoseksüellere ve lezbiyenlere yapılandırılan bir dizi eylem, söz, davranış ve etikete dayalı olarak kültürün ve toplumun bir ürünü olarak görülmesi nedeniyle, ataerkilliğin egemen toplumsal cinsiyet görüşleri sorgulanarak geleneksel toplumsal cinsiyet görüşünün bozulabileceği savunulmaktadır. Kadınlara ve ötekileştirilmiş diğer bireylere yönelik toplumsal cinsiyete dayalı taleplerin artık kabul edilemez olduğu iddia edilebilir. Churchill, cinsellik ve toplumsal cinsiyet arasındaki karşılıklı bağımlılığı göstererek, kadın ve erkeklere ilişkin uzun süredir var olan toplumsal cinsiyet klişelerini ortadan kaldırmayı amaçlıyor. *Cloud Nine* adlı eserde, geleneksel toplumsal cinsiyet ve cinsel meseleleri baltalama girişimleri, Batı'yı ideal bir üstünlük öznesi olarak tutmaya yönelik yaratıcı ve eleştirel bir dürtü olarak görülebilir.

Anahtar Sözcükler: Toplumsal cinsiyet, Cinsellik, Performatiflik, Ataerkillik, Üstünlük.

INTRODUCTION

Since the politics of sex in the late nineteenth century, the issue of gender and sexuality has caught the interest of common sense. As a result, these issues have become the main tools for policing both the private and public spheres. Given that gender is recognized as a cultural and societal concept, patriarchy's sweeping accounts of gender could be challenged in order to undermine the idea of gender. In contrast to oppressive and heterosexual myths, Caryl Churchill's feminist play questions the conventional view of women as a man's domestic ideal image. Most of the characters have a unique narrative to tell because they were all sufferers of the male-dominated society throughout the century they lived in and each of them used an alternate approach to fight against it. Although *Cloud 9* (1979) by Caryl Churchill seems to mock the patriarchal system that constructs the gender stereotypes that are often accepted through the parodical and ironical elements on the surface, the work wants to show how repressive performativity of gender, and sexual identities work and how it can be subverted in the late twentieth-century on a deeper level.

The use of gender in *Cloud Nine* has a tendency to create discussions about identification in modern Western society. Butler's claims on the performativity of gender seem to foreshadow Churchill's embodiment of gender structure. Butler's theory served as a major subliminal framework for the understanding of how individuals appeared in *Cloud Nine* as multiple sexualized, and gendered topics. Butler investigates the possibility of dismantling and disrupting the gender discourse. In a general sense, it can be inferred that people aren't born with their sexual identities but they acquire their identities thanks to the environment they live in socially. "They noted that the system of gender construction[...]presumed that everyone has either obvious penis or vagina, that every person has an uncomplicated relationship to that biological entity, and that owning that piece of equipment necessarily correlated to certain ontological characteristics" (Rudy, 2001, p.207).

It is concluded that there is no stable definition of man or woman. It is impossible to prove someone's sexual preference through biological elements. It can only be proved "by culture that constantly and consistently places us in one category rather than other[...]Gender is a matter of performance...The more we do the things that a woman does, the more we feel ourselves to 'be' a woman at our core" (Rudy, 2001, p. 208). People are born into two different sexes, as girls or boys and they start acting their roles according to the predetermined roles of the society they are born into. This proves the idea that genders are "performances", as Butler said, rather than biological facts. The genital organs people have can not be enough to define their sexual preferences or their behaviors in the society they belong to. Churchill wants to deconstruct the stereotypical Western ideology through reconstructing it according to "a multiplicity of genders as a way of disrupting the binary which keeps us locked into the hierarchical man/woman system...Without a binary system of gender, we could experience neither sexism nor homophobia" (Rudy, 2001, p. 209).

A creative and critical urge to preserve the West as the ideal subject of dominance may be revealed in *Cloud Nine* by attempts to undermine conventional gender and sexual subjects. The play seeks to dismantle gender prejudices. The stereotypical image of these identities is undercut by the particular impact of Churchill's casting decisions for destabilizing oppressive identity usage. As Gilbert and Gubar advocate in their article "all figures whose distorted identity calls attention to the absurdity of the Victorian sexual and racial ideology that shaped nineteenth-century imperialism. But though in Act II the same characters reappear in contemporary London played by members of their own sex" (1988, p. 178).

Churchill separates gender and sex and seems to answer Butler's appeal for jarring gender performances. Her struggle is achieved by showing actors, who are portrayed as presumed sexed bodies, acting out roles based on gender or performing activities that are in opposition to their sexes. An actor takes on multiple roles throughout a performance, often outside the bounds of biological sex, and this emphasizes the separation of gender and sexual identity.

Churchill certainly intends the cross-gender casting to reveal the extent to which women [and blacks] are stereotyped according to their value to white men: the Victorian paterfamilias is played, as expected, by a white man, whereas his wife is played by a man and his servant by a white. The effect of these techniques [old panto tricks and not, as fondly supposed, Brechtian innovation] is, nonetheless, to make the action of these characters completely predictable and solicit the audience's assent to this spectacle rather than its criticism of gender stereotyping outside the theater. (Kruger, 1990, p. 34)

As proof of what is mentioned by Kruger, on the last page of the play, Churchill stated that she wishes to highlight "the parallel between colonial and sexual repression." (1984, p. 136) She has been implying that the subjugation of women is a direct result of the colonial power's ideology, which reflects masculine values. Keyssar writes an article on *Cloud Nine* which she calls as a "project" and she mentions Churchill's vision by using the author's own words.

That such a project at once appears to reveal a pessimistic and an optimistic view of the world is not only consistent with Churchill's own acceptance of paradox but with the poignant clarity of her vision. It will have to be, as Caryl tells us, "Upside down when you reach Cloud Nine" (1984, p. 215-16).

Churchill wanted to demonstrate the interdependent nature of sexuality and gender and to challenge the binary views of men and women that have long been held. In the first act of *Cloud Nine*, a Victorian-era British colony exists in Africa. The cast in Act I is made up of a large family that Clive directs and controls. All of the characters in the play, Clive, Betty, their kids, the black servant, the governess, and their friends play stereotypical roles that were assigned to them at the beginning in their society.

Actually Churchill “uses farce devices, such as gender and racial role-switching and doubling, comical songs, and direct audience address, to present the potentially serious, though in performance hilarious, premise that colonial and sexual oppression operate in similar ways” (Kelly, 2010, p. 648). The characters show their resistance implicitly during Act I. Edward, for example, is the son of Clive who represents a male-dominated Western stereotypical ideology. He constantly plays with dolls and enjoys doing so even though his parents have warned him that playing with dolls is not considered a masculine behavior.

CLIVE. What's that you're holding?

BETTY. It's Victoria's doll. What are you doing with it, Edward?

EDWARD. Minding her.

BETTY. Well I should give it to Ellen quickly. You don't want papa to see you with a doll. (Churchill, 1984, p. 30)

Clive's disgust at Edward playing with a doll suggests a British intolerance for feminine men. Churchill contends that in order to make Clive a stand-in for 19th-century British attitudes, it is necessary to acknowledge the feeling of change that permeated those attitudes. Clive quickly accepts the flimsy justification that Edward is keeping the toy for the sake of his sister rather than considering the possibility that he might have the propensity to play with a doll. There are other presumptions such as women's passivity and Clive's oppression in Act I.

BETTY. Can't we ever be alone?

HARRY. You are a mother. And a daughter. And a wife.

BETTY. I think I shall go and hide again. (Churchill, 1984, p. 31)

When Harry declines this offer, Betty chooses to hide once more, seemingly retreating from acknowledging her true feelings and returning to her role as a devoted wife and mother. Later, when Betty and Ellen have a minute to themselves, Betty says:

BETTY. Ellen, I don't want to play anymore.

ELLEN. Nor do I, Betty. (Churchill, 1984, p. 34)

These words imply that she is weary of fighting against her desires to live up to Clive's expectations. The men have incredibly sexist views toward women. For Clive, all women including his wife are fragile, vulnerable beings prone to disorientation. However, he can choose it this way because it makes him feel valiant and strong. After all, women are weak and sensitive beings. He considers any indication of freedom in a woman to be an assault; he must be the one to provide shelter. “[H]e functions as a virtual personification of the British colonial presence in Africa...Clive is cruelly domineering, patronizing to blacks and women alike. Clive's similar treatment of blacks and women intimates parallel between colonialism and male-female relations in the Victorian era” (Finney, 2002, p. 234-35). Clive's repression is not only towards women, he has no tolerance for homosexuality and lesbianism, either. When he hears that Harry is homosexual, it has hurt Clive deeply. He tries to explain the wrongness of his actions, He attempts to heal Harry's addiction. Clive thinks that by getting married, Harry might be able to overcome his illness.

CLIVE. I cannot keep a secret like this. Rivers will be named after you, it's unthinkable. You must save yourself from depravity. You must get married. You are not unattractive to women. What a relief that you and Betty were not after all—good God, how disgusting. Now Mrs.Saunders. She's a woman of spirit, she could go with you on your expeditions.

HARRY. I suppose getting married wouldn't be any worse than killing myself. (Churchill, 1984, p. 53)

As Godiwala asserts in her article “Clive chastens and subdues Harry: homosexuality is ‘disgusting’, ‘the most revolting perversion’, a ‘sin’ that ‘can destroy an Empire’- as he has Harry marry the first available white female which turns out to be Ellen, the lesbian governess (2004, p. 13). Neither homosexuality nor lesbianism can be tolerable for Clive, Western ideology in a broader sense. Betty, as Clive’s wife has to hide her lesbian feelings, especially in Act I.

Since Clive embodies patriarchal attitudes that oppress both women and homosexuals, the implication that Cathy is becoming [or is already] a version of Clive produces an image of lesbians that is tantamount to blaming the victim. It suggests that Lin is nourishing an embodied version of the very attitudes that repress her both as a woman and as a lesbian (Harding, 1998, p. 267).

Some other presumptions are also challenged by the playwright. Mrs. Saunders, for instance, disproves Betty's romantic, idealized views of love by demonstrating that a woman can enjoy sex for her own reason, just as a man does. “Wife and mistress [...] differ conceptually. Mrs Saunders shows ‘amazing spirit’, but the wife is expected to be faithful and devoted: she is ‘not that sort of woman’, and the patriarch excuses her kissing Harry on the hypocritical presumption[...]” (Godiwala, 2004, 10). Mrs. Saunders cherishes her independence as a widow. She demands respect from the men she interacts with.

Act I in particular exhibits a lot of misogyny, which is made worse by Betty's own attitude. Betty, Maud, and Ellen endure boring, routine lives while guys like Clive and Harry Bagley embark on adventures. Betty's place is at home, where she can read poetry, play the piano, and wait for Clive, her entire world, to come back. The women regard gender roles as inherent in the way things are and believe that they are readily apparent. However, Churchill leaves her characters in various stages of sexual and societal liberation at the conclusion of Act I. Though Betty reunites with Clive just before he is shot, it appears as though Edward has finally rejected the old methods. It is obvious that the family is disintegrating and that custom is eroding. In Act II, the speech used by the actors is not stereotypical. Their speech is more casual and less theatrical. Lin and Cathy talk about movies, and Betty talks about the weather, instead of making poetic statements about the character of women and the need to subdue the natives. “The implication of Act II is therefore one that allows for white men and women and children to steadily break the bounds of established traditions and norms, to transgress the confines of patriarchal restrictions on gender and sexuality, gaining a sense of self and finding identities within and without societal norms” (Godiwala, 2004, p. 18). Act II develops the concept of liberation from socially imposed gender limits by demonstrating how the characters, particularly Betty and Edward, escape their stereotypical rigid roles. It has become simpler for them to do so because of changes in society.

As the characters from Act I reverse roles- Betty is played by a woman and Edward by a man- it points to their development as persons who are in the process of realizing their identities within their own shifting genders. The Victorian woman’s loss (lack) has been a denial of knowledge of her body, as sex has been about duty rather than desire. In Act II she quite literally ‘finds her self’ in the auto-erotic act. (Godiwala, 2004, p. 16)

Betty succeeds in landing a legitimate career of her own and, in an initial act of defiance against her husband and mother, relearns the pleasures of having sex with whom and how she wants. Betty's success demonstrates how women are more able to accept their bodies and sexual impulses as natural and unnatural, respectively.

VICTORIA. You're leaving him? Really?

BETTY. Yes, you heard right, Vicky, yes. I'm finding a little flat, that will be fun.
(Churchill, 1984, p. 74)

In this scene, which contrasts the old and the new, Churchill briefly presents the issues associated with the change from one to the other. She forces Betty, Edward, and Victoria to adapt to new political and sexual liberties by throwing them into new London, symbolically a new ideology. Like Betty, Victoria has a transformation from Act I to Act II. In Act II, she shows signs of independence. Although she is married to Martin, she has a sexual and emotional relationship with Lin. Martin's conversations with Victoria, his wife, center on sex and his failure to satisfy Victoria. He primarily attributes his frustrations and incompetence to Victoria in Act I. In Act II, He also transforms into a different man.

MARTIN. Whatever you want to do, I'll be delighted. If you could just let me know what it is I'm to be delighted about. Don't cry again, Vicky, I'm not the sort of man who makes women cry. (1984, p. 79).

Martin is another symbol of change from the past to the present. He might appear to represent conventional values as the only man in the second act, but he maintains that he is innovative and supports the empowerment of women. He is symbolizing Churchill's hope for the future. There is also another hope for the future in the play. The playwright depicts one of the main characters, Betty, as a new woman towards the end.

LIN. Don't you like women?

BETTY. They don't have such interesting conversations as men. There has never been a woman composer of genius. They don't have a sense of humour. They spoil things for themselves with their emotions. I can't say I do like women very much, no.

LIN. But you're a woman.

BETTY. There's nothing says you have to like yourself. (Churchill, 1984, p. 83)

Although Betty displays reluctance to begin the arduous process of becoming a lady in this scene, as opposed to just a wife and mother, her transformation toward being independent begins implicitly. Everybody has problems, according to Churchill, and finding liberation requires accepting those problems in order to find one's identity. "Betty, throws herself at Clive's best friend, Harry Bagley; Harry agonizes over his loyalty to his friend and his love for Betty, ; Ellen, the governess, reveals that her devotion to Betty is not a matter of obligation but erotic attraction; the widow, Mrs. Saunders, makes love with Clive but insists on her independence in the face of Clive's endless lust" (Keyssar, 1983, p. 213). Along with the empowerment of women, homosexuality, and lesbianism are not stigmatized practise in Act II. Betty is not upset that she knows her son is homosexual or that her daughter is having a sexual connection with Lin, and Edward and Gerry are able to coexist as an openly gay couple.

The structure of the family has also undergone alterations. Act II depicts the creation of alternate family structures, whereby Act I is a satire on the Victorian family, in which desires and sexual orientation are suppressed in order to give a false look. In Act II, Lin, one of the women characters in the play, has openly shown herself as a lesbian, while Victoria is exploring her bisexuality. These figures are very different from the portrayal of the family that Clive has given in the play's opening scene. One of the most essential figures of the play is undoubtedly Betty. Betty, from Act I to II displays a transition from the old to the new identity by using a reunification and healing technique.

BETTY. I used to think Clive was the one who liked sex. But then I found I missed it. I used to touch myself when I was very little, I thought I'd invented something wonderful...I felt myself gathering together more and more and I felt angry with Clive and angry with my mother and I went on and on defying them, and there was this vast feeling growing in me and all round me...But I felt triumphant because I was a separate person from them. And I cried because I didn't want to be. But I don't cry about it any more. (Churchill, 1984, p. 106)

These expressions imply that sexuality is a crucial component of identity. Similar to how masturbation is the physical act of appeasing oneself, controlling one's fate is the way to enjoy life. When Betty starts discovering herself and her desires, her anxiety decreases. Betty was forced to live in anxiety because Clive would not let her take any action. It's important to observe that despite being freed from Clive, Betty does not downplay the events of the past completely. Instead of directly erasing her past, Betty has decided to confront and reconcile with her past. What makes her feel free is to make peace with herself and her past and to gain her new identity in this way. "Now economically, emotionally and sexually independent, she is free to be a woman...and experiment with a newly found femaleness as well as a sexuality previously denied her. The last scene has the unresolved Betty (played by a male actor) embrace the now-female Betty in a gesture of self-acceptance" (Godiwala, 2004, p. 17).

CONCLUSION

In conclusion, the fundamental paradigms of perception that *Cloud Nine* challenges are those of gender and sexuality. Churchill challenges the male-dominated and heteronormative mindset's intrinsic prejudice in the portrayal of women and marginalized groups. By maintaining the premise that the presumptive inferior positions of women and marginalized groups within the sexist hierarchical structure are deceptive, Churchill hopes to encourage women and other marginalized communities to defend their rights. "In *Cloud Nine*, no one form of sexuality—heterosexuality, homosexuality, or bisexuality—is placed above the others as the norm; no one form has hegemony; all can coexist. Indeed, pluralistic sexuality provides the key to the meaning of the play's title" (Finney, 2002, p. 237). The title comes from an old saying and it refers to an atmosphere full of joy and pleasure. Maybe the playwright implies that people with their preference can live together in an exultant atmosphere. Churchill purposefully chooses to end the play with an open-ended final scene, demonstrating her position as a playwright who enables the reader to participate actively in various versions of meaning.

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**DEPRIVED PRIVACY AND DESPISED INTELLECTUALITY OF WOMEN:
“A ROOM OF ONE’S OWN” BY VIRGINIA WOOLF**

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ABSTRACT

In her extended essay, “A Room of One’s Own”, Virginia Woolf analyses the themes of deprived privacy and despised intellectuality experienced by women. The profound issues of deprivation of privacy and omnipresent degrading endeavours of patriarchal societies for women are the two main focal points that Woolf underscores to emancipate women from the yoke of patriarchy. Published in 1929, the essay sheds light on the historical othering of women in social life, literature, and the curtailed prospects of women by groundless societal norms. Moreover, Woolf states that without these crucial components, women are unable to create a voice for themselves and find a place in public life. Therefore, the essay preserves its place in the modern world as a cornerstone of feminist literature and presents a groundbreaking analysis of constraints that limits women’s progress. This striking portrayal of women highlights the systematic marginalization and urgent need for immediate change. By showcasing how women’s potential has been belittled due to their limited access to resources and confined spaces, Woolf addresses the broader issues of gender-biased oppression with her unique way of literary expression of the deprivation of women. Consequently, Woolf proposes “a room of one’s own” that serves as a representation of women’s autonomy: this urgent need for a physical and mental space to explore their ideas, free from the expectations placed upon them without their consent. In her essay, Woolf not only criticizes the prevailing patriarchal norms but also advocates for the empowerment of women through education, financial independence, and intellectual autonomy. All in all, her essay calls for a dismantling of societal structures that perpetuate gender inequality in public and private life, and stifling of women's voices. Thus, Woolf's vision extends beyond women’s empowerment; she envisions a society where women's intellectuality is valued and their contributions are recognized. Accordingly, the aim is to analyse the concept of deprived privacy and the despised intellectuality of women in “A Room of One’s Own” which serves as an outstanding critique of gender inequality and a call for the emancipation of women’s intellectual potential.

Keywords: Virginia Woolf, “A Room of One’s Own”, Deprived privacy, Despised intellectuality.

MAHREMİYETTEN MAHRUM VE ENTELEKTÜELLİĞİ KÜÇÜMSENEREN KADINLAR: VİRGİNİA WOOLF’UN “KENDİNE AİT BİR ODA”SI

ÖZET

Virginia Woolf, "Kendine Ait Bir Oda" adlı uzun makalesinde, kadınların yaşadığı mahremiyetten yoksun bırakılma ve hor görülen entelektüel zekalarını analiz ediyor. Mahremiyetten yoksun bırakılma gibi derin sorunlar ve ataerkil toplumların kadınları her an ve her yerde var olan küçümseme çabaları, Woolf'un kadınları ataerkilliğin boyunduruğundan kurtarmak için altını çizdiği iki ana odak noktasıdır. 1929'da yayınlanan makale, kadının toplum hayatında, edebiyatta tarihsel olarak ötekileştirilmesine ve dayanağı bulunmayan toplumsal normlarla kadının yok sayılan umutlarına ışık tutuyor. Ayrıca Woolf, bu çok önemli bileşenler olmadan kadınların kendi seslerini çıkaramayacaklarını ve kamusal yaşamda yer bulamayacaklarını belirtmektedir. Bu nedenle deneme, feminist edebiyatın mihenk taşı olarak modern dünyadaki yerini koruyor ve kadınların ilerlemesini sınırlayan kısıtlamaların çığır açan bir analizini sunuyor. Kadınların bu çarpıcı tasviri, sistematik ötekileştirmeyi ve acil değişim ihtiyacını vurguluyor. Woolf, kaynaklara ve sınırlı alanlara sınırlı erişimleri nedeniyle kadınların potansiyelinin nasıl küçümsendiğini sergileyerek, kadınların mahrumiyetini benzersiz bir edebi ifade tarzıyla cinsiyete dayalı baskının daha geniş meselelerini ele alıyor. Sonuç olarak Woolf, kadınların kendi fikirlerini keşfetmek için hem fiziksel hem de zihinsel bir alana olan bu acil ihtiyaç ve rızaları olmadan kendilerine yüklenen beklentilerden arınmış kadınların özerkliğini temsil eden "kendine ait bir oda" önerir. Woolf makalesinde yalnızca hâkim ataerkil normları eleştirmekle kalmıyor, aynı zamanda kadınların eğitim, finansal bağımsızlık ve entelektüel özerklik yoluyla güçlendirilmesini savunuyor. Sonuç olarak, makalesi, toplumsal cinsiyet eşitsizliğini kamusal ve özel yaşamda sürdüren ve kadınların seslerini boğan toplumsal yapıların ortadan kaldırılması çağrısında bulunuyor. Dolayısıyla Woolf'un vizyonu kadınların güçlendirilmesinin ötesine geçiyor; kadınların entelektüelliğine değer verilen ve yaptığı katkılarının takdir edildiği bir toplum tasavvur ediyor. Bu doğrultuda amaç, toplumsal cinsiyet eşitsizliğinin seçkin bir eleştirisi ve kadınların entelektüel potansiyelinin özgürleşmesi çağrısı yapan "Kendine Ait Bir Oda"da mahrum mahremiyet kavramını ve kadınların hor görülen entelektüelliğini analiz etmektir.

Anahtar Kelimeler: Virginia Woolf, "Kendine Ait Bir Oda", Mahremiyetten mahrum, Küçümsemeren entelektüellik.

INTRODUCTION

Although not addressing the woman question directly, Virginia Woolf conveys the second-class treatment of women in patriarchal English society, sometimes by taking the reader on a historical journey or by referring indirectly to the conditions of which she was a part. Trying to characterize the concepts of women and literature and the relationship between the two, Woolf displays a feminist approach by revealing the high gaps between men and women in economics, education, social life and so on. Woolf, boldly, revolts against society and the norms adopted by society itself by revealing the gender inequality. In this given perspective, this paper aims to analyse Virginia Woolf's extended essay, *A Room of One's Own*, by showing the deprivation of the rights of education, spatial privacy, and crucially, the literary expression that women endure due to the implied patriarchal structure of the country by taking a look at creativity in writing.

Woolf addresses the question of woman and fiction within a material and societal framework. Woolf problematizes “the true nature of woman and the true nature of fiction” (Woolf, 1929, p.2) by asserting that “[a] woman must have money and a room of her own if she is to write fiction” (Woolf, 1929, p.2). She evaluates patriarchal society’s understanding of women and the treatment of it. As a woman and a writer, Woolf puts literary productivity, gender question, and patriarchal society within the same framework. By asserting the significance of economic freedom, spatial privacy, and education, which bring freedom of thought eventually, Woolf names the handicaps of creativity that women fall trap in the androcentric mindset of the society since “[i]ntellectual freedom depends upon material things (Woolf, 1929, p.118).

How the lack of capital hinders women’s freedom to create?

In her *A Room of One’s Own*, Virginia Woolf argues that economic dependence caused by patriarchal oppression is the biggest hinderance to women's mental and physical emancipation. Since “[m]aterial aspects affect women rendering them dependent and turning them into the victims of material circumstances” (Atamtürk & Dimililer, 2022, p.1121), she chooses to adress the problem of “money” (Woolf, 1929, p.2) firstly. It is common in history that “[m]ale issue admitted before female” (Simpson, 1986, p.58) concerning the issue of inheritance. While the son (firstborn) inherits all the family estate, the daughter/daughters are left penniless and to the mercy of their brother the moment their father passes away. In addition to that, if a woman inherits a property (if her father has no son to succeed him (Simpson, 1986, p.58)) and decides to marry, her husband becomes the master of all the possessions that his wife has. It was the result of legal doctrine in English common law known as Coverture which “decreed that, upon marriage, a woman’s property [...] came under [the husband’s] control and, while he could not sell it without her consent, he took all the income and profits from it.” (Auchmuty, 2016, p.1). Not until The 1870 Married Women’s Property Act which is the “legislative recognition of the principle that a married woman had a right to a legal status independent of and equal to that of her husband” (Shanley, 1989, p.77), women’s rights did not supported with a legal document that enables them to hold separate possessions of their own. The economic deprivation of the woman made her an individual “depended on the good will of her father” (Woolf, 1929, p.54), brother or husband in every way. Since the males hold the power, they force women to live under their orders and usurp their freedom accordingly. Accordingly, Woolf states that “women have always been poor, not for two hundred years merely, but from the beginning of time.” (Woolf, 1929, p.118). Thus, Woolf implies that it was the “money” that grants men the “power” (Woolf, 1929, 41). It was that background that convinced Woolf to underscore economic independence of women at first.

Woolf sees financial independence as a power to liberate women from their subordinated position. She “took the idea of ‘economics’ and applied it to female subordination because it is the primary tool through which women can claim their freedom from patriarchal discourses” (Atamtürk & Dimililer, 2022, p.1126) and enables women the freedom to have a life their own. Moreover, with the separation of the sexes into different spheres, women had to face another “separation between work and home... [that] went together with the notion that middle-class women should not be gainfully employed, labour in the home was not ‘work’ (punctuation is the same in the original)” (Hall, 2018, p.19). While men work in the public, women work at home free of charge and it is regarded as a domestic duty that is expected from women to do voluntarily.

Victims of Domestic Spheres, Deprived Rights of Education and Social Expectations from One (Male) to the Other (Woman)

Woolf states the prosperity of men that is in stark contrast with women's depravity and their secondary position as an individual in the patriarchal society. In *A Room of One's Own*, she "primarily focuses on ways in which women have been exposed to the patriarchal world and treated unjustly, either in access to benefits, such as having no education (Uysal, 2009, p.149). It was believed that women need to receive an education about artistic talents like playing the piano, singing and dancing, and modern languages which help them find a husband and prepare them for their roles of Angels in the house as Jane Austen's immortal character Miss Bingley stated in *Pride and Prejudice* as;

A woman must have a thorough knowledge of music, singing, drawing, dancing, and the modern languages, to deserve the word; and besides all this, she must possess a certain something in her air and manner of walking, the tone of her voice, her address and expressions or the word will be but half deserved (1813/2006, p.43).

In addition to that, in the 1870s, education of the girls was not taken into account seriously (Demir, 2015, p.55). With The Education Act, elementary education became compulsory for both sexes, yet as Demir stated as follows;

Patriarchal society valued the sons of the families and supported their higher education in order to preserve the superiority of men in all areas of life. 1848 was a year when the hope for illumination of women opened its way to Victorian women. Because the state accepted to build a college for the girls who were over the age of twelve (2015, P.55)

Even though the numbers are few in those years, some women received an education that enables them to go to even colleges which are scarce in numbers as Woolf wrote that "there have been at least two colleges for women in existence in England since the year 1866" (Woolf, 1929, p.123). With the increase in awareness about education, new opportunities in education for young girls started to emerge in modern times and this "was met partly by an extension of the teaching given in certain of the schools; partly by the establishment of a system of lectures for older girls, notably at Queen's College, London, and in Glasgow, Liverpool and Manchester" (Sheavyn, 1922, p.3). The importance of education as a liberating power is reflected by Woolf since it enables women to develop free thought, and creativity and contributes them to have a space for themselves in the public sphere.

The patriarchal structure of the society led to the separation of the public (male-dominated) and the domestic sphere in which females were imprisoned. Sharply defined boundaries of the ideology of separate spheres rested on a definition of the natural characteristics of women and men. Especially during the reign of Queen Victoria there was a clearcut "distinction between the home, which was the quiet, monotonous and defending sphere of the women, and the world, the great outdoors where men only were allowed to perform their social duties and work in order to support their families" (Cordea, 2012, p.116). While the public sphere was regarded as the source of corruption, homes were regarded as a source to "provide a bedrock of morality in an unstable and dangerous world" (Hall, 2018, p.19). Within these confined limits "[i]n addition to bearing children, middleclass women directed, and working-class women performed, the work involved in maintaining the household-care of children, sewing, cooking, and cleaning" (Shanley, 1989, p.5). So, it was even harder for women to hold themselves a position in the public sphere.

Woolf stresses financial independence and being able to secure a place in public life because these are directly related to women's creativity. Even though the women have the power and desire to create, they are hindered by financial dependency and domestic responsibilities.

As Gan states that “A woman’s time is too much subject to familial demands and the expectations and conventional society to fulfil her trivial but time-consuming domestic duties” (2009, p.70). Domestic life prevents women from experiencing public life, as a result, women’s development of intellectual capacity is hindered and creativity is diminished. The cycle of clear-cut division of men and women into separate spheres repeats itself even at home. It is no surprise that “the morning room and the boudoir were also associated with women, whereas the study, smoking room, billiard room and library were seen as male terrains” (Hamlett, 2009, p.576). As a consequence, Woolf emphasizes the significance of having “A Room of One’s Own” at home for women as well as to have a place of their own in the public to penetrate into the latent patriarchal domain even present at home. Thereby, in her book, the notion of “space was coming alive as an entity that had the means to shape and changes life” (Gan, 2009, p.69). It was a very extraordinary, yet matchless idea to have a space, A Room of One’s Own, for women to get away from the stress of the daily routines and be alone with themselves, ponder upon new ideas, reshape their thoughts, and use them to write. By asserting “woman must have... a room of her own if she is to write fiction” (Woolf, 1929, p.2). She implicitly says that attributing the spatial privacy only to men, depriving women of experiencing the world as men experience it, causes women to have a more barren intellectual development and to blunt their perception of creativity. To the one’s improvement of creative faculties, Woolf underscores “a room with a lock on the door if you are to write fiction or poetry” (Woolf, 1929, p.115).

How Androcentrism in A Society Effect Women’s Literary Productivity?

The ideology of separate spheres in the patriarchal societies paved the way for many derangements. Even, these derangements nurtured by the paradoxical Queen Victoria of England who stated that “let women be what God intended, a helpmate for man, but with totally different duties and vocations” (Rappaport, 2003, as cited in Cordea, 2012). Correspondingly, Woolf epitomizes the androcentric mindset of the society towards women with the example of ‘Judith Shakespeare’ if they were to step into the men’s world. Woolf exemplifies that if there were a smart woman whose intellectual capacity is to match Shakespeare's, she could not have the same reputation Shakespeare had, by revealing how patriarchal society devalues a woman. The fictitious character of “Shakespeare’s sister is a metaphor for the entire race of women in the past; it represents their inferiority as well as their submission to patriarchy because the means and economic power were in the hands of men” (Atamtürk & Dimililer, 2022, p.1125). She imagines that while Shakespeare creates a world for himself, his imaginative sister is deprived of the right of education, forced to marry young. Then, she goes to London with the hope to become an actress, yet the door of theatre is closed to her face, men ridicule her and Judith finds herself pregnant, loses her hopes, and commits suicide (Woolf, 1929, pp.50-51). In this metaphor, Woolf does not see a happy ending fit.

Virginia Woolf presents society's value judgments concerning gender to the reader through the metaphor of Shakespeare and her fictional sister Judith. While Shakespeare is encouraged to learn, produce and act, Judith has been ignored in the public, discouraged, and devaluated. In his article, Ali Mohammadi suggests that “the silencing of her character serves to remind readers of the limitations that society has historically placed on women”, and Woolf makes the reader question “how many literary greats might have been if only aspiring women writers had been granted the same chances as their male counterparts” (2021, p.34). Women's literary productivity is hampered in such a patriarchal society, as society ascribes separate values and responsibilities to men and women. For this reason, women choose to express their literary ideas by covering themselves.

Problem of Not Having the Right Name

Virginia Woolf mentions the women writers who had to write under a male pseudonym or with anonymity in order to have a literary career due to the understanding of separate spheres. Their choice “to take pen names has been fear of repercussions from the reading and reviewing public based on their sex” (Finn, 2016, p.23). Since their place is accepted within the domestic sphere, when any women assert their place in public life, like being a writer, they encounter the prejudices of the opposite sex. As an example of male prejudices, in his infamous letter to Charlotte Brontë, Robert Southey stated that “[l]iterature cannot be the business of a woman's life, and it ought not to be. The more she is engaged in her proper duties, the less leisure will she have for it even as an accomplishment and a recreation” (1837). As can be seen that the path of recognition for a woman was not easy since “publicity in women [accepted as] detestable” (Woolf, 1929, p.54). So, concerning this, Woolf states that

It was the relic of the sense of chastity that dictated anonymity to women even so late as the nineteenth century. Currer Bell, George Eliot, George Sand, all the victims of inner strife as their writings prove, sought ineffectively to veil themselves by using the name of a man. Thus they did homage to the convention, which if not implanted by the other sex was liberally encouraged by them (the chief glory of a woman is not to be talked of, said Pericles, himself a much-talked-of man) (Woolf, 1929, p.54).

To secure a healthy writing career that is not possessed by gender anxiety, they had to cover their femininity as Woolf summarizes the situation as “[a]nonymity runs in their blood” (Woolf, 1929, p.54). To have a space for themselves in the men’s world, women had to seek refuge in the male pseudonym.

CONCLUSION

By revealing the place of women in patriarchal English society and their despised intellectual level, Virginia Woolf emphasizes the vital influence of the three most basic things in a woman's emancipation, which are financial freedom, mental maturity that will be achieved through thorough education, and spatial privacy. She recognizes the fact that men and women are essentially different by nature and, she states that;

It would be a thousand pities if women wrote like men, or lived like men, or looked like men, for if two sexes are quite inadequate, considering the vastness and variety of the world, how should we manage with one only? Ought not education to bring out and fortify the differences rather than the similarities? For we have too much likeness as it is, and if an explorer should come back and bring word of other sexes looking through the branches of other trees at other skies, nothing would be of greater service to humanity (Woolf, 1929, p.96).

Just as a man cannot write the way a woman, it is impossible to dream or expect the opposite. She believes that women should be able to write free from the feelings of obscurity, insecurity, and prejudices caused because of their gender. If her writings are to be judged, the evaluation of the work of art must be free from gender-biased views, in short, she must be judged as a writer. All Woolf desires is to have equal conditions for both sexes. Thus, Woolf challenges the prevailing notions of gender and power dynamics in the society by calling for a reassessment of existing social structures and traditions that oppress and hinders women. By overtly exposing the deprived rights of privacy and despised intellectuality of women based on their sexes, Woolf aims to inspire a radical shift in the societal attitudes and promote a more inclusive and equitable future for women.

Overall, Woolf's *A Room of One's Own*, which is a canonical feminist text that is bold in tone, deals with the women question by combining it with literary creativity and sheds lights on the historical struggles faced by women, particularly in the realm of literary pursuits. Hereby, Woolf demands privacy for women to enhance themselves and to write with a certain amount of money which will free them from the anxiety of economical dependency.

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**NARRATIVES OF LOSS AND LONGING: WOMEN'S EXPERIENCES IN 'THE
HALF WIDOW'**

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Abstract

This research delves into the narratives surrounding 'Loss and Longing' within the context of women's experiences as 'half-widows' in the midst of the Kashmir conflict. Through an in-depth analysis of Shafi Ahmad's novel 'The Half Widow' (2012), the study scrutinizes the portrayal of Salma, a representative of this distinct group of people. The examination encompasses the interplay of power dynamics, the weight of social trauma, and the influence of emphasized femininity, thereby illuminating the intricate facets of the half-widow's struggle. By unravelling these multi-layered experiences, the research contributes to a comprehensive understanding of the emotional and psychological consequences of the conflict on these marginalized women. The study uncovers the mechanisms these women employ to navigate the tumultuous landscape marked by uncertainty, grief, and an enduring yearning. By situating these accounts within the broader socio-political context, the research provides a nuanced insight into the myriad challenges confronted by women within such complex scenarios. This investigation not only underscores the resilience demonstrated by these women but also emphasizes the necessity for a more profound comprehension of their stories within the overarching socio-political milieu.

Keywords: Loss, Longing, Half-Widows, Kashmir Conflict, Challenges, Socio-Political Context.

**POSTMODERN FEMINIST ANALYSIS OF ANOREXIA NERVOSA AND
BULUMIA: REBELLIOUS WOMAN FIGURE AGAINST TRADITIONAL LABELS**

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Abstract

The societal “femininity” pressure which women are exposed to experience and the eternal battle they fight in order to find their egoity results unfortunately in some sort of somatophobic disorders. The eating disorders which are considered the consequences of gender roles force women to refrain from, to hate, and even disregard their bodies. Ages ago, even before anorexia nervosa had a definition in dictionaries, the female body was disciplined under the name of “fasting” as a religious service. In modern/capitalist societies, on the other hand, the docility of female body has been achieved through “diets”, by imposing the standard female body as slim and sexy; thus, women have been conditioned to starve themselves deliberately in order to reach the so-called ideal beauty. To put it differently, women strive for being accepted by the male hegemony by making their bodies the objects of male gaze. However, postmodern feminist theory interprets both anorexia nervosa and bulimia as a challenge against the traditional norms and definitions which marginalize women. In other words, women either reject eating or devote themselves to excessive eating in order to be estranged to their feminine body shape and size; that is, they would not have feminine and sexy body lines and they could not captivate men. From postmodern feminist viewpoint, anorexia nervosa and bulimia represent a language which women use as a weapon against masculine order to express their power. Excessive eating or inappetence develops as a reaction against the system which has dominated women by controlling and disciplining their minds and bodies. In this study, the cultural and religious origins of eating disorders will be discussed. The relationship between women’s psychology and female body perception will be interpreted from Jacques Lacan’s psychoanalytical theory. The postmodern feminist interpretation of anorexia nervosa and bulimia will be explained and illustrated by making reference to Susan Bordo and Naomia Wolf.

Keywords: Anorexia nervosa, bulimia, psychoanalysis, Lacan, postmodern feminism.

**MOTHERHOOD AS A SOCIALLY CONSTRUCTED UNIT IN SHELAGH
DELANEY'S *A TASTE OF HONEY***

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Abstract

Motherhood has been a term widely discussed by feminists because the place in which women are put in society gives a lot of hints about the way women live in that society, therefore, the question of motherhood has been a popular topic in feminist discussions. The question is whether women are natural-born mothers or motherhood is a unit that is created by society. Feminist psychologist and sociologist Nancy Chodorow asks questions on why women are responsible for mothering. The answer she gives is that in societies, fathers do not have the same responsibilities as mothers. She also comments that fathers' mothering is seen as natural in some cases, whereas mothers' fathering is not the case at all since the term fathering is not something accepted. Therefore, it is quite natural that women have more responsibilities as mothers, and mothers' parenting is accepted as central. She also points out that women's mothering is its relation to science as it has been put forward that mothers have this feeling instinctively, which means women are natural-born mothers, and they naturally care for others as it is in their anatomy. On the other hand, she objects to this idea by asserting that it is as if women are natural-born mothers, but one should be aware of the difference between childbearing and childcare. Therefore, she asserts that women are not supposed to be the only caretakers as they are not natural-born mothers. In, *A Taste of Honey*, Shelagh Delaney creates a mother, Helen, who works as a prostitute for a living and has a turbulent relationship with her daughter Jo. She does not represent the ideal motherhood as she is not a loving or caring mother. Moreover, she does not give any comfort to her daughter that a *normal* mother would give to her children. With her absent father and partially available mother, Jo tries to survive in the post-war United Kingdom. Regarding Helen's mothering reflected in the play and Chodorow's arguments, it is seen that, unlike what has been believed widely, a woman is not born to be a mother, but motherhood can be a unit that is socially constructed.

Keywords: motherhood, objects, Chodorow

UNDERSTANDING GEN Z IN PERFORMING ARTS

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ABSTRACT

Traditional performing arts in Indonesia continue to develop in line with the Ministry of Tourism's Initiatives in preserving intangible heritage elements. One element of traditional performing arts that is relatively favored by generation Z relates to traditional dances and accompanying instruments. This phenomenon is relatively unique considering that classical traditional arts are generally favored by the baby boomer and generation X generations. This study aims to explore the motivation of generation Z in working on traditional classical dance using a phenomenological approach. The informants in this study are generation Z dancers who are actively involved in dance communities in the Banyumas area. The majority of these dancers have been active from elementary school age and have been involved in various competitions and performing arts activities organized by both private and government parties. Using the concept of self-determination, the results of this study contribute to explaining the intrinsic motivation of dancers from generation Z, especially the element of grit in learning classical dance. This research also contributes practically, especially for community managers in developing strategies for attracting generation Z to start a professional career as a traditional dancer as early as possible.

Keywords: Gen Z; Self-Determination Theory; Intrinsic Motivation; Performing Arts; Tourism

SON PREFERENCE IN NIGERIA: A VIOLATION OF WOMEN'S HUMAN RIGHTS: ISLAMIC PERSPECTIVE

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ABSTRACT

Preference for male children is a global phenomenon. Inequality remains a major concern to policy makers and development planners. The practice is particularly widespread in Nigeria, where for cultural and familial justifications families express subtle and sometimes outright preference for male children over females. Unfortunately, this leads to unintended consequences, not only for the families involved but also for the larger society. But the fact remains that both sexes of human kind have their unique places, roles, as well as relevance in society. But the issue remain sacrosanct because of the desire for a son to carry on the family name and guarantee the family lineage, via viz the economic and social factors associated with females daughters. Notwithstanding the vast cultural practices of son's preferences and discrimination of females daughters in various communities in Nigeria. The questions are why do people still desire male babies over female? And why Islam is more criticized in world view? Considering the public and media perceptions of Western countries, there is often the impression and criticism that Islam gives more preference to male than females. Although both are equal before God in Islam, this impression is reinforced by passages in the Quran. In general Islam does not deny the similarities between men and women in terms of obtaining equal rights .The paper reveals that Islam uplift the and gives the position for a woman but not denying it .Allah Himself assures the child's rights. That Islam is not only a system of worship, but also an entire legal system that touches every aspect including respect and ensuring individual rights. These discriminations are more evident in the socio-cultural practices in different ethnic groups in the Nigeria. There is an urgent need to give a closer attention to what the female stand for in various ethnic groups in Nigeria .Both governmental and non-governmental organisations that are concerned with gender equality should enlighten people on the negative implications of the aforementioned cultural practices so as to reduce the practices to the bearest minimum or abolished them if possible. However, Lastly, various religions of the world constantly preach love, fairness, justice, and social harmony and extremely abhor all forms of gender disparity. Its against this backdrop by using secondary sources of data that this paper attempts to articulate the rationale for this male child preference, the extent of the practice in Nigeria , as well as some of its for the Nigerian society in particular. Also a vivid picture is given on the Islamic perception to concept and analysis on how Islam offered a dignified position on the rights without discrimination.

Keywords: Son Preference, Violation Of Women's Human Rights, Islamic Perspective

INTRODUCTION

The issue of male-child preference has attracted global attention ranging from individuals, scholars, intellectuals as well as other relevant professions among others. It is on this ground that, this study looked at son's preference in Nigeria: A violation of women's rights:

Islamic perspective. Son's preference involves rating male children as more valuable than or preferable to female children. The World Health Organization describes it as involving a preference for male children, often, although not necessarily a neglect of and discrimination against female children, who are less highly valued for both ideological and straight forward economic reasons (World Health Organization)

Females have suffered degradation and dehumanization through the ages. In India, inheritance was traced only through males. In Athens, women were regarded as minors regardless of their ages. They could neither inherit nor own property. In Rome, women were treated like wards without any political or legal power. The scenario was the same in Arab societies before the advent of Islam. Women could not inherit their parents' properties (Akintola, 2001). Through time, the male child has been given more recognition and acceptance than his female counterpart. This practice appears not to be a peculiar problem with Nigeria alone, but a worldwide phenomenon (Das Gupta and Chung, 2007 and Milazzo, 2012).

It is estimated that in the world's population 60 million women are missing. In other words there are 60 million fewer women alive in the world than should be expected on the basis of general demographic trends and the phenomenon is observed primarily in south Asia, North Africa, the Middle East and China (UNICEF, 1997). The truth of the matter is that, regardless of levels of development, patriarchy supports and sustains son preference in the cultures where it is practiced. Son preference is global and not peculiar to developed or developing societies; Despite widespread modernization and increased female participation in all domains of social life, preference for male children is still widely practiced. In societies with strong attachments to traditional norms, values and practices, the phenomenon is even more noticeable, although it is observable in many societies across the globe; which literarily makes it a universal practice. Singh (2000) citing Hammer (1981) revealed that in the entire world, only in five primitive societies was the reverse (female child preference) the case, adding that there are documented evidences of the practice in largely traditional societies of Africa.

it is a trans-cultural phenomenon that is embedded in the culture and value systems of several societies even though its prevalence varies from one society to the other and furthermore, for a number of families in Nigeria, repeated female births are regretted. But when a male child is born, extra effort is usually made to welcome his arrival and for many Nigerian wives, giving birth to a male child is the key to enjoying new and better dimensions of affection and attention from their husbands. However, for those who do not succeed in having even one male child, the likelihood will be that such level of affection and attention will elude them. Even when just one male child is born, it is considered risky due to the still high infant mortality rate in Nigeria. As such, more attempts are made to have more male children so as to have replacements in case any dies. Different societies place importance on male children for different social, economic and cultural reasons. In Nigeria economic issues like land acquisition, property inheritance and succession to kingship and leadership positions all constitute part of the reasons for attachment of strong importance to male children.

Besides all these practices in various traditions and culture, yet, Islam is criticized as central to for to women discrimination. As .Das Gupta and Chung (2007) posit that religion positively affected son preference. But without a doubt, Islam gives plausible explanations for why the continued prevalence of this phenomenon exists, the fact remains that both sexes of human kind have their unique places, roles, as well as relevance and both genders are dignified and are trustees of Allah on earth. Any excess, cruelty, family violence, or abuse committed by any "Muslim" can never be traced, honestly, to any revelatory text (Qur'an and Hadeeth).

Such excesses and violations are to be blamed on the person(s) himself as it shows that he is paying lip service to Islamic teachings and injunctions, contrary to the western perception that Islam gives way for discrimination against females.

It is against this background that the paper attempts to articulate the rationale for this male child preference by considering the traditions and cultures of Igbo, Yoruba and western view, the extent of the practice in Nigeria, as well as some of its determinants socio-economic factors as well as its effect to the humanity and Nigerian society in particular. Also a vivid picture is given on the Islamic perception to concept and analysis on how Islam offered a dignified position on the rights without discrimination.

OVERVIEW OF SON'S PREFERENCE IN NIGERIA: A VIOLATION OF WOMEN'S HUMAN RIGHTS

On its part, the CEDAW addresses discrimination with regard to women's rights, and explicitly deals with the issue of discrimination by defining it in its Article 1 as; "discrimination against women shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women irrespective of their marital status on the basis of equality of men and women, human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. "Son preference offends the provisions of section 39 of the Constitution particularly as it relates to the right to dignity of the human person, and freedom from discrimination. The section therefore renders all laws, including customary and religious laws, and other practices that permit discrimination against women unconstitutional, null, and void.

According to Bidemi(2011), "women in Nigeria have over the years suffered discrimination from their male counterpart. They have been marginalized and exploited in almost all spheres of human endeavor." She laments that while women constitute 49 percent of the Nigerian population, their participation in both the political and economic spheres has been minimal. For her, "the problem has its root in both the culture of some ethnic groups which relegates women to the background and religion, which sees no role for women in the scheme of things (Ibid).

It has been observed and stated that from that the pre-colonial times to the early 21st century, the role and status of women in Nigeria have continued to evolve. However, the image of a helpless, oppressed, and marginalized group has undermined their proper study, and little recognition has been granted to the various integral functions that Nigerian women have performed throughout history (Toyin,2010). This is obviously not peculiar to the Nigerian context. Colin (1990: 427) asserts that a careful examination of the various accounts of history of philosophy and theology obviously are male-oriented. This is bound up with the fact that most of them have been written by men from a male point of view. Further, it is bound up with the domestic role assigned to women in the society and it appears the intellectual agenda has largely been set by men. This is true of the ancient Jewish- biblical times where greater percentage of women only occupy the domestic domain (Richard,1986). Similarly, the Greco-Roman world one of the cultures out of which Christianity emerged was not also favourable to women. However, Adesina Yusuf (2010) informs that Yoruba women since the ancient times have been central to the Nigerian Society. Their roles cut across politics, religion, economics and every aspect of life.

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The preference for male children exists in divergent forms globally. It comprises of a variety of norms and rituals deeply embedded in obvious favoritism of the male child in the family with sometimes blatant disregard for the female child. In most cultures in Nigeria just as it is prevalent in several other countries, the birth of a male child is often heralded with greater joy as compared with a female child. The male child is visibly and undoubtedly an important specie in most African cultures. Globally, different societies show some amount of preference for male children under their custom, most of these cases are however unnoticeable as this preference is very mild and do not raise any eyebrows. OECD (Population and Development Review, 2007).

Son's x-preference is very prevalent in Nigeria as well and is based on the notion of the role and value of males and females. Usually at birth, boys are valued and a grown man is traditionally viewed as the head, caretaker and breadwinner of his family. Women who give birth to female children are often blamed for 'producing girls', by even those who know that a man's chromosomes usually determine the sex of the child (A Babington-Ashaye, 2004). Izugbara (2010) argues that, Nigerian culture tends to place male and female children as separate persons with different capabilities, potentials and constitutions. For instance, the importance of the male child as compared to his female counterpart can be seen in the inheritance rights of males and females in certain African and Asian cultures. The boy child inherits his father whereas the girl child does not inherit her father's landed property as she is expected to quickly get married and become a member of another household. What is more, the first-born male child at birth is immediately seen as the head of the family who is to succeed his father and continue the family lineage, as well as providing support for parents in old age.

Usually the preference for male children results in the neglect of daughters, in its extreme form, son preference leads to female infanticide which is the intentional killing of baby girls. Infanticide that specifically target females, which in present times has largely been supplanted at least for those who have access to modern technology by preventing the birth of girls through sex identification testing and sex selective abortion, representing "a substitution of prenatal discrimination for postnatal discrimination." (Goodkind, 1996 & 1999). In modern times, killing girl infants has paved the way for foetal sex identification and pregnancy termination before delivery. Nnadi, I. (2023).

In Nigeria, particularly amongst the Igbos, as a matter of culture, the lack of a male issue in a marriage sometimes leads to divorce, separation or the husband taking several wives, until one of the wives is able to produce a male child who is considered to carry on the lineage and name of the family.

Son preference is also very prominent in the area of inheritance and succession among the Igbos of Nigeria, where a daughter or a wife is not entitled to inherit her father or husband under customary law. Nnadi,I.(2023).

The traditional preference for sons is deeply rooted in the structure of the society. Amongst the Igbos for instance, men enjoy a great deal of socio-cultural prestige. Only men can perform certain traditional rights, for instance the traditional kola rites which women are usually excluded. And because girls will invariably marry into another family, only sons can inherit land in the communities. Women have only farming rights. In Igbo land, when a woman has too many girls or no boy at all, she stands the risk of being sent back to her father's house because the birth of a boy is what is seen as her passport to remaining in her matrimonial home. This accounts for the reason why most women with only daughters often make several attempts at getting pregnant so as to have the golden male child, and some unfortunately lose their lives in the process. Nnadi, I.(2023).

Fasike's points may perhaps be a logical way to explain the scanty opportunity given to women in the Yoruba society. According to Yoruba proverb that says: *Omo t'o ba dara ti baba ni, omo to ba buru fun ti iya ni.* (That is good is for the father; the child that is bad is for the mother.). This proverb expresses inherent gender ideology that indirectly emphasizes male authority (Berry, 1985). Toyin O. Falola (2010) explains that: The most serious threat to the influence and privileges of women occurred during the 20th century, when patriarchy combined with colonial changes to alter gender relations. As male chiefs collaborated with the British colonial administration in collecting taxes and governing, the position of female chiefs declined in importance. When the economy became increasingly geared toward the production of cash crops for export, Nigerian men and European firms dominated the distribution of rubber, cocoa, groundnuts (peanuts), and palm oil. Women, pushed to the background, were forced to shift to the production of subsistence crops. A previous land-tenure system that had prevented land alienation gave way to land commercialization, favoring those with access to money gained from the sale of cash crops. Western-style education also favoured boys over girls and thus largely excluded women from many of the new occupations introduced by colonialism. *Omo t'o ba dara ti baba ni, omo to ba buru fun ti iya ni.* (That is good is for the father; the child that is bad is for the mother.). This proverb expresses inherent gender ideology that indirectly emphasizes male authority (Berry, 1985)

THE EFFECTS OF SON'S PREFERENCE IN NIGERIA

One of the serious effects of son preference is the denial of inheritance rights to the girl-child and in some cases inheritance rights of women are only recognized subject to certain customary celebrations, for instance the Nrachi and Ile Ekpe Customs in Igbo land. The latter dictates that only a male issue inherits his father but if the deceased had no male issue, his brothers or their sons will inherit him except his daughter performs the Nrachi ceremony and assumes the position of a man in her father's house. The effect is that she remains in her father's house unmarried but has children in the name of the father. Obviously this practice offends basic human dignity and apparently constitutes blatant violation of human rights which the courts in Nigeria have emphatically denounced and condemned in practical terms. Kapoor, S. (2000)

Male child preference creates room for repeated conceptions. As such, it exposes women to risk of complications of child birth and even death; and by so doing helps to raise maternal mortality rates. In sub-Saharan Africa, maternal mortality rate ranks highest in the world, currently constituting about 66 per cent or two – thirds of all maternal deaths worldwide (United Nations International Children's Emergency Fund UNICEF, 2017).

The quest to have male children often drives some men who failed to have them after several attempts with their wives to resort to trying with other women. Unfortunately, attempting to have male children with another woman other than one's wife would mean unprotected sex, since the aim is for the woman to conceive. Sadly, sometimes such attempts are made with several women before success is achieved (if at all). Such situations of unprotected and multiple sex involvements without doubt constitute risk factors for contracting HIV, and other sexually transmitted infections. Certainly, if and when such infections are contracted, same is transmitted to one's spouse. Thus, this is one major way through which male child preference promotes the spread of HIV in Nigeria and many other African countries.

The male child preference contributes to large family size and population increase. In fact, the quest for male children it frustrates efforts to check population rise. Oreland (1993) Furthermore, since male child preference gives room for large family size, it invariably increases the burden of providing care for the family, with the wife being particularly affected as the direct caregiver. Each extra child means extra mouth to feed, extra care to give and extra basic needs to provide. This will certainly be economically, emotionally and even physically tasking for parents.

Apart from domestic violence, marital separation and divorce, resulting from persistent marital disharmony are also possible fall outs of male child preference. Moreover, the desperation to have a son drives some men to try with other women if attempts with their wives fail. Attempts with a woman or women outside ones wife is nothing short of extramarital affair, which has been identified by Ezeukwu (1998) as a major cause of divorce. Certainly, no woman will take it lightly knowing her husband is involved with another woman. This usually creates tension between the couples involved and when such tensions are not properly managed, marital separation or divorce might follow.

SOCIO -CULTURAL FACTORS FACILITATING SON'S PREFERENCE

The perceived importance of having a son among couples have been analyzed along with different social, economic, political and cultural reasons that significantly determined couples' desire for the sex of child they prefer to have especially as their first child. A study by Edewor (2001) on "the fertility and the value of children among the Isoko of Delta State" claimed that male children are respected for their contribution to retaining or preserving family name, serving as a source of social prestige and defense to parents, provision of old-age security and so on

The underlying workings of female discrimination are indisputably complex. However, some general factors have been identified which together create a situation where sons are preferred, and daughters suffer discrimination and neglect; most of these factors are deeply rooted in cultural assumptions about gender identity and relations. Boys and girls are expected to and, indeed, do exhibit different behaviors, undertake various physical and emotional tasks, and participate in and perform different practical and ritual activities within families and kinship groups. Male child preference is an important component of patrilocal marriages and patrilineal kinship system. Hence, ethnographic proof suggests that son preference emanates from the larger system of norms governing family formation, practices and attitudes in a given cultural setting (Bélanger, 2002; John, Ravinder, Rajni, Saraswati & Alpana, 2008; Greenhalgh, 2013; Guilmoto, 2015).

The underlying patriarchal attitudes and behavior, as well as discriminatory gender norms and structures are the root causes of male child preference in human society. Abara (2012) opines that there is also the belief that husbands are mostly the heads of the families and their decisions are final while women must respect them, and obey their husbands at all times.

Nigeria is an extremely patriarchal society, where men control and dominate all spheres of women's lives. Women are in a subordinate position (particularly at the community and household levels). The impact of the mother and the father is particularly powerful in shaping and continuing patriarchy. The mother shows the role model for daughters while the father demonstrates to sons what it means to 'be a man' (World Bank, 2001). Ideas about manhood are deeply embedded. From an early age, male children may be socialized into gender roles aimed at keeping men in power and control. Many grow up to know that dominant behavior towards girls and women is part of being a man. They are therefore constructed in the minds of men as dependent and inferior partners who need to listen to and follow their spousal leadership and instructions.

In Nigeria, many cultures are patriarchal which emphasize male dominance and subservience of women. In this kind of society, couples prefer to have sons rather than daughters because a daughter takes her husband's family name dropping that of her parents', depends on the male child by couples for financial support at old age, also helps them on their farm or business (Eguavoen, Odiagbe & Obetoh, 2007).

Traditions and customs are among the factors causing gender inequality. Some traditions require that only sons can perform certain functions under religious and cultural traditions such as death rituals for parents. For instance, among the Igbos, the first son (Opara) by tradition inherits the Ofo for title – the symbol of family authority and represents the family in religious matters. Inheritance rights of male children also contribute greatly to couples' preference for sons, in which female children are often denied the right to inherit from their family as they are considered to belong to their husbands; therefore, they get less than the male children (Isiugo Abanihe, 2003). Also the male child serves as widowhood insurance for his mother, because widow's claim on the deceased husband's properties enjoys a higher social legitimacy if she has a male child (Das Gupta, Zhenghua, Bohua, Zhenming, Chung, & Hwa-Ok 2003).

ISLAMIC VIEW ON SON'S PREFERENCE

In Islamic law, the command to act just is for everyone without any exception. The right words have to be conveyed although they might harm the relationships. The obligation to act has to be enforced in families and the Muslim community themselves. Even to the heathens, Muslims have to be fair. Social justice will have to be enforced without discrimination because rich or poor, officials or commoners, men or women, they all have to be treated equally and have equal opportunities. (Juhaya'1995)

Regarding the social role in the society, no verse of Qur'an or hadith forbids women to be active within it (society). On the contrary, Qur'an and hadith have numerous times indicated that women are allowed to actively pursue various professions. Nasaruddin Umar mentioned several aspects indicating the principle of gender equality (Nasaruddin, 1999). By referring to the positions of men and women in Quran, as follows

1. Women and men are both equal, as the servant. This aspect is based on the Qur'an Surah Adh-Dhariyat verse 56. The translation of the verse " And I (Allah) created not the jinns and humans except they should worship Me (Alone)".

According to this verse, there is no disparity between man and women in the capacity as the servant. Both have the same potentials and opportunities to become the ideal servant. The ideal servant in Quran is usually referred to as the devoted individual (mutaqqun), and there is no difference in sex, nation or certain ethnic to reach this mutaqqun level as mentioned in surah AlHujurah verse 13.

2. Women and men are the caliph one earth, the capacity of human as the caliph upon the earth is emphasized in Quran Surah al-An'am verse 165, " And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful".

In this verse, the word "khalifah" (كَلِيفًا) does not refer to a specific sex, indicating that both men and women have the same role, as the caliph

3. Women and men accept the initial agreement with Allah. As mentioned in Surah Al-A'raf verse 172 , as the pledge on the existence of Allah which is witnessed by the angels, "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - Lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

4. Adam and Hawa Involved Actively in a Cosmic incidence .The entire verses that tell the cosmic incidence as the story about the situation of Adam and Eve in heaven until they fell to earth, always emphasizing the involvement of two of them actively with the use of pronoun for two people (human), i.e. the pronoun for Adam and Eve, found in several cases as follows. Women and men have equal potentials to reach maximum achievement, with no disparity between men and women, as specifically affirmed in three verses, that's An-Nisa verse 124, An Nahl verse 97 and Surah Ali Imran verse 195,

The Surah Ali Imran verse 195 states that: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another".

These three verses indicate the ideal concept of equality and justice of gender. They provide assertiveness that individual achievements, either in the spiritual domain or professional career, do not have to be dominated by one gender. In the Islamic concept, each individual should not use their liberty to fulfill their own interest while abandoning the interest of the society. If this matter is not managed, thus, conflict of interest will occur. On the contrary, if the interest of the society is being prioritized and the individual interest is abandoned, the individual potentials will not develop. Hence, the concept of equality needs to be enforced.

Undoubtedly, there is no discrepancy in Islam between men and women as far as their relationship to Allah in concerning as both are promised the same reward for good conduct and the same punishment for evil conduct. Allah says: "And for women are rights over men similar to those of men over women." (2: 228)

The holy Quran, in addressing the believers, often uses the expression "believing men and women" to accentuate the equality of both male and female in regard to their particular duties, rights, virtues and merits. Islam is such a religion which has first given to the women a place of dignity and honour because before the advent of Islam, there were huge discriminations towards women. Islam abolished inhumanity, inequality, discrimination towards women as well as gave a complete code of conduct for both male and female. Prior to the arrival of Islam, the pagan Arabs used to bury their female children alive, make women dance naked in the vicinity of Ka'ba during their annual fairs and treated women just like slaves or chattels and they used women only for their sexual contentment who possess no rights, dignity, honour or position (Doi, 1992). Unlike other religions, which regarded women as being possessed of inherent sin and wickedness and men are being possessed of inherent virtue and nobility, Islam treats men and women as being of the equal essence created from one soul. Allah says: "O mankind, be mindful of your duty to your Lord, who created you from a single soul and from it created its mate and from the two created and spread many men and women".

(4: 2)

But currently in many Muslim communities women are not considered according to the rights given them in Islam. In many societies Muslims are practicing their own cultures and customs and women are being subject to cultural issues, patriarchal features of their society and also political oppression (Sechzer, 2004).

Islam does not allow the domination of men over women rather it upholds the rights, dignity, honour and status of women by ensuring gender equality and also equality of rights for both male and female in every area of human life. In Islam a woman is completely self-regulating who has legal personality and who is able to enter into contract or can make bequest in her own name. She has right to perform any profession or business and has authority to dispose her property as like as men. She is entitled for inheritance in different capacity like as mother, as wife, as sister and as daughter. She has full freedom to select her husband and also allowed to her dower and maintenance. As the command of Islam to the men is to treat with compassion and full respect to their wives, women are respectable and honorable in Islam (Mohammad, & Lehmann, 2011).

Islam ensured the rights of inheritance of women many centuries ago than western countries (Sechzer, 2004). In Islam six classes of persons never deprive from inheritance (Faiz-ud-din, 2008). Among these six classes of persons, three classes of persons are male (father, husband and son) and rest three are female (mother, wife and daughter). In Islamic law of inheritance, among twelve sharers (called Qur'anic sharer whose share is define in Quran) numbers of women are eight ("wife, mother, daughter, son's daughter, true grandmother, full sister, consanguine sister and uterine sister") and the numbers of men are four (father, husband, true grandfather and uterine brother) (Haque, 2009).

Islam has given importance for the payment of dower and also imposed duty on the husband to pay dower to the wife. The holy Quran states, "Give women (wives) their dower with no strings attached. If they themselves (wives) give some of it back to you (waive it), then consume it (dower) with good cheers." (4:4). The Prophet (peace be upon him) said, "Pay dower (mahr) to your wife even it is a ring made of iron" (Faiz-ud-din, 2008).

Maintenance (nafaqa) is very significant issue in Muslim personal law. To afford maintenance is not only legally approved but also it is an act of devotion (ibadat). Husband responsibility is to provide proper maintenance and it is such a duty that must be discharged cheerfully without any censure, hurt or patronization (Faiz-ud-din, 2008). The holy command "Let him provide her (wife) maintenance according to his ability". (65:7).

In Islam like men women have various responsibilities towards the family and society as she is considered one of the two important pillars of the society. Though in Islam women have liberty to select their profession but it impose some restrictions at the same time because a married woman cannot choose any profession by which her husband will be deprived to enjoy his conjugal rights or children will be deprived from maternal love, care and affection and proper education and training. Also in her right to proprietorship, Islam has given equal respect to the women like men. She may gain property through lawful means and become owner and she has also right to dispose of that property in any legal way as she wishes.

Islam ensured political independence of men and women. There is opportunity for a woman to involve in politics, so also acquiring knowledge is obligatory for both men and women. In this regard an unmarried woman has full freedom to acquire knowledge and nobody can obstruct her from acquiring knowledge. (Rezvani, 2013).

CONCLUSION

Son preference is one of the oldest issues in most of the societies with special reference to sons being getting preferential treatment over daughters in Nigeria. Women usually didn't get proper regard in their husband's families until and unless they had a son in most of the societies. Numerous factors affecting son preference were socio-economic set-up of the society and cultural beliefs, literacy, lesser opportunities for women jobs, cultural restrictions on women, family size, male's dominance and their validity as earning heads of the households. For this, emphasis on women education and employment, giving them due status in the society and creating awareness among the people to treat son and daughter alike would be better options to eliminate frustration, reduce fertility rate and limit family size.

Contrary to western, feminism advocates and also among fundamentalist Muslims who entered their criticism that women in Islam were subjugated and subjected to gender discrimination.

Islam is the complete and comprehensive code of life which covers all aspects of human life from cradle to grave. It is believed that Islam has determine legal rights and obligations of both man and woman in such a balanced way that neither can woman complain about her weakness or inferiority nor can man claim his superiority over woman.

Islam has guaranteed the rights of women in every sphere of life like men. Islam does not treat women "an instrument of the Devil". In Islam, she has freedom to involve herself in any social and economic activities and even in politics. Some misconceptions are prevailing regarding women rights in Islam due to lack of proper religious knowledge, lack of awareness of women regarding their rights as given in Islam, the prevailing customs and also for dominating mentality of men. Sometimes to deprive the women or to dishonor the women or to blaspheme the women or for financial interest or for political interest, men practice some bad customs and claim these are the rules of Islam. There is therefore the need to know the rights of women in Islam and to understand the actual position of women in Islam and to eliminate the prevailing misconceptions regarding gender discrimination.

It is believed that, Islam has determine legal rights and obligations of both man and woman in a balanced way that neither can woman complain about her weakness or inferiority nor can man claim his superiority over woman. Therefore, some say that Islam treats both man and woman on the same footing. The present paper is a humble attempt to explore gender equality in Islam. Therefore, both governmental and non-governmental organisations that are concerned with gender equality should enlighten people on the negative implications of the aforementioned cultural practices so as to reduce the practices to the bearest minimum or abolished them if possible.

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THE BRITISH GOVERNMENT'S DISREGARD TOWARDS WOMEN IN DEMOCRATISATION PROCESS FROM 1832 TO 1918

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Abstract

This work is concerned with the British Government's disregard towards women in democratisation process in the nineteenth and twentieth centuries purposely showing the negative impact of the traditional view of women by men in the current political sphere. Through the historical perspective, the results have proved that the British Government has developed some unfair behaviour vis-à-vis women, which excluded them from political life for several years. Moreover, after a long struggle between the people and the Government, Parliament voted the First Reform Act in 1832. This Act gave the right to vote to some men from the Middle Class, but no particular attention was paid to women's cause. Warned of this disqualification, women decided to rise up and claim their rights, but this would not be a simple affair. In the long run of time, men alike women, made up their minds to vigorously attack the Government. This uprising resulted in the adoption of a series of Acts such as the Reform Act of 1867 and the Twin Acts of 1884-5. But unfortunately, women still could not vote in parliamentary elections. Finally, in 1918, Parliament passed an Act which allowed women to vote for the first time thanks to their effective part undertaken during the First World War. Despite this, until today this misogynist view is still shaping the minds of people and feminine participation in political life is not full. So, this study states that equality between men and women can be full and effective only by purifying the minds of this inhumane view of the woman, for it was a great mistake of the past.

Keywords: Women, Democratisation process, injustice, First World War, 1918 Reform Act.

Introduction

Attaining the criteria of democracy that people enjoy today in Britain was a long conflictual battle between the people and government. That struggle cost much to the British ordinary people who decided to make Parliament more representative by removing aristocratic predominance. But to some extent, it is noticed that women were largely disqualified during that fight for universal suffrage. Indeed, by passing laws to democratise the country, the British Government developed some unfair behaviour towards women, which excluded them from politics for several years, and their enfranchisement did not result from the Government's planning.

Ngatsongo (2022) has spelt out that it was the infirmities of the political system which led the ordinary people to bond together and form associations in order to pressurise the government to give them voting rights, abolish bribery and corruption in elections and recognise universal suffrage. Thanks to this struggle, Parliament passed the First Reform Act in 1832; some men were given the right to vote but women's cause was totally disregarded. In this respect, Lance (1977, p.1) wrote, "The passage of the Representation of the People Act of 1832 gave the first legal sanction to the customary exclusion of women from the British electorate during the two previous centuries." In 1867, Parliament passed the Second Reform Act and many men were enfranchised. Although a proposal was presented before Parliament to grant women voting rights, they undoubtedly remained without the vote after the adoption of the Act.

Thus, in order to convince the government to stop making the dichotomy between men and women to favour the latter's participation in public sphere, Lydia Becker (quoted by Holton), one of the founders of the Manchester Society for Women's Suffrage in an article on women's suffrage in 1867, clarified that:

Men and women do not exist in separate spheres, but have a common sphere - the world in which they live - and the cooperation of each in every department of human life is needed for the full development of human faculties in the perfection of the race.

Whatever efforts made by the feminine gender, no positive answer was given to their claims. In 1884-5, Parliament respectively passed the Third Reform Act and The Redistribution Act, but women still could not vote in parliamentary elections. As a consequence, Mayer (1999, p.75) said:

Although the Reform Acts of 1867 and 1884-5 had extended the franchise, Britain was far from being a democratic country. There was still not 'one man, one vote' – let alone 'one person, one vote'. The franchise was limited to men and, furthermore, only to those men who owned or occupied property.

From these illustrations, it can be understood that the British Government was selfish and indifferent to women's political situation. It is generally known to humankind that man and woman are all created equal by God. How could aristocratic political leaders defend men's cause and reject that of women? This treatment let us apprehend that by the past Britain was governed by phallocratic leaders who valued and placed injustice in the centre of everything. Therefore, the aforementioned indications result in "The British Government's Disregard towards Women in Democratisation process from 1832 to 1918." The purpose of this work is thus to show the negative impact of the traditional image of women by men in the current British political sphere.

Several scholars have somewhat expressed their opinions on this topic. Miller (2021) reassesses the place of petitioning - the practices associated with the drafting, signing, and presentation of petitions - within late nineteenth century and early twentieth century British political culture through an examination of the women's suffrage campaign. Tomida's analysis (2019) covers three major areas. Firstly, he explores the emergence and development of the women's suffrage movement in Britain namely the National Union of Women's Suffrage Societies (NUWSS) known as the Suffragists and the Women's Social and Political Union (WSPU) known as the Suffragettes. Secondly, he assesses the aims, members and major activities of these movements by pointing out their similarities and differences. Thirdly, he attempts to establish a link between the British and the Japanese women's franchise movements and to investigate the former's influence upon the latter.

Vojvodíková (2015) shows what women had to face, that feminism is not a misandry ideology and it has much deeper meaning. Yun (2012) examines the rise of the women's suffrage movement by drawing on some major theories on the rise of political movements within the Political Science to better understand the women's suffrage movement in Britain. Holton (1980) mainly reassesses the early twentieth century women's suffrage movement, thereby challenging much of the existing historiography of this subject, and he particularly emphasises the constitutional wing of the suffrage movement as represented by the National Union, and its contribution to the success of demand for women's suffrage. Lance (1977) describes and explains the controversial strategy choices of the Women's Social and Political Union meaning the contribution of its strategies to the granting of votes for women in 1918.

Grounded on these existing works, this study seeks to answer the following the question: does the traditional image of women by men continue to gain ground in the current British political life? It may be held that in the past women were marginalised and considered as inside beings incapable of thinking and changing things for the better.

So, home was the only accurate place where they could work and do better. With the passing of time, the government seemingly tried to grant them emancipation. But unfortunately, this traditional image of women is still influencing the minds of the current political leaders, and excludes parity within the United Kingdom's Parliament. To achieve its objective, this work is made possible with the help of the historical perspective by drawing a particular emphasis on Traditional Image of Women and its Impact Today and Women's Fight for their Rights.

1. Traditional image of women and its impact today

The aim of this section is to assess the status of women before they could be accepted in public sphere and the impact of their ill-treatment in the current British democracy. In doing so, it is evident that women lived as prisoners before they could seize the opportunity to rise up and claim their rights to change the status quo of their social, economic and political situation. They enjoyed no rights and were only destined to domestic service. The divisions between public sphere (masculine roles) and private sphere (feminine roles) were deeply intensified in the late eighteenth and early nineteenth centuries. Digby (1992, p.199) said:

It was during the transitional period of the late eighteenth and early nineteenth centuries that, according to Catherine Hill, 'gender divisions were reworked' and 'men placed firmly in the newly defined public world of business, commerce, and politics; women were placed in the private world of home and family.

But these dichotomies dated back earlier to history than these centuries as Digby (1992, p.195) put it, "These contrasts were in some respects ancient ones: the political dimension of public masculine persons and private female persons going back at least to Aristotle."

In addition, among people who devoted themselves to deny women's rights there was Queen Victoria. In other words, it means that she was really indifferent to women's cause. Tomida (2019, p.78) says:

(...) Queen Victoria had fixed ideas of gender roles and vehemently opposed 'women's rights'. When she came to the British throne in 1837, women were still deprived of political, legal, economic and marital rights. Generally speaking, women were regarded as inferior creatures, and most of them had few opportunities for independent advancement. Therefore, most women aspired to marriage. Their role in life was that of a wife and mother, and their main function was to perpetuate the race.

Broadly speaking, it is really amazing because as a female monarch women expected improvements in their living and working conditions, but the queen showed herself as an actual antifeminist by denying the latter's rights. In the same way, Queen Victoria, quoted by Fernández (2016, p.4), wrote: "Let women be what God intended, a helpmate for man, with totally different duties and vocations." Therefore, considering this wickedness towards women, it can be generally agreed that the latter were similar to animals. Tomida (2019, p.79) states that on March 18th 1853 a parliamentary report was published in *The Times* and gave some indication of women's extremely low legal status in the Victorian period:

During a debate in the House of Commons, a Mr Fitzroy stated that under English law a woman was worth less than poodle dogs or a Skye terrier. His conclusion came from a comparison of punishments imposed by the courts. It reported that 'any man may, at his pleasure, kick, bruise, beat, knock down, and stamp upon' a woman and the fine was a quarter of that for stealing a dog. Worse still, if the fine was unpaid, the crime of viciously beating a woman would bring a two-month prison sentence with hard labour, whereas the theft of a dog brought the much harsher sentence of six months in prison with hard labour. He went on to suggest that women should be classified as animals so that they could be better protected under the Cruelty to Animals Act.

Moreover, it is of great importance at this level to point out the factors which were set by men to exclude women from politics. In effect, it is clear that female participation was not appreciated in politics due to some traditional beliefs maintained by men such as (<https://www.bbc.co.uk>, accessed on February 15, 2022):

- women were seen as physically, mentally, emotionally and morally inferior to men
- it was felt that women could not be trusted to vote rationally
- a woman's sphere of influence was seen to be the home and raising children
- public life, including politics was seen to belong to the male sphere of influence
- it was believed that women involved in politics would neglect their responsibilities at home
- it was assumed that women did not need the vote – their husbands took that responsibility
- some women even believed that females were not capable of understanding politics

In the same way, this view of women by men was explicitly appreciated by a seventeenth – century Englishman who, quoted by Mayoke (2002, p.55), asserted:

Man and wife are one person but understand in what manner. When a small brooke or little river incorpreteth with Rhodanus, Humber or the Thames, the poor rivulet looseth its name, it is carried and recarried with the new associate, it beareth no sway, it posseseth nothing during coverture. A woman as soon as is married, is called covert, in Latin Nupta, that is veiled, as it were clouded and overshadowed, she hath lost her streame... To a married woman her newself is her superior, her companion, her master.

This meant that a married woman (or spinster) had not the right to own properties and could not work because her husband did. Her freedom resided in her obedience to her husband. She was strictly prohibited to get divorced, to get educated and to vote. So, it is also in this light that Vojvodíková (2015, p.7) notes:

(...) in general if a woman was not aristocratic, she had a very little control of the direction her life would lead and she had no power. Her only role was to be a wife, mother and good housewife, peasant or, if in convent, a nun. Other working opportunity was a servant or a midwife but these positions were mainly for unmarried women. The ordinary married woman had to manage household, childbearing, taking care of husband and she was not allowed to do any other activity which would bring pleasure.

As a result, all these discriminatory aspects at the time lead many people today to declare that Britain is not a truly democratic country. The traditional view of women by traditional leaders is still shaping the minds of British modern political leaders. That is why there is no full participation of women in politics. Therefore, in the British Parliament we notice that the percentage of women is lower than that of men. Uberoi and Mansfield (2023, p.5) said, “In both politics and public life in the UK, women have historically been underrepresented. In recent years, their proportion has increased, although in most cases men remain overrepresented, especially in more senior positions.”

It is clear that even if women were given the right to vote in parliamentary elections, today they have fewer representatives in Parliament than men. They (2023, p.8) added, “As of March 2023, 225 MPs are women, the highest number in history. This represents 35% of all MPs, the same number as in March 2022.” This lack of parity is due to the fact that men are still considering women as they did in former times. It is no wonder that the social thinker R.H. Tawney, quoted by Wright (2003, pp.24-25), pinpoints that the British had accepted democracy

as a convenience, like an improved system of telephones; she did not dedicate herself to it as the expression of a moral idea of comradeship and equality, the avowal of which would leave nothing the same. She changed her political garments, but not her heart.

She carried into the democratic area, not only the institutions, but the social habits and mentality of the oldest and toughest plutocracy in the world (...)

Presently, how can women gain equal representation in Parliament? An attempt to answer this question is given in the conclusion of this work.

2. British Women's fight for their rights

This section is dedicated to demonstrate how women hopefully and technically decided to stand up and fight for their emancipation. In effect, until the beginning of the 19th century female improvements were not welcome. They continued to suffer and be considered as inferior. That is why Vojvodíková (2015, p.20) concurs:

The beginning of the 19th century was still harsh in attitude towards female sex. Any women's movement before 1850 was scattered and disjoint, basically non-existent. Divorce, higher education, possibility of working, right to own a property or to vote were women's ambitions still considered as a taboo. For woman education is a waste of time, responsibility would seize them and work would make them ill. (...) Being a woman was still a very hard position to be in. Married or unmarried, she was still a subordinate human being with almost no part in leading her life. It is true that it was possible to choose a husband, to marry from love but if the relationship did not ended [sic] happily, the divorce would deprive her from any possession, dignity and social position. Unmarried woman was also in unenviable situation.

Considered as prisoners, deprived of freedom all the time, women then decided to move forward with their movements unprecedentedly in order to feel free and improve their conditions in every sphere of life in society of their own. By the way, Vojvodíková (2015, p.21) added:

It was the second half of the 19th century when organized campaigns, clubs and movements for women's rights emerged in order to improve female condition in terms of education, opportunities to work outside their households, reform in laws affecting married women and, for the first time, for the right to vote.

Indeed, Mason (2015, p.134) witnesses that in the mid-1860s and in 1868 many societies were born to found the National Society for Women's Suffrage and fifty-six of them in 1914 with 300,000 members in total. Due to the misunderstanding about the aims to lead the movement, it was disunited and split. On the one hand, some members and societies wanted only to seek votes for women and others wanted to seek this and other causes such as women's property rights on the other hand. In late nineteenth and early twentieth centuries, women were formally left out of parliamentary elections, but they could somewhat vote in other spheres. Meanwhile, Parliament voted some legislation which affected the status of women. In this way, Evans (2000, pp.77-78) worded:

Women ratepayers could vote for poor law guardians under the terms of the Poor Law Amendment Act of 1834. The Municipal Franchise Act of 1869 permitted women ratepayers to vote on the same terms as men, though this was restricted to unmarried women three years later (...) The County Councils Act of 1888 (...) also gave women householders the vote. The Parish and Rural District Councils Act of 1894 permitted them both to vote and to stand as candidates.

Moreover, to put forward women's cause Lance (1977, p.2) said, "On October 13, 1903, Emmeline Pankhurst founded the Women's Social and Political Union [W.S.P.U.]." Mason (2015, pp.135-136) explains that the movement was mainly ruled by Emmeline herself, her daughters, other members of her family and her friends. During the life of the WSPU and many other movements campaigning for women's suffrage there were several splits. Those who were allowed to join the movement were only women.

Emmeline, Christabel (Emmeline's daughter) and the WSPU succeeded in attracting the attention of the middle-class and upper-class women. The most important example was Constance from the Conservative party. At the beginning, the movement put the emphasis on the use of legal and peaceful means. Nevertheless, in 1905 its leaders decided to use militant tactics to break the law. Firstly, it was made through a soft way and over time more purposefully and sometimes violently. At an early stage, the Daily Mail named its members 'suffragettes'.

But the immaturity of the movement led to weakness. The suffragettes did not succeed in reaching their objective because Whitfield (2001, p.162) stated, "The leadership style of Emmeline and Christabel Pankhurst was autocratic and alienated many of the organisation's members. The WSPU had no constitution, no annual meetings and no accounts." In the meantime, to influence negatively the women's struggle, in 1905 The Senior Physician at Bethlem Royal Hospital, T.B Hyslop, quoted by Digby (1992, p.197), stated:

The removal of woman from her natural sphere of domesticity to that of mental labour not only renders her less fit to maintain the virility of the race, but it renders her prone to degenerate, and initiate a downward tendency which gathers impetus in her progeny... The departure of women from her natural sphere to an artificial one involves a brain struggle which is deleterious to the virility of the race... it has very direct bearings upon the increase of nervous instability. In fact, the higher women strive to hold the torch of intellect, the dimmer the rays of light for the vision of their progeny.

In addition, from Evans' view point (2000, p.75), the National Union of Women's Suffrage Societies (NUWSS) which was formed in 1897, grew rapidly after 1903 in response to the WSPU. By 1914, it had more than 50,000 members. Their struggle was mainly based on moral force which meant legal and peaceful or non-violent means of persuasion. Whitfield (2001, pp.148-149) noted that it was run by Millicent Fawcett and made up of 16 separate suffrage groups linked together in a federal structure. Some groups were still under the control of middle-class women and others were dominated by radicals who relied on working-class women. Members of this movement were called 'suffragists'. In seeking to reach their central objective (vote for women), radical suffragists demanded 'womanhood suffrage'. They insisted on full adult suffrage because they realised that many men were still not given the right to vote.

In short, these movements declaimed in many different ways for women's cause, but all their efforts made resulted in failure. Firstly, because they did not share the same ideas in the groups (discord) and secondly due to the government's inattention to their cause. So, until this stage women were still voteless. Digby (1992, 202) stated:

(...) Octavia Hill thought that education, and also property rights for women, were reasonable objectives, significantly she was not in favour of the female suffrage. As a philanthropist, who was dependent on women workers to implement her distinctive ideals of housing management, she considered that women in Parliament would be lost to this kind of good works. It would, she considered, be 'fatal... for women to be drawn in the political arena.

The year of 1914 was marked by the outbreak of the First World War. This war ended in 1918. During this period the whole suffrage movement silenced and even suspended some of their activities because of the instability that prevailed in the country. Røstvik and Sutherland (2015, p.2) stated:

The Government released suffragette prisoners soon after the declaration of war in August 1914 and their leader, Mrs Pankhurst, now sympathetic to the Government's stance on the war, ordered that all militant suffragette activity cease.

The non-militant National Union of Women's Suffrage Societies (NUWSS) also agreed to suspend their campaigning and to shift their energies in to relief work; but the possibility of a general election dominated the domestic politics of 1915-1918 and there was a clear opportunity for women to be included in the franchise.

At the end of the war, all women over the age of 30 were rewarded by the right to vote provided that they fulfilled some conditions. Thus, Mason (2015, 139) affirms:

The Speaker's Conference led on to the Representation of the People Act, which received Royal Assent on 6 February 1918. (...) The Act followed the recommendations of the conference, making the eligible age 30 rather than 35. Women aged 30 or over were given the vote if they were either entitled to be entered on the Local Government Register or married to a man who was entitled to be entered on it, a property owner, or a graduate voting in a university constituency.

Why did women begin to vote in parliamentary elections in 1918? As said above, (<https://www.bbc.co.uk>, accessed on February 15, 2022) at the start of the war both the suffragettes and suffragists agreed to pause their campaign for the enfranchisement and get involved in the war effort. Emmeline Pankhurst urged the WSPU members to forget first their struggle in order to emphasise the war effort. She begged other women to work in factories in the place of men who were fighting overseas. As much support was needed, the government decided to release all WSPU prisoners who had been arrested due to protest. Indeed, women were used heavily in war recruitment campaigns to try to galvanise men. They were drawn on posters with slogans such as 'Women of Britain say go' to encourage men who were unable to leave their families and go to fight. They also contributed to the war through the Women's Land Army, Munitionettes, Voluntary Aid Detachment and the Women's Auxiliary Army Corps. We are going now to explain these associations with possible details respectively.

Firstly, in 1917 it was estimated that in Britain there was no more much food and it left only for about three weeks. So, the Women's Land Army as its name indicates was born to energise women to till the land, grow crops and help feed the country. Willingly 23,000 women accepted to join the WLA and they played a prevalent role in struggling against starvation.

Secondly, there was a necessity of large weapon production as to arm soldiers fighting in France and Belgium. However, there was no one in factories because men went to fight. In this respect, women were obliged to work in armament factories. By the end of the war, there were around one million women who were working in factories and these women became known as the munitionettes. The work they did was risky. There were risks of explosions and fires from the unsafe materials being used to make weapons. Many of the chemicals used to create these arms were toxic. TNT (trinitrotolouence) usually yellowed people's skin and women who worked in these factories were nicknamed 'canary girls'.

Thirdly, the Voluntary Aid Detachment was founded in 1909 and included volunteer nurses who took care of injured soldiers in hospitals in the United Kingdom and on the front line. It had 74,000 volunteers in the late of 1914 who worked to look after injured soldiers, and women formed two thirds of them.

Fourthly and lastly, women were not allowed to fight together with men on the front line in the First World War. They could exercise civic roles by providing for example administrative support for soldiers on the front line until the war ended. Women fulfilled roles such as sorting the post, administration, catering and mechanics. In 1917, this work was formally known as the Women's Auxiliary Army Corps. As a whole, it had about 57,000 women at its disposal.

We understand through these arguments that women were enfranchised to vote in parliamentary elections for the first time thanks to their effort in wartime to support men who were fighting on the front line. To sustain this view, Sylvia Pankhurst, quoted by Mayer (1999, p.102), said:

Undoubtedly the large part taken by women during the War in all branches of social service had proved a tremendous argument for their enfranchisement. Yet the memory of the old militancy, and the certainty of its recurrence if the claims of women were set aside, was a much stronger factor in overcoming the reluctance of those who would again have postponed the settlement (...)

We have to ask ourselves the following question: what would be women's political situation if the First World War did not occur? If some historians have argued that the government was already planning to give women the right to vote before the war, why did not they do it during the passing of the three first Parliamentary Acts? It is certain that women would have continued to be deprived of voting rights even till today.

Conclusion

This work was premised on casting light on the British Government's Disregard towards Women in Democratisation Process from 1832 to 1918. In the foregoing lines, the purpose was to show how traditional image of women by men still affects negatively the current British political life. The discussion has led us to detect that formerly women were unapologetically marginalised and considered as inferior beings incapable of bringing change to society. It was in fact maintained that their perfect place to work was home where they could achieve their tasks immaculately as it was their role by nature. This perception prevented them from intervening in public sphere for a long period of time. Indeed, they had to rise up and claim their rights until they were given the right to vote in parliamentary elections for the first time in 1918 after completing a noble and patriotic mission during the First World War. Despite their recognition in public sphere, they are still hailed as inferior to men because misogynist view of the past is always present in the minds of today's political leaders. As it is a psychological problem, this work states that persuasion is the unique means whereby this stereotype can be abandoned.

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**THE USE OF PROVERBS IN AFRICAN LITERATURE: CASE STUDY OF OLA
ROTIMI'S *THE GODS ARE NOT TO BLAME***

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ABSTRACT

African literature is literature of or from Africa and includes oral literature. In the colonial period, Africans exposed to western languages began to write in those tongues. Proverbs are common features of conversational eloquence in many African cultures, especially in Nigeria. Such “wise sayings” are usually acquired and learnt from listening to the elders’ talk. Given the vintage position that the elders occupy in various African traditions as the human repository of communal or primordial wisdom, they are the masters of eloquence, rhetorics and meaning. They are the ones who know how to impregnate short expressions with vast meanings, include the proverb, “he who brings kola brings life”

The purpose of this work is to make proverb very interesting and prevent them from disappearing. They have been used in the play under study i.e. *The Gods are not to Blame* and in many other literary works. When we consider the role they play in African literature, we quickly understand that they are very important. Yet, it has been observed that they are disappearing. The reason for that is related to young people’s lack of interest in the proverbs. The oral tradition which characterizes Africa could be perpetuated only through a generation-to-generation transmission. So when a generation does not show interest in any aspect of that oral heritage, it starts declining because the following generation does not inherit it fully. From then on, it declines until it disappears. This situation is a real threat to African proverbs. It is believed that this work, by creating interest in African proverbs, will help prevent these proverbs from disappearing, which is the general purpose of this work. This will be achieved through specific purposes including raising the citizen awareness in general and that of the young people in particular on the importance of the proverbs, thereby as many people as possible use proverbs, and making the reading of *The Gods are not to Blame* easier, to list only the afore-mentioned.

Keywords: Proverbs, language, society,

JUST AS RACHEL CONCEALS THE FATHER’S GOD: THE CHANGING SOCIO-CULTURAL ENVIRONMENT OF NIGERIAN WOMEN AND THE CHALLENGE OF DRUG TRAFFICKING

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Abstract

This article examines the involvement of women in the production, transport, and sale of hard drugs in and outside Nigeria. Drug trafficking was hitherto considered the sole preserve of Nigerian men. However, the changing socio-cultural framework reveals that women are beginning to play a pivotal role. The social and cultural environment of Nigeria suggests that the domestic roles women are engaged in give them little opportunity to engage in crimes such as drug trafficking. However, contemporary data gathered reveals that most Nigerian women are beginning to engage in the movement and sale of drugs. This is similar to the Old Testament narrative in Genesis 31:19, where Rachel stole the father’s household god, sold it, and trafficked it out of Paddan Aram. Findings reveal that most of the women involved in drug trafficking do so due to: (i) greed; (ii) love affairs; (iii) educational level; (iv) a history of crime; (v) peer pressure; and (vi) their large presence in rural areas. Drugs are frequently grown illegally in regions with a lax application of the law where there is conflict or violence committed by armed organizations. The inference is that those who live there have little to no access to essential amenities, including healthcare, sanitation, and education. This is a qualitative study, with content analysis adopted. Recommendations are discussed.

Keywords: Rachel, women, Rachel, drug trafficking, culture, environment, Nigerian women

**UNVEILING PHALLOCENTRIC STRUCTURES AND MARGINALIZATION OF
THIRD WORLD WOMEN IN ARUNDHATI ROY'S 'THE GOD OF SMALL
THINGS'**

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ABSTRACT

One of the major reasons behind oppression of Indian women are traditional aspects. From time immemorial they are exploited, physically and mentally harassed, abducted, forced to perform sati rituals, eve teased, raped, married in childhood and many more demeaning acts were performed or are still ongoing towards them. These all have affected women's psyche severely to the extent that they accepted themselves confined in four walls, resulting in dissipation of their individuality. As Simone de Beauvoir avows "It is perfectly natural for the future women to feel indignant at the limitations posed upon her by her sex. The real question is not why she should reject them: The problem is rather to understand why she accepts them" (Beauvoir 2010). The novel selected for this study highlights how women are forced to sacrifice their desires, ambitions and ultimately their lives for the society. This suppression is not just physical but also psychological, relegating them to a subaltern state. Roy criticized the deeply rooted male patriarchal system in Indian society. She unveils the tormented and pejorative conditions of Keralite women in contemporary society. This paper intends to display the subjugation, discrimination, gender inequality and androcentrism setup faced by women losing their elementary rights. Also depicts characterisation of major women characters from different generations and the agonies faced by them due to their own tribes. These women are signifiers of the force of resistance throughout the study since despite being ousted, they conquered their place in the society. Feminist approach is also well prevailed inside these characters.

Keywords: Patriarchal, Resistance, Subaltern, Subjugation, Tradition

**CORPOREALITY AND DISABILITY: THE NARRATION AS A PEDAGOGICAL
DEVICE TO BUILD THE “SPACE” OF WOMEN**

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Abstract

The contribution intends to investigate the educational potential of narration as a scientific paradigm for constructing representations of female bodily expressiveness. Through an interpretative excursus on the evolution of the image of women with disabilities, the pedagogical value of the narrative device emerges in promoting paths of self-determination and the definition of a plurality of functional languages that could also be drawn upon in the educational sphere. By reflecting in the narrated or self-narrated story, it is possible to 'cure' and, in particular, in the Pedagogical field, to elaborate personal and collective experiences that activate transformations in the relational space with oneself and with others.

In the specific field of Special Pedagogy, the person with disabilities takes on the guise of a "biographical actor" of relevant interest and it is precisely through the narrative device that it is possible to experience a path of empowerment that allows one to acquire awareness of one's potential, transformations and individual and social roles. Biographies offer educators and training professionals a wealth of experiences to propose by leveraging the heuristic meaning contained in the stories themselves.

Through an intersectional and inclusive approach, we will try to offer elements of reflection to understand how storytelling can enhance the plurality of female bodies and identify future perspectives of educational practices towards which to direct possible tools and paths of cultural awareness.

Keywords: Corporeality; Disability; Narration; Special Pedagogy; Women.

CARTWRIGHT AND KOVALEVSKAYA: A RIVETING TALE OF THE WOMEN BEHIND THE “CHAOS”

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Abstract

An inter-disciplinary area of interest, Chaos theory has to its credit a long list of scholars and researchers behind its discovery. While Lorenz may be the most popular of them all, there were many previous researchers (specifically mathematicians) that went unnoticed.

Purpose

This paper intends to highlight the often unnoticed contribution of Mary Lucy Cartwright, a British Mathematician, in the discovery of Chaos theory.

While analysing the theory and her results mathematically, this paper will also provide a deeper insight into her other contributions as a “Woman Mathematician” from mid-twentieth century.

Methods

This paper is a survey article and will be based upon published research papers and articles in the field of Chaos theory. Cartwright and Littlewood’s “radio amplifier” incident will be reviewed to re-state their results.

A reference to Sofia Kovalevskaya’s work on non-linear solutions in late nineteenth century shall also be considered in this work.

Cartwright’s interview piece by James Tatterstall and Shawnee McMurrin will act as a breathing testament to her personal life and opinions pertaining to women’s role in Mathematics.

Results

While working on a radio amplifier, Cartwright along with Littlewood came across some “Bizarre” Oscillations.

Unbeknownst to them, this later led to the discovery of “Chaos theory” by Edward Lorenz.

Conclusion

Whether Mary's overlooked contributions were a consequence of unpopular analytical approach or an extension of gender bias will be pondered by this paper.

Keywords: Chaos theory, Mary L. Cartwright, Butterfly Effect, Bizarre, Non-linear Oscillations, Women Mathematicians.

Keywords: published, consequence, contribution

WRITING THE AFRICAN WOMAN IN CALIXTHE BEYALA'S WORKS

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Abstract

This paper aims to analyze the condition of the African woman as reflected in the novel *Your Name Shall Be Tanga* by Calixthe Beyala. I will attempt to discuss the role played by Beyala's novel in postcolonial African literature: present the destinies and struggles of women in order to break the cycle of their victimization and objectification in the African society. Beyala condemns the violence of certain traditional rites such as the female excision and through her subversive writing, fights for the liberation of the female body and the emancipation of the voice of African women.

Keywords: Calixthe Beyala, *Your Name Shall Be Tanga*, postcolonialism, African literature, feminine writing.

PREVALENCE OF OSTEOSARCOPENIA AMONG POSTMENOPAUSAL WOMEN WITH DIFFERENT LEVELS OF PHYSICAL ACTIVITY

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ABSTRACT

Background: Osteosarcopenia has been defined as presence of low muscle mass and function together with low bone mineral density (BMD). Osteoporosis is a systemic skeletal disease characterized by loss of bone mass and microstructural integrity. Sarcopenia is a skeletal muscle disease characterized by a decline in muscle mass accompanied by muscle strength and/or physical function.

Purpose: This cross-sectional study aimed at the prevalence of osteosarcopenia among 350 postmenopausal Caucasians women with different levels of physical activity.

Methodology: Bone tissue parameters of the hip and lumbar spine and muscle mass were assessed by densitometry (DXA). Muscle strength was measured using a dynamometer. Osteopenia/osteoporosis was defined, based on the densitometry result, as a t-score ≤ -1.0 standard deviation below the mean values of BMD a young healthy adult. Sarcopenia was defined as reduced skeletal muscle mass plus low muscle strength. Osteosarcopenia was considered as the presence of both osteopenia/osteoporosis and sarcopenia. Physical activity was examined by Yale Physical Activity Survey (YPAS-PL).

Results: The highest percentage with osteosarcopenia was in women with the lowest level of physical activity and high sitting index. Energy expenditure (kcal/week) and total time PA (hours/week) were significantly higher in healthy women without osteosarcopenia. Significantly higher bone mineral density at the hip and also at the lumbar spine and total muscle mass occurred in women with the highest energy expenditure (kcal/week), total time PA (hours/week), moving index.

Conclusion: The incidence of osteosarcopenia is significantly higher in physically inactive postmenopausal women with longer periods of sitting and being in passive positions during the day. The higher the energy expenditure and total time PA, the lower the risk of osteosarcopenia in women.

Lifestyle, especially physical inactivity and sedentary behavior, significantly affect the risk of developing osteosarcopenia.

Keywords: osteosarcopenia, energy expenditure, physical activity, sedentary behaviors, postmenopausal women

RAISING AWARENESS IN THE USE OF TEA AND PROBIOTICS IN MENOPAUSAL WOMEN

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Abstract

Aim of study-Menopause is a point in time 12 months after a woman's last period. The years leading up to that point, when women may have changes in their monthly cycles, hot flashes, or other symptoms, are called the menopausal transition or perimenopause.

The menopausal transition can bring hot flashes, trouble sleeping, pain during sex, moodiness and irritability, depression or a combination of these symptoms. (Levine DA, et al, 2023).

Probiotic tea has gained popularity in recent years due to its potential health benefits, particularly in supporting gut health, digestion and immune function.

As people become more aware of the importance of maintaining a healthy gut microbiome, many are turning to probiotic tea as a delicious and convenient way to incorporate beneficial microorganisms into their daily routine. (Joshua Perry, April 16, 2023).

Materials and Methods: Tea can be a natural and effective remedy for headaches, with peppermint, ginger, chamomile, green, and feverfew teas being particularly beneficial. By incorporating these teas into your daily routine and making some lifestyle changes, you may be able to alleviate headache symptoms and improve your overall quality of life. Always consult with a healthcare professional before using tea or other natural remedies to treat headaches and be mindful of any allergies or sensitivities to specific herbs or plants.

Conclusion-Tea can be a powerful ally in the fight against UTIs. By incorporating green tea, chamomile tea, dandelion tea, Uva Ursi tea, marshmallow root tea, cranberry tea, and parsley tea into your daily routine, you can experience natural relief from UTI symptoms and promote overall urinary tract health.

Remember, while these teas can provide support, it is essential to consult with a healthcare professional if you suspect a UTI or if symptoms worsen.

Constipation can be an uncomfortable and frustrating experience. Many people look for natural remedies to alleviate this issue, and tea can be a great solution.

The liver is vital for keeping health in balance. Finding ways to support and repair it is essential for people with liver conditions or those seeking to enhance their liver health.

Keywords: Menopausa, women, tea of chamomile, probiotic, health.

WOMEN AND CYBERCRIME: UNDERSTANDING CHALLENGES AND SEEKING SOLUTIONS

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ABSTRACT

This abstract highlights the unique challenges women face in cybercrime and provides an overview of the key issues they encounter. Women are particularly vulnerable to online harassment, stalking, and cyberbullying, which can have detrimental effects on their mental well-being and personal lives. Revenge porn, the non-consensual distribution of explicit content, disproportionately affects women, leading to emotional distress and reputational damage. Online sexual exploitation, including sextortion, puts women at risk of coercion and manipulation by cybercriminals. Identity theft and online dating scams also pose significant threats to women's privacy, financial security, and personal safety. Additionally, the underrepresentation of women in cybersecurity roles limits the diverse perspectives and experiences needed to address gender-specific cybercrime issues effectively. It also affects the design and development of security products and services that may not adequately consider women's needs and vulnerabilities. Addressing these problems requires a multi-faceted approach, including education and awareness campaigns, stronger legislation and law enforcement, improved security measures by online platforms, and efforts to promote gender diversity in cybersecurity and technology fields.

Keywords: Cybercrime, Online Harassment, Stalking, Sextortion, Gender Diversity, Technology

**EMPOWERMENT OF MAN 1 MAKASSAR CITY STUDENTS AS REPRODUCTIVE
HEALTH PEER CADRES IN THE ERA OF FREE SEX BEHAVIOR IN
ADOLESCENTS IN MAKASSAR CITY**

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ABSTRACT

This Community Service Program aims to form peer cadres who are trained and understand reproductive health by means of efforts to form and equip cadres with knowledge and skills related to reproductive health in adolescents and ways to deal with problems. The design is to achieve this goal by training several students of MAN 1 Makassar City to become peer cadres related to reproductive health. The targets of this program are members of OSIM (Intra Madrasah Student Organization) & Management of PMR (Youth Red Cross) MAN 1 Makassar City. Training is carried out in 1 day and mentoring is carried out in 1 day. The number of students who were trained was 15 students. The method used is problem observation, and peer cadre training. The results of the training and empowerment show an increase in students' knowledge and attitudes related to reproductive health before and after the training. With a significance of p 0.004 for knowledge and p 0.005 for student attitudes. The peer cadre program should be a routine activity that can be carried out by the school and can be used as a work program for the PMR and OSIM organizations. The aim is to educate students to prevent free sex behavior among adolescents in order to reduce cases of pregnancies outside of marriage and abortion among adolescents in Makassar City.

Keywords : Cadres, peers, teenagers, free sex, reproductive health

Intoduction

Makassar is one of the metropolitan cities in Indonesia and the capital of South Sulawesi province. Makassar is the fourth largest city in Indonesia and the largest in Eastern Indonesia. It is one of the largest cities in Indonesia in terms of development and demographics. This aspect is one of the factors for social inequality in the community in Makassar, so that there are many cases of children under the age of 17 who are caught in cases of online prostitution and free sex (DPPPA). (DPPPA Makassar City, 2022).

The total population of the youth category (aged 15-19 years) in the province of South Sulawesi reached 821,256 people out of a total population of 9,312,019 people in 2023. (South Sulawesi Central Bureau of Statistics, 2023). And in the city of Makassar itself, there are 128,982 people in the adolescent category (aged 15-19 years) out of the total population of Makassar city, which is 1. 432,189 people in 2022 (Makassar City Statistics Center Agency, 2022 cited in Karini, 2023). From a fairly large number compared to other cities/districts in South Sulawesi, Makassar city has the potential for cause quite complex problems in the field of reproductive health. reproductive health.

According to WHO, adolescents are residents in the age range of 10-19 years, according to the Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014, adolescents are residents in the age range of 10-18 years and according to the Population and Family Planning Agency (BKKBN) the age range of adolescents is 10-24 years and not married. Adolescence is a period of rapid growth and development both physically, psychologically and intellectually. The typical nature of adolescents has great curiosity, likes adventure and challenge and tends to dare to take risks for their actions without being preceded by careful consideration (Pusdatin, 2017).

The KPAI (national commission for child protection) survey together with the Ministry of Health in 2018 stated that Indonesian teenagers are in an emergency of free sex with the results of a percentage of 62.7% of Indonesian teenagers having had premarital sex. Some cases of free sexual behavior among high school students and the equivalent do not only occur due to factors of physical and psychological changes in adolescents. Other factors that influence free sexual behavior are factors of understanding and consideration (thought and feeling) which include several aspects such as low knowledge of reproductive health, attitudes that tend to be permissive and perceptions about sex, personal references which include parents and peers, resource factors, namely the existence of supporting facilities and infrastructure to access sexual information such as cellphones and television and cultural factors adopted by a society or environment where adolescents live (Rohani, 2020).

Adolescent reproductive health is a healthy condition concerning the reproductive system, functions and processes owned by adolescents. The definition of healthy here is not merely disease-free or free from disability but also mentally and socio-culturally healthy. Adolescents need to know about reproductive health to have correct information about the reproductive process and various factors around them. With the correct information, adolescents are expected to have responsible attitudes and behaviors regarding the reproductive process (Ministry of Health of the Republic of Indonesia, 2003).

The scope of reproductive health services according to the International Conference Population and Development (ICPD) in 1994 in Cairo consists of maternal and child health, family planning, prevention and treatment of sexually transmitted infections including HIV/AIDS, adolescent reproductive health, prevention and treatment of abortion complications, prevention and treatment of infertility, elderly reproductive health, early detection of reproductive tract cancer and other reproductive health such as sexual violence, female circumcision and soon.

The purpose of reproductive health services according to the Center for Data and Information of the Ministry of Health of the Republic of Indonesia is to prevent and protect adolescents from risky sexual behavior and other risky behaviors that can affect adolescent reproductive health, as well as to prepare adolescents to lead a healthy and responsible reproductive life which includes physical, psychological, and social preparation for marriage and parenthood at an early age. physical, psychological, and social preparation for marriage and parenthood at a mature age (Pusdatin, 2017).

Based on data from the Demographic and Health Survey in the Adolescent Reproductive Health (KRR) component sourced from the Health Data and Information Center of the Ministry of Health of the Republic of Indonesia. In adolescents aged 15-19 years, the largest proportion first dated at the age of 15-17 years. About 33.3% of adolescent girls and 34.5% of adolescent boys aged 15-19 years started dating when they were not yet 15 years old. At this age, it is feared that they do not have adequate life skills, so they are at risk of unhealthy dating behavior, including premarital sex.

According to research conducted by Andriyani and Maududi (2018), it was stated that as many as 58.5% of high school students had mild sexual behavior such as hugging and kissing cheeks, while as many as 41.5% had heavy-risk sexual behavior such as kissing lips, groping sensitive body parts of their partners, touching / sticking genitals with clothes or without clothes with their partners, licking / inserting genitals into the mouth and sexual intercourse. (Andriyani & Al Muadudi, 2018).

Similarly, research conducted by (Retnowati Very 2020) that male teenagers who have the most premarital sex have a high school educational background. There are variables that have a significant influence on premarital sex, including dating status (74.72%), friend motivation (67.59%), friend influence (91.75%), whether or not kissing lips (95.87%) and groping sensitive body parts of partners (94.30%). Male adolescents who are dating are protective in having premarital sex. Friend motivation and friend influence both increase the risk of premarital sex by 2.92 times and 1.44 times. Dating style activities that significantly affect premarital sex in adolescents are kissing lips which increases the risk of premarital sex by 3.54 times and groping sensitive parts of the body which increases the risk of premarital sex (Retnowati, 2020).

Prominent problems among adolescents are issues around sexuality, HIV/AIDS and drugs, as well as the low knowledge of adolescents about reproductive health. Data from the 2017 IDHS shows that 62% of female adolescents and 52% of male adolescents discuss reproductive health issues with their peers. The approach to peers becomes very relevant so that "educating" peers becomes a must in order to provide correct information related to adolescent reproductive health. (BKKBN, 2019).

It is necessary to form peer cadres because they can have a positive effect by being able to provide input and advice honestly and openly, friends can help reduce stress, and friendships can develop positive attitudes. Peer Motivation is an energy that has tremendous power for members to behave. Under certain conditions, peers can also have negative effects, such as the loss of autonomy of adolescents, because adolescents often make choices according to peers. And promiscuity can be a negative influence from peers. The loss of norms from the group becomes a reference for other group members. For example, if the free dating style (kissing and sex) is used as the standard dating style of a group of teenagers, then members tend to do the same style (Susanti et al., 2019).

Research Objectives

Given the importance of the role of peer cadres (peer motivation) in providing reproductive health education to their peers (adolescents), we, students of the Public Health study program at the State Islamic University of Alauddin Makassar, who already have and understand the knowledge of reproductive health, want to transmit and apply it to the community (adolescents) through the formation of peer cadres on reproductive health. This problem must be resolved immediately considering the increasingly widespread life of sexual behavior in adolescents in the city of Makassar and online prostitution activities in adolescents under the age of 17 years. The program This Community Empowerment Service program aims to form trained cadres by equipping them with knowledge and skills about reproductive health about reproductive health in adolescents and ways to deal with the problem.

Research Methods

Problem Observation

Adolescence is a period in human life where the boundaries of age and role are often not very clear. Puberty, which was once considered the first sign of youth, is no longer valid as a benchmark or limitation for categorizing adolescents because the age of puberty that used to occur in the late teens (15-18) now occurs in the early teens even before the age of 11 years. Priority problems that must be resolved immediately in the life of adolescent reproductive health at MAN 1 Makassar City are the low knowledge of reproduction and religiosity of students, and attitudes in adolescent reproductive health education. To solve this problem we have agreed to conduct training of peer cadres on reproductive health at MAN 1 Makassar City with the main target is to form adolescents who are reproductively healthy. Makassar with the main target is to form adolescents who can act as peer counselors in reproductive health education. as peer counselors in adolescent reproductive health education at school. school.

Empowerment and Target Program

Peer counselors must be able to be a source of accurate information about reproductive health and be able to communicate effectively to their fellow adolescents. This target is called forming STUDENTS AS YOUTH REPRODUCTION HEALTH CADERS AT MAN 1 MAKASSAR CITY. In an effort to achieve the goal of community empowerment in the health sector, the role of the facilitator is needed, where the facilitator can be responsible for communicating innovations in the health sector to the beneficiary community. The goal is that beneficiaries know, want, and are able to apply these innovations in order to achieve improvements in their quality of life in the health sector. And keep in mind that the existence of beneficiary communities is very diverse in terms of culture, social, needs, motivation, and desired goals.

In empowering adolescents related to reproductive health at MAN 1 Makassar City, an approach is taken to solve the problems of adolescents by forming peer cadres trained in reproductive health. adolescents by forming peer cadres who are trained on reproductive health. The students who become these cadres after receiving training will be returned to the school environment and are expected to become Agents of Change to provide information related to reproductive health to their peers at MAN 1 Makassar City. their peers at MAN 1 Makassar City.

The flow of thought for the implementation of the Community Service Program using the approach of the Ministry of Health of the Republic of Indonesia (2003) is determined as follows :

1. **Advocacy**

At this stage, the empowerment team will approach decision makers in the local area, in this case the Principal of MAN 1 Makassar City. The purpose of this activity is to obtain support and cooperation in the form of an agreement as a Community Service Partner.

2. **Establishing partnerships**

In the atmosphere building stage, making the surrounding environment positive towards the goals of the empowerment program, namely by increasing knowledge and changing behavior. This strategy is usually carried out for target community groups that have a great influence on the primary target. This Community Service Program's primary target is adolescents and the secondary target is peer cadres. The focus of this The focus of this community service program is on the secondary target, namely peer cadres.

3. Community Movement

The goal at this stage is to increase knowledge and change the behavior of adolescents in reproductive health. At this stage the prospective counselors will be given a pre test question with 15 questions related to the topic of reproductive health discussion in adolescents to prospective counselors. The goal is to measure the level of knowledge of the impact of free sex and reproductive health. reproductive health.

Results and Discussion

1. Advocacy Stage

The first activity carried out was to advocate to the school of MAN 1 Makassar City. In advocacy activities, the discussion method is carried out to provide an understanding to the school of the importance of this program for students at school. The advocacy stage of this empowerment is in line with research conducted by (Pebrina et al., 2020) who conducted advocacy using the discussion method with the Head of Administration and the person in charge of the organization at school.

2. Establishing Partnerships Stage

The activity of establishing cooperation is carried out together with the administrators of the OSIM and PMR organizations. At this stage we as facilitators explain in detail related to the training activities that will be carried out

3. Community Movement Stage

The community movement in the form of empowering reproductive health peer cadres of MAN 1 Makassar City is in the form of peer education training. This activity was carried out for 2 days with training and mentoring carried out one day each. This reproductive health peer cadre training was conducted at MAN 1 Makassar City with a total of 15 participants who were members of the OSIM and PMR organizations. The peer cadre empowerment training was conducted for 5 effective hours a day.

The training begins with the provision of a pre test to measure the ability of students knowledge related to reproductive health, then the training implementation stage by providing material on reproductive health and the dangers of sexually transmitted diseases (STDs), followed by the assistance stage for cadres to educate and provide information to their peers, and the last stage of evaluation to measure the success of training activities. (STDs), followed by the assistance stage for cadres to educate and provide information to their peers, and the last stage of evaluation to measure the success of training activities by paying attention to the results of the pre and post tests.

Table of differences in knowledge before and after training.

		N	%	<i>P</i>
Pre Test Score -Post Test Score	Declining	0	0%	
	Increased	12	80%	0,004
	Settling	3	20%	
	Total	15		

The table above illustrates that as many as 12 people (80%) cadres have increased knowledge after attending training and 3 people (20%) cadres who have permanent knowledge before and after attending training related to reproductive health. This difference is statistically significant ($p = 0.004$). The post test results illustrate that some students who participated in the training experienced an increase in knowledge after the training, and there were some students who had permanent knowledge before and after the training. training.

Table of differences in attitudes before and after training

		N	%	<i>P</i>
Pre Test Score -Post Test Score	Declining	0	0%	
	Increased	15	100%	0,005
	Settling	0	0%	
	Total	15		

Table 4 above illustrates that the cadres experienced a 100% increase in attitude about reproductive health before and after the training. This difference was statistically significant ($p = 0.005$).

The pre and post test results illustrate that some students' knowledge and attitudes have improved compared to before the training. This can be seen from the significance value of $p \leq 0.05$ which means that there is a difference between before and after the training. This is in line with research conducted by (Astuti et al., 2022) which states that the post-test value of respondents' knowledge after being given the KADEK SUSI program intervention increased. From the results of data analysis of differences in knowledge levels before and after the KADEK SUSI program intervention using the Wilcoxon test, the Pvalue = 0.000 was obtained for this study. The alpha value in this study is 0.05, this indicates that the P value ≤ 0.05 means that there is a difference in respondents' knowledge related to reproductive health before being given the KADEK SUSI program intervention and after being given the Kader Remaa Sadar Kesehatan Reproduksi (KADEK SUSI) program intervention.

The next research by N.P. Widarini, et al. stated that there was a significant difference before and after the training. The results showed an average increase in knowledge and attitudes before counseling and after counseling of 0.6 and 2.44. The p value showed 0.018 and 0.006 (<0.05). A significant increase in knowledge in the target group was also supported by cadres' awareness related to access to reproductive health information with an average source of information from TV/Radio/Magazines/ Newspapers/Internet that is quite easily accessible to cadres being one of the causes of significant increase in knowledge (Sebagai & Sehat, 2022).

Advance Stage

At this stage, we as an empowerment team made an agreement to carry out community empowerment at MAN 1 Makassar City Makassar where our targets are members of PMR and OSIM MAN 1 Makassar City. Furthermore, the team advocated with the school for a plan to conduct community empowerment that focuses on reproductive health. on reproductive health. Approval was obtained from the school which is represented by the head of student affairs, PMR advisor and OSIM advisor. OSIM advisor. In the early stages of mentoring, MAN 1 Kota Makassar cadres Makassar spread information to their peers by sending chat messages to whatsapp and then asking for a few minutes to conduct a discussion where participants consisted of 5-3 people per cadre.

Conclusions and Suggestions

As for what we can conclude from this reproductive health empowerment activity, that the knowledge and attitude of MAN 1 Makassar City peer cadre participants before the training with the provision of material / education is still quite minimal knowledge and attitude of the participants. However, after the training the knowledge and attitudes of the participants increased significantly.

As for the suggestions we give, hopefully the empowerment of reproductive health in adolescents can continue and can be used as a work program for several organizations in schools such as PMR (Youth Red Cross) or OSIM (Madrrasah Intra Student Organization) MAN 1 Makassar city. It is hoped that the students of MAN 1 Makassar City can become peer educators for their peers and the knowledge gained can be channeled to many other teenagers so that cases of free sex, pregnancy outside marriage and abortion in adolescents in Makassar City and even in Indonesia can decrease.

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SOCIAL ADVERTISING AND SOCIAL WORK WITH WOMEN

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ABSTRACT

The main goal of my article is to analyze the modern role and determine the functions and impacts of social advertising in the social sphere.

The main tasks of my scientific work are:

- 1). to study classical and modern approaches towards the definition and functions of social advertising;
- 2). to analyze the influence and positive effects of social advertising in the context of social work practices.

Prevention of domestic violence, problems of the refugees, children, and women poverty and mental health are the main topics of the products of social advertising in current times.

The development of social services for women in my country needs systematical informing of the population about crisis counseling, social adaptation, and rehabilitation, mediation and psychological help in the case of domestic violence.

Conversations with social workers and social managers from Dnipro and Kyiv regions (Ukraine) testified about the lack of effective social advertising.

An author of the publication proposed the Scheme –model of the sociological analysis of social advertising.

This Scheme –model includes such components as:

- 1). Subject;
- 2). Function;
- 3). Social context;
- 4). Methods of attracting the attention of the audience;
- 5). Visual effects;
- 6). Semiotic and hermeneutical aspects.

During studying such subjects as Methods of social work and Visual methods of sociology an author of the article studies with students – social workers efficiency of the social advertising.

According to the Conception of social work in the Centre of social services for families, children and youth practical specialists determined the main functions and principles of social advertising.

1. Providing the population, a practical information about social services.
2. Shaping and propaganda of the healthy style of life.
3. The social prevention of violence, drug, and alcohol abuse.
4. Advertising and information about social services for women and their families.

Outstanding Ukrainian scientist in the sphere of social work Bezpalko defined the main functions of social advertising.

- 1). Integrative function – combining the efforts of a multidisciplinary team to solve current social issues.
- 2). Ideologic function – social advertising is a mediator for the social policy of the country.
- 3). Function of socialization that can make an influence on the personal growth of the personality.

4). The cultural function of social advertising make accent on the development of society in the sphere of ethics and morality. ¹

5). The economic function is positive results and influences on the social policy of the state.

6). Social and regulative function – supporting the norms and values of the society.

D. Oltarzhevskiy in his fundamental work “The social advertising” supposed that the main goals of this phenomenon are social-oriented advertising with the high level of social responsibility.

The main directions of the social advertising are:

1). The shaping and establishing of the public opinion.

2). Attraction of the attention to the current actual social issues.

3). Stimulation and motivation to action to solve these social problems.

4). Formation of new types of social relationships.

5). Changing the behavioral patterns and models in society. ²

Dmitro Karpiuk in his article “Social advertising in the context of the modern media-culture: essence, evolution, functions” made categorizations and classifications of social advertising.

Table 1. Types of the social advertising.

№	Features and peculiarities	Types of the social advertising
1	The object of social advertising	Advertising that represented values and models of the social behavior
2	According to the goal of social advertising	Social prevention and patterns of the solving and decision-making
3	Scales of the social action	- Mass advertising - Selective advertising
4	According to the influence and impacts of social advertising	- Emotional social advertising - Rational advertising.

Table 1 represents types of social advertising. This classification includes the functions and goals of this social phenomenon. ³

I would like to give an example of a sociological analysis of the social advertising of the famous social foundation Save the Children.

Social behavior and mental health of the children who suffered from war are actual topics for studying and there are so actual parts of our lives.

Social and regulative function, function of socialization, and attraction of the attention of the audience to the problem of the children that became victims of the war are the functions of this social advertising.

The main impacts of the war on children are social and psychological deprivation, posttraumatic stress disorder and mental health.

¹ V. Nechiporenko (2010). Theoretical aspects of the implementation of the social advertising in the Ukrainian society. Retrieved 17.09.2023 from <http://socio-journal.kpi.kiev.ua/archive/2010/4/31.pdf> [IN UKRAINIAN LANGUAGE]

² Oltarzhevskiy D (2016). Social advertising. 120 p Retrieved 17.09.2023 from https://www.academia.edu/37038695/Соціальна_реклама [IN UKRAINIAN LANGUAGE]

³ Dmitro Karpiuk (2018). Social advertising in the context of the modern media-culture: essence, evolution, functions. Scientific review of Lesya Ukrainka East-European National University. Philosophy and culturology of the mass media. 10(83), 6 p. [IN UKRAINIAN LANGUAGE]

War is humiliation of the dignity; war is the limitation of human rights.
The image of children's playgrounds in the camp for the refugees is so powerful method.
Children cannot play near their home because of the bombs.

Image 1. Social advertising of Save the Children



Save the Children.

playground
/pley-ground/
noun
~~an area used for outdoor play or recreation, especially by children, and often containing recreational equipment such as slides and swings.~~
a place where we used to play, but can't anymore because of the bullets and bombs.

Photo: Save the Children

DEFINITION BY
Dictionary.com

WAR IS REDEFINING CHILDHOOD

[SavetheChildren.org/CONFLICT](https://www.savethechildren.org/CONFLICT)

So, social advertising is a powerful tool for solving of social issues.
The main directions of social advertising nowadays are safety, the prevention of domestic violence and protection of children and solving of their problems.

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**FEASIBILITY STUDY ANALYSIS OF WOMEN'S OFFICE TROUSERS
IN KEMBANGAN
(RYN Collection Case Study)**

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Abstract

Fashion Business now This development Enough fast , own fashion covers clothes , pants , hijab, etc. Pants fashion business this woman's office give opportunity Work For public around , so can increase income and economy the people who are in Kembangan with thereby can increase well-being society . Purpose of study This For analyze is business trousers Women's office deserves For run in Kembangan. Due Diligence business This will done through a number of aspect , that is market aspect , aspect marketing , and aspects source Power later humans will made as reference for know is business This worthy run or no. Study This use approach descriptive with type study This is study qualitative . Research results show that all aspect own good results so that business can walk . From a market perspective , you can seen that trousers office This Lots in demand by consumers then the marketing technique he did can known by the public wide as well as interesting interest consumer For buy product. So that business This worthy carried out in Kembangan Village, District Karangdadap .

Keywords: Study feasibility, fashion, and decision purchase

1. INTRODUCTION

Industry on fashion at the time This experience development Enough fast . Development the can seen from the more the various models of clothing that exist . Fashion models latest become Power pull separately by consumers For buy as well as collecting desired dress. Fashion covers fashion. Pants, hijab etc.

System production , which is characteristic economy local where someone stay , connected with fashion. fashion and clothing represent type structure economy place somebody live and place in it . Elements of fashion and clothes can considered as indicator economy . One community in a manner symbolic united by fashion and clothing . This explains How connection social like agreement about what will _ imposed can build bond social other (Ramadhani et al., 2021) .

Interest to buy consumer i.e. When the Consumer the interested For buy something product do it Because various reasons , incl use product , consumption , and even desired experience . _ Perception of interest consumer to something product determine interest they For bought it , and so they feel interested , desire For buy goods the increase (Paramita et al., 2022) .

Feasibility study business is the process for evaluate , analyze , and determine is something company can operated . kindly general , purpose studies appropriateness is For help investors, in particular , avoid do investment big or invest in effort that is not will give profit (Nuravianti & Fitriani, 2021) .

Purchase decision very important For determine proceed nope something company in the future come . company efforts For build communication through answer request consumer , develop variety of items and options product , as well develop things that haven't Once needed consumer previously everything very succeed influence decision purchase consumer . Procedure taking complicated decision _ often need choice between two or more possibility action . Process of doing purchase involve more from simply do purchase ; a number factor can influence choice consumer For buy goods or services . This also helps set role played _ consumer in decide what will _ bought . This Possible impact on price and availability product , among other influencing factors decision purchase (Astuti & Hakim, 2021) .

Based on background behind such , author mean do study related with analysis studies appropriateness women's fashion business in interesting interest buy consumer to decision purchase . .

2. RESULTS AND DISCUSSION

A. Analysis Appropriateness To Market and Marketing Aspects

1. Market Demand

Market demand for baggy pants products and also others always there , however For months certain for example a month before month of Ramadan request Already start up _ with a month after Eid . So that sometimes producer overwhelmed in the production process . But RYN collection always make an effort For fulfil all request from consumer as well as the customer without decrease the quality in the product they .

2. Competitor

On discussion second this , researcher will explain related competitors faced by the RYN Collection business . at the moment interview , Yulianto as owner RYN Collection's efforts explain that For relieved the business Now This very lots and stuff the No can avoided according to his narrative . As example just Now This Lots manufacturers new product which it offers is the same like in place them . Manufacturers the sell same item _ However with more price _ cheap , so make customer still we ask decline price for them still take goods in place them .

3. target market

their target market is public general , from various circles start from student school medium First until with student college high , then employee office , ladies House ladder , and society general like usually .

4. Mix marketing

a. Product (Product)

The products sold by RYN Collection are Women's pants It's called baggy pants, these baggy pants similar with trousers usual office _ used by employees in a office . These baggy pants own valiate choice color for example just color white clean , white bones , latte, black , dusty pink, and so on . And for variation the size is great too Lots start from size M up with 4XXL (jumbos). Then No only That course RYN Collection also provides other products like suit cringe , pants cutbray scuba material , pants plisket , headscarves , and shirts rayon material . However product That only little bit because RYN collection only focuses on production baggy pants for women .

b. Price _

Yulianto as owner business This explain that For price product they in accordance with existing prices _ on the market , however they more offer to consumer with existing quality . _ For their baggy pants product sell it start from price IDR 40,000 for size M and IDR 50,000 for the largest size is 5XXL, p the according to they Already in accordance with market price , because they use material with Grade A quality . p the they do with objective interesting candidates buyers for more choose buy in place them .

c. Distribution (Place)

For distribution product bias they own various option , if consumer buy in amount A little usually they Send past jnt / jne , meanwhile If purchase in amount party big usually past cargo , and if consumers distance his near usually they deliver with car to place consumer .

d. Promotion (Promotions)

Initially they start promote product they only through the fb marketplace they do in 2018 because _ at first they Not yet own customer stay . As it goes time they too _ utilise other online marketplace applications like shopee , Lazada, tiktok shop, shop pedia . Because with existence of the online marketplace range consumer it's also getting better broad , p the give impact positive for business they , Because product they Can known by consumers broad .

B. Aspect Human Resources _

Management source Power man is a process as well effort For recruiting , developing , motivating , and evaluate whole source Power necessary human _ company in achievement goal .

HR Goals :

1. Productivity

In business these , RYN Collection employs more of 15 artisans sewing , 3 craftsmen cut materials , 5 people in the finishing section . And amount craftsman sew That usually approaching day big like Eid , usually RYN Collection can add craftsman sew Again For fulfil order from its customers .

2. Quality life Work

Good production process cycle _ give positive impact _ For all working workers _ _ The same with the RYN Collection. Builders _ sew always get supply enough pieces _ so that they can sewing and not Once unemployed except on the day Friday because in the district Pekalongan Alone day holiday worker usually day friday .

3. Service

For service Alone classified as flash response However If There is constraint like wifi dead house _ Possible rather slow response because of the order chat most via social media , p That spoken by the wife from owner business those who also hold not quite enough answer as admin at RYN Collection.

Planning HR

1. Analysis Work

in recruiting workers _ usually yulianto as owner business selective in choose craftsman sewing , artisan selected sewing _ is those who have neat stitches and can _ Work with fast , because piece material every day Certain there . So the more Lots their product _ evil so their wages _ get even more many . Because here No use wages that's it wholesale , wages they counted _ from How many Lots pants / suit crinkles that can they sew in One Sunday his .

2. Evaluation work

In business these baggy pants owner business always do evaluation towards workers _ them , for example in the finishing section . In this finishing section they required to be observant in see later stuff _ will be packed , if There is stain or scratches A little Eat goods the must be separated and later rather combined with stuff that doesn't get away selection and entry in class rejected goods . The rejected item later still they sell However with more price _ cheap and usually also on social media they include the caption that goods it is rejected so No There is element fraud in the their business _ live it the . Because according they satisfaction customer become the main thing with accompanied look for sustenance through ridha God swt .

3. Description work

On business Here , there are 3 parts work among others:

a. Carpenter's part cut

In part This usually each one person can cut several rolls of material with serious different color . _

b. Craftsman sew

So at home owner business This No There is craftsman sewing that stays at home , handyman sew them _ work bring piece material to House them each and then they sew it If Already So Eat they deposit stuff already _ So to House owner business the .

c. finishing section

The finishing part is done at home _ owner business , finishing This usually consists from punch button , handyman jungle still thread _ left behind , handyman pack plastic and size trousers and logos .

5. TO CONCLUSION

The analysis performed at the RYN Collection shows that prospect their business _ run in the field of fashion in particular trousers office woman very well , p the can seen from constant market demand exists and is stable every year and no experience decline in a manner significant . With friendly price _ bag with good quality _ as well as a good marketing strategy . So that business This worthy carried out in Kembangan Village, District Karangdadap .

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**THE ROLE OF SOCIAL INSTITUTIONS IN THE DEVELOPMENT OF THE
LINGGOASRI VILLAGE COMMUNITY**

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Abstract

Social institutions are special units of norms and values that organize a series of patterned actions for human needs in people's lives. With the existence of social institutions, it is expected to be able to maintain norms and values that are considered important and be able to become a forum and tool in fighting for certain interests in society. The purpose of this study is to explore the role of social institutions in Linggoasri Village in the community development process. This research uses a qualitative descriptive approach, conducted in Linggo and Rejosari Hamlets, Linggoasri Village, Kajen District, Pekalongan Regency. The subjects of the study are Social Institutions which include Family Institutions, Educational Institutions, Religious Institutions, and Government Institutions. The informants in this study consisted of government institutions, empowerment activists from social institutions, and the surrounding community. Data collection using interviews, documentation and observation. The results showed the role of social institutions in empowering the Linggo community. In the field of family, the community is empowered through programs to form a good family. In religious institutions, society is empowered through conscious religious harmony and moderation. In the field of education, the community is empowered through educational institutions that are built. In the government sector, the community is empowered by the presence of RT, RW, Village Head and other government institutions.

Keywords: institutions establishment, Roles, Social Institutions

**THE STRUCTURES, SERVICES AND HOUSE RULES OF THE
CADETS' BOARDING HOUSES AND ITS EFFECT ON CADETS'
EMOTIONAL, SOCIAL AND ACADEMIC DEVELOPMENT**

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ABSTRACT

This research aims to describe the emotional, social, and academic development of PMMA Cadets that were influenced by the structures, services and house rules being implemented by the boarding houses they dwelled in. Quantitative-descriptive design was utilized using a researcher made-survey questionnaire that was sent to two hundred fourteen (214) respondents through google forms. Frequency, percentage, weighted mean were utilized to analyze the data. Data shows that majority of the respondents perceive their boarding houses to be conveniently situated, not easily flooded, safe for living and conducive for rest and study, accessible to food service, presence of house keeper and timeliness of maintenance and repair. However, some have problems with internet access, The structure of the boarding houses does not influence any of their emotional, social, and academic development. The existing house rules change or affect the cadets' behaviour inside the boarding house. The boarding house affects the cadets social development because of the social bond they develop among their co-boarders. Furthermore, the services provided by the boarding houses affect their economic development in terms of fees. The researchers recommend that landlords need to consider and take into account house rules including curfew hours, visitors, using amenities, noise control and internet services.

Keywords: boarding houses, development, maritime, quantitative

**ENDEAVOUR TO EMPOWER WOMEN IN RURAL PAKISTAN (CHALLENGES
AND OPPORTUNITIES IN THE CONTEXTUAL OF ISLAM**

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Abstract

The empowerment of women in rural Pakistan is a complex issue firmly rooted in social, cultural, and religious traditions, particularly in the context of Islam. This study provides a concise outline of the difficulties and opportunities related to attempts to advance women's rights in rural Pakistan while taking the Islamic framework into account. The patriarchal culture of rural Pakistan limits women's access to resources, opportunities for education, and employment. However, within the framework of Islamic beliefs, a number of opportunities for empowerment have appeared. This study examined important opportunities and difficulties. Despite the protracted and difficult process of empowering women in rural Pakistan, there are many reasons for optimism. With the continued support of the public sector, business communities, and civil society, a more just and equitable society for everyone may be reached.

Keywords: Women, Empowerment, Rural Pakistan, Challenges, Opportunities

PROTECTION & WELLBEING OF HUMAN LIFE UNDER ISLAMIC CONTEXTUAL

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Abstract

The protection of human life is strongly emphasised as a fundamental Islamic objective in both the teachings of the Quran and the Sunnah (the practises and manners of the Prophet Muhammad, pbuh). This overview explains the Islamic perspective on preserving human life and draws attention to the key principles and laws found in the Islamic context. The Quran, which is a Holy Book, has several references to the sacredness of human life. "Whoever kills a soul except for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely," states Surah Al-Ma'idah (5:32). The respect and regard of someone's life without justification and the value of safeguarding life are both emphasised in this text. The actions and sayings of Prophet Muhammad (pbuh) supports the Quran's teachings on the protection of human life. The Prophet stated that "The believer's soul is inviolable," emphasising the value of every human life. His teachings also promoted the notion of protecting oneself and others from harm.

Islamic law (Fiqh) offers a comprehensive set of guidelines for preserving human life. The following laws prohibit murder, self-immolation, and abortion unless absolutely required, and intentionally harming another person. Muslims believe that non-combatants and civilians must be safeguarded at all costs.

The concept of "Maqasid al-Shariah" (the objectives of Islamic law) places an emphasis on the idea that safeguarding human life is one of the fundamental objectives of Islamic jurisprudence. The preservation of human life is a core Islamic goal that is given tremendous weight, and this notion influences the establishment of laws and ethical behaviour in society by placing a heavy focus on social justice, safety, and healthcare. The Quran and Sunnah provide a solid framework for comprehending the sanctity of life as well as prescriptions for moral behavior and legal precepts to guarantee both the security and welfare of individuals and society at large. Islamic teachings may help create a society that is more equitable and compassionate by valuing human life and upholding these ideals.

Keyword: Human life, Islamic Context, Society, Islamic Fiqh

CONTRIBUTIONS AND ROLES OF WOMEN IN THE TREATY OF HUDAIBIYA (A HISTORICAL REVIEW)

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ABSTRACT

Early Islamic history is dominated by the Hudaibiya Treaty, which is noteworthy for its crucial moment and for elucidating the Holy Prophet Muhammad's (PBUH) leadership. However, one perspective that has received limited attention is the significant and complex roles that women play in reducing the negative impacts of this system. This investigative piece includes a thorough, convincing analysis of the roles that women played throughout the negotiations and execution of the Hudaibiya Settlement. This study clarifies the crucial roles played by women, such as Umm Salama and others, in examining intricate hereditary and political components, provoking the beneficial outcome of the conflict between Muslims and the Quraysh. This is done through an analysis of fundamental Islamic sources and scholarly understandings.

This article examines how women actively engaged in decision-making, offered Prophet Muhammad and the Muslim community strategic advice, and provided insightful observations based on historical accounts and contemporary scholarly research. Their contributions went beyond merely providing assistance; instead, they shown fortitude, tolerance, and diplomatic skill in the face of difficulty. The goal of this study is to shed light on the frequently underappreciated aspects of women's agency in historical events and their crucial role in forming the early Islamic society.

The study also explores how women's responsibilities in the Hudaibiya Treaty have wider ramifications. It talks about how their input not only affected the discussions' immediate conclusion but also helped set the stage for later occurrences, such the ultimate capture of Mecca. The importance of these historical insights in the present-day debates over leadership, gender equality, and conflict resolution is also highlighted in this article.

The enormous and varied contributions made by women to the Treaty of Hudaibiya are demonstrated by this historical analysis, which acts as its conclusion. We acquire a clearer understanding of the intricacies of historical dynamics and the enduring effects of their action by re-evaluating their positions within the framework of this treaty. These women provide insightful advice for contemporary society by their wit and tenacity, highlighting the significance of inclusive involvement in influencing transformational events. This research paper can be informative and useful for new scholars.

Keywords: Hudaibiya Treaty, Islamic History, Holy Prophet Muhammad (PBUH), Women

THE CALIPHATE OF ABU BAKR (RA): A HISTORICAL STUDY OF SOCIO-POLITICAL STRUCTURES

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ABSTRACT

The Caliphate of Abu Bakr, otherwise called the Rashidun Caliphate, denotes a basic period in Islamic history following the passing of Prophet Muhammad (PBUH). Abu Bakr (RA) offered his services as the first caliph and he led the Muslim people group during a period of combination. This research work explores the socio-political structures that were laid out during Abu Bakr's caliphate. This work could investigate how initiative, administration, and managerial frameworks were coordinated, taking into account the special difficulties looked by the early Muslim people group. The review could explore how the standards of equity, discussion (Shura), and law and order were executed during this period.

Moreover, the this research could explore into the connection between the caliphate and tribal structures, the role of religious leaders, and how social and economic strategies were figured out and executed. The effect of outer variables, like struggles and partnerships, on the socio-political scene of the time could likewise be a subject of examination.

The research study, explains a broad cognizance of the socio-political plans of the Caliphate of Abu Bakr (RA), uncovering knowledge into how these plans added to the foundation and improvement of the early Islamic state. Such investigation could offer information into obvious organization models and their importance to contemporary discussions about organization, leadership, and social affiliation.

Keywords: Hadrat Abu Bakr, Rashidun Caliphate, Holy Prophet Muhammad (PBUH), Socio-Political Structures

SOCIAL REPRESENTATIONS OF CHILDREN BORN WITH CONGENITAL MALFORMATIONS AMONG MAXI FROM SAVALOU FROM BENIN

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Abstract

In spite of the greed with which the families welcome all promise of life, the domestic persons responsible don't accept any child's birth because it is source of social disorder. To be man, it is to be received like such by the society. But, it arrives that since his entry in the world, the baby presents signs obvious of non-humanity. All these congenital vices indicate that the being who has just arrived in the society of the men, is not a member of this one. They depart of the wished norm and inspire astonishment by turns, fear and especially questioning : who are they ? From where do they come from ? Why do they come ? Owing such cases, the social cultural group maxi doesn't suppress the small monster but 1 addresses to lend it soothsayer to consult the fâ and to unveil his true nature. This can explain the several rituals and practices organized in their name. Also, talk about of symbolism of these congenital vices allows unveiling the social and cultural depths of the Maxi witch can develop the maxi societies.

Keywords: congenital vices, rituals and practices, maxi people, development.

**MEN DEPICTED BESIDE WOMEN: A CURIOUS STUDY OF A CENTURY OLD
PRINT MEDIA ADVERTISEMENTS**

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ABSTRACT

The depiction of women in advertisements have caught the attention of academics around the world. The investigator during a recent review of print media advertisement which are over one hundred years old, came across a series of advertisements which communicate a message primarily through the depiction of men beside women. These advertisement did not have the commonly seen stereo typical depiction of women as homemaker and caregiver, focus on beauty and grace of women, and depiction of traditional gender roles. A review of the advertisements and the message and impression it must have created on consumers was studied by the investigator by directing a group of adults of the present generation to critique the century old advertisements.

The study revealed how the makers of the advertisement attempted to allure potential consumers to buy the product by tempting readers to associate ideal female-male relationships with the product being advertised. This study thus highlights a brilliant strategy employed by advertisers which can be a killer- sale-grabbing-strategy rarely studied by academics.

Keywords: Advertisement, Men, Print media, Products ,Women

THE STRUGGLE FOR WOMEN’S RIGHTS: LEGAL EQUALITY AND STATE PRACTISE

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Abstract

Most of the fundamental principles of the Charter of the United Nations adopted in 1945 focused on the equality of rights of men and women. The integration of such a Charter principle, the protection and promotion of women's rights became the responsibility of each member state. The goal of respecting the rights of the man and of the freedoms fundamental for all, without distinction of sex, also obliges both States and the United Nations to integrate the rights of women in the frame of the protection of the rights of men. However, despite the repetition of the proclamation of equality between women and men in all universal human rights standards since the adoption of the Charter, its application or practice still needs to be improved. This measure manifests the difference between de jure equality (formal equality) and de facto equality (real equality).

Following the slow evolution of the status of women within society, both sociologically and legally, they finally gained a special legal status at the international level, in particular, thanks to the evolution of the international law of human rights and the adoption in this context of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

The emergence of the rights of women at the international level registering the movement of international human rights law has followed a classic liberal philosophy, which is expressed in particular through the principle of equality and its evolution into the direction of equality between women and men, as well as only by his individualist approach defending the individual against the State. This approach to women's rights at the international level was enshrined in adopting the Convention on the Elimination of All Forms of Discrimination against Women, constituting a separate branch of international human rights law. This paper explores the struggle for women’s rights focusing on the legal battles fought to enshrine these rights and the slow lack of implementation and protection of these rights by the state.

Keywords: Women’s Rights, International Law, United Nations, Liberalism, Equality

KADIN HAKLARI MÜCADELESİ: YASAL EŞİTLİK VE DEVLET UYGULAMASI

Özet

1945'te kabul edilen Birleşmiş Milletler Şartı'nın temel ilkelerinin çoğu, kadın ve erkek hakları eşitliğine odaklanıyordu. Böyle bir Şart ilkesinin entegrasyonu, kadın haklarının korunması ve geliştirilmesi her üye devletin sorumluluğu haline geldi. İnsan haklarına ve herkes için temel olan özgürlüklere cinsiyet ayrımı yapılmaksızın saygı gösterilmesi hedefi aynı zamanda hem devletleri hem de Birleşmiş Milletleri kadın haklarını erkek haklarının korunması çerçevesine entegre etmeye zorlamaktadır. Ancak, Şart'ın kabulünden bu yana tüm evrensel insan hakları standartlarında kadın-erkek eşitliği beyanının tekrarlanmasına rağmen, uygulama veya uygulamanın hâlâ iyileştirilmesi gerekmektedir. Bu tedbir, hukuki eşitlik (resmi eşitlik) ile fiili eşitlik (gerçek eşitlik) arasındaki farkı ortaya koymaktadır.

Kadının toplumdaki statüsünün hem sosyolojik hem de hukuki olarak yavaş bir şekilde gelişmesinin ardından, özellikle uluslararası insan hakları hukukunun gelişimi ve bu bağlamda kabul edilen uluslararası insan hakları hukuku sayesinde nihayet uluslararası düzeyde özel bir hukuki statü kazandılar, örneğin Kadınlara Karşı Her Türlü Ayrımcılığın Önlenmesi Sözleşmesi (CEDAW).

Uluslararası insan hakları hukuku hareketini kaydeden uluslararası düzeyde kadın haklarının ortaya çıkışı, özellikle eşitlik ilkesi ve bunun kadın-erkek eşitliği yönünde evrimi yoluyla ifade edilen klasik bir liberal felsefeyi takip etmiştir. Hem de bireyi devlete karşı savunan bireyci yaklaşımıyla. Kadın haklarına uluslararası düzeydeki bu yaklaşım, uluslararası insan hakları hukukunun ayrı bir dalını oluşturan Kadınlara Karşı Her Türlü Ayrımcılığın Önlenmesi Sözleşmesi'nin kabul edilmesiyle önemli bir hale getirildi. Bu araştırma, kadın hakları mücadelesini, bu hakların güvence altına alınması için verilen hukuki mücadelelere ve bu hakların devletler tarafından yavaş uygulanması ve korunmamasına odaklanarak incelemektedir.

Anahtar Kelimeler: Kadın Hakları, Uluslararası Hukuk, Birleşmiş Milletler, Liberalizm, Eşitlik

FEATURES OF USING DIGITAL MARKETING TOOLS FOR COMMUNICATING WITH WOMEN

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ABSTRACT

Digitization processes lead to an increase in the number of users who actively use the Internet on a permanent basis. The female audience outnumbers men and constitutes a significant share of the company's customers, which requires brands to develop specialized marketing campaigns. Thanks to targeting the female audience, companies get the opportunity to get loyal customers in the long term. To build an effective communication strategy for interaction with a female audience, it is advisable to use modern approaches in the field of Data science (machine learning, deep learning, artificial intelligence, etc.). Modern machine learning algorithms make it possible to quickly process large arrays of disparate information. In accordance with the chosen metric system, relevant information is generated on cloud services 24/7, which is further used for comprehensive analysis and the formation of effective management decisions. Thanks to machine learning algorithms, it is possible to identify a female audience and create personalized shopping offers that take into account the characteristics of women. Powerful servers make it possible to implement complex mathematical models that allow taking into account the age characteristics of women, their interests, socio-economic characteristics and other factors. Thanks to the effective recommendation system, the company has the opportunity to offer relevant products to an individual woman, which is perceived by the consumer as an individual approach and contributes to the growth of the level of loyalty to the corresponding brand. Today's consumers love a variety of content used to drive engagement with businesses. Thanks to the use of artificial intelligence, it is possible to generate a variety of content that will be interesting for women. Based on this, companies integrate services such as ChatGPT (text content generation), and DALL-E 2 (video and image creation) into digital marketing strategies.

Keywords: women, loyalty, target audience, content, digital marketing.

INTRODUCTION

In today's world, women are active users of the Internet and purchase a large number of goods and services in the digital environment. Companies develop specialized digital marketing strategies in accordance with the realities of the modern market. Thanks to web analytics tools and machine learning algorithms, it is possible to segment users into specialized groups based on large amounts of information. Scientific and technical progress allows not only to distinguish the female audience but also to divide it into separate groups, which are characterized by specific patterns of behavior and the formation of demand for certain goods and services. On the basis of a comprehensive analysis of each group of women, an optimal combination of digital marketing tools is formed, which are used to interact with the target audience and stimulate sales.

Machine learning algorithms, including artificial intelligence, make it possible to implement the concept of personalized interaction. Women in the process of communication with the brand experience an individual approach, which is implemented in accordance with complex information, which is processed using mathematical algorithms. Improvements in information collection methods due to the use of modern server technologies and the growth of computing capabilities led to the emergence of more efficient data methods. On the basis of innovative approaches, first of all, we are talking about artificial intelligence, companies get the opportunity to develop new directions of interaction with users. The formation of more flexible and innovative marketing strategies in the digital environment makes it possible to increase the level of loyalty of the female audience to the respective brands.

PURPOSE

The purpose of this scientific work is to study the features of using modern digital marketing tools to interact with women on the Internet. It is expected to study the peculiarities of the formation of marketing strategies, taking into account innovative technologies that allow to increase the efficiency of used communication channels. It is important to analyze the role of machine learning in the process of realizing the formation of close relationships between companies and women on a long-term basis. Research into the use of artificial intelligence in digital marketing allows companies to determine development vectors and optimization of ways to increase the level of conversion and profit.

METHODOLOGY

When interacting with women in the digital environment, it is important to understand the peculiarities of the functioning of various tools, which have certain characteristic differences. By studying the specifics of each of the tools, companies get the opportunity to use only effective communication channels. Obtaining optimal results when interacting with a female audience involves the combination of several digital marketing tools in the process of implementing the company's strategy.

The main tools of digital marketing include the following (see Figure 1):

1. SEO (Search Engine Optimization) allows to increase the position of the company's web resources in search engines on the Internet. Organic traffic allows the company to attract about 50% of users, which stimulates the development of web resources, building a semantic core based on high-frequency keywords and filling with relevant content [1].
2. Content Marketing is based on the significant interest of modern users in a variety of content, primarily photos and videos. To maintain interest in the company and its products, it is necessary to regularly post relevant content on Internet resources. A large number of companies operate in the digital environment, so potential customers have the opportunity to choose resources and quickly reorient from one brand to another [2].

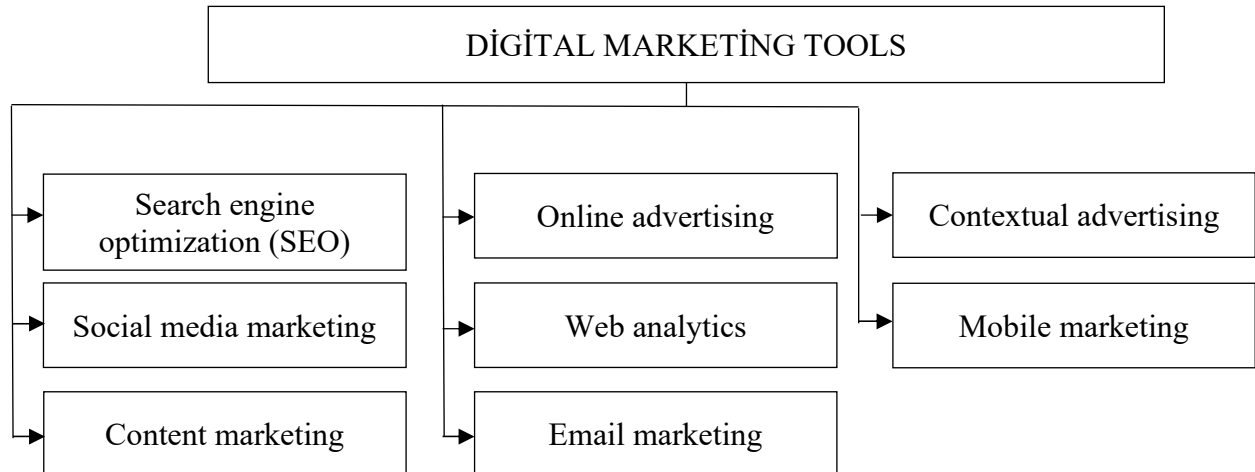


Figure 1. Digital marketing tools [3].

3. Email marketing is used to interact with users and build communications using automated email mailings. Modern software makes it possible to segment users by various indicators and carry out thematic mailings. Integrated analytics tools allow companies to evaluate the level of interaction effectiveness with users and develop more effective strategies for sending e-mails [4].

4. SMM (Social Media Marketing) involves attracting the target audience through social networks in accordance with the values and interests of users. Interaction in social media involves the use of thematic content, which acts as a magnet for certain groups of users. Depending on the features of the social network, various content is used [5]. In the process of interaction with users, it is advisable to apply specialized marketing approaches:

- Instagram Marketing;
- Facebook Marketing;
- Pinterest Marketing;
- Twitter Marketing;
- LinkedIn Marketing;
- YouTube Marketing, etc.

5. Online Advertising makes it possible to attract users on the Internet by displaying specialized advertising messages [6]. There are many types of Internet advertising: media, teaser, spam, landing page, etc.

6. Contextual advertising occupies a special place in the Internet advertising market, as it involves the identification of customers based on their interests. The content viewed by visitors is used as a trigger to determine the type of advertising messages and display them to a specific user [7].

7. Web Analytics is an adaptive system that measures and collects data about website activity. This data can be deeply analyzed, which allows you to develop effective solutions to improve the functionality of a web resource, meeting the needs of visitors, and at the same time optimizing the company's costs for maintaining the site [8].

8. Mobile marketing is based on the active use of mobile devices by modern users. Representatives of generations Y, Z and alpha constantly use various gadgets to access the Internet, which allows companies to implement complex marketing strategies and stimulate sales of goods and services. Building communications through the use of mobile marketing is explained by the innovativeness of the approaches used and the coverage of a large number of potential customers [9].

RESULTS

Forming an effective marketing strategy with women in the digital environment involves the use of complex information. The sources of information are various resources of the company on the Internet, which are integrated into the web analytics system of the company. The scheme of companies' interaction with the female audience on the Internet is presented in Figure 2.

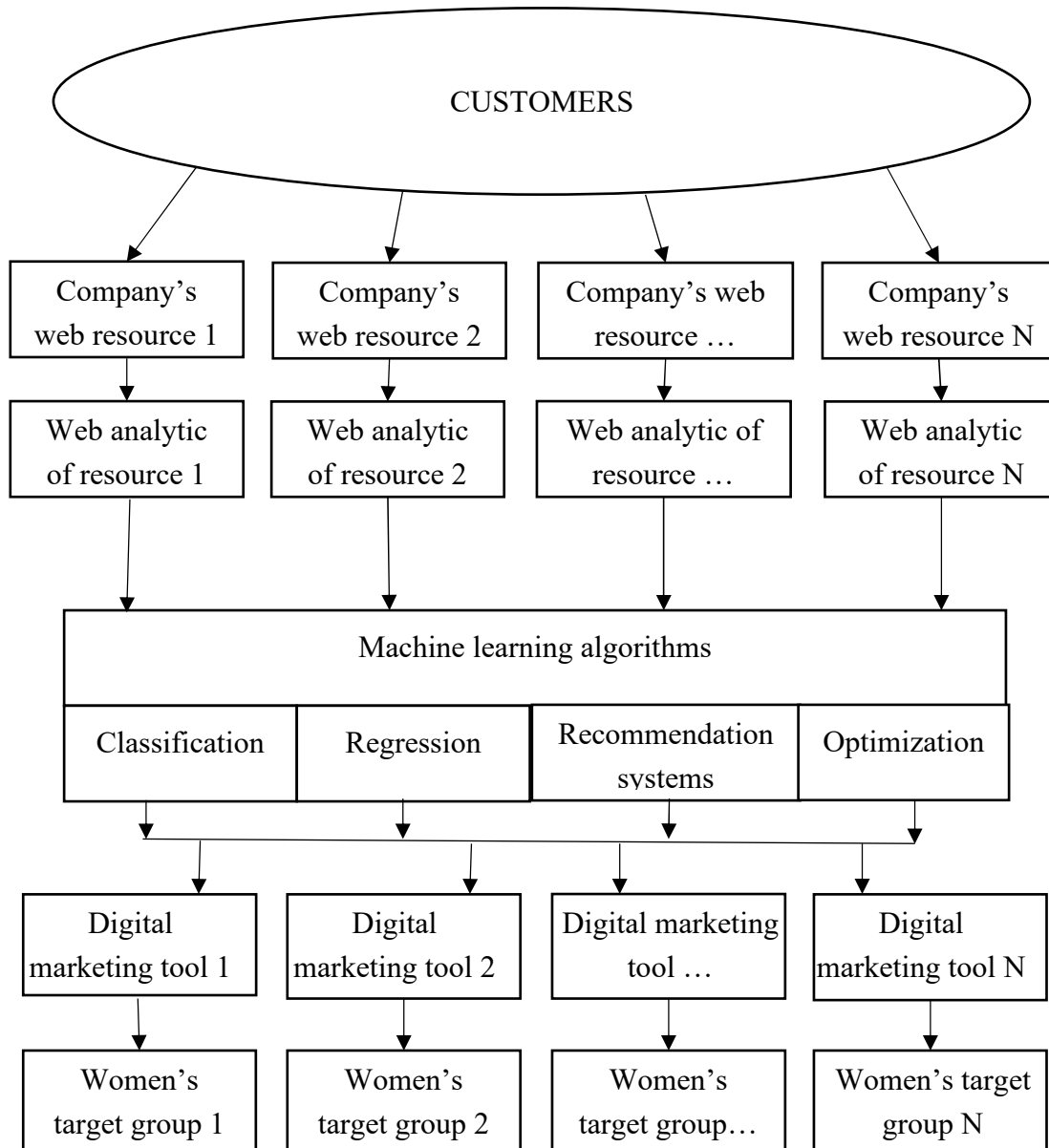


Figure 2. Companies' interaction with the female audience on the Internet.

Information generated by web analytics methods is analyzed, but in modern conditions, machine learning algorithms are also used, which implement complex mathematical models on the basis of server capacities. The main directions of data research involve dividing the population into groups, studying relationships and forecasting, building recommendation systems, and solving optimization problems.

Complex data analysis using machine learning methods makes it possible to identify groups of women with certain needs for goods and services, as well as to establish optimal digital marketing tools for interaction with each group of women.

CONCLUSION

The development of artificial intelligence leads to the active introduction of this technology by companies in the digital marketing strategy. Artificial intelligence makes it possible to identify the female audience and divide it into different groups with a higher level of accuracy. The effectiveness of the mentioned approach allows to adapt to the needs of specific consumers, which creates prerequisites for an individual approach to a specific woman. Thanks to personalization, the female audience not only gets the opportunity to satisfy their needs in goods and services but also increases the level of loyalty to the respective companies. One of the prospects for strengthening communications is the generation of unique content using machine learning methods. OpenAI is launching a new complex image generation service, Dall-E 3, which is interconnected with ChatGPT. The presented product will make it possible to move to a qualitatively new level of photo content generation for a female audience.

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DETERMINANTS OF MOTIVATIONS OF WOMEN PARTICIPATION IN URBAN AGRICULTURE: THE CASE OF HOSANNA TOWN, SOUTHERN ETHIOPIA: A MULTIVARIATE PROBIT MODEL ANALYSIS

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Abstract

Women participation in urban agriculture (UA) has been increasing in developing countries. However, there is limited literature on the motivations of women participating in UA and how socioeconomic factors influence these motivations. This study investigates the factors influencing women's motivations for participating in UA in Hosanna town. It involved 272 women respondents engaged in UA in their backyard gardens, selected using a multi-stage sampling technique. The research employed surveys and structured interviews to collect data and used econometrics and descriptive methods for analysis. The findings reveal that multiple motivations drive women to participate in UA, with the dominant motivations being a combination of food security and economic reasons, while social connection and general well-being are less common motivations. The multivariate probit model results demonstrate that age, education level, marital status, family size, employment status, non-urban farm income, farm experience, garden size, credit access, access to markets, and improved inputs all influence the probability of choosing motivations for UA participation. Furthermore, combinations of motivations, such as economic reasons and food security, general well-being and food security, social connection and economic reasons, and general well-being and social connections, are complementary. These findings provide valuable insights into motivating factors and suggest the bundling of motivations. They lay the groundwork for more effective policies and programs to support women's participation in this crucial sector of urban agriculture.

Keywords: Urban agriculture, Motivations, Women, Multiple probit models.

DETERMINANTS OF PURCHASING AIRLINES' TICKETS ONLINE. A STUDY ON ROMANIAN WOMEN

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Abstract

The increasing popularity of online shopping made the companies enhance their competitive advantages by focusing the resources on the virtual business environment. Especially in the airlines industry, the online shopping had a significant impact, by reducing costs and providing a new channel for communication and support. Grounded in the Theory of Reasoned Action, the Theory of Planned Behaviour, the Integrated Behavioural Model, the Innovation Diffusions Theory and the Extended Unified Theory of Acceptance and Use of Technology Model, the research objective of this paper is to explore the factors that influence the intentions to purchase online the airlines' tickets. The data was collected via an online questionnaire and the final sample included 397 people from Romania. Partial Least Squares Structural Equation Modelling was used to analyse the data. Our results indicate that the main factors that influence the online purchase intention of the airlines' tickets are: the attitude towards online travel shopping, the perceived relative advantage (in terms of advantages of online travel shopping over traditional channels, including price saving), the social influence (meaning that people are more likely to book travel online if they know that others are doing the same), the perceived compatibility (related to habits, values, past experiences and needs), the perceived risk (related to the perceived security and privacy) and the trust. Surprisingly, the perceived complexity – the ease of understanding and use – does not represent a determinant of the online purchase intention. These findings may have important implications, both for the literature and for the business environment, since this research is among the few studies that investigate the determinants of the Romanian consumers' intentions to purchase online the airlines' tickets, based on a holistic approach.

Keywords: relative, communication, important

A STUDY ON THE ROLE OF WOMEN IN INDIAN ECONOMIC DEVELOPMENT

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ABSTRACT

There is no question that women have a vast and positive impact on the economy. They are involved in business, agriculture, and industry, as domestic workers, market vendors, migrant workers, and through providing unpaid care. Despite some progress, female participation remains hampered by obstacles, such as a lack of enabling environments.

However, even though the situation has changed over the past 25 years, women still do not have equal access to economic resources, even though they are farmers, factory workers, CEOs of companies, scientists, engineers, doctors, and perform many other jobs previously unimaginable. This research paper will give insights about the role of women in the development of India. It will also discuss about the hindrances and obstacles faced by the women while contributing to the nation building. The paper also tries to showcase the importance of women empowerment with the so many examples and different cases. The authors also give their valuable suggestions and opinions for empowering women through different ways and methods, which may strengthen their role in nation building.

Keywords: Women, Economy, Business, Agriculture, Female Participation, Obstacles, Environment, Economic Development

**HOUSEHOLD CONSUMPTION, FEMALE EMPLOYMENT AND FERTILITY
DECISIONS IN SOUTHWEST NIGERIA**

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ABSTRACT

The study examined the interactions among household consumption, fertility decisions and female employment in Southwest, Nigeria. This is with a view of determining the simultaneity in decision making among the variables. Primary sources of data collection were used in this study. The population that was examined comprised of married women within the reproductive age of 15-49 years residing in the region. Six hundred respondents were selected through a multistage sampling technique. Five hundred and fourteen questionnaires were valid and were used for the analyses in the study. The Structural Equation Model was used to analyse the data. The result of the simultaneous equations showed that household consumption was positively influenced by fertility decisions ($z=3.45$, $p<0.05$), income ($z=10.90$, $p<0.05$) and educational attainment ($z=6.27$, $p<0.05$) but have a negative influence on female employment ($z=4.47$, $p<0.05$). Also, fertility decision was negatively influenced by female employment ($z=-4.85$, $p<0.05$) but had positive influence on age of the woman ($z=8.53$, $p<0.05$). Moreover, female employment is positively influenced by household consumption ($z=5.42$, $p<0.05$), fertility decisions ($z=3.79$, $p<0.05$) educational attainment ($z=4.49$, $p<0.05$), help from family members ($z=3.93$, $p<0.05$) and working hours ($z=5.49$, $p<0.05$).

The study concluded that household consumption, female employment and fertility decisions are jointly determined in southwestern Nigeria.

Keywords: population, determin, variable

STUDY OF WOMEN'S FACEBOOK CONNECTIVITY IN ALGERIA

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Abstract

This study aims to assess the behaviour of women using the Facebook application in Algeria. From the Methodological site, an online survey was executed from 13/05/2023 to 12/08/2022 among 411 respondents. Therefore, the data collected were processed via SPSS V26 software. As a result, after using cross-tabulation and the Chi-square test, it has been found that few of women (4.5%) who use Facebook more than 8 hours daily, compared to 11.5 % of men. Besides, 51.3 % of women and 43.3 % of men use Facebook between 2 and 8 hours per day. Moreover, most women (52.1 %) and men (37.18 %) use Facebook for short period (less than 2 hours daily).

Keywords: Internet-Social media -Algeria- Facebook-Chi square test.

**WOMEN'S PARTICIPATION IN DECISION-MAKING AND GENDER
DISCRIMINATION AT WORK CASE STUDY WITH FEMALE ENTREPRENEURS
IN KOSOVO**

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Abstract

Gender equality in political participation is a fundamental aspect of modern democratic governance. According to international standards, men and women should have equal rights and opportunities for full participation in all aspects and levels of political processes. However, in practice it is much more challenging for women to enjoy and exercise these rights. The purpose of this research is to analyze the current levels of women's participation in decision-making processes in Kosovo, as well as to highlight the main challenges that Kosovar women face on their way to advancing their position. Qualitative methods were used for the extraction of this research, using primary and secondary sources. Laws and regulations related to the topic were used as the primary source, while electronic media and various relevant research reports published by local institutions were used as secondary sources. The concept of gender equality is an essential social indicator, with which the level of emancipation of Albanian society, its attitude towards women and its gender and civic roles can be "measured" and evaluated.

The purpose of the paper is to investigate the extent of gender discrimination in the selected institutions and the career opportunities of female entrepreneurs. The main aim is not to highlight gender discrimination but to study whether gender equality exists not only in terms of the wage gap but also in other aspects such as inequality in recruitment and promotion programs as well as in the dominance of senior management positions in important aspects of career management. As well as making a comparison, based on gender, between private, financial and public institutions to draw a conclusion in which gender equality is highly respected throughout the career development of women in decision-making.

Keywords: equality, discrimination, decision-making, advancement, management, female entrepreneurs

ETSUKO'S FATE IN ISHIGURO'S FIRST NOVEL

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Abstract

This paper proposes a theoretical analysis of *A Pale View of Hills*, using a psycho-literary approach to the themes of Japaneseness-Englishness, displacement, and the hybrid individual as they emerge from Kazuo Ishiguro's novel. Etsuko's pidgin identity results from the main character's existential migration, which, in turn, stems from her experiencing and witnessing gender inequality, domestic abuse, war trauma along with the gaping rift between generations. In line with Freud and Jung's oneiric theories, the paper investigates Etsuko's post-traumatic stress disorder in order to explain why the protagonist fails to face the suicide of her elder daughter, Keiko, whose avoidant-insecure behavior might have worsened after her forced uprooting and immigration to England. Although the middle-aged expatriate Etsuko is willing to find new motivation for living, based on the unusual habit of the subconscious to get used to repetitive traumas, her pidgin identity, impossible to recalibrate, may affect her ability to heal.

Keywords: displacement, pidgin identity, memory and recollection, trauma, post-traumatic stress disorder, gender inequalities, the generation gap, migration, Shadow, attachment theory, dream psychoanalysis, *A Pale View of Hills*, Kazuo Ishiguro

**TALKING DIFFERENCE: AN EXPLORATION OF GENDER DIFFERENCES IN
LANGUAGE USE**

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ABSTRACT

This work is an exploration of the different ways in which men and women use language in the society. This study shows that men and women do not speak in the same manner and that the various roles played by men and women influence the type of language they use. These conditions are not biological but are social constructs. Difference in language use is not fixed but rather it depends on the cultural and social aspects of the conversation. The theoretical framework of this paper is anchored on the socio constructionist theory which states that language is a social construction. Therefore, gender is a social category which changes with respect to the type of conversation and the environment in which the conversation is held. This study therefore discusses seven distinguishing features in men and women's speech. They are Minimal responses, Hedges, Tag questions, Questions, Commands and directives, Swearing and taboo language, Compliments.

Keywords: influence, cultural, conversation

TRANSFORMATIONAL LEADERSHIP ON WOMEN'S LEADERSHIP IN ISLAM

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Abstract

This essay examines women's leadership in Islam through the lens of transformational leadership. This study aims to explain the concepts of leadership that integrate women's leadership qualities—gentleness, balance, courage, compassion, wisdom, and integrity—with a number of traits in transformational theory leadership, including morale, confidence, vision, orientation to the environment, inspiring, and charisma, and then integrate them with the text of the Al-Qur'an about leadership in Islam. This study demonstrated that women adopt a democratic, participatory leadership style, which is the hallmark of transformational leadership and Islamic leadership. The Maudhu'iy method, a method of interpretation that focuses on a specific issue or is frequently referred to as thematic interpretation, was used in this qualitative study. According to the research, men and women did not generally perceive their subordinates as having different leadership qualities, and transformational leadership was thought to be used more frequently by female leaders. Compared to male leaders, female leaders are more likely to use transformational leadership. Additionally, it has been discovered that female managers are more transformational as leaders than male managers. Based on the above formulation, it can be concluded that transformational leadership, which results in the loss of prejudice (stereotypes) and obstacles in leadership, is the leadership style that is widely adopted because it is thought to be the most effective for women's leadership.

Keywords: Transformational leadership, Women's Leadership, Leadership in Islam

BRIDE TRAFFICKING IN INDIA: A LONG-STANDING EVIL IN SOCIETY

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ABSTRACT

India's problem of bride trafficking is complex and calls for in-depth research and comprehension. Bride trafficking can be classified as a crime against humanity. The practice of bride trafficking involves the buying and selling of brides, for the purpose of forced marriages which later on take a face of exploitation, abuse and harassment of women. This unpleasant truth of marriage trafficking in India requires a comprehensive study of multidimensional aspects including economic, social and cultural factors. One of the dominant dimensions is the economic aspect, as poverty and financial instability often play an important role in driving individuals and families to engage in bride trafficking. Families in rural areas, who do not have opportunities to generate income, are forced to consider trafficking their daughters as a means to secure financial stability. However, this economic need of families turns into the physical and mental harassment of women. Trafficked women are subject to numerous atrocities, including rapes while in transit and subsequent rapes by their husbands and other male members of the family. In addition, they frequently experience repeated human trafficking, endure marital violence, are treated worse than slaves¹ and even sometimes are subject to forced prostitution. Additionally, the absence of strong legal safeguards and ineffective law enforcement create a climate that allows traffickers to operate mostly unchecked. In order to effectively combat bride trafficking, addressing these core causes calls for various strategies, such as initiatives to question gender norms, increase socioeconomic conditions for women, and strengthen legal systems. The paper aims to analyse the various aspects, causes and potential solutions to this problem. Additionally, in order to comprehend the complexities of the issue at hand, will discuss the historical context and prevalent gender dynamics in India.

Keywords: Bride trafficking, human trafficking, slavery, harassment, forced prostitution.

¹ Niteesh Kumar Upadhyay, Bride Trafficking in India: Aspects, Causes and Potential Solutions, 8(3) BRICS Law Journal 67–92 (2021).

SAUDI YOUNGSTERS' PERSPECTIVES ON WOMEN ADVANCEMENT THROUGH HIGHER EDUCATION

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Abstract

With the provision of greater accessibility to education at all levels by the Saudi government, Saudi women appear to be considerably enthusiastic about obtaining higher education. The reformative steps taken specifically to empower women at the development stages, cannot be overlooked. This paper explores challenges and prospects for women's advancement through higher education and to what extent these educated women can contribute to their nation's developmental process through education. The present study is primarily based on research reviews. However, to collect supporting data, the researcher conducted open-ended interviews with many young women from King Khalid University, a reputed university in Saudi Arabia, to provide their perceptions relating to the moves towards advancement of women through education. Based on the analysis of qualitative studies, it is found that young women are more persuasive and aspiring for reforms. They have become an active member of society, knowing their roles as active participants in their nation's social, cultural, and economic development. Many participants observed that obtaining higher education made them more tolerant of insecurity and uncertainty, particularly the challenging social ethos and the gender-sensitive culture in Saudi Arabia. To conclude the findings, the researcher interpreted that the Saudi women gained more willpower, which has become an absolute necessity to get things done. Moreover, it is observed that Saudi young women are highly motivated to work resolutely and energetically.

Keywords: Empowerment, higher education, reforms through education, Saudi women, women advancement

FEMINISM AND OTT PLATFORMS: PORTRAYING FEMALE IDENTITY THROUGH DIGITAL MEDIA

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Abstract

The online streaming services are grabbing attention of viewers because of the rich, high-quality content and thus overpowering the television content which was rather stagnant. As internet streaming platforms tend to replenish the entertainment sector, the overly dramatic television programming makes room for the new and relatable stories they offer. The Covid 19 reportedly destroyed practically every industry, but it also paved the way for the emergence of Over The Top (OTT) platforms and saw a spike in subscriptions. People turned to web series as a way to escape from their everyday lives because they were trapped inside their houses with no other way to pass the time. The web series was also credited with shattering gender stereotypes and revolutionizing how women are portrayed in mainstream media. The web series is seen as an ideal medium for presenting female experiences and reflecting their lives in light of the arrival of digital media platforms like Netflix, Amazon Prime, Disney Hotstar, and other streaming services. The fact that the internet is comparatively free from censorship and financial restraints, giving the producers much-needed liberty with regard to content, genre, forms, and narratives, is what makes it such a popular medium for information and pleasure. This study tries to examine how the feminism ideology is portrayed in the chosen Indian web series. For this analysis, the researcher has selected a few web series from the Indian media and is looking at how their material challenges stigmas to represent the feminism ideology. The researcher's goal is to analyze this updated representation, and audiences were surveyed for the study. The information gathered from the poll aids in understanding the factors contributing to the success of OTT platforms as well as how the audience feels about how women are portrayed in mainstream media.

Keywords: Feminism, Digital media, web series, OTT platforms, Women, Netflix.

A STUDY ON FOSTERING THE CHANGING ROLE OF WOMEN IN MODERN INCLUSIVE SOCIETY

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Abstract

Women contribute to a more inclusive society in several ways. Women who have advanced in business, politics, creativity, and religion are often recognized and honoured. They have the necessary expertise and creativity to contribute in various fields. Spreading knowledge about women's achievements and the elements contributing to the issue is one way they can fight to alter this. When performers have this information, they feel more prepared to take on more challenging parts. Women in positions of power have a unique responsibility to safeguard the interests of their families and communities. Over the years, numerous competing ideas regarding women and their place in a society that is equal, especially concerning men, have emerged. Now, we have an utterly made-up initiative to advance gender parity. The past is highly personal, and the limitations it imposes are also firmly ingrained. Women in modern society face off against the norm of perfection, which requires them to suppress their independence. This requires making sure their hard work is helping those in need. The primary focus of the study is on the many roles that women play in modern, inclusive society and at work. The most inspiring displays of determination, devotion, kindness, and courage can be found in women. Opportunity for women has increased as our culture has developed. These days' women are strong and capable individuals. They have succeeded in every sphere of life, from athletics to politics to the classroom. Efforts to promote co-education have resulted in women having the same influence as males in all spheres of society. By the 21st century, women had earned more freedom and confidence. They have come a long way from retreating behind their husbands' or father's shadows to avoid social interaction. Having a solid academic foundation is vital for achieving success in any field. When women were better informed and educated, female empowerment would be a far higher priority. A woman must know her rights when she is to be treated decently. Every woman in India and worldwide can look up to Mother Theresa, Indra Nooyi, Pratibha Patil, Kalpana Chawla, and many more. There has been a favourable societal shift as an outcome of assuming women's leadership roles in a modern, inclusive society.

Keywords: Study, Fostering, Changing, Role, Women, Modern, Inclusive Society

Introduction

Due to their constantly changing role, women impact society the most. Men dominated women's contributions to an inclusive culture. Women dominate several sectors. Women have changed politics, professional training, medicine, business, and law. Non-politicians have advanced in many ways. From birth, Indian women are excluded from society. Parents and spouses in India regard women as a burden who spend without giving. Women experience sex discrimination from birth to death. Indian women face rape, domestic duties, illiteracy, and job sexual harassment. A male succeeds without women. Women's changing societal roles are reflected in their increasing influence in the workplace, government, and economics. Gender hierarchy and responsibilities are understood in this way. Gender inequality occurs when men and women are denied the same professional and personal chances (Bhagat, 1990). Society depends on women. She creates families, communities, and nations.

Without women leading change, no country can thrive. Indian women's situation is debated as more women name their injustices and biases. In stable times, women constitute a global resource in fighting poverty and violence, but their potential is often overlooked. Indian society despises female birth. The involvement of women in society as a whole has grown in recent decades. These days, the breadwinner is more common than the breadwinner in most families. Long-held beliefs about their place in society, however, remain. Even today, some institutions insist women have no place in the workforce or public life. These stringent laws make it more challenging for young people in today's culture to make educated and satisfying choices about their careers. Its goal is to investigate the causes of women's advancement toward economic and social equality. (Subramanian, K. R., 2018). Although many multinational corporations have adopted global best practices, they are nevertheless influenced by local customs and values in an inclusive society.

Women today are more likely than ever to be the ones to stand up for traditional family values. Women in wealthy families tend to stay home to care for the home and children. However, in many low-income families, women are expected to work outside the house to contribute to the household budget. Women play an integral part in both contexts. Women's empowerment during the past 25 years has been most strongly correlated with their level of literacy and education. Medium considerations include:

- Women's rights.
- Women's emancipation.
- Women's participation in decision-making.
- Women's autonomy in a modern, inclusive society.

Changing Role of the Women

Women today possess greater authority than ever before to influence the moral direction of their homes. The most common families are either nuclear or blended. Many affluent women prefer not to work outside the house since they have numerous responsibilities as housewives. However, when the economy is bad, women are more inclined to look for work outside the home. Women in India today have more opportunities to enter traditionally male-dominated professions like academia, sports, law enforcement, the military, the media, politics, public service, the arts, and technology. Indira Gandhi of India was the longest-serving female head of state, having served as prime minister for a record fifteen years. Women should have full involvement in every aspect of society as a matter of human rights. Despite this progress, women and girls are still vastly disadvantaged in many parts of the global community, such as but not limited to politics, the arts, and the corporate world. Here, we see in graphs and figures how this gap between the sexes has shrunk over time. All members of a community, not just women and girls, feel the effects of patriarchal norms and expectations (Aassve, Goisis, & Sironi, 2012). The value of women in society cannot be overstated. She is the foundation upon which our society is built. You may learn a lot about a culture, its degree of development, its strengths, and its flaws by observing how it treats its women in the modern inclusive society.

Women have played important roles in the development of rural areas. They are vital to India's rural communities' cultural and financial growth. About half of the world's people are women. The situation could be better in India. Women comprise only 12.8% of India's household heads, while the average rural Indian family has five members. The rural population of the islands that make up the region of Union Territory is about 40% female.

It aims to evaluate the changing roles played by women in rural development since empowering women is important for the growth of not only women, their households, and their communities but also the economy, culture, and society of the nation as a whole (Patil, A. K., 2020). Women have made strides in every area of modern life. Her contributions will have lasting effects on today's and tomorrow's youth. Women in the Indian military are making history by piloting planes and weapons. Among its many banking-related offerings, it provides managerial employees to financial institutions. As an outcome, the metro train system now employs many women. Women play a vital part in national security. In all likelihood, the status of women has improved in a modern inclusive society.

The Changing Role of Women in Society

Women's roles and how they affect modern society have seen radical transformations in recent decades. Men have historically established the standards by which women are judged. Women have made great gains in leadership roles in several fields. Women's representation in positions of power has grown significantly over the past few decades. This is true in many areas, including politics, academia, the sciences, the arts, business, and the law. They have come a long way since they avoided politics at the start. If women are economically and socially excluded, it will be fine if they attain incredible political power and success or makeup half the population. Women have historically played important roles in inclusive society, whether in economics, politics, or daily life. The advancement of technology in rural areas has had far-reaching implications on women's everyday lives. Even in the modern era of the 1960s, traditional Indian women continued to work as carers and housekeepers. She has taken care of the family without pay, around the clock. Traditionally, women's economic security was assumed to rest with male relatives. She was the one who refused to give up when the waves became too dangerous to continue. The progressive women were making progress despite many setbacks. Women are increasingly taking up senior positions in the modern day. She has decided to switch to a more practical major. Mothers of various socioeconomic backgrounds may witness this. Historically, women of lower socioeconomic status were more likely to work outside the home for financial compensation. Rich women hardly ever left their palaces. Middle and higher-class women were expected to care for their families and children without the assistance of enslaved people or paid help. In India, where men have traditionally held most of the country's highest-paying jobs, women increasingly enter the workforce and contribute to the nation's economic development (Chakrapani, C., & Kumar, S. V., 1994). Most credit for women's equality today goes to women's liberation. Thanks to their activists' efforts, women's suffrage, education, and pay have made great strides over several centuries. More people now recognize the existence of gender inequality thanks to the efforts of women's rights campaigners. Summing up, women's responsibilities have shifted significantly through the ages. The advocacy of women has been crucial to achieving gender equality. Many things have contributed to this growth, including women's rights movements, education, economic independence, and political participation. There is still a long way to go before women are treated as fairly as men in every aspect of an inclusive society.

The Role of Women as a Workforce

Women are important to the success of any society and family. Women's roles in shaping culture and the world's future are crucial. The place of women in society has evolved through the years, but their role as the caretakers of the family line has never been more vital. Now that women exceed males, traditional gender roles have changed, resulting in less gender equality. The rising percentage of women entering the workforce has its pros and cons.

Women's involvement in the force helps the economy and lowers the recession rate, but it costs them time with their families and children. Adding more women to the workforce would drive up wages without producing any noticeable results. This paper will address the positive effects on inclusive society and future generations that could occur from engaging more women (Kuan et al., 2015). As an outcome, gender roles are expected to change for men during the next few decades. When the female-to-male population ratio grows, more women will enter the workforce. Today's educated top in the force are more likely to be women than men. The overall number of women in the workforce rose significantly from 34% in 1950 to 60% in 2000 (Toossi, 2002). Two-thirds of the rise in women's work in the United Kingdom since the 1970s can be attributed to women's self-employment in the modern age (Peacock, 2013). Working women harm society and future generations. To change the future, women should be moms. Worker mothers increase birth rates because poor women delay having children. This generation will have more opportunities and less government aid. Fewer women in management would reduce sexual assault and improve worker happiness in an inclusive society.

The Role of Women as Teachers

Women are essential to a culture's ability to learn and develop. The success of a nation in achieving its development and sustainability goals is directly related to the standard of its elementary and secondary educational institutions. In addition to boosting quality of life, education helps close the gender imbalance. Mothers, regardless of their children's sex, perform a vital role in fostering an interest in education. Many primary and pre-primary teachers are women. Education has more female teachers. More choice-based entry-level teacher training feminizes teaching. Women 'choose' to learn more than males. Perhaps women had to teach. Women appreciated the job and wanted to help kids. Teaching is easier to get than other professions. More and more women are entering the teaching profession. The concept of feminization originates in regions with a disproportionate number of women in the teaching profession. Educating girls and women and achieving gender parity face enormous challenges. A study has examined how a workforce composed primarily of women affects gender parity and women's economic and political involvement (Dhal, P. K, 2016). Only primary evidence from India confirmed that the policy actively promoted women to teach. As per various case studies, female professors surged during important post-independence education boom eras and continued. Early Indian policy papers after independence in 1947 stressed the need to attract and motivate female teachers to boost women's education. Offer rural women preferential teaching positions, accommodation, and stipends for poor female teachers. Supplemental laws mandated at least half of all appointments to be female professors and girls-only or majority-female colleges (Agrawal & Aggarwal, 1992). The recruitment of more women into teaching professions became a goal for the newly independent Indian government after the country gained independence. Having at least one female teacher in the school can reassure parents of young girls in communities where gender standards are severely enforced (Chudgar & Sankar, 2008). Teaching has been the entry point into working life for many women in gendered educational systems. Increased career opportunities at educational institutions have given many women a chance for a stable financial future. Teacher hiring and assigning teachers is a state-level issue. Hence, different states have taken different approaches to fulfilling the promises expressed in education policy texts. In the 1990s, the government of India engaged many new elementary school teachers (Jha & Bhardwaj, 2001). Every state varied significantly. In enrolment, several states have more female teachers in an inclusive society.

The Role of Women as Caretakers

Women, especially pregnant women, are infamous for putting their health last in favour of housework and other pre-parenting duties. If she ever puts her wants above those of her children, she risks being seen as a bad parent or a rebel. Women are generally thought to be biologically predisposed to put their families ahead of their health, happiness, and success, and as a result, their efforts are frequently disregarded. The truth of what they say is taken as read and not questioned. Various feminist theories on women's caregiving at home and in the workplace are discussed. Since gender inequality is to blame for women's problems, this paper will trace the history of gender roles and the rise of the idea that women should put nurturing ahead of career and education. The only way to guarantee that people of both sexes are treated equally and their contributions are valued is to abolish patriarchy (Heisnam, E., 2022). Women are the primary caregivers for their families' young and elderly relatives worldwide. Women generally step up and help their families adjust to a new economic and political system, as per a study conducted in other nations. Since they often go outside the home for help, they can catalyse change. We can thank the millions of low-income women who hold our society together. As per Meyer et al. (2019), 25 million women give unpaid assistance to loved ones. Older women tend to fill the role of mother's helpers. She helps co-workers out regularly. More than a third of today's women care for their children and aging parents. Multi-ethnic homes are more likely to offer care for the elderly, per a recent study (Cohn et al.; J. S., 2018).

As the global population ages, more caregivers will be required. The elderly can receive more personalized care at a reduced cost thanks to the work of caregivers. When completing a needs assessment, it is important to consider the caregiver's perceived and actual stress level and any positive psychological effects. This chapter explores how the rewarding experience of taking care of someone special can bring additional stress to the health and finances of the caregiver, two areas where women are overrepresented. In this research, we examine the experiences of immigrants and indigenous peoples related to caregiver burnout. There have been several studies looking at the experiences of women in caregiving positions. Despite not directly addressing gender issues and caring, the outcomes can be generalized to women since they comprise the large majority of informal caregivers in this country. Women who care for loved ones with extensive and ongoing needs are known as caregivers. These people may be old or young children struggling with a tragic loss. A professional caregiver or a close family member could provide long-term care. Going to a clinic and hospital and talking to experts is another option. In-home care is often free by concerned friends, relatives, and neighbours. Women and friends who see the value in assisting people in need often give long-term care in the house at no cost to the recipient. You can learn so much about yourself and the world by helping a loved one. When providing care feels like work, doing it will stop being rewarding for the caregiver in an inclusive society.

Changing Role of Women in Inclusive Society

Women in modern, inclusive societies have an important effect on the moral compass of the places they call home. Generational and family integration are both practical possibilities. Women from prosperous households usually do not have the option of working outside the home since they face the responsibilities of raising a family. Many women work outside the home to contribute financially to their families. Empowering women could have huge benefits for society. The spread of affluence, the long-term eradication of poverty, and the expansion of economic growth depend on it. There can only be societal or economic progress with the active participation of women in politics and the workforce.

Benefits extend beyond women to include offspring, neighbours, and the nation (Verdier-Chouchane, A., 2016), supporting the argument that advancing gender parity is essential to national progress. Women play an essential role in both settings. It is possible that the greatest change in women's roles, with far-reaching consequences for today's equitable society, is already underway. Historically, men have limited and regulated women's participation in public life. Women are making strides forward in a variety of sectors of an inclusive society. Politics, medicine, business, and the law were traditionally male-dominated industries, but women have also made enormous gains in these areas. They used to be politically apathetic but have since changed their tune. Since they entered the world, modern women have been subjected to discrimination, sexism, and other forms of prejudice. Female infanticide refers to the routine killing of new-born girls in developed countries. Women in India are often stereotyped as being passive recipients of governmental handouts. A woman's sex life does not finish when her reproductive years do. There are many obstacles that women in communities that respect diversity must overcome, such as illiteracy, lack of education, the burden of family duties, rape, and sexual harassment at work. Women and the places they call home would all gain if only they would follow these rules and become more involved. Increases in productivity and reductions in extreme poverty improve the economic growth prospects, which in turn allow for a more equal and sustainable inclusive society.

Conclusion

How men and women perceive the world is different. More than ever, modern women are putting their own mental, spiritual, cultural, and financial well first. She has played an important role in changing minds and policies in India. While it is true that women have greater freedom than they once had, this is far from the case due to the widespread bias in a modern, inclusive society. The overall picture of women's status in India is unsatisfying, even though modern Indian women have high social standing. A country will only advance with the efforts of its mothers, wives, sisters, and daughters. Each man should think long and hard about reorienting his perspective on women and welcoming the idea that they may have an equal role in determining the nation's future. Without considering women's roles throughout history, historians are missing an essential component of the picture. Women today are no longer a passive demographic. Her opinions on controversial issues like caste, the nuclear family, and marriage have changed. The male and female halves are making similar evolutionary progress in humans. However, she still has to deal with challenges out in the world. She deserves to be treated with the same dignity and consideration as males. This finding reveals that college-educated women have a more optimistic outlook on life and hope for greater gender equality in the future. Exposure to this variable resulted in the desired effects. One indicator of success is the number of formerly illiterate women who acquire literacy skills and continue their education beyond high school. Women today are under much pressure to leave the house and find employment in an inclusive society.

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ERKEN YAŞTA EVLİLİKTEN KAYNAKLI PROBLEMLERİN DİN EĞİTİMİ AÇISINDAN DEĞERLENDİRİLMESİ

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ÖZET

Toplumun en önemli yapı taşı olan aile evlilik yoluyla kurulmaktadır. Bu durum evlenen bireylerin yaşını, eğitim seviyesini, evlilik hayatını yürütebilecek fiziksel, psikolojik uygunluklarını önemli hale getirmektedir. Ancak yapılan araştırmalar ülkemizde ve diğer dünya devletlerinde azımsanmayacak sayıda kadının çocuk yaşta evlendiğini ortaya koymaktadır. Erken evlilik çocuğun birçok haktan mahrum kalmasına yol açarak psikolojik, sosyolojik ve kültürel boyutta önemli problemlere neden olmaktadır. Bu problemlerin çözümünde sosyal bir unsur olan dinin önemli rolü vardır.

Bu araştırmada araştırmanın amacı; on sekiz yaşın altında evlilik yapan kadınların erken evlenme nedenlerini, bu yaşta evlilikten kaynaklı sorunlarını tespit etmek ve bu sorunları din eğitimi açısından değerlendirmektir. Araştırmada nitel araştırma modeli kullanılmıştır. Araştırmanın örneklem grubunu, Kayseri ili Kocasinan ilçesi Yemliha Mahallesi'nde yaşayan ve on sekiz yaşından önce evlenen farklı yaş gruplarında 20 kadın oluşturmaktadır. Araştırma verileri yarı yapılandırılmış görüşme formları aracılığıyla toplanmıştır. Verilerin analizinde içerik analizi yöntemi kullanılmıştır. Araştırma sonucunda; katılımcıların erken evlenme nedeni yaşanan yerde küçük yaşta evlenmenin gelenek halini almış olması ve erken yaşta evlenenlere özentisi olarak tespit edilmiştir. Katılımcılar erken evlilikten kaynaklı yaşadıkları sorunlar; çocukluğunu yaşayamama, eğitim hayatından mahrum kalma, çocuğunu büyütmede yetersiz kalma, fiziksel olarak gücünün üzerinde iş yapma ve eşinin ailesi tarafından olumsuz davranışlara maruz kalma olarak ifade etmiştir. Araştırma sonucunda erken evlilikten kaynaklı problemlerin giderilmesi konusunda din eğitiminin rolüne dair katılımcıların görüşleri tespit edilmiştir. Din görevlilerinin kadın hakları, aile ilişkileri, ailede mahremiyet konularına daha fazla vurgu yapması ve resmi nikâh olmadan dini nikâh kıymaya mutlaka karşı çıkmaları çözüm önerisi olarak sunulmuştur. Araştırmanın önemli sonuçlarından biri de erken evliliğin yaşanan yerde bir gelenek haline gelmesine rağmen erken evlenen kadınlar çocuklarının on sekiz yaşından önce evlenmesini asla istememektedir.

Anahtar Kelimeler: Erken evlilik, Din, Eğitim

THE EVALUATION OF PROBLEMS FROM EARLY MARRIAGE IN TERMS OF RELIGIOUS EDUCATION

SUMMARY

Family, the most important building block of society, is established through marriage. This situation makes the age, education level, physical and psychological maturity of the married individuals important. However, research shows that a significant number of women in our country and other countries in the world are married at a young age. Early marriage causes the child to be deprived of many rights, causing important problems in psychological, sociological and cultural dimensions. Religion, which is a social element, has an important role in solving these problems.

In this research, the aim of the research is; The aim of the study is to determine the reasons for early marriage of women who marry under the age of eighteen, the problems arising from marriage at this age, and to evaluate these problems in terms of religious education.

Qualitative research model was used in the research. The sample group of the research consists of 20 women of different age groups living in Yemliha District of Kocasinan district of Kayseri province and married before the age of eighteen. Research data was collected through semi-structured interview forms. Content analysis method was used to analyze the data. As a result of the research; The reason for the early marriage of the participants was determined as the fact that getting married at a young age has become a tradition in the place of residence and as a wannabe for those who marry at an early age. Problems experienced by the participants due to early marriage; He expressed it as not being able to live his childhood, being deprived of education life, being inadequate in raising his child, doing work beyond his physical strength and being exposed to negative behaviors by his wife's family. As a result of the research, the opinions of the participants on the role of religious education in eliminating the problems arising from early marriage were determined. The religious officials' emphasis on women's rights, family relations, and privacy in the family and their absolute opposition to having a religious marriage without a civil marriage were presented as a solution proposal. One of the important results of the research is that although early marriage has become a tradition in the place where they live, women who marry early never want their children to marry before the age of eighteen.

Keywords: Early marriage, Religion, Education.

KADIN AKADEMİK LİDERLERLE MASKÜLENLEŞME RİSKİ ÜZERİNE BİR DEĞERLENDİRME

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Özet

Kadın ve erkek cinsine toplum tarafından belirli roller atfedilerek ev ve ev dışı yaşamları birbirinden ayrılmıştır. Kadınlara atfedilen roller daha ev merkezli iken erkeklere atfedilen roller ev dışında gerçekleştirilen işlere endekslidir. Sanayi toplumunda kadınlar ev dışında ücretli işlerde çalışmaya başladıklarında, erilliğin hüküm sürdüğü bu alanda kendilerine yer edinmeleri pek de kolay olmamıştır. Ev ve iş yaşamı arasındaki dengeyi de bir yandan sağlamaya çalışan kadınlar için mesleklerinde terfi etmeleri ve yönetici pozisyonunda bulunmaları ise, erkek meslektaşlarına göre daha zor bir meseledir. Hane ve aile üyelerine bakım yükümlülüğü, kadınların evlerine yakın lokasyonda bulunan, belirli aralıkta çalışma saatleri bulunan işleri talep etmelerini ve çoğu durumda işyerinde yönetici pozisyonunun gerektirdiği sorumluluklardan kaçınmalarını beraberinde getirmektedir. İş yerinde uğradıkları cam tavan sendromu tarzı mobbinglerin yanı sıra ev içi iş bölümünün getirdiği sorumluluklar da kadın yönetici sayısının artışı engellemektedir. Son yıllarda konuyla ilgili birtakım değişimler yaşanmakla birlikte, bu durum, pek çok iş kolu ve meslek için hâlen geçerliliğini korumaktadır. Bu çalışma ise, bu noktadan hareketle, kadın çalışanların sayısının her geçen gün arttığı akademiye odaklanmaktadır. Üniversitede görev yapan kadın akademisyenler ve yöneticilik konusuyla ilgili ülkemizde gerçekleştirilen çalışmaların azlığı, bu çalışmanın temel motivasyonlarından birini oluşturmaktadır. Üniversitede yönetici pozisyonlarında bulunan kadın akademisyenlerin, eğitim faaliyetlerinin yanı sıra başkanlık, müdürlük, dekanlık gibi idari görevleri de yerine getirdikleri görülmektedir. Söz konusu görevleri yerine getirirken bu görevlere sinmiş olduğu düşünülen maskülenlikle ilgili bakış açıları, bu araştırmanın ortaya çıkarmayı amaçladığı temel noktalardan birini oluşturmaktadır. Yönetici pozisyonunda bulunan kadın akademisyenlerin cinsiyet temelli ayrılmaya maruz kalıp kalmadıklarını, kalanların ise zamanla işyerinde maskülen/eril bir tutuma sahip olup olmadıklarını, bu araştırma kapsamında irdelenmektedir. Amaçlı örnekleme tekniği kullanılarak Kilis 7 Aralık Üniversitesi'nde tam zamanlı öğretim üyesi olarak çalışan, aynı zamanda idari görevi (bölüm başkanı, koordinatör, yüksek okul yöneticiliği gibi) de bulunan kadın akademisyenlerle liderlik ve maskülenlik ilişkisi üzerine derinlemesine görüşme tekniğiyle bir araştırma gerçekleştirilmiştir. Böylece nitel araştırma deseninde tasarlanan bu çalışmayla, kadın akademisyenlerin, liderlik ve maskülenleşme riskine ilişkin fikirleri, deneyimleri ve pratikleri ortaya çıkarılmıştır.

Anahtar kelimeler: Liderlik, kadın yönetici, üniversite, maskülenleşme riski.

AN ASSESSMENT ON THE RISK OF MASCULINIZATION WITH FEMALE ACADEMIC LEADERS

Abstract

By attributing certain roles to men and women by the society, their lives, both within and outside the home, are separated from each other. While the roles attributed to women are more home-centered, the roles attributed to men are indexed to the work performed outside the home. When women started to work in paid jobs outside the home in the industrial society, it was not easy for them to find a place for themselves in this field where masculinity prevails. For women, who are trying to maintain a balance between home and work life, getting promoted in their profession and holding a managerial position is more difficult than their male counterparts. The obligation to care for the household and family members causes women to demand jobs that are located closer to their homes, have a certain range of working hours, and in many cases, avoid the responsibilities required by a managerial position in the workplace. In addition to the glass ceiling syndrome-style mobbing they are exposed to in the workplace, the responsibilities brought by the domestic work division also prevent the increase in the number of female managers. Although there have been some changes on the subject in recent years, this situation remains valid for many business lines and professions. From this point of view, this study focuses on the academy, where the number of female employees is increasing day by day. One of the main motivations of this study is the scarcity of studies conducted in our country on female academics working at universities and on the subject of management. It is seen that female academics who hold administrative positions at the universities perform administrative duties such as president, director, and dean, in addition to their educational activities. Perspectives on masculinity, which are thought to permeate these tasks while performing these duties, constitute one of the main points that this research aims to reveal. Within the scope of this study, it is examined whether female academicians in managerial positions are exposed to gender-based discrimination and whether the remaining ones have a masculine/manly attitude in the workplace over time. Using the purposive sampling technique, in-depth interviews were conducted on the relationship between leadership and masculinity with female academics who are full-time faculty members and have administrative duties (such as department head, coordinator, high school administrator) at Kilis 7 Aralık University. Thus, with this research, which was designed in a qualitative research design, the ideas, experiences, and practices of female academics regarding the risk of leadership and masculinization were revealed.

Keywords: Leadership, female manager, university, risk of masculinization.

GİRİŞ

Kadının toplum açısından ev içi merkezli konumlandırılması, erkeğin de ev dışı alanda konumlandırılması her iki cinsinde üzerine yüklenen büyük bir yükür. Toplumun kadın-erkek cinsleri üzerindeki bu konumlandırması kadının kamusal alandaki kariyeri içinin engeller yaratmaktadır. Bu engeller yasalarca görülmemekte soyut olarak kabul görülüp kanunlarca desteklenmeseler bile toplum tarafından yasalar kadar kati olarak gözükmektedir. Bu durumda ev içi konumlanan kadının kariyer basamaklarını tırmanırken erkekler gibi mesai saatlerinde sadece işini düşünmek durumunda kalmıyor. Aynı zamanda ev de onu bekleyen işlerinin kaygısına düşerek beyin ve vücut olarak iki farklı mekanlara ayrılıyorlar. Yani kadın akli evdeki işleri düşünerek oraya giderken, beden kendi bulunduğu işte kalıyor. Kadın ve erkek akademisyen arasındaki bu gibi eşitsizlikler, kadın akademisyenlerin üniversitedeki kadrolara ve bölümlere alımlarını ve yönetim birimlerindeki oranlarını etkilemektedir.

Bu çalışma konusu bağlamında toplumsal cinsiyet eşitsizliği, kadınların iş hayatlarında karşılaştıkları zorluklara ve başa çıkma stratejilerine ve liderliğe odaklanacaktır.

1. TOPLUMSAL CİNSİYET EŞİTSİZLİĞİ

1.1. Toplumsal Cinsiyet Eşitsizliği ve Tarihi

Kadın ve erkek cinsleri biyolojik olarak birbirinden farklıdır. Kadın ve erkek cinsi arasındaki fiziksel farklılıklara cinsiyet farklılıkları olarak adlandırılmaktadır (Yılmaz, 2019: 2). Fiziki farklılıkların gözle görülebilir olması insanların cinsiyetler arasındaki farklılığı ortaya koymasından önemli bir etkidir. Aynı zamanda kadın ve erkek arasındaki fizyolojik güç farklılığından kaynaklı ruhsal anlamda da bir farklılık olduğu kanısı toplumda kanıksanmaktadır. Yani toplumda bir kadının fiziksel anlamda gücünün erkek cinsinden dezavantajlı konumda olması onun ruhsal anlamda da erkek cinsinden daha güçsüz ve zayıf olduğu düşüncesini oluşturmaktadır. Bu düşünceden kaynaklı olarak kadınlar duygusal varlıklar olarak atfedilmekte erkekler ise güçlü varlıklar olarak görülmektedir (Erbuğ, 2021). Toplumsal cinsiyet, “toplumun kişiyi tanımlama şeklidir; yaşanan zaman, coğrafya ve kültüre göre değişen, farklı cinsiyetlere sahip insanlardan beklenen sosyal rol, davranış ve fiziksel görünüşün bütünüdür” (Bulut ve Kızıldağ, 2017: 83).

İnsanlığın ilk zamanlardan beri problem olan kadın erkek eşitsizliği günümüzde de devam etmektedir ve yapılan çalışmalara rağmen kayda değer bir ilerleme olmamasından yola çıkarak ilerde de bu konu hakkında olumlu düşünceler içerisine girilememektedir. Avcı toplayıcı dönemde erkeğin avlanmaya çıkıp kimi zaman geri dönmemesi, kadınların bahçecilikle uğraşması ve kadınların bir insanı dünyaya getirebilme özelliğinin üstün olarak görülmesinden dolayı kadınlar ön plandadır. Anaerik bir yapıya sahip olan avcı-toplayıcı toplum yapısında kadın lider olarak görülmektedir. Yerleşik hayata geçişle birlikte kadının bahçecilik faaliyetlerini erkekler devralarak tarla işleriyle uğraşmışlardır. Erkeğin iç ve dış mekâna hâkim olması sonucunda da kadınlar liderliği kaybetmiş, statü ve rollerinde de azalma gözlemlenmiştir. Bu durumun aksine erkeklerin hem ev dışı mekânda hem de kadınlar üzerindeki hakimiyeti artmıştır (İrey, 2011: 3). Teknolojinin gelişmesi ve sanayinin ilerlemesiyle birlikte kadın ve erkek arasındaki eşitsizlikler her alanda belirgin bir hal almıştır. Kadının ikinci konuma gelmesiyle birlikte kadınlar ev içerisinde konumlandırılmıştır. Sanayinin gelişmesi kadınların ev dışı mekânda da kendini göstermeleri için bir fırsat oluştursa da iş hayatında da kadınların gerek karşı cins gerekse hemcinsleri tarafından mağduriyet yaşamalarıyla eşitlik anlamında yeterince bir etki yaratmamıştır. Kadının her alanda eşitliğini savunan feminizm kadınların kamusal alanda da görünür kılmak için çabalamaktadır (Keleş, 2018).

1.2. Toplumsal Cinsiyet Eşitsizliğinin Kadının Eğitimine Etkisi

Eğitimde fırsat eşitliliği; genel olarak cinsiyet, din, dil, ırk, ekonomik düzey vb. özellikler açısından ayırım yapılmadan toplumun bütün bireylerine kendi yeteneklerini ortaya koymaları için gerekli olanakların sunulması şeklinde tanımlanmaktadır (Canöz, 2014, akt. Gezer ve İlhan, 2018: 301). Ancak toplumsal cinsiyet eşitsizliği bakımında ele aldığımızda cinsiyet faktörlerinden dolayı eğitim olanaklarından yararlanmada bir eşitsizlik olduğundan bahsedebiliriz. Toplumun kadına atfettiği roller bakımından kadınların ev içi rolleri yadsınamayacak kadar fazladır. Bu bakımdan kadınlar ev içi emeklerinin onların doğasından gelen bir iç güdü olarak görülesi nedeniyle kız çocukları evlenene kadar evde oturup annelerine yardım etmeli, evlendikten sonra da kendi evinde ev içi emeklerini sürdürmeleri beklenmektedir. Böylelikle kadınların ev dışı emekleri kısıtlanmaktadır. Toplum tarafından kabul gören “erkek dediğin eve ekmek getirir” görüşünden kaynaklı olarak erkeklerin eve para getirebilecek işlerde çalışması gerektiği algısı mevcuttur.

Ailesini iyi koşullarda bakmak isteyen erkeklerin ise bunun için eğitim alması gerekmektedir. Böylelikle erkeklerin okula gitmesi normal karşılanırken kız çocuklarının okulla gitmeleri uygun görülmemektedir (Gezer ve İlhan, 2018: 301-303).

1.3. Toplumsal Cinsiyet Eşitsizliğinin Kadının Çalışma Hayatına Etkisi

Toplumsal cinsiyet eşitsizliğinin en sık rastlandığı alanlardan biri de iş yerleridir. “Toplumsal cinsiyet rolleri gereği yüzyıllardır kadının özel alanla erkeklerin ise kamusal alanla özdeşleştirilmesiyle” (Terzioğlu ve Aksöz, 2021: 269) Eril mesleklerde kadınların fiziki yapısı öne sürülerek kadınları güç gerektiren işlerde saf dışı bıraktıkları görülmektedir. “Toplumsal cinsiyet temelli ücret eşitsizliğinde Türkiye 128 ülke arasından 121. sırada olup, toplumsal cinsiyet uçurumu en derin olan sekizinci ülkedir (WEF, 2007). Türkiye’de özel sektörde çalışan kadınların erkeklerden daha düşük ücret aldığını ve kendi hesabına çalışan kadınların kazançlarının erkek girişimcilerden daha düşük olduğunu gösteren çok sayıda çalışma mevcuttur.” (Önder, 2013). Aynı zamanda kadınların aldıkları maaşların erkeklerin aldığı maaşlardan az olmasına gerekçe olarak kadının erkekten daha az iş yaptığını güç gerektiren işlerde erkeklerin daha aktif rol almalarından dolayı daha fazla maaş almalarının daha uygun olduğunu savunmaktadırlar. Erkek ve kadın maaşlarında olan farklılıklar sadece Türkiye’de görülen bir durum değildir. “Tüm dünya ülkeleri ortalamalarına göre aynı tür işte çalışan kadına, erkeğe göre %30-40 daha az ücret ödenmektedir” (WHO, 2009, akt. Bal, 2014: 22). Bu durum neticesinde kadınlar hak ettikleri konuma gelememekte, potansiyeli olan işleri alamamakta ve emeğinin karşılığını yeteri kadar alamamanın sonucu olarak kadınların işten ayrılmaları söz konusu haline gelmektedir. Ancak günümüzde iş hayatında kadın erkek eşitsizliğini ortadan kaldırmak amaçlı; eşit istihdam, eşit ücret ve eşit işsizlik politikaları geliştirilmektedir (Dedeoğlu, 2011: 3, akt. Terzioğlu ve Aksöz, 2021). Geliştirilen birçok politika uygulanmaması nedeniyle gelecekte de çalışma hayatında toplumsal cinsiyet eşitliğinin sağlanacağı öngörülememektedir.

1.4. Toplumsal Cinsiyet Eşitsizliğinin Nedenleri

Toplumun en küçük yapı birimi olan aile, toplum normlarının da üreticisidir. Ailede anne-babanın çocuğa karşı tutumlarında değişiklik çocuğun cinsiyetinin belirlendiği zaman başlamaktadır. Çocuğunun cinsiyetini öğrenen ebeveynler erkekse mavi renkte eşyalar alır, kız çocuğuyse pembe renkte eşyalar alırlar. Alınan eşyalar sadece renk ayırımına uğramaz aynı zamanda işlev bakımından da birbirinden farklılaşırlar. Erkekler hareket kabiliyetini geliştirecek sallanan at, araba ve top gibi oyuncaklar alınırken, kız çocuklarına oyuncak bebek, mutfak aletleri oyuncakları gibi hiçbir geliştirici özelliğe sahip olmayan ancak toplumsal rolleri pekiştiren oyuncaklar alınmaktadır. Toplumsal cinsiyet eşitsizliğini pekiştiren tutum ve davranışlar toplumsal cinsiyet eşitsizliğine neden olmaktadır. Toplumsal cinsiyet eşitsizliğini oluşturan bir diğer unsur ise kadın erkek arasındaki fiziksel farklılık üzerine kurulan toplumsal rollerdir. Her iki cins arasında bulunan fiziki farklılıklar bireylerin günlük hareketlerinden başlayarak, iş hayatına ve sosyal hayatına kadar her şeyi değiştirip etkisine almaktadır. Örneğin, bir kadının spor olarak pilates yapması normal karşılanırken bir erkeğin pilates yapması anormal olarak görülmektedir. Kadının toplum tarafından fizyolojisi gereği narin olması beklenirken, bir erkeğin fizyolojisi gereği güçlü olması beklenmesinden kaynaklanmaktadır. Ebeveynleri ve dış çevresi tarafından toplum normlarına göre büyütülen çocuk zaman geçtikçe bu normlara uygun olarak da sosyalleşmektedir. Örneğin, kız çocukları toplum normları gereği evcilik adlı oyunları oynayacak ve sohbet edeceği kendi cinsinden birileriyle vakit geçirmesi beklenmektedir. Bir erkekle birlikte araba oyunu oynayan ve yaramazlık yapan bir kız çocuğu toplum tarafından “erkek Fatma” olarak adlandırılır ve toplum tarafından dışlanır.

Çoğu aile de toplum tarafından damgalanıp, dışlanmamak için çocuklarını bu normlara göre yetiştirirler. Bu nedenle çocuklar bu normlara istemsiz olarak uyar ve sosyal çevrelerini buna göre düzenlerler (PAKPBD, 2022).

2. KADINLARIN İŞ HAYATINDA KARŞILAŞTIKLARI ZORLUKLAR VE BAŞA ÇIKMA STRATEJİLERİ

Ataerkil sistemde liderlerin kadın olmayacağı ikinci konumda olması gerektiği algısı iş hayatında da yer bulmaktadır. Kadınların ev içi işlerde çalışmakla yükümü olduğu düşüncesi kadınların çalışmaması ve evlendikten sonra da çocuklarını büyütürken yaşamını ailesine adanması beklenmektedir (Savaş, 2018: 105). Bu durum kadınları kabullenilmiş bir çaresizlik içerisine sokmaktadır. Kadınların ilk zamanlarda mobbing nedeniyle gelemedikleri konumlara daha sonra gelebilecek olsalar dahi kabullenilmiş bir çaresizlik yaşayarak gelemeyebilirler (Aktan, 2016). Kabullenilmiş çaresizlik sonucunda kadınlar üniversite eğitimlerini tamamladıktan sonra iş bulabilirlerse ya evleninceye kadar ya da çocukları oluncaya kadar çalışıp işi bırakmaktadır. Çünkü ataerkil sistemde kadınların işle aile hayatlarını bir arada yürütemeyeceği algısı mevcuttur (Korkmaz ve Başar, 2018).

2.1. Cinsiyet Temelli Ayrışma

Cinsiyet ayrımcılığı perspektifinden kadının çalışma hayatındaki konumu incelendiğinde, belirleyici olanın kadının toplumsal konumu olduğu görülmektedir. Kadının toplumsal konumunu anlamada ise ‘ataerkillik’ kavramı merkezi bir yer teşkil etmektedir. Aile ve toplum, çocuklardan taşıdıkları cinsiyet itibarıyla farklı roller üstlenmelerini beklemektedir. Kız çocuklarına okuma imkânı verildiği durumlarda bile, eğitim alanları farklılaşmaktadır, çünkü geleneksel olarak erkek ve kadına uygun görülen işler bulunmaktadır. Toplumda bireylerin yerine getirmeleri gereken görevlerin cinsiyetler arasında dağılımı, kadın ve erkek mesleklerinin ya da pozisyonlarının farklılaştırılması sonucunu doğurmaktadır. Bu ayrım, “Yatay Meslek Ayrışması” olarak da adlandırılmaktadır. Bu ayrışma aynı işyerinde bile, bazı bölümlerde kadınların, bazı bölümlerde ise erkeklerin çalıştırılması şeklinde görülmektedir. Ayrışmanın diğer boyutunu oluşturan “Dikey Meslek Ayrışması” ise, aynı işyerinde çalışan, erkek meslektaşlarıyla benzer niteliklere sahip kadın çalışanların farklı tutum, davranış ve değerlendirmelerle karşı karşıya kalmalarını ifade etmektedir. (Kocacık ve Gökaya, 2005: 43-56).

2.2. Cam Tavan Sendromu

Cam tavan; kadın çalışanlarla üst konum arasında olan ve kariyer basaklarını tırmanmalarını engelleyen, gözle görülmeyen ve görünmemesine rağmen aşılamayan engellerdir (Aksu ve diğerleri, 2013, akt. Kördeve, 2017). Cam tavan sendromunda bireyin kendi kendine koyduğu engeller, erkek yöneticiler tarafından konulan engeller ve kadın yöneticiler tarafından konulan engeller mevcut olduğunu söylemektedir. Kadınlar erkeklerin kendi önlerine koydukları engellerin yanı sıra kendi kendilerinin önüne de engeller koyarak kariyer basamaklarında yükselmelerini engelleyebilmektedir (Aycan, 2007).

2.3. Kraliçe Arı Sendromu

Kraliçe arı kendinden alt kademede bulunan kadınlara mobbing uygulayarak buldukları konumdan yukarıya doğru dikey hareketlilik yapmasını engellemek veya bulunduğu konumu da yitirmesini sağlamayı amaçlamaktadır. Kraliçe arı kendi bulunduğu konuma çeşitli zorluklarda geldiğini ve kendi hem cinslerinin de bu zorluktan geçmesi gerektiğini savunmaktadırlar. Aynı zamanda kadınların hamilelik, regl günleri ve fizyolojik olarak erkeklerden dezavantajlı olmalarını kullanarak buldukları kurumları erileştirmektedir.

“Kraliçe arı sendromu, kadın yöneticilerin erkek tutumlarını benimseyerek bunu kadınlara karşı kullanmak, diğer kadınların rekabetini bertaraf etmeye çalışmak, kadın erkek ayrımıyla ilgili belirtileri görmemezlikten gelmek gibi üç özelliğten oluşmaktadır.” Kariyer basamaklarını tırmanan kadınlar; tacizler, mobbingler ve cam tavan gibi birçok problemle karşılaşmaktadırlar. Karşılaştıkları problemler sonucunda daha katı bir tutum ve söylem içerisine giren kadınlar zamanla karşılaştıkları problemleri aşsalar da etkilerini beraberinde taşımaktadır. Bu durum sonucunda da kendi çektiklerini çekmeden kendi konumuna başka kadınların erişmesini istememekte bunun için özel bir çaba içerisine girebilmektedirler. Cinsiyetleri nedeniyle erkeklerden mobbing gören bu kadınlardan beklenenin aksine erkeklerle karşı katı tutum yerine kendi hem cinslerine karşı bir katı tutum içerisine girdikleri görülmektedir (Korkmaz, 2016: 104-106).

2.4. Pembe Taciz

Pembe taciz kimi kaynaklarda kraliçe arı sendromu olarak da geçmektedir. Pembe taciz iş kadınlarının kariyer basamaklarının zirvesinde olan kadın tarafından veya ekip arkadaşları tarafından uygulanan mobbingdir. Kraliçe arı sendromundan farklı olan yanı ise mağdurun bulunduğu konumun altında olan kadınlar tarafından da tacize uğrayabilmesidir. “Bir kadın çalışanın başka bir kadın çalışan tarafından "dağa kaldırılma" ile tehdit edilmesi, mesleki ortamın kişiselleşmesi, kıskançlık, acımasızlık, hamile olmasına rağmen zorlu görevler ile kadını zorlama pembe taciz olarak değerlendirilebilir.” Aynı zamanda pembe taciz fiziksel veya sözlü taciz şekilde de görülmektedir (Karakuş, 2014: 349).

2.5. Çifte Yük

Kadınların iş gücü piyasasına katılımları günümüzde artış göstermesine nazaran hala yeterli düzeye ulaşamamakla birlikte kadınlar “iş gücü piyasasında hem de evde önemli eşitsizliklerle karşı karşıyadır.” Kanunlar karşısında kadın ve erkek eşit olsalar da iş gücü piyasasında mesleki ayrımcılık, yarı zamanlı işlerde yoğunlaşma ve ücret uçurumu en önemli eşitsizliklerdir. “Evde yapılacak işlerin kadın ve erkek arasında eşitlikçi iş bölüşümüne ilişkin değişimin yavaş olması, ertelenmiş devrim ya da gecikmiş uyarlanma olarak isimlendirilir. Kadınların çalışma hayatında elde ettiği haklar artmasına rağmen kadınlar ev içi işlerin ağır yükünü taşımaya devam etmektedir.” Ev içerisindeki işlerin eşit bir şekilde yürütülememesi çiftler arasında tartışmalara neden olabilmektedir. “Kadınların ücretli sektörde zaten çalışıyor olduğu durumlarda evde yapmaya devam ettikleri ev işleri ve bakım hizmetlerinin ikinci vardiyaaya denk olduğu ileri sürülmektedir. İkinci vardiya, formel sektördeki ücretlendirilmiş emeğe ek olarak hane içerisinde ortaya konulan ücretlendirilmemiş emeği ifade etmek için kullanılan ve kadın ve erkeklerin evdeki iş yükünü tanımlayan bir kavramdır.” “Genellikle karşılığı ödenen ücretli işlerin erkeğe ait olduğu, ev işleri, evde çocuk ve hasta bakımı, gönüllü hizmetler gibi karşılığı ödenmeyen işlerin ise kadınlara ait olduğu görülmektedir.” Ev işi maddi bir getiri sağlamaması nedeniyle iş olarak kabul edilmemektedir (Başak vd., 2013: 7-20).

2.6. Mobbing

İş yerlerinde kötü niyetli kişi veya kişilerin bir ya da daha fazla kişilere yönelik, belirli bir süre içerisinde sürdürülen, duygusal saldırı, taciz, psikolojik baskı veya yıldırma amaçlı kasıtlı olarak gerçekleştirilen olumsuz tutum ve davranış olarak tanımlanabilir (Ertürk, 2014: 290). Mobbingin psikolojik şiddet olması artık göz ardı edilemez bir hal almış ve bu konu daha sık literatürde yer almaya başlamıştır (Öztürk vd, 2015: 28).

2.6.1. Davranışsal Mobbing

Mobbingde amaç karşıdaki kişileri tutum ve eylemleriyle yıldırmaya işlerinden ayrılmalarını sağlamaktır. Kişilerin ruhsal sağlıklarına, aile yapılarına, yaşam kalitesine ve mesleki konumlarına saldırı mevcuttur. Çalışanın kabiliyetinin çok altında işler verilmesi, mevcut olan görevlerinden azledilmesi ve yeni bir görevin verilmemesi çalışanın gururunu kırmayı ve özgüveninden yoksun bırakmayı sağlamaktadır (Öztürk vd., 2015).

2.6.2. Cinsel Mobbing

İş yerinde yaşanan birden fazla tekrarlanan olumsuz durum ve iş yüküne bağlanabilecek kötü yönde olan tutum ve davranışları mobbing olarak adlandıramasak da çalışanın “iş yerinde tacize uğraması Türk Ceza Kanunu’nda suç olarak kabul edilmektedir. Ayrıca İş Kanunu kapsamında mobbing sayılmaktadır. Cinsel tacizin mobbing olarak kabul edilmesi için yalnızca örgüt içindeki kişiler tarafından tacize uğraması gerekmez. Aynı zamanda iş yerinde her kim tarafında yapılırsa yapılsın mobbing sayılmaktadır.” Örneğin bir yöneticinin işyerinde bulunan bir hizmetliyi taciz etmesi ya da işyerine gelen bir müşterinin bir çalışmanı taciz etmesi cinsel mobbinge girmektedir (Ulusoy, 2013).

3. LİDERLİK

Liderlik; lider, izleyiciler ve koşullar şeklinde belirlenen olguların bir fonksiyonu olarak tanımlanmakla birlikte, etkili bir lider bu üç bileşeni uyumlu bir şekilde idare edebilmektedir. Bu açıdan lider, değişen koşullara karşı yeniliklere ayak uydurabilen ve hem kendini hem de izleyicileri bu koşullar perspektifinde geliştirerek, yeni hedeflere ulaşmak için motive edip, yönlendiren kişi olarak tanımlanabilir. Değişen dünya düzeninde, globalleşmenin de beraberinde getirdiği artan rekabet ortamında değişim ve yenileşme hareketleri önem kazanmıştır. Günümüzde işletmelerin değişen dünya düzenine ayak uydurabilmesi ve rekabet ortamında ayakta kalabilmesi için de bu özelliklere sahip lider yöneticilere ihtiyacı olduğu bir gerçektir. Diğer yandan, bu değişim ve yenileşme hareketleri ile birlikte kadınların sosyal yaşamda her alanda kendilerini göstermeye başlamaları, yönetici pozisyonunda da kadınların yer almalarını beraberinde getirmiştir. Ancak bu süreçte kadınların karşılaştığı pek çok sorun söz konusu olmuştur (Şencan vd., 2015: 242).

4. ARAŞTIRMANIN TANITIMI

Yönetici pozisyonunda bulunan kadın akademisyenlerin cinsiyet temelli ayrışmaya maruz kalıp kalmadıklarını, kalanların ise zamanla işyerinde maskülen/eril bir tutuma sahip olup olmadıkları, bu araştırma kapsamında irdelenmektedir. Araştırmanın evreni lider konumunda bulunan kadınlar, örnekleme Kilis 7 Aralık Üniversitesi’nde tam zamanlı öğretim üyesi olarak çalışan, aynı zamanda idari görevi (bölüm başkanı, koordinatör, yüksek okul yöneticiliği gibi) de bulunan kadın akademisyenlerden oluşturmaktadır. Araştırma nitel araştırma deseniyle tasarlanmış olup veri toplama tekniği olarak derinlemesine görüşme (mülakat) tekniği kullanılmıştır. Amaçlı örnekleme tekniği kullanılarak Kilis 7 Aralık Üniversitesi’nde tam zamanlı öğretim üyesi olarak çalışan, aynı zamanda idari görevi (bölüm başkanı, koordinatör, yüksek okul yöneticiliği gibi) de bulunan kadın akademisyenlerle liderlik ve maskülenlik ilişkisi üzerine derinlemesine görüşme tekniğiyle bir araştırma gerçekleştirilmiştir. Katılımcıların kimliklerini gizli tutmak adına katılımcılara K1, K2, K3 şeklinde kodlar verilmiş ve katılımcıların ifadelerine direkt olarak metinde yer verilmiştir.

5. BULGULAR

5.1. Göreve Geliş

Araştırma kapsamında katılımcılara, üniversitede icra ettikleri idari görev(ler)e nasıl seçildikleri sorulmuş, verdikleri cevaplara aşağıda yer verilmiştir.

“Aşırı çalışmak. Kendi özel hayatından vazgeçip bütün hayatını mesleğine vermek ya da bölüme vermek yani idari görevine vermekten dolayı verildiğini düşünüyorum” (K1).

“...Topluma faydalı bir birey olabilmek için ne yapması gerekiyorsa onun sorumluluğunda ve bilincinde hareket etmek gerekiyor. Dolayısıyla kişi eğer içinde bulunduğu topluma faydalı olmak istiyorsa sorumluluğu üzerine alıyorsa bu bilinçle hareket ediyorsa ister istemez toplum içerisinde yöneten yönlendiren bir pozisyona kendisi ister istemez gelmiş oluyor aslında...” (K2).

İki katılımcı buldukları konuma gelmelerinin sebebini çok çalışmalarına, verilen görev ve sorumluluklarını iyi şekilde yerine getirmelerine bağlamaktadır.

“Yönetici olarak yeterli olduğumun düşünülmesinden dolayı olduğunu düşünüyorum. Yani yönetim anlamında verilen görevleri iyi yapacağımı düşündüklerinden bu görevi verdiklerini düşünüyorum” (K3).

Bir katılımcı ise diğer iki katılımcıdan farklı olarak yeterliliklerinin üst kademedeki olanlar tarafından bilinmesi ve yeterli görülmesi sonucunda kendine tanındığına bağlamaktadır.

5.2. Görev Sonrası Yaşanan Değişiklikler

Tam zamanlı öğretim üyesi olarak görev yaptıkları Kilis 7 Aralık Üniversitesi'nde, aynı zamanda idari (yönetici) görevleri bulunan kadın akademisyenlerin oluşturduğu araştırma örneğine, yönetici pozisyonuna geldikten sonra yaşamlarında ne gibi değişiklikler olduğu sorulmuş, alınan cevaplara aşağıda yer verilmiştir:

“Değiştirdiğini dönüştürdüğünü düşünüyorum 5 sene önceki benle şu ankinin aynı olmadığına inanıyorum. Bunun sebebi de çünkü bir idari sorumluluğunuz oluyor. Böyle olunca sadece öğretim görevlisi gibi gidip derse girip çıkmak ve öğretim üyesinin yaptığı işleri yapmanın yanı sıra bir de idari görevin var, seninle alakalı personel var, bunların vaktinde olması gerekiyor ve herkesin gönlünü de alman gerekiyor. Ve bir disiplin içerisinde yapılması gerekiyor. Doğal olarak da bütün bunları sağlamak için elbette kişiliğin ve hayatında değişiklikler oluyor” (K1).

“Olumsuz bir yönde değiştirdiğini çok düşünmüyorum. Olumlu yönde de şöyle insanları idare etme kapasitemin biraz daha arttığını düşünüyorum yani olaylara bakış açımın geliştiğini. Olaylara birkaç farklı yönden bakabilir hale geldiğimi düşünüyorum idari görevden sonra” (K3).

İki katılımcı da buldukları konunun kendilerini idari sorumluluklarından dolayı bir değişime uğradıklarını, ancak bu değişimin olumsuz yönde olmadığını konusunda hemfikirdirler.

“Aslında ben küçüklüğümde beri her zaman başkalarına fayda sağlamayı seven bir insandım. Ben bildiğim öğrendiğim şeyleri çevremdeki insanlara aktarmaya onları bilgilendirmeye ve bilgilerden yararlanmasını sağlamaya yönelik bir bakış açım bir yaklaşım olmuştur. O yüzden hayatla mücadele ederken veya belli bir seviyeye gelmek için çaba sarf ederken aslında başkalarıyla yarışmak yerine sadece kendi kendinizle yarışmak çok önemli. Yani nesiniz ne olmak istiyorsunuz ve sizin potansiyeliniz ne yeterliliğiniz yetenekleriniz neler? Önce kendinizi tanıyacaksınız... başkasından herhangi bir görevlendirme beklemeyeceksin aslında kendi sorunun kendin üzerinde alıp yerine getireceksin ki toplumu da bilinçlendirebilesin” (K2).

İki katılımcının aksine zaten bulunduğu konumun gerektirdiği karakter ve sorumluluğa küçüklükten süre gelen bir faydacı olma yetisinden kaynaklı olarak sahip olduğunu, sorumluluk alma ve çevreyi bilinçlendirebilme yetilerine de bu sayede sahip olduğunu belirtmektedir.

5.3. Feminen Liderlik

Akademisyen kadın yöneticilerin, idari görevlerini yerine getirirken feminen yanlarının yanı sıra maskülen tavır ve tutumlara sahip olup olmadıklarıyla ilgili bakış açıları ve uygulamalarına odaklanan bu çalışmada, katılımcıların görüşleri şu şekildedir:

“Kadınsı özelliklerle de bu işin yapılabileceğini düşünüyorum. İlla erkeksi özellikler olması gerektiğini düşünmüyorum ama bu görevi yapan bir kadın akademisyen olarak bunu düşünüyorum fakat daha üst düzeydeki amirler hepsi erkek ve erkek amirler bence bu tip özellikler olmasını istiyor bizde. Çünkü erkek amirlerimiz bizi yanlarına çağırdığında bizden istedikleri profil daha çok erkeksi özellikler olması yani şöyle davranın böyle davranın bu görevi yaparken şu şu özelliklerin olsun diyorlar ve söyledikleri şeyler daha maskülen özellikler. Ya da çok alışkan oldukları için erkek yöneticilerle ya da personellerle çalışmaya çok nadiren kadın idari görevi yapan insan var bu üniversitede bu yüzden de onları onlara dönüştürmeye çalışıyorlar aslında kadın idari görev üslenen bir akademisyen olarak ben buna gerek duymuyorum fakat amirlerim gerek duyuyor” (K1)

“Ya şöyle bir düşünce var kadınlar erkeklerin dünyasında yer alırken onlar gibi davranmak zorunda kalıyorlar neden? Çünkü erkekler kendilerinden olmayanı kabul etmiyorlar ve yükselmelerine izin vermiyorlar ama bu demek değil ki kadınsal özellikleri bir tarafa bırakıp erkeksi bir özelliğe bürünmek ve onunla hareket etmek. Aslında kadınların ve erkeklerin bakış açıları çok farklıdır. Kadınlar çok daha duyarlıdır daha ince ayrıntılara takılırlar, erkekler genellikle basma kalıp daha geniş bir perspektiften bakarlar. Ve kadınlar kadar ince düşünemezler. Dolayısıyla erkeksi bir tavra bürünmektense kadının o detaycı ve sorumluluğu daha fazla üstüne alınma daha faydalı olma düşüncesi çünkü kadınlarda anaç bir yapı vardır. Yani her zaman karşıda kişiye daha fazla faydalı olma düşüncesi ile ilerlerler. Dolayısıyla kadınlık vasıflarını bir tarafa bırakmadan, kadınlık vasıflarını ön plana çıkartıp ve kadının o ince düşüncesiyle ya da nasıl diyelim daha derleyici toplayıcı bakış açısıyla hareket etmek gerekir. Yani erkeklerin dünyasında bir kadın olarak ayakları güçlü bir şekilde yere basan pozisyonda hareket edeceksiniz ki kendi varlığınızı kabul ettiresiniz. Eğer siz bir kadın olarak kendi varlığınızı kabul ettirmezseniz bu sefer erkeklerden biriymiş gibi ya da onların davranış kalıplarına bürünerek hareket ederseniz bu sefer cinsiyet rollerinizi kaybedersiniz. Bu doğru bir yaklaşım değil. Bu yüzden erkeklerin dünyasında kadın olarak dimdik ayakta durabilmek ve kendi güçlü kadınsal özellikleriyle kendi kadınsı gücünü ortaya koymak çok daha önemli bence” (K3)

Kadınların iş gücüne katılımlarında, erkekler tarafından kabul görmemekte. Erkeklerin kadınların yönetici olduğu işlerde kadından alt kademedede bulunmayı ve ondan emir almayı kabul edememektedir. Bunun sonucunda da erkekler tarafından kadınlara uygulanan baskı, yıldırma, psikolojik şiddet ve sözlü taciz görülmektedir. Mobbinge uğrayan kadınlar zaman içerisinde bazıları fiziksel olarak maskülenleşmekte, bazıları hal ve hareketler olarak maskülenleşmekteyken kimileri de konuşma tarzları maskülenleşmektedir. Ancak uygulanan mobbing nedeniyle maskülen bir yapıya bürünmenin bir çözüm olmayacağı, aksine kadınların detaycı, duygusal ve yararcı özelliklerini baskılayarak maskülenleştiğinde iş hayatında var olan kadın erkek eşitsizliğinin üreticisi konumuna gelebileceğini söylemektedir. Aynı zamanda kadınsal özelliklerin sürdürülmesiyle kadınların iş hayatında erkeklerle eşit konuma gelebileceğini savunmaktadır.

“Hayır. Biz toplum olarak, Türk toplumu olarak aslında ataerkil bir toplum olarak görülsek de aslında bizim temelde ana vurgusunu yani ana vatan vurgusunun kadınların daha yönetici olduğunu düşünüyorum ben. Bu yüzden de kadınların erkeksi kişisel özellikler kazandıkları zaman yöneticiliklerin daha çok azaldığını düşünüyorum aksine. Yani kadın kendi kadın yöneticiliklerini kendi benlikleri daha güçlü olduklarını düşünüyorum” (K2)

Üç katılımcımızın ortak fikri de kadınların kadınsal özellikleriyle liderlik vasıflarını yerine getirip, uzun süreli bir şekilde buldukları konumlarda kalabilecekleri yönündedir. Aynı zamanda üç katılımcı da kadın liderlerin liderliklerini, erkeksi bir tavır sergilemeleri gerektiği kanısına karşı algısal bir yanığı olduğunu belirtmektedir. İlk iki katılımcımız ayrıca kimi zaman bir erkek amirleri kimi zaman da başka kişiler tarafından bu baskı ve algı yönetiminin gerçekleştirildiğini, bir mobbing uygulandığını savunmaktadır.

5.4. Maskülen Tavır

Araştırma kapsamında yönetici kadın akademisyenlere, liderlik için maskülen tavırların bir zorunluluk olup olmadığı konusundaki görüşleri sorulmuş, konuyla ilgili ifadeleri aşağıda yer almıştır:

“Hayır katılmıyorum kesinlikle bu düşünceye. İlla yöneticilerin erkeksi olması gerekmiyor. Kadınların dediğim gibi idare edebilen, bir şeyleri düşünebilen, mantiken olaylara sosyolojik ya da şeyde baktığımızda erkekler daha net düşünen insanlardır ama kadınlar daha ayrıntıya giren, daha aydınlıkçı düşünen, olayları daha güzel düzenleyebilen, birçok şeyi organize edebilen karaktere sahip insanlardır. Hele de yöneticilik vasfı varsa bir kadında bu durumda çok daha başat olacağını düşündüğüm için erkeklik vasıflarının olması gerektiğini düşünmüyorum. Kesinlikle” (K3),

“Ben olması gerektiğini düşünmüyorum. İllaki liderlik olacak bu da maskülen olacak diye bir şey yok bence. Gayet de kadınsal özelliklerle de bu görevin yapılabileceğini düşünüyorum. Hatta daha iyi yapılabileceğini düşünüyorum” (K1)

“Katılmıyorum” (K2)

Katılımcılar kadın liderlerin erkeksi kadınlar olmasına karşı düşünceleri olumsuz yöndedir. Katılımcılarımız kadınsal özellikleriyle liderliklerini erkeklerden daha iyi yapabileceklerini savunmaktadırlar.

Katılımcıların hepsi görüşme esnasındaki giyimlerine dayanılarak dış görünüş anlamında feminen olduğu söylenebilmektedir. Ancak katılımcılardan birinin sergilediği katı duruş, sorulara karşı cevap verirken kullandığı otoriter tavır ve sert yüz tipi bakımından maskülen bir duruş sergilemektedir. Katılımcıların hemfikir olduğu kadınsal özelliklerle liderliklerini ilerletebilme düşüncesini gerek kılık kıyafetlerinde gerekse tavırlarıyla desteklemeye ayrı bir özen gösterdikleri görülmektedir. Bu durum kadınların lider konumda kalabilmeleri için maskülenleşmeye ihtiyaçları olduğu algısının çok fazla olduğu bu nedenle de bunu kırabilmek için çabaladıkları izlenimini yaratmaktadır.

5.5. Liderlik Üslupları

Konuyu daha da derinleştirmek ve somutlaştırmak adına, katılımcılara, yüz yüze görüşmelerde, kadın ve erkek liderler arasındaki üslup farklarının neler olduğuyla ilgili bir soru yöneltilmiş, katılımcıların cevapları ise şu şekilde olmuştur:

“Kesinlikle düşünüyorum. Erkeklerin daha sert ve daha rutin, kadınların daha ılımlı ve daha şey yapıcı olduklarını düşünüyorum. Birçok anlamda” (K3).

“Kesinlikle. Kadın ve erkek beyni farklı çalışır. Erkekler daha mantıklı hareket eder, kadınların duygusal yönleri daha baskındır. Ancak bu duygusallıkla hareket ederken aynı zamanda hakkaniyet ve özellikle erkeklerin o daha çerçeveci yaklaşımından ziyade kadınların ince ayrıntılarına dikkat ederek hareket etmesi kadınların, kadınsal dokunuş diyoruz ya hani kadınların daha ince ayrıntılara dikkat etmesi daha nasıl diyelim duygusal yönden özellikle daha ağır basmaları aslında kadınların girdikleri ortamlarda daha etkili idari özellik gösterdikleri, idare ettikleri ve daha etkili bir şekilde buldukları ortamı değiştirdiklerini söylemek mümkün” (K2).

“Evet düşünüyorum. Erkek liderler aslında daha netler, daha köşeli, daha sivri diye düşünüyorum. Yapılması gereken bir görev varsa bunu sadece görev olarak düşünüyorlar ve insandan bunu daha kesin ifadelerle istiyorlar ama ne diyelim kadın lider olunca biraz değişiyor daha yumuşak daha kibar. Evet bir görev yapılması gerekiyor ama bu görevi yerine getirirken aynı zamanda arka planda bu görevi yerine getiren bireyler işte bir araştırma görevlisi olabilir, bir sekreter olabilir, bir memur olabilir, bir öğrenci olabilir. Bunların hepsinin de aslında gönülünün edilmesi gerektiğini düşünüyorum. Çünkü onlar bir insan robot değil onlarında bir hayatı var, onlar da yetişkin, onların da evleri var, eşleri var, belki çocukları var mesela araştırma görevlisi doktora tezini yazıyor, şehir dışına gidip geliyor onu halletmeye çalışıyor yani kendi problemleri de var evet o görev önemli fakat onu icra eden kişiler de önemli. Fakat benim gördüğüm kadarıyla erkek liderde genellikle sadece iş ön planda ama kadın liderde insanı özellikler de ön planda diye düşünüyorum” (K1).

Katılımcılarımızın üçü de kadın ve erkek liderler arasında üslup farklılığı olduğunu düşünmektedir. Ayrıca kadın liderlerin duygusal yönden ve insani yönleri ön planda olarak liderliklerini yönettiğini, erkek liderlerin ise rutin, duygudan yoksun ve iş odaklı olarak liderliklerini yönettiği konusunda ortak düşüncelere sahiptirler. Ancak kadın ve erkek liderler arasındaki bu farklılığın kadınları dezavantajlı bir konuma getirdiğini düşünmemektedirler.

5.6. Üst Kademe Yöneticilere Tutum ve Davranış

Araştırma örneğine, üst kademelerde bulunan yöneticilere karşı tutum ve davranışları sorulmuştur. Derinlemesine görüşmelerde bu konuyla ilgili elde edilen araştırma bulgularına aşağıda yer verilmiştir.

“Ciddi. Dikkatli. Satranç oynar gibi. Her zaman kullanılan üsluba dikkat ederek, oturmaya kalkmaya dikkat ederek mümkünse de kısa vakit geçirmeye dikkat etmeye çalışarak. Çünkü her zaman yoğunlar. O yüzden oturup da sohbet edecek vakitleri yok.” (K4)

“...bireyin bir görevi varsa o göreve nazaran o görevin hak ettiği şekilde o kişiye davranırım. Zaten amirlerle gün içerisinde kadın ve erkek olarak ben bakmam. Bu öğrencilerim arasında da söz konusu. Herkesin bir görevi var. Herkes görevi nispetinde hareket etmek durumunda dolayısıyla görevini iyi yapan veya yapamayanlar olarak sınıflandırabilirim ancak ama karşımdaki biri erkektir kadındır. Şöyle davran böyle davranmalıyım gibi bir yaklaşımım söz konusu değil. Karşımdaki kişinin idari görevi ne ise idari görevine bakarak duruma göre hareket etmemiz gerekir tabi ki. Yani hiyerarşi içerisinde ast ve üst ilişkilerini korumak lazım.” (K2)

Katılımcı 1, amirlere karşı tutum ve davranışlarının değiştiğini her zaman onlara karşı tutum ve davranışlarında dikkatli olunması gerektiğini savunur. K2 amirlerine karşı liyakate göre hareket ettiğini, cinsiyete göre bir farklılık göstermediğini ayrıca belirtmektedir.

5. 7 Çalışanlara Karşı Tutum

Araştırma kapsamında yüz yüze görüşmeler gerçekleştirilen örnekleme, astlarına karşı tutumlarının nasıl olduğu sorulmuş, verdikleri cevaplar şu şekilde sıralanmıştır:

“Aslında evet cinsiyete göre farklılık var. Ya aslında şöyle astım olan kişiler araştırma görevlileri. Bu kişiler doktora yapıyor mu yapmıyor mu? Şu an tez aşamasında mı ders aşamasında mı? Sürekli doktora için gidip (çocuğu tarafından görüşme duraklatıldı) o an tezi vardır. O an tez savunmasına veya tez kontrolüne girecektir. Onun gibi durumları vardır. (Tekrardan çocuğu tarafından görüşme duraklatıldı) ya da düğünü olabilir. Ya ne bilim arabası bozulmuştur. Tamire gitmiş olabilir bir sürü şey olabilir. O yüzden onların o anki durumlarına göre hareket ediyorum. Kadın veya erkek yani o kadın o erkek diye çok ayırıyor muyum aslında çok da bilmiyorum ama kadınlar bir tık daha alingan oluyorlar galiba onlarla daha az şaka yapıp yaparken veya bir iş isterken daha yumuşak davranıp kalp kırmadan yumuşacık ponçik ponçik ama erkeklerle biraz daha rahat. Erkeklerle de biraz daha mesafeli aynı iş yerindeyiz yaşlarımız da aşağı yukarı yakın akran sayılırız hepsiyle biraz daha mesafeli. Burası küçük bir üniversite ya şu şununla ne kadar iyi davranıyor aman sürekli çay içiyorlar, çorba içiyorlar falan gibi bunlar sıkıntılı şeyler. O yüzden küçük de olsa mesafe koymak gerektiğini düşünüyorum” (K1)

Bir katılımcımız kadın ve erkek çalışanlara karşı tutumlarının değiştiğini söyleyerek, kadın çalışanların erkeklere nazaran daha alingan olmasından kaynaklı onlara daha kibar davrandığını, erkek çalışanlara karşı da toplumun erkek ve kadın ilişkilerinde olumsuz söylemlere meyilli olmalarından sebeple mesafeli bir tutum sergilediğini belirtmektedir.

“Kesinlikle farklılık göstermiyor. Dediğim gibi ben bulunduğum ortamda kadın erkek cinsiyet ayrımına girmeden işini iyi yapan, sorumluluk sahibi, sorumluluk bilincine olup olmama durumuna göre değerlendiririm. Dolayısıyla iş yaparken de herhangi bir şekilde astlarımıza karşı hareket ederken de empati kurarak ihtiyaçlarını göz önünde bulundurarak; hasta olur, çocuğu hasta olur, efendim bazen geç durumunda kalabilir bütün bunları insani olarak bakıp empati kurarak hareket ediyorum. Özellikle aslarda da herhangi bir sorun yaşadığım olmadı ne kadın olarak ne erkek olarak...” (K2)

Kendilerinden alt kademe çalışan çalışanlara karşı tutumlarının cinsiyete göre bir farklılık göstermediğini ancak K1’in de değindiği gibi geçeli mazeret durumlarında çalışanlara karşı inisiyatifli davrandığını belirtmektedir.

“Hayır asla farklılık göstermez. Sadece kadınlarla ilgili bazen bazı durumlarda kadına yönelik pozitif ayrımcılık yaptığım oluyor” (K3)

K3, önce kesin konuşarak kendinden alt kademe çalışan çalışanlara karşı tutumlarının cinsiyete göre bir farklılık göstermediğini savunsa da kendi içerisinde yaşadığı bir sorgulamadan sonra kadınlara karşı bazı durumlarda pozitif bir ayrımcılık yaptığını yani diğer iki katılımcımızdan olduğu gibi geçerli mazeret durumlarında kadın çalışanlara karşı inisiyatifli davrandığını belirtmektedir. Aynı zamanda tutumlarında da bir değişiklik olduğunu kabul etmektedir.

Katılımcılar, diğer kadın meslektaşlarına bazı durumlarda pozitif ayrımcılık yaptıklarından bahsetmektedirler. Bu durumu açıklayacak olursak ilk olarak pozitif ayrımcılığın tanımını yapmamız gerekmektedir. “Haklı nedenlerin varlığı hâlinde ayırım yapma yükümlülüğü anlamına gelen pozitif ayrımcılık; din, dil, renk, ırk, sağlık durumu, sosyal statü, cinsiyet gibi birçok nedene bağlı olarak dezavantajlı durumda olanların lehine yapılan ayrımcılıktır” (Mollamahmutoğlu, 2004). Yani katılımcıların görüşmelerde belirttiği gibi kadın meslektaşlarının diğer erkek meslektaşlarından dezavantajlı konumda olmaması, eşitliğin sağlanması için pozitif ayrımcılığa başvurumaktadırlar. Çünkü her zaman eşit davranmak bireysel olarak eşit olmayan kişileri eşit kılmaya yetmemektedir.

Bunu bir örnekle açıklayacak olursak; evde çocuğu ve eşi bekleyen kadın akademisyenin doktora tezi süresi ile bekar bir erkek akademisyenin doktora tezi süresinin eşit verildiği düşünelim. Kadın akademisyenin toplum tarafından ev içi emekçi olarak görülmesinden dolayı eve gittiğinde onu ev işleri, eş ve çocuklarının bakımı beklemektedir. Kadın akademisyene nazaran erkek akademisyen sadece bireysel ihtiyaçlarını idame ettirmekten sorumlu olması nedeniyle kendisine tanınan süre yeterli gelirken kadın akademisyen için yeterli gelmeyebilir. Bu durumda uygulanan eşitliğin ne kadar eşit olduğu sorgulamaya açık bir konudur.

5.8. Lider Kadın Tarifi

Araştırma örnekleme tam zamanlı öğretim üyesi olmalarının yanı sıra yürüttükleri idari görevler nedeniyle, akademide kadın liderler olarak araştırma odağına alınmışlardır. Liderin ne olduğu ve liderlik vasıfları konusunda derinlemesine görüşmelerde aşağıdaki ifadeleri kullanmışlardır:

“İnsanın kendini tanımlaması biraz zor. Ama olaylara bakış açımın ön yargısız olduğunu herkese eşit mesafede bakmaya çalıştığımı ve olayları yorumlarken önyargısız yorumlamaya çalıştığımı söyleyebilirim” (K3).

“Nasıl tanımlayabilirim güvenilir, sorumluluk sahibi, hakkaniyet sahibi, empati kurabilen karşıdakilerin duygu ve düşüncelerini önem veren, dinleyen, söylemleri değerlendiren herhangi bir iş varsa işle alakalı bir söylem varsa mutlaka değerlendiririm ama en doğru karar istişare sonrasında yine ortaya konan neyse hangisi doğru olacaksa o kararda kararlıyım. Kararlarımdan ödün vermem gerekiyorsa şayet geri adım atmasını bilirim ama çoğunlukla doğru kararlar verebilecek kabiliyete ve yeteneğe sahip olduğumu söyleyebilirim” (K2).

“Hmm sürekli işiyle uğraşan, işkolik, işlerin yapılması öncelikli bir mesele, personelle iyi geçinilmesi gerekiyor. Onları kırmamak gerekiyor, böyle daha şefkatli, şefkatle ne diyelim o ciddiyeti harmanlamaya çalışan bazı durumlarda bocalayan bazen bunu çok iyi başaran biri olarak tanımlarım her halde. Yani de bu işi insanlara öğretmeye çalışan... şu an gençler toylar ama ilerde başlarına bir sürü sıkıntılar gelecek bir sürü sorumluluk gelecek bu sorumlulukları onlara hazırlamaya çalışan bir liderim aslında. Benim gördüğüm kadarıyla diğer liderlerde böyle bir şey yok. Onlar sadece iş odaklı ama ben onları seviyorum... ilerde başlarına gelebilecek sıkıntılara hazırlıklı olmak için güçlendirmeye de çalışıyorum. Ne kadar doğru bilmiyorum. Ama böyle” (K1).

Üç katılımcımız da kendi liderlik tanımlarını yaparken empati, eşitlik ve şefkatli gibi kavramlar kullanarak bir kadın lider ile bir erkek liderin farklılıklarını açıkça ortaya koymuşlardır. Aynı zamanda bir kadın liderin konumunu sadece iş odaklı görmemesi, kadınsal özelliklerini liderliklerine yansıtması kadınları olumlu anlamda farklı kılan bir faktördür. Katılımcıların önceki cevaplarına da dayanarak kadın liderlerin erkek liderlerden daha duygu yönünden baskın olduğunu insani yönlerini liderlik konumlarına entegre ettiklerini ve bu sonuçta da kadın liderleri, erkek liderlerden daha iyi olarak kabul ettikleri görülmektedir.

5.9. Mobbing

Mobbing, iş hayatında sürekli varlığını sürdüren, demografik farklılık fark etmeksizin herkesin yaşayabileceği bir durumdur. Mobbing her halanda görüldüğü gibi üniversitelerde akademisyenler arasında da görülebilmektedir. Mobbinge uğrayan akademisyenlerin işlerinden memnuniyet düzeylerini olumsuz yönde etkileyeceği düşünülmektedir.

Çünkü akademik mobbing, akademisyenlerin diğer akademisyenleri duygusal olarak yıldırmak amacıyla uyguladıkları haksız yere suçlama, dışlama, küçük düşürme, sosyal ve fiziksel taciz gibi karmaşık ve takıntılı davranışlardan oluşmaktadır (Beng, 2010). Kadın akademisyenlerin akademik mobbinge uğrama oranları erkek akademisyenlerinkinden daha yüksektir. Kadınlar kendini gösterebilmeye ve iletişime yönelik saldırılar, itibara yönelik saldırılar ve mesleki duruma yönelik saldırılar erkek akademisyenlere uygulanan mobbinge oranla daha yüksektir (Çakı ve Erol, 2022: 153).

“Evet uğradım. Yakın zamanda uğradım. Nasıl anlatmalı bilmiyorum. Nasıl paylaşmalı? Kendimi çok kötü hissettim. Çünkü kadın yönetici olduğumdan... bazı şeylerin bazı insanlar daha yukardaki amirler için daha kolay olduğunu fark ettim. Yani bir şeye karar veriliyor. Bir şey uygulanmaya çalışılıyor fakat bunu erkek bölüm başkanlarının değil de benim üzerinden yapıyor. Yani zaten bölüm başkanımız şefkatlidir. Teklifimizi kabul edecektir diye. Etmemiştim ama sanki ben etmişim gibi uygulamaya geçildi. Ve bu uygulamadan sonra kendi bölümümdeki insanlar bundan rahatsız oldular ve bunu da arkamdan veya yüzme ben kadın bölüm başkanı olduğum için sanki ben söz geçirememişim gibi bir ifade oldu. Uygulamadan sonra mutlu oldular. İşlerine geldi ama uygulama sürecinde beni çok yıprattılar. Hem onlar hem de amir çok yıprattı. Zordu. Bence mobbing uğramak gerçekten psikolojik olarak çok rahatsız eden bir şey bir süre sonra bunun fiziksel dışa vurumları da oluyor ve sancılı bir süreç, travmatik, iğrenç” (K2)

“Mobbing durumu biraz farklı aslında üniversiteye ilk başladığım yıllarda belki bir kadın lidere alışık olmayan insanlar tarafından, bölüm olarak bir sıkıntı yaşadık ama ondan sonra zamanla insanlar kadın yöneticilerin olmasına alıştıkları için sonra pek mobbing söz konusu değil” (K1)

İki katılımcıda kadın lider olmalarından dolayı mobbinge uğradığını belirtmiştir. K5 lider konumuna geldikten sonra yaşadığı bir mobbinge değinirken K2'nin lider konumuna geldiği ilk zamanlarda yaşadığı alışılmışı karşı verilen olumsuz tutum ve davranışlardan bahsetmektedir. Ayrıca kadın lidere karşı olumsuz tutum ve davranışların kadın liderlerin de erkek liderlerden pek de farklı olmadığını zamanla görmesinden kaynaklı olarak değiştiğini söyleyebiliriz.

“Hayır. Hiç öyle bir şeye uğramadım” (K3).

K3 diğer katılımcılardan farklı olarak ne lider konumuna gelirken ne de geldikten sonraki zamanlarında mobbinge maruz kalmadığını belirtmektedir.

5.10. Ev ve İş Yaşamı Dengesi

Marksist feministler, kadınların ev içi emeğinin erkekler tarafından görülmediği, maddi bir getirisi olmaması nedeniyle de sömürüye neden olduğunu savunmaktadırlar. Engels'in öngördüğü gibi kadınlar, toplumsal emek gücüne katılıp kendi özgürlüklerini elde etmek yerine hem ev işi hem de ev dışı işlerini bir arada yürütmek zorunda kalmışlardır. Kamusal alanda ücret karşılığı çalışan kadınlar, özel alanda da “sevgi emekçisi” olarak ücretsiz çalışmaktadırlar. Engels'e göre bu durum, kapitalist düzende kadınların ev içerisinde ev işleriyle meşgul olmaları ve ev dışı çalışma hayatlarından geri planda bırakılmaya devam edildiği süreçte toplumsal bağlamda erkeklerle eşit olanaklara sahip olmayacaklarını işaret etmektedir (Donovan, 2005, akt. Aktaş, 2013: 64).

Knights ve Richards, meritokrasinin sosyal eşitsizlikleri meşrulaştırdığını, kadın-erkek cinsleri arasında ev içi iş bölümünün ve çocuk bakımının eşit olmaması nedeniyle, akademide erilleşme ve eşitsizlik durumunun pekiştirildiğini savunmaktadırlar (İrey, 2023: 11). Bu pekiştirilmenin engellenebilmesi için gerekli görülen çözüm yolu K1'in dediği gibi ücret karşılığı çalışan veya ev işleri konusunda çifte yardım edebilecek üçüncü kişilerdir. Bu sayede kadın akademisyenler, erkek akademisyenlerle eşit koşullara bir nebze olsa sahip olacaktır.

“Evet tabi ki yaşıyorum. Şu anda tezgahımda bulaşık var onu düşünüyorum. Eve iş dengesini sağlarken aslında çok da sağladığımı söyleyemem. Eşim çok fazla destek oluyor. Burada hiç kimse yok akrabamız falan yok gurbetçiyiz... Evet tabi ki yaşıyorum. Şu anda tezgahımda bulaşık var onu düşünüyorum. Eve iş dengesini sağlarken aslında çok da sağladığımı söyleyemem. Eşim çok fazla destek oluyor. Burada hiç kimse yok akrabamız falan yok gurbetçiyiz... Denge sağlanamıyor bence. Eş ile çözmek gerekiyor ya da para verip ücretli temizlik işçisi yani temizlik işçisi falan tutmalısın. Profesyonel destek almazsan bu iş zor” (K1)

K1’in eş desteği ile ev iş dengesini sağlamaya çalıştığını, evli ve çocuklu bir kadının ikinci bir kişinin desteği olmadan kolaylıkla bu dengeyi kuramayacağından bahsetmektedir. Çoğunlukla kadın çalışanların eşlerinin ev ve iş dengesini yürütmesini sağlamak için eşlerine yardım etmeye istekli olmadıklarını göz önünde bulundurduğumuzda çalışma hatlarına devam edebilmek ve dengeyi sağlayabilmek için ücret karşılığı çocuk bakımı ve ev işlerini yapacak çalışanlara ihtiyaç duyabileceklerine değinmektedir.

“Evet tabi işimizin büyük bir kısmını ya da zamanımızın büyük bir kısmı işte geçiyor. Ev işlerini genellikle kendim yaparım. Hafta sonlarına bırakırım. Çünkü hafta içi iş yerinde olduğumuz için bir de eve geç gitme gibi durumumuz oluyor. Biraz yorgun düşüyoruz. Sadece idari işler değil, aynı zamanda eğitim öğretim işleri veya diğer işler de insanı ister istemez biraz yoruyor ama evde ev işi yaparken aynı zamanda dinleniyorsunuz zihninizi boşaltıyorsunuz. Bir nevi terapi gibi bir şey diyebiliriz yani bunun için” (K2)

K2’nin bekar bir kadın olması nedeniyle evde onu bekleyen bir eş ve çocuğun sorumluluğundan muaf olmaktadır. Bu nedenle ev ve iş dengesini diğer katılımcılara nazaran daha kolay yürütebildiği görülmektedir. Aynı zamanda ev işlerini, okuldaki iş yükünün atlatılması konusunda bir terapi yöntemi olarak görmesi de diğer çalışan evli kadınların ev işlerine bakışıyla çelişmektedir.

“Yardımcı alıyorum ev işleriyle ilgili. Onun dışında çok büyük yani dengeyi kendim sağlamaya çalışıyorum. Ücret karşılığı haftanın bir günü çalışan bir yardımcım var. Onun dışında ev işlerini yani şöyle söyleyeyim okuldaki işleri eve götürmem. Akademisyen olmaktan dolayı evde yaptığım şey sadece eğitimle ilgili bir şey yapacaksam evde yaparım. Yoksa o dengeyi tutturabildiğimi düşünüyorum. Yani iş hayatımı özel hayatıma katmadığımı düşünüyorum” (K3).

Üç katılımcının da farklı yöntemlerle ev ve iş dengesini sağladığını görmekteyiz, kimi eş desteği ile kimi bekar olması nedeniyle belirli boş zamanlara aktararak, kimi ise ücret karşılığı çalışan bir yardımcıyla bu süreci yönetmektedir.

5.11. Çocuk Bakımı

Kadınlarla ilgili 1988 yılında DPT tarafından yapılan çalışmada “Kadınların aile içerisindeki en önemli görevi” olarak ev işlerini yapmak birinci sırada, çocuklarını yetiştirmek ikinci sırada, onları terbiye etmek üçüncü sırada, eşine ve çocuğuna manevi destek olmak dördüncü sırada, çocuklarına ve kocasına bakmak beşinci sırada, çocuk doğurmak altıncı sırada iken aile bütçesine katkıda bulunmak ise yedinci yani son sıradadır. Buradan da anlaşılacağı üzere kadınların iş hayatına katılımı erkekler tarafından ilk sıralara taşınacak kadar önem arz etmemektedir. Hatta kadınların çalışmasının zorunlu olmadığı ancak “ev içi emeklerinin” zorunlu olduğu görüşü hâkim olması nedeniyle kadınların ev dışı işlerde iyi paralar kazandıkları halde ev içi emeklerinin son bulmadığı aksine kadından beklenen doğasından olduğu lanse edilen annelik görevini yapması öncelikte kabul edilmektedir. Bu nedenle kadınlar aşağıda katılımcıların belirttiği gibi iş yerlerine çeşitli nedenlere çocuklarını getirmek durumunda kalmaktadır (Atalay, 1992).

“Çocuğum büyük sekiz yaşında. Ona vakitleri akşamları veya hafta sonlarını değerlendirerek kaliteli zaman geçirmeye çalışıyorum. Uzun vakitler değil ama kaliteli vakitler geçirmeye çalışıyoruz... Şöyle çocuğumun evde olması gerektiği zamanlarda çocuğum her zaman okulda benim yanımda. Okulda değilse okulda benim yanımda olmak zorunda çünkü. İkinci sınıfa gidiyor ikinci sınıfa gittiği için evde tek başına kalamıyor. Ana okuluna gönderemiyorum büyük. O yüzden de yaz tatillerinde, resmî tatillerde benim dersim olduğu her zamanlarda okulda benim yanımda. Kız çocuğu olduğu için ben çok tercih etmiyorum. Yani babasının iş ortamı çok uygun olmadığından dolayı benim yanımda olmasını ben daha doğru buluyorum. Babası da aslında çok çok da zor olursa babası da götürebiliyor ama ben kişisel olarak benim yanımda kalmasını tercih ediyorum” (K3)

“Ayıramıyorum. Sekiz beş okulda oluyor. Kreş vardı biz on bir aylıkken verdik. Kreşe veriyorsun akşam olduğunda bu sefer eşinle bu işi yürütmeye çalışıyorsun. Bazen hiç görmediğin oluyor. Dediğim gibi eş var burada. Kreş ve eş iş birliği içerisinde bazen çok küçük birkaç dakika ya da bir saat gibi görüyorsun. Bunu da dengelemek için ne yapıyorsun bazı günlerinde eve iş götürmüyorsun. O gün çocuğunla ilgilenmeye çalışıyorsun. Mesela şu an yaptığım gibi (kızını da alarak iş yerine getirmek durumunda kalmış ve eline bir telefon vererek hem onun yanında olmasını sağlıyor hem de bizim görüşmemizin engellenmesini önlemeye çalışıyor). Yapacak bir şey yok görmeye çalışıyoruz birlikte ilgilenmeye çalışıyoruz ama çocuğunu görmek istiyorsan işini daha kısa sürede bitirmelisin yoksa çocuğunu göremezsin durum bu maalesef” (K1)

Çalışma temposu içerisinde evli katılımcılar çocuklarının bakımına vakit ayırabilmek için işyerlerinde işlerini bitirmeye özen göstererek diğer erkek çalışanların yanı sıra eve iş götürmemeye ekstra çaba sarf ettikleri görülmektedir. Aynı zamanda katılımcıların çocuklarını daha fazla görebilmek ve onların kız çocuğu olması, yaşının küçük olması ve kız çocukları için uygun olarak görülmeyen ortamlarda bulunmamaları gibi çeşitli nedenlerden kaynaklı olarak, yalnız bırakmamak için çocukların mesai saatleri içerisinde de olsa iş yerine getirmektedirler. Bu sayede de birlikte vakit geçirmeyi amaçlamaktadırlar.

SONUÇ

Bu Araştırmada kadın liderlerin maskülenliğe etkisini araştırmak ve kadın liderlerin, liderliklerini erkeksi özellikler sergileyerek mi yoksa kadınsı özellikleriyle de mi liderliklerini sürdürebilecekleri hakkındaki görüşleri incelenmiştir. Bunun üzerine, Kilis 7 Aralık Üniversitesi akademik liderleriyle görüşmeler yapılmıştır. Bu araştırma sonucunda elde edilen verilere dayanarak kadın liderlerin kadınsal özellikleriyle liderliklerini sürdürebileceği, liderliklerini sürdürebilmek için erkeksi bir karaktere ve dış görünüşe sahip olunması gerekmediği sonucuna varılmıştır. Yaygın kanının aksine kadınlar, kendi kadınsal özellikleriyle liderliklerini erkek liderlerin duyguları ikinci plana atan tutumlarından daha iyi yapabileceklerini savunmaktadırlar. Kadınların kariyer basamaklarını çıkarken karşılaştıkları “cam tavan sendromu” ve “mobbing” gibi sorunların aşılmasında erkek ve kadın arasındaki iş gücündeki eşitsizliğin önlenmesindeki temel yöntemin erkeksi bir karaktere ve yapıya bürünmek olmadığını aksine kadınsal özelliklerini ön plana çıkararak bunu bir güç olarak kullanmanın var olan eşitsizliği ortadan kaldıracağını savunmaktadır. Aynı zamanda akademik lider olan kadınlar diğer kadın akademisyenlerin “kraliçe arı sendromu” yaşamamaları için bu konuya ayrıca önem göstermektedirler. Aynı zamanda kadınların iş hayatında birlik ve beraberlik içerisinde olması gerektiği kanısı katılımcılar tarafından hemfikir olunmaktadır. Katılımcıların cevaplarından yola çıkarak akademik liderlerin diğer kadınların kendilerinin bulunduğu konuma gelebilmeleri için gerekirse pozitif ayrımcılık yaptıkları ve eşitliği sağlamak amaçlı inisiyatif aldıkları söylenebilmektedir.

“Kadın kadının düşmanıdır” düşüncesinin yerine “kadın kadının yurdudur” düşüncesinin hâkim olmasıyla kadınların her alanda birbirlerine destek olmalarıyla liderlik basamaklarını çıkan kadınların yaşayacakları sorunlar en aza indirilebilmektedir.

Ataerkil bir toplumda kadın olmanın her alanda zorluklarıyla karşılaşmaktadır. Bir kadının rolü sadece kadın olmak olmadığı bir kadın aynı zamanda çocuk, kardeş, eş ve anne rollerini de üstlenmesi ve ataerkil toplumda da bu rollerin her biri için kadınlara yönelik normların olması kadınların iş hayatında yükselmesine kolaylık sağlamamaktadır. Bu durumu araştırmamda belirgin olarak görmekteyiz. Çocuklu akademisyenlerimizin ortak problemleri lider konumuna gelmiş olmalarına rağmen diğer erkek liderlerden farklı olarak kendi iş sorunlarının yanı sıra çocuklarına bakma yükümlülükleri bulunmasıdır. Bu nedenle iş yerlerine getirilen çocuklar kadın akademisyenleri erkek akademisyenlerin yanında dezavantajlı konumda görülmesine neden olmaktadır.

Erkek işi olarak görülen askerlik, uzun yol şoförlüğü gibi mesleklerde kadınlara uygulanan mobbing nedeniyle kadınların hal ve hareketlerinde, dillerinde gerekirse dış görünüşlerinde bile maskülenleştiğini görebilmekteyiz. Ancak günümüzde bu yaygın kanının aksine kadınlar, erkek meslekleri olarak adlandırılan bu mesleklerde istihdam oranlarını arttırabilmek için büyük çabalar göstermekte kalmayıp erkek işi olarak adlandırılan bu işlerde gerek buldukları mekânı kendi kadınsal özelliklerine uygun olacak şekilde donatarak, gerekse buldukları işlerde kadınsal özelliklerini baskın bir şekilde sergileyerek var olan bu eşitsizliği ortadan kaldırmayı amaçlamaktadırlar. Kadınların mobbinge uğrama durumu sadece erkek meslekleri olarak adlandırılan mesleklerde yaşanmamakta. Aynı durumu kadın mesleği olarak görülen öğretmenlikte de görmektedir. Kadın mesleği olarak belirli saat içerisinde, güç gerektirmeyen ve evden uzakta olmayı gerektirmeyen bir iş olan öğretmenlik mesleği, toplum tarafından kadınlara uygun olarak görülmektedir. Ancak bu meslekte dahi kadınlar kariyer basamaklarını çıkarken mobbinge maruz kalabilmektedir. Aynı zamanda kadınlara yüklenen toplumsal rol ve normlardan kaynaklı olarak iş hayatları ile ev yaşantıları arasındaki idame zorlaşabilmektedir. Ancak günümüzde kadınlar baskılara, yıldırmalara, sözlü tacizlere ve ruhsal şiddetlere direnmekle beraber kadınsal özelliklerini iş hayatında bir dezavantaj olarak görmeden, kadınsal özelliklerini liderliklerine entegre ederek erkeklerle eşit konuma gelmek için savaşılmaktadır.

Yapılan çalışmanın sonucunda iş hayatında kadınların, kadınlara uyguladığı bir pozitif ayrımcılığın olduğu, erkeklerin ise kadınlara karşı negatif ayrımcılık yaptığı sonucu çıkarılmaktadır. Ayrıca yapılan çalışmada katılımcıların sıklıkla gördükleri bir cinsiyet ayrımlarından bahsetmemeleri mobbing sorularına çoğunluğun geçici veya hiç olmadığı yönünde verilen cevaplar nedeniyle diğer meslek alanlarında çalışan lider kadınlara nazaran akademik liderlerin daha az mobbing ve cinsiyet ayrımcılığına maruz kaldığı sonucuna varılmaktadır. Ancak diğer meslek gruplarına nazaran az olması bu ayrım ve baskının oluğu gerçeğini değiştirmemektedir.

White ve Özkanlı (2009) Türkiye ve Avustralya’daki üniversitelerde üst düzey yönetimde yer alan profesörler üzerine yaptıkları araştırmanın bu çalışmayla örtüşen ve örtüşmeyen kısımları mevcuttur. İki ülkenin de yönetim pozisyonlarında kadın liderlerin oranının az olduğu görülmesi bu çalışma ile örtüşmektedir. Ancak bu oranların az olmasının sebebine bakıldığında ise erkek akademisyenlerin üst yönetici pozisyonlarına gelirken engellerle karşılaşmadıkları yönünde söylemde bulunurken, kadın akademisyenlerin ise üst yönetici pozisyonlara getirilirken çeşitli engellerle karşılaştıkları savunulmaktadır. Ayrıca White ve Özkanlı, kadınların üst yönetici konumuna gelmelerini tesadüfen ve planlanmadan olduğunu belirtmeleri bu çalışmayla çelişen bir durumdur. Zira yapılan bu çalışmada kadınlar, geldikleri konuma; kedilerini görevlerine adanmalarıyla, bilinçli hareket ederek ve azimleriyle elde ettiklerini savunmaktadırlar (Kaplan vd. 2020).

Kadınların kariyer basamaklarını erkek çalışanlarla eşit kolaylıkta çıkabilmeleri için ilk önce toplumsal roller bakımından eşitliğin sağlanması gerekmektedir. Kadınlara yüklenen toplumsal roller kadınları soyut anlamda ikiye bölmektedir. Ev içi ve ev dışı olarak bölünen kadın ev dışı işlerinde de ev içi işlerini düşünmek durumunda kalmasının önüne geçecek kolaylıklar sağlanmalıdır. Bunun için sadece küçük yaş gruplarını kapsayan çalışan annelerin çocuklarını bırakabildiği kreşlerin yanı sıra çalışan annelerin kreşe gidemeyecek ama evde de tek başına bırakamayacağı çocukları için orta yaştaki çocuklara uygun olan aktivite merkezleri olması gerekmektedir. Bu aktivite merkezleri kreşlerden farklı olarak çocukların sosyal becerilerine odaklanması nedeniyle hem çocukların gitmekte sakınca görmediği hem de ebeveynlerin çocuklarını mesai saatlerinde gönül rahatlığıyla bırakabildiği bir yer olmasıyla kadınların iş hayatında varlıklarını arttıran bir unsur halini alacaktır.

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KOCAELİ İLİNDE GÖREV YAPAN KADIN YÖNETİCİLERİN ÖĞRENCİ, VELİ VE ÖĞRETMEN ÜÇGENİNDE KARŞILAŞTIKLARI SORUNLAR: NİTEL BİR ARAŞTIRMA¹²

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ÖZET

İş hayatında gerek yöneticilik gerekse diğer roller bazında olsun kadın çalışanların sayısı her geçen gün artmaktadır. Dolayısıyla, kadınlarında iş dünyasında etkileri radikal şekilde ortadadır. Ancak, yönetimde kadına olumsuz bakan çevrelerin bu konuda halen negatif etkileri devam etmektedir. Bu araştırmanın amacı, kadın yöneticilerin öğrenci, öğretmen ve veli üçgeninde karşılaştıkları sorunları belirlemektir. Araştırmada, felsefi yaklaşım açısından “yorumsamacı” bir özelliğe sahip olan ve öznelliğe önem veren bir araştırma türü olan nitel araştırma yöntemi kullanılmıştır. Bu araştırma da 2022-2023 öğretim yılında Kocaeli’nde resmi ortaokullarda görev yapan 20 kadın yönetici ile çalışılmıştır. Araştırmaya katılan 20 kadın yöneticiden 5 i müdür, 15 i müdür yardımcısını kapsamaktadır. Toplanan veriler içerik analizi yöntemi kullanılarak analiz edilmiştir. Araştırma sonuçlarına göre, kadınlar “kadın” olmalarından ötürü bazen ciddiye alınmadığı, yöneticilik sürecinde ev ile okul arasındaki dengeyi ayarlamakta zorlandıkları gibi sonuçlar ortaya çıkmıştır. Ayrıca toplumumuzda görülen cinsiyet ayrımcılığı kadınların iş yaşamlarında sürekli karşılarına çıkmaktadır. Kadının daha çok ev, eş ve çocuk döngüsü içinde ve erkekten geride görüldüğü geleneksel düşünce yapısı, bu çevrelerin temel dayanağını oluşturmaktadır. Aynı zamanda kadın yöneticilerden, kadın veliler memnun iken, erkek velilerin memnun olmadığı görülmüştür. Araştırma sonuçlarına göre kadınların yumuşak yüzlü olmaları velilerin suistimal davranışlarına sebep olmuştur. Bunun yanında yönetici atamaları yapıldıktan sonra yönetici adaylarının yöneticilik ile herhangi bir eğitim almamaları, onları yöneticilik süreçlerinde işe uyum sürecini zora sokmuştur. Yöneticilik sürecinde gerekli olan birçok bilgiyi ya kendileri hata yaparak ya da arkadaşlarından destek alarak edinmişlerdir. İş yükünün artmasıyla birlikte, mesailerinde de artış olmuş işten daha geç vakitte çıkmaya başlamışlardır. Bununda yöneticiliğin olumsuz bir yansıması olduğu sonucuna ulaşılmıştır.

Anahtar Kelimeler: Kadın, Yönetici, Cinsiyet Ayrımcılığı

¹ Hazırladığım projenin tamamen kendi çalışmam olduğunu, akademik ve etik kuralları gözeterek çalıştığımı ve her alıntıya kaynak gösterdiğimi taahhüt ederim.

² Araştırmam süresince, bana değerli vaktini ayıran ve projemi yazmam için katkılarını sunan danışman hocam sn. Gözde Sezen GÜLTEKİN’ e ve beni bu zamana kadar yetiştiren, geçmişteki tüm öğretmenlerime ve aileme teşekkürü bir borç bilirim

THE PROBLEMS FACED BY FEMALE ADMINISTRATORS WORKING IN KOCAELI IN THE TRIANGLE OF STUDENTS, PARENTS AND TEACHERS: A QUALITATIVE RESEARCH

ABSTRACT

The number of female employees in business life, both on the basis of management and other roles, is increasing day by day. Therefore, the effects of women in business are radically obvious. However, the negative effects of the circles that look at women negatively in the administration still continue on this issue. The aim of this research is to determine the problems faced by female managers in the student, teacher and parent triangle. In the research, the qualitative research method, which is a type of research that has a 'interpretive' feature in terms of philosophical approach and attaches importance to subjectivity, was used. In this research, 20 women administrators working in official secondary schools in Kocaeli were worked in the 2022-2023 academic year. Of the 20 (twenty) women managers participating in the research, 5 (five) are managers and 15 (fifteen) are assistant managers. The collected data were analysed using the content analysis method. According to the results of the research, results have emerged that women are sometimes not taken seriously because they are 'women', and that they have difficulty in adjusting the balance between home and school during the management process. In addition, gender discrimination in our society is constantly encountered in women's business lives. The traditional thinking structure, in which women are mostly seen in the home, spouse and child cycle and behind the man, constitutes the basic basis of these circles. At the same time, while female parents were satisfied with female managers, it was seen that male parents were not satisfied. According to the results of the research, the soft-facedness of women caused the abuse behaviours of the parents. In addition, the fact that the manager candidates did not receive any training with management after the appointments were made it difficult for the management process to adapt to the job in the management processes. They obtained a lot of the necessary information during the management process, either by making mistakes themselves or with the support of their friends. With the increase in the workload, there was an increase in their overtime and they started to leave work later. It has been concluded that this is a negative reflection of management.

Keywords: Woman, Manager, Gender Discriminati

GİRİŞ

Çalışma hayatın ortaya çıkan sorunların kadınların erkeklere göre üstesinden gelmesi gereken çok sayıda problemin beraberinde birçok yaşamsal rolü de bulunmaktadır. Günümüz kadını ataerkil örgütler arasında hem çalışan hem anne hem de eş sorumluluklarını sırtlanırken aile ve iş arasında bocalamalar yaşamaktadır (Totan ve Doğan, 2010: 36).

Günümüzde kadın, yönetim dünyasında erkeğin arkasında değil yanında yer almak istemektedir. Ancak, yönetimde kadına olumsuz bakan çevrelerin bu konuda halen negatif etkileri devam etmektedir. Kadının daha çok ev, eş ve çocuk döngüsü içinde ve erkekten geride görüldüğü geleneksel düşünce yapısı, bu çevrelerin temel dayanağını oluşturmaktadır. Bu düşünce yapısı az gelişmiş toplumlarda kendini daha çok göstermektedir. Bu ülkelerde kadının gerek toplumsal alanda gerekse iş yaşamında belirli bir yer edinme süreci tamamlanmadığından, kadınların yönetim pozisyonlarına yükselmeleri engellenmektedir (Akoğlan, 1997). Her ne kadar yapılan istatistikler kadınların yönetsel pozisyonları paylaşımının arttığını gösterse de, oransal olarak bu artış oldukça yavaş seyretmektedir. Özellikle işyerinde var olan önyargılı davranış ve tutumların yarattığı engeller, kadının cesaretini kırmakta ve yükselmesini önlemektedir (Wirth, 2004,s.8).

İş hayatında gerek yöneticilik gerekse diğer roller bazında olsun kadınların çalışanların sayısı her geçen gün artmaktadır. Dolayısıyla, kadınlarında iş dünyasında etkileri radikal şekilde ortadadır. Araştırmanın konusu, kadın yöneticilerin, yöneticilik süreçlerinde karşılaştıkları sorunları ortaya çıkarmaktır. Karşılaştıkları bu zorlukları nitel araştırma yöntemi kullanılarak ortaya çıkarılmasıdır. Bu amaç doğrultusunda, yönetici kadınların öğrenciler, veliler ve öğretmenler ile karşı karşıya kaldıkları sorunları belirlemek hedeflenmiştir. İş dünyasında her geçen gün sayıları artan kadın yöneticilerin iş dünyasına etkileri de paralel şekilde artmaktadır. Bundan dolayı kadın yöneticilerin karşılaştıkları sorunları belirlemek iş hayatı bakımından oldukça önemlidir.

Bu çalışmada ortaokullarda görev yapan kadın yöneticilerin yöneticilik sürecinde karşılaştığı sorunları araştırılmıştır.

Araştırmanın ikinci bölümünde, yönetim, geleneksel yönetim türlerinden bahsedilmiş ve ardından yöneticilik kavramı açıklanmıştır. Daha sonra yöneticilikte kadının rolü tanımlanmış ve çalışma yaşamında kadının iş gücü piyasasına girişleri açıklanmıştır. Son olarak ise çalışma hayatında kadının yeri ve önemi, yöneticilikte kadın sorunsalı bahsedilerek bölüm tamamlanmıştır.

Araştırmanın üçüncü bölümünde ise çalışmanın yöntemi, deseni ve çalışma grubundan bahsedilmiş ardından verilerin toplanması ve son olarak verilerin analizi açıklanarak bölüm tamamlanmıştır. Araştırmanın bulgular kısmında ise, çalışmanın analiz sonuçları, araştırmanın problemleri ve alt problemleri başlıkları altında tablolastırılarak yorumlanmıştır.

1.1 Araştırmanın Amacı

Araştırmanın amacı, kadın yöneticilerin yöneticilik sürecinde öğrenci, veli ve öğretmen üçgeninde karşı karşıya kaldıkları sorunların belirlenmesidir.

Araştırmanın alt amacı ise, kadın yöneticilerin yönetim süreçlerinin kolaylaştırılması için öğrenci, veli ve öğretmenlerin ne şekilde hareket etmelerinin gereğinin ortaya çıkarılmasıdır.

1.2 Problem Cümlesi

Araştırmanın ana sorusu; kadın yöneticilerin yöneticilik süreçlerinde öğrenci, veli ve öğretmen üçgeninde karşılaştıkları sorunlar nelerdir? Sorusudur.

1.3 Alt Problemler

- Kadın yöneticilerin yöneticilik süreçlerinde veliler ile karşılaştıkları sorunlar nelerdir?
- Kadın yöneticilerin yöneticilik süreçlerinde öğrenciler ile karşılaştıkları sorunlar nelerdir?
- Kadın yöneticilerin yöneticilik süreçlerinde öğretmenler ile karşılaştıkları sorunlar nelerdir? Sorularıdır.

1.4 Araştırmanın Önemi

Şüphesiz ki küreselleşen dünyada insanların çalışma alanları her geçen gün artmaktadır. Daha önceden erkeklerin egemen olduğu iş dünyasında kadınlarda bu alanlarda yerlerini fazlasıyla almaktadırlar. Kadınlar bu yerlerini alırken de belirli basamaklara tırmanmaktadır. Bu bakımdan bu çalışmada kadınların yöneticilik sorunlarını incelemek önemlidir. Araştırmanın kadın yönetici sayısını artırma için yapılacak çalışmalara ışık tutması beklenmektedir.

1.5 Sınırlılıklar

Bu araştırma Kocaeli ilinde resmi okullarda görev yapan 20 kadın yönetici(5 müdür ve 15 müdür yardımcısı) ile sınırlıdır.

ARAŞTIRMANIN KURAMSAL ÇERÇEVESİ VE İLGİLİ ARAŞTIRMALAR

2.1 Yönetim

Bir arada yaşamaya başlayan insanlar yönetim kavramını meydana getirmiştir. Bireylerin kişisel amaçlarını bırakıp ortak amaçlara yönelmeleri başka bir deyişle birlikte belirli bir amaca ulaşma başkalarına iş yaptırma, onların yardımını sağlama ile mümkündür. İş yaptıran (yönetici), işleri yapanlarda yönetilen olmaktadır (Dalay).

Bilimsel araştırmalardaki tanımlamalar incelendiğinde yönetimin şu özellikler ya da unsurları içermektedir: Süreç, amaç, kaynaklar, yapı, insan, bilim ve sanat. İyi bir yönetim, öncelikli olarak hali hazırdaki insan kaynaklarından etkin bir şekilde yararlanmalıdır. Bundan dolayı, günümüzde yönetim, maddi faktörlerin idaresinden çok “insan kaynaklarının idaresi” olarak açıklanmaktadır. Farklı bir deyişle, “insan merkezli yönetim modeli” anlayışı artık benimsenmekte ve yaygınlaşarak uygulanmaya çalışılmaktadır. Zira yönetimin en önemli ve vazgeçilmez unsuru insandır (Gökçe ve Şahin, 2003: 135).

Geleneksel ve lider olmak üzere 2 türde yönetim tarzları ayrılabilir. Geleneksel yöneticiler otoriter, insancıl ve demokratik liderler de otokratik, demokratik, bürokratik, karizmatik, durumsal, etkileşimci organizasyonel, müteşebbis ve dominal lider gibi birçok türde farklılaşabilmektedir. Yönetim tarzlarını yöneticinin amacı, aracı ve odağına göre alt bölümlere ayırmak mümkündür bunlar tablo 1’de gösterilmiştir (Özgür 2011: 217):

Tablo 1. Yönetim Tarzları

TÜRÜ		ODAĞI	ARACI	AMACI
Geleneksel yönetim	<i>Otoriter Yönetici</i>	Disiplin sağlamak	Ceza	Sistemi sürdürmek
	<i>İnsancıl Yönetici</i>	Verimi artırmak	Ödül	Üretimi çoğaltmak
	<i>İlgisiz Yönetici</i>	-	-	-
	<i>Klasik lider yönetimi</i>	Düzen kurmak	İnisiyatif	Sistem kurmak
Lider yönetimi	<i>Devrim lideri</i>	Yenilik yapmak	Karşıtlık	Sistemi değiştirmek
	<i>Olağan durum lideri</i>	İsteklendirmek (motivasyon)	Teşvik	Üretimi çoğaltmak
	<i>Bilge lider yönetimi</i>	Liderler yetiştirmek	Güvenirlilik	Sistemi dönüştürmek

Kaynak: Özgür, B. (2011). Yönetim tarzları ve etkileri. *Maliye dergisi*, 161, 215-230.

Yukarıdaki tablodan anlaşılacağı üzere, yönetim tarzları; geleneksel yönetim ve lider yönetimi olmak üzere temelde ki ikiye ayrılır. Geleneksel yönetimin; otoriter yönetici, insancıl yönetici ve ilgisiz yönetici olmak üzere 3 türü bulunmaktadır. Otoriter yöneticinin odağı, disiplinin sağlamaktan aracı ceza ve amacı ise sistemi sürdürmektir. İnsancıl yöneticinin odağı verimi artırmak iken, aracı ödül ve amacı ise üretimi çoğaltmaktır. Son olarak ilgisiz yöneticide ise bunlardan hiç biri yoktur. Lider yönetimin ise temelde klasik lider yönetimi ve bilge lider yönetimi olmak üzere ikiye ayrılmaktadır. Klasik lider yönetiminde acil durum lideri, devrim lideri ve olağan durum lideri olmak üzere 3 tür lider bulunmaktadır. Acil durum lideri odağı düzen kurmak, aracı inisiyatif ve amacı da sistem kurmaktadır. Devrim lideri odağı yenilik yapmak, aracı karşıtlık ve amacı da sistem değiştirmektir. Olağan durum liderinin odağı ise isteklendirmek, aracı teşvik ve amacı ise üretimi çoğaltmaktadır. Bilge lider yönetiminde ise sadece bilge lider türü bulunmaktadır. Bilge liderin odağı liderler yetiştirmek, aracı güvenilirlik ve amacı ise sistemi dönüştürmektedir.

2.2 Geleneksel Yönetim Türleri

2.2.1 Otoriter Yönetici

Otoriter yönetim altında olan astların birçoğu kısa süre içinde içinde korku, tedirginlik, önemsizlik duyguları hisseder; tempolu çalışmayı bırakır, pasif olarak itaat eder, işlerin birçoğunda söyleninceye kadar bekler ve yalnızca verilen emri yerine getirir. Bu durum, otoriter yöneticide “otoriter ol, emir ver, kontrole devam et” düşüncesinin doğruluğunu kanaatini ve eylemini güçlendirir (Özgür 2011: 218).

2.2.2 İnsancıl Yönetici

İnsanlar arası ilişkiye insana önem veren yönetim tarzıdır. Yöneticiler, bu tarz yönetim biçiminde, goril tipi yöneticinin aksine işe, yani mal ve hizmet üretimine değil insana önem verir ve her şey insancıl ilişkilere dayanır (Linkedin).

2.2.3 İlgisiz Yönetici

Bu tarz yöneticiler çoğunlukla “nemelazımcı” bir anlayışa sahip olup işlerin hepsini alt kademedeki çalışanları görevlendiren, kendilerine verilen işlere sınırlanan sorumluluktan kaçan ve işleri diğer personel tarafından yapılan “şeklen yönetici” olan bireylerdir. Dolayısıyla ast konumundaki personel ne kadar iyi olursa olsun, bu tür yöneticinin yetersizliği sebebiyle iş veriminin sağlanması beklenilemez (Bulut ve Bakan, 2005: 68).

2.3 Yöneticilik

Yönetim kavramı bazen “idare” bazen “sevk ve idare” bazen de “kurum” veya “örgüt” anlamına da gelebilmektedir. Yönetim klasik yönetim yaklaşımlarına göre farklı kişileri idare etme ve sevk anlamında kullanılırken, çağdaş yönetim yaklaşımlarında yönetim, çalışanlar yardımıyla iş yapabilme sanatı ve bilimi anlamında kullanılmaktadır. Sanat yönünde yönetim, doğuştan gelen yetenekler iken bilim yönünde ise alınacak eğitimler şeklinde ifade edilir. Yönetim, toplumsal yaşam kadar eski bir sanat, evrensel bir süreç ve gelişmekte olan bir bilimdir. Geleneksel yaklaşım yönetimi, diğerleri üzerinde otorite kurma olarak adlandırılırken çağdaş yaklaşım, çalışanları motivasyonunu sağlama ve onların yeteneklerini ortaya çıkarma etkinliği olarak görmektedir. Bu etkinlik örgütsel hedeflere ulaşmak için çeşitli örgütsel kaynakları birleştiren ve koordine eden yöneticiler tarafından yerine getirilir (Tengilimioğlu,). Nitekim, yönetici, bir örgütün amaçlarını gerçekleştirmek için örgüt yapısını ve prosedürünü kullanarak yönetimi sağlayan kişi olarak tanımlanır (Bulut ve Bakan, 2005: 65).

Bir ya da birden çok kaynaktan, yöneticilerin ve liderlerin gücü gelebilir. Gücün kaynağı yöneticiler için; örgütteki pozisyonundan kaynaklı rasyonel/yasal (sahip olunan pozisyon, mevki, makam, role dayalı oluşan güç), zorlayıcı (cezalandırma gücü, korkuya dayalı güç) ve ödüllendirme (ödüllendirme ile etkileme becerisi) gücü iken; liderler için bilgi ve deneyimine bağlı uzmanlık gücü (sahip olunan eğitim, tecrübe, bilgi, deneyim, yetenek ve yetkinlikler sonucu başkalarını etkileyebilme gücü) ile kişisel özellikleri ve yeteneklerine bağlı karizmatik güçtür. Karizmatik güç (benzeşim gücü) ile takipçiler liderin sahip olduğu enerjilik, mizah duygusu, adaletli olması, sevecenlik gibi kişilik özelliklerinden dolayı lidere hayran olup onu beğenirler ve ona benzeyerek esinlenmeye çalışır (Mücevher ve Erdem: 2019: 69).

2.4 Çalışma Yaşamında Kadının İşgücü Piyasasına Girişi

Her dönemde kadınlar değişen statü, nitelik ve koşullara göre farklı ekonomik faaliyetlerde bulunmuşlardır. Fakat çalışma hayatında ücretli olarak bulunmaya ilk olarak sanayi devrimi ile birlikte başlamışlardır. Bundan dolayı, çalışma hayatında kadın konusu incelenirken temel başlangıç noktası sanayi devrimi olarak kabul edilmelidir (Güner, 2008: 4).

Sanayi Devrimi'ni ardından kadın iş gücü sayısındaki artış dokuma sektöründe ki gelişmelere paralel şekilde artış göstermiş ve özellikle yaşanan teknik gelişmelerin, farklı bir ifadeyle üretim tekniğini kolaylaştıran makinelerin, işbölümü ve uzmanlaşmanın, kadın emeğinden faydalanmayı basitleştirmesi, dokuma sektöründe kadın gücünün, erkeklerden çok daha başarılı olmasını getirmiştir (Kocacık ve Gökkaya, 2005: 197; Altan, Ersöz, 1994: 21). Böylelikle sanayi devriminden sonra her geçen gün işgücü piyasasında kadınların sayısında artış gözlemlenmiştir.

Kılıç ve Öztürk, (2014: 110)' a göre kadınların işgücü piyasasına giriş nedenler şu şekilde açıklanmıştır:

- Savaş sonrası yaşanan bu trendin temel nedeni olarak artan işgücü ihtiyacını göstermek mümkün olsa bile tek neden artan işgücü ihtiyacı değildir.
- Kadınların tarihsel süreç boyunca giderek artan oranlarda işgücüne katılmalarının nedenleri arasında eğitim, yükselen ücretler, teknoloji, doğum oranlarının azalması gibi çeşitli ekonomik ve sosyal nedenler bulunmaktadır.
- Kadınların eğitim düzeyinin artması,
- Tarihsel süreç içerisinde iyileşen çalışma koşulları ve yükselen ücretler nedeniyle iş piyasası kadınlara giderek daha cazip gelmeye başlamıştır; çünkü bu koşullar altında çalışmamanın alternatif maliyeti giderek yükselmektedir.
- Öte yandan, özellikle kentsel bölgelerde yaşam koşullarının giderek pahalılaşması, kadınların da işgücü piyasasına katılımını gerektirmektedir.

2.5 Çalışma Hayatında Kadın

Kadının çalışma hayatında yer alması dönemselsel olarak çok farklılık göstermektedir. Toplumun sosyal ve ekonomik bakımdan farklılaşması çalışma yaşamında kadınlarında yer almalarını etkilemiştir. Fakat ücretli olarak kadınların çalışması Sanayi Devrimi ile mümkün olmuştur (Sümer, 2015: 21). Kadınlar, her toplum ve dönemde farklı çalışma şekilleri ile üretim faaliyetlerine katılmışlardır. Çalışma yaşamlarındaki bu çeşitlilik, çalışma kavramına kadınlar ve erkekler bakımından çeşitli bir içerik ve anlam yüklemektedir. Kadınların çalışmasının sadece ekonomik olarak üretken faaliyetlerden oluşmaması çalışma yaşamına katılım ve çalışma koşullarını kadın ve erkek için farklı özelliklere büründürmektedir (Özçatal, 2011: 22). Kadının çalışma yaşamındaki üstlendiği roller, konumu ve karşılaştığı problemler geçmişten günümüze çeşitli alanlarda tartışılmıştır.

Mevcut tartışmalar, kadını yalnızca çalışma yaşamında ele almak yerine sosyal ya da özel yaşam düzlemi ile birlikte incelemiş, erkek ve kadın arasındaki ilişkilerin ne tür dinamiklere göre şekillendiği öncelikle cinsiyet ekseninde ele alınmıştır (Kızıldağ, 2018: 49). Tarihsel süreçte kadınların çalışma hayatına katılımının tarımın ağırlıklı olduğu toplumda yüksek iken, sanayi toplumlarında düşük olmuştur. Ancak bu durum zamanla eğitimin artmasıyla tersine dönmüştür (Karaoğlu, 2020: 6; Işığışık, 2005, s.114).

2.6 Çalışma Hayatında Kadının Önemi

Yan yana kadın ve çalışma kelimeleri getirildiğinde ilk olarak akıllara gelen ortam ev olmaktadır. Kadınların yer aldığı işyerlerindeki görevleri olarak tanımlanan işler ise, tüm toplumlarda genellikle kadınla özdeşleşen annelik ve günlük ev işlerine benzer işler olmuştur (Karakaya, 2019: 4).

2.7 Yöneticilikte Kadın Sorunsalı

Gerek ülkemizde gerekse diğer ülkeler de erkek işi olarak görülen yöneticilik, son yıllarda sıkça çalışılan konuların başında gelmektedir. Yöneticilik için gerekli olan yapıyı, risk alma, harekete geçirme, cesaret, rekabete yatkınlık ve buna benzer pek çok örneğini verebileceğimiz davranışlardan kadınlardan ziyade erkeklere uygun görülmüş ve kadınlar daha itaatkar, yumuşak ve duygusal şekilde kabul edilmelerinden dolayı hemşirelik, sekreterlik, öğretmenlik ve kütüphanecilik gibi mesleklere layık görülmüştür (Arıkan, 2003: 2). Evlilik ve doğumla birlikte kadınların iş hayatlarında kesintiler olabilmekte; bu kesintileri istemeyen kadınlar sosyal yaşamlarında ikilem yaşamakta ve tercih yapmak zorunda kalmaktadır (Gelegen, 2001: 29). Kadın yöneticinin eşi ve çocukları için istenen zaman ve yerde hazır olmayı benimsemiş olması kendi zamanını ve sınırlarını tanımlayamamasına neden olmaktadır. Bundan dolayı zaman zaman kariyerde yükselmenin getireceği sorumlulukları göze alamamaktadır (Mızrahi ve Aracı, 2010: 150; Barutçugil, 2002: 58).

Örgüt kültürünü etkileyen en önemli unsurlardan biri toplumsal yapı olduğu düşünüldüğünde, toplumsal yapının içinde ayrımcılığın olması, örgüt içerisine farklı şekillerde yerleşerek çeşitlenmekte ve sonra tekrar yayılarak üretilmektedir. Toplumda benimsenen erkek işi kadın işi ayrımı, başta yöneticilik olmak üzere iş yerinde kadınların belirli görevlere gelmesine engel olmaktadır. Diğer taraftan erkeklerin üst yönetim düzeyinde bulunmalarının ve örgüt içi uygulamaların sistemin erkek lehine işlemesine yardımcı olacağı izlenimi edilmektedir (Ergeneli ve Akçamete, 2004: 89-90).

2.8 Cam Tavan Sendromu

“Cam tavan”, 1970’li yıllarda Amerika Birleşik Devletleri’nde kadınların üst düzey yönetici pozisyonlarına terfi etmesine engel olan, örgütsel ve davranışsal önyargıların oluşturduğu görülmez yapay engelleri tanımlamak için kullanılan bir terimdir (Wirth, 2001: 1). Cam tavan, kadınların üst seviye yönetici kademelerine engel olma şeklinde tanımlanmaktadır (Öztürk, 2017: 9). Kadınların çalışma hayatlarında üst seviyelere gelmesine engel bariyer oluşturan cam tavan, insanlar arasında hiyerarşi ve cinsiyete dayalı çeşitlenmenin etkisiyle gücü elinde bulunduranların, güce sahip olmayanları kendilerinden bir basamak aşağıda görmeleriyle daha da kuvvetlenmektedir (Can vd., 2015: 55).

Birçok gelişmiş ülkenin yasalarında ve uluslararası belgelerde cinsiyet ayrımı yapılmaksızın kadın erkek tüm çalışanlara çalışma hayatının tüm alanlarında fırsat eşitliği sunan hükümlere rağmen, kadınlar iş hayatında açıkça ifade edilmeyen görünmez engellere maruz kalmaktadırlar. Yönetim literatüründe kadınların bu tür resmi olmayan ve somut bir şekilde varlığı ortaya çıkarılmayan engelleri yaşamalarına “Cam Tavan Sendromu” şeklinde ifade edilmektedir.

Ancak cam tavan sendromu her ne kadar sadece kadınların yaşamak zorunda kaldığı bir durum gibi görünse de günümüzde yalnızca kadınlarla sınırlandırılmamakta, etnik azınlıklar ve erkeklerin de kadınlar gibi kariyer ilerlemelerinde cam tavan sendromunu yaşayabilecekleri ifade edilmektedir (Korkmaz, 2004: 2). Bu engellerin içinde, daha üst bir pozisyona ilerlemenin yanında daha yüksek gelir elde etmek, daha fazla yetki ve sorumluluk almak da yer almıştır (Erçen, 2008: 19).

YÖNTEM

3.1 Araştırmanın Yöntemi ve Deseni

Araştırmada, felsefi yaklaşım açısından “yorumsamacı” bir özelliğe sahip olan özneliğe önem veren bir araştırma türü olan (Sığırı, 2021: 64) **nitel araştırma yöntemi** kullanılmıştır. Araştırmanın desenini oluşturan **olgu bilim fenomenoloji** ise, farkında olduğumuz ancak derinlemesine ve ayrıntılı bir anlayışa sahip olmadığımız olgulara odaklanmaktadır (Yıldırım ve Şimşek, 2021: 66).

3.2 Çalışma Grubu

Çalışmada katılımcılara ulaşmak için araştırmanın amaçlarına göre örneklem içine alacağı uygun öğeleri kendisinin seçtiği olasılık dışı bir teknik olan (Sığırı, 2021: 127) amaçlı örneklem yöntemlerinden ölçüt örnekleme yöntemi bir dizi ölçütü karşılayan bütün durumlar (Yıldırım ve Şimşek, 2021: 120) kullanılmıştır. Bu araştırma da 2022-2023 öğretim yılında Kocaeli’nde resmi ortaokullarda görev yapan 20 kadın yönetici ile çalışılmıştır. Araştırmaya katılan 20 kadın yöneticiden 5 i müdür, 15 i müdür yardımcısını kapsamaktadır.

3.3 Verilerin Toplanması

Araştırma verileri, ılım ve tehditkâr olmayan bir ortamda önceden belirlenmiş bir konu hakkında algıları elde etmek amacıyla dikkatle planlanmış bir tartışmalar serisi (Yıldırım ve Şimşek, 2021: 156) olan derinlemesine görüşme tekniği ile toplanmıştır. Araştırmada katılımcılara yöneltilmek üzere önceden hazırlanan açık uçlu sorulardan oluşan yarı yapılandırılmış görüşme formu hazırlanmıştır. Sorular katılımcılara yöneltilmeden önce araştırma hakkında detaylı bilgilendirmeler yapılmış ve karşı taraftan onay alındıktan sonra sorular yönlendirilmeye başlanmıştır. Katılımcıların iznine göre gelen cevaplar ses kayıt cihazına ya da not alarak kayıt edilmiştir. Ses cihazında kayıtlı olan cevaplar deşifre edilerek yazılı şekle dönüştürülmüştür. Son olarak cevaplar okunmuş konuşma bozuklukları giderilerek analize hazır hale getirilmiştir.

3.4 Verilerin Analizi

Yazılı haldeki veriler MAXQDA-2020 nitel veri analizi programına aktarılarak nitel araştırma tekniklerinden toplanan verileri açıklayabilecek kavramlara ve ilişkilere ulaşmayı amaçlayan bir nitel veri analiz tekniği olan içerik analizi (Sığırı, 2021: 127) tekniği kullanılmıştır. İçerik analizi yöntemi uygulama ve basamakları şekil 1’de gösterilmiştir.



Şekil 1. İçerik Analizi Yöntemi Uygulama Basamakları
(Ekiz, 2009; Yıldırım & Şimşek, 2016).

Cevapların analiz edilme aşamasında öncelikli olarak kodlandırmalar yapılmış birbiri ile ilişkisi bulunan kodlar aynı grup altında birleştirilerek kategorize edilmiştir. Mevcut kategoriler ise temalar ile buluşturularak şekiller yardımı ile yorumlanmıştır.

BULGULAR

4.1 Problem cümlesine ilişkin bulgular

Tablo 2. Kadın Yöneticilerin Yöneticilik Süreçlerindeki Sorunları

Kategori	Kod	F
	Oryantasyon süreci	4
	Kadın personel ile olumlu iletişim	2
	Mesai	2
	Kadına özgü nitelikler	8
	İş yükü	2

Kadın yöneticilerin yöneticilik süreçlerindeki sorunlar kategorisi; *Oryantasyon süreci*, *Kadın personel ile olumlu iletişim*, *Mesai*, *Kadına özgü nitelikler* ve *İş yükü* kodlarından oluşmaktadır.

Bu kodlar arasında en sık tekrar eden kod kadına özgü nitelikler (*f*: 8) kodudur. Bu kodlara ilişkin yönetici görüşleri şu şekildedir:

“Kendimizi daha iyi ifade edebiliyor daha fazla empati kurabiliyoruz. Buda iletişim yönümüzü besliyor.” (Tuğba)

“ Kadın gözünün farklı olduğunu düşünüyorum. Olaylara farklı bir bakış açısı var. Durum böyle olunca çıktılar güzel oluyor. Güzel işlere imza atmakta kişinin motivasyonunu yükseltiyor.” (Melek) “Bence her okulda, ortaokul ve lise kademesinde mutlaka bir kadın idareci olmalı hatta buna göre okullara eşit dağılım yapılmalı. Biz biraz çok yönlü bakabiliyoruz, genelde anneler okula geldikleri için kadın olarak empati kurabiliyor ve onları daha kolay anlayabiliyoruz.” (Rüya) “Kadın olarak olaylara daha farklı bakış açıları ile bakmayı öğrenebiliyoruz.” (Emine)

“Kadın olmanın en iyi faydası erkek egemen bir kitlenin benle konuşurken davranışlarına dikkat etmesi oldu. Yaşımın da küçük olmasından yararlanarak işlerimi tatlı dille halledebiliyordum.” (Eda) “Genel anlamda kadınların daha risk alan, rekabete yatkın bir yapısı vardır. Bu özelliklerin kadınlarda daha fazla var olması yöneticilik görevinin daha iyi yerine getirilmesini saplamaktadır.” (Şimal) “İş ilişkilerimde karşımdakiler kadına nezaket konusunu daha ön planda tutuyordu. Bu sayede tartışma husumet yaşamadan rahatlıkla iletişim kuruyordum.” (Hafize)

“Bayan personelle iletişim kurarken avantajlı olduğumu gördüm. İlk göreve başladığımda baya personelin iyi ki geldiniz hocam dediğine şahidim. Ortamın daha kibar daha özenli ve nezaket içinde şekil aldığını görmekteyim.” (Dilara)

Kadın yöneticiler, daha kibar ve nazik olmalarından dolayı bulunduğu daha sakin bir ortamda çalıştıklarını söylemişlerdir. Hatta yönetim kadrolarında daha çok kadın olması gerektiğini böylece iletişim ağının daha güçlü olacağını ifade etmişlerdir.

Bu kodun ardından en sık tekrar eden kodlar; *oryantasyon süreci, kadın personel ile olumlu iletişim, mesai ve iş yükü* kodlarıdır. Bu kodlara ilişkin yönetici görüşleri şu şekildedir:

“Yöneticilik görevinde karşılaştığım en büyük sorun atandığım tarihten itibaren bana hiçbir eğitimin verilmemesi. idarecilik görevini sürekli birilerine soru sorarak ve hata yaparak öğrenmeye çalıştım. Başarısız müdürlerin yanında onların başarısızlıklarını ört bas etmek için eleştirildim.” (Yasemin)

“Teknolojik yeniliklere uyum sağlamakta zorlanıyorum. Genç öğretmenlerden, videolardan bazen de tecrübeli arkadaşlardan destek alıyorum.” (İnci)

“Yöneticinin görevleriyle ilgili özellikle mali işler, dys, mys, mebbis sistemlerinin kullanımı ile ilgili herhangi bir eğitim verilmediği için zorlanmıştım. Çevremdeki idarecilerden öğrenerek aşmaya çalışmaktayım.” (Filiz)

“İlk defa yöneticilik yapmaya başladığım için resmi işlemlerin nasıl yapılacağına dair, zamanla kendi araştırmalarımla öğrenerek, internet, müdür beye ve çevreme sorarak aşmaya çalışıyorum.”

(Dilara)

“Eğitim-Öğretim sürecinde değişen yönetmelikler, artan iş yükü ve her geçen gün öğretmenden beklentinin artması sorun yaratabiliyor. Uygulamanın devamlılığını sağlamak yöneticiye düşüyor.” (İlknur)

“Müdür yardımcılığı görevimde müdürün tüm işleri üzerime yıkması ve tüm işlerden kaytarması. Kendisine 5 ay katlanmak zorunda kaldım.” (Aylin)

“Okula ayırdığınız ya da ayırmanız gereken zaman çok fazla, ekstra mesai yaparak çalışmak zorunda kalıyorsunuz. Ailenize, arkadaşlarınıza ayıracağınız zamandan çalarak yapıyorsunuz. Başka bir ülkede olmaz belki ama bizde durum genelde böyle. Kadınsanız iş için yeteliliğiniz daha çok sorgulanıyor.” (Rüya)

“Mesaili gerektiren durumlarda, hafta sonu çalışmalarına özel hayatımızda sorumlu olduğumuz durumlardan kaynaklı ekstra çalışmaların zorluk yaratması. Çıkış saatleri 18.00 bazen 18.30 bulabiliyor. Halk oyunları kursu gibi ekstra

çalışmalar ya da okul işleri nedeniyle ya da öğrenciyi çıkacağım zaman bahçede görüyorum onun ailesi ile diyaloga girmem gerekiyor başına tehlikeli bir şey gelme korkusuyla bu da mesaiyi uzatıyor.” (Dilara)

“Okulda müdür yardımcılığı görevine başladığımda öğretmen arkadaşlarla gereken mesafeyi koruma konusunda zorlandım. Öğretmenken kurduğum sıcak atmosfer müdür yardımcısıyken bunun su istimal yol açtığını, ders giriş çıkış saatlerinin aldatılmaya başladığını gördüm. Bunun üstesinden gelmek için araya mesafe koydum ve arkadaşlık ilişkisini yönetici öğretmen ilişkisi seviyesinde tutmaya çalıştım.” (Esra)

Yöneticilerin, atamaları yapılmasından önce herhangi bir eğitim almamaları, onları yöneticilik süreçlerinde işe uyum sürecini zora sokmuştur. Yöneticilik sürecinde gerekli olan birçok bilgiyi ya kendileri hata yaparak ya da arkadaşlarından destek alarak edinmişlerdir. Ayrıca kadın yöneticiler, yöneticilik sürecine geçişin ardından artan iş yükünden bahsetmişlerdir. Bu durum onların özel hayatını kışmasına neden olmuştur. İş yükünün artmasıyla birlikte, mesailerinde de artış olmuş işten daha geç vakitte çıkmaya başlamışlardır.

4.2 Alt problem cümlesine ilişkin bulgular

Tablo 3. Veliler İle Yaşanan Sorunlar

Kategori	Kod	F
Veliler ile yaşanan sorunlar	Velilerin olumsuz tavırları	6
	Saygı	1
	Su istimal davranış	1
	İletişim sorunu	1

Veliler ile yaşanan sorunlar kategorisi; *Velilerin olumsuz tavırları*, *saygı*, *suistimal davranış* ve *İletişim sorunu* kodlarının birleşiminde oluşmaktadır.

Bu kodlar arasında en sık tekrarlayan kod, *velilerin olumsuz tavırları (f:6)* kodudur. Bu koda ilişkin yönetici görüşleri şu şekilde belirtilmiştir;

“Veliler benimle daha kolay iletişim kuruyor. Ancak bazı veliler özellikle akıllı veriyor. Bu temizlik böyle olsun bahçeye şunu yapın gibi talepleri olabiliyor. Bu da kadınların daha yumuşak yüzlü olmasından kaynaklanıyor. Kadın velilerle daha kolay iletişim kurarken erkek velilerle daha mesafeli bir iletişim sürdürebiliyorum.” (Yasemin)

“Fakat erkek velilerimizden az da olsa kadın bir yöneticiyle karşılaştıklarında olumsuz bir üslupla karşılaştığımı ifade edebilirim.” (Melek)

“Erkek velilerin bazıları ciddiye almıyor ve bu göreve kadını uygun bulmuyor bir anlamda. Erkek otoritesi istiyorlar.” (Esra)

“Geçenlerde bir erkek veli gelerek oğlunun küfür ettiğini duyduğunu bunu okuldan öğrendiğinin şikâyetiyle geldi. Daha önce öğrencimizin bana bir şikâyette bulunmadığını söyledim kendisine. Haberdar olduğum bize iletilen durumlarda müdahale yaptığımı söyledim.

O da bunun bu şekilde çözülemeyeceğini kendisinin çözebileceğini bir sorunla karşılaşsam kendisini aramam gerektiğini söyledi. Daha sert durmam gerektiğini, öğrencilere kızmam gerektiğine dair de ekledi. Ben de gerekli yerlerde gereken şekliyle durduğumu ve sorunu fark ettiğimde müdahale edebileceğimi bana durumun iletilmesi gerektiğini söyledim. Kimlerin küfürlü konuştuğunu söylemeyeceklerini bunun ispiyonculuğa girdiğini söyledi. Çözüm yolu bulamasak da veliyi dinledim ve gereksiz yardım teklifinin yersiz olduğunu buranın resmi bir kurum olduğunu böyle bir sorunu kendimizin çözeceğini ifade ettim. Müdür beye durumu ilettiğimde velinin sorunlu olduğunu öğrendim.” (Dilara)

“Kadın veliler ile ilgili bir problem yaşanmıyor ancak bazı erkek velilerin kadın yönetici gördüklerinde rahatsız olduklarını hemen tavırlarından hissediyorum. Sizin söyledikleriniz ona çok mantıklı ya da mühim gelmiyor, bunun nedeni de kendi kültürlerinde kadına bakış açılarında yatıyor.” (Aylin)

“Veliye göre değişiyor. Bazı veliler erkek figürünü daha çok otorite olarak görüyor idarede kadın yönetici görünce baskı kurmaya başlıyorlar.” (Tuğba)

Yöneticilerin vermiş oldukları ifadelerle göre, özellikle kadınların yumuşak yüzlü olmasından kaynaklı bazı velilerin kadın yöneticilere karşı olumsuz tavırları olduğunu ifade etmişlerdir. Yöneticiler, bazı velilerin kadın yöneticiyle karşılaşır karşılaşmaz olumsuz tavır sergiledikleri bazıların ise akıl vererek işlerine karıştıklarını ifade etmişlerdir.

Bu kodun ardından en sık tekrar eden kodlar; *Saygı (f:1)*, *Su istimal davranış (f:1)* ve *İletişim sorunu (f:1)* kodlarıdır. Bu kodlara ilişkin yönetici görüşleri aşağıdaki gibidir:

“Kadın velilerimizde kadın-anne olmamdan dolayı sorun yaşadığım söylenemez. Fakat erkek velilerimizden az da olsa kadın bir yöneticiyle karşılaştıklarında olumsuz bir üslupla karşılaştığımı ifade edebilirim.” (Melek)

“Kadın velilerle daha kolay iletişim kurarken erkek velilerle mesafeli bir iletişim sürdürebiliyorum.” (Yasemin)

“Özellikle kadın veliler daha kolay duygu sömürsü yapmaya çalışıyor.” (Kübra)

Yöneticilerin vermiş oldukları ifadelerle göre, veliler ile yaşanan sorunlar arasında üsluptan kaynaklı saygısızlık, yöneticinin tutumunu duygu sömürsü yaparak kendi aleyhine göre su istimal davranışta bulunma ve iletişim de sorunlarının ortaya çıktığını ifade etmişlerdir. Diğer katılımcılar ise veliler kadın olmalarından dolayı herhangi bir farklılıkla karşılaşmadıklarını söylemişlerdir.

Tablo 4. Öğrenciler ile yaşanan sorunlar

<i>Kategori</i>	Kod	F
<i>Öğrenciler ile yaşanan sorunlar</i>	Öğrenciler ile olumlu iletişim	12
	Saygı	3

Öğrenciler ile yaşanan sorunlar *Öğrenciler ile olumlu iletişim* ve *Saygı* kodlarından oluşmaktadır.

Kodlar arasında en sık tekrar eden kodlar, *Öğrenciler ile olumlu iletişim (f:12)* kodudur. Bu kodlara ilişkin kadın yöneticilerin vermiş oldukları ifadeler şu şekildedir:

“Güzel bir iletişimimiz olduğunu düşünüyorum. Özellikle kız çocuklarının tutumları çok olumlu. Daha rahat içlerini açabiliyorlar, güvenerek sıkıntılarında bahsedebiliyorlar. Dilerim ki onlara iyi modeller oluyoruzdur.”(Emine)

“Öğrencilerin okul müdüründen korkması sanırım öğrencilik için değişmez kural. Fakat kadın olmam öğrencilerin benimle daha rahat iletişim kurmasına ve bana sorunlarını ya da isteklerini daha rahat aktarmalarını sebep oldu.”(Eda)

“Kadın yönetici olmam öğrenciler üzerinde olumlu bir etki yapıyor. Kendilerini rahatça ifade edebiliyorlar. Yaş grubu olarak küçük olduklarından ev hayatlarında anneye daha çok zaman geçiriyorlar. Okulda benzer güvenli bağlanmayı benle yapabiliyorlar.” (İlknur)

“Kız ve erkek öğrenciler açısından olumlu tutum içindeler. Kız öğrenciler kadın yöneticiye daha olumlu bakıyorlar ve örnek alıyorlar. Erkek öğrenciler de kadın yöneticiye gelmeyi tercih ediyorlar çünkü tarafsız ve dinlediğimi düşünüyorlar.”(Fatma)

“Ben kadın-erkek yönetici olarak değil, öğrenci ile kurduğunuz bağın güvenli olmasının etkili olduğuna inanıyorum. Öğrenci sizinle değer aldığımı hissederek iletişim kurarsa ve önemsendiğini hissederse saygı duyuyor. Bir de işinizi gerçekten severek yaptığınızı ve çalıştığınızı gördüklerinde olumlu tutumları olmaktadır.” (Filiz) “Ev hayatını okula taşıyor gibiler. Sorunlarını beklemeden ve korkmadan açıkça ifade ediyorlar. Erkek yöneticilere göre kadın yöneticileri kendilerine daha yakın ve samimi buluyorlar bence.”(Hafize)

“Öğrencilerimiz kadın yöneticilere daha yakın ve sıcak ilişkiler kuruyorlar.”(Kadriye)

“Kız ve erkek öğrenciler açısından olumlu tutum içindeler. Kız öğrenciler kadın yöneticiye daha olumlu bakıyorlar ve örnek alıyorlar; erkek öğrencilerde önce kadın yöneticiye gelmeyi tercih ediyorlar çünkü tarafsız olduğumu ve dinlediğimi düşünüyorlar.” (Fatma)

“Öğrenciler ile hiçbir problem yaşamadım. Hatta kadı olmamın verdiği annelik içgüdüyle öğrenciler ile olan ilişkilerim hep olumlu yönde olmuştur.”(Şimal)

“Öğrencilerimin benimle konuşurken kendilerini daha rahat ifade ediyorlar. Konuşurlarken benimle göz teması kurabiliyorlar ve sıkıntılarını güvenerek paylaşabiliyorlar. Kadın yönetici olmam bir erkek yöneticiye göre öğrencilerimle ilişkilerimin pozitif bir yönde ilerlediğini söyleyebilirim.”(Fatmagül)

“Öğrencilerin tutumlarında çok büyük bir değişiklik göremiyorum fakat erkek bir yöneticiden ziyade kadın bir yönetici ile kolay iletişim kurabildiklerini düşünüyorum.” (Yasemin)

“Öğrenciye göre değişiyor. Fakat genel olarak daha samimi ve duygularını daha kolay ifade ettiklerini düşünüyorum.”(İnci)

Kodlar arasında tekrar eden bir diğer kod ise, *saygı (f:3)* kodudur. Bu kodlara ilişkin kadın yöneticilerin vermiş oldukları ifadeler şu şekildedir:

“Hem şefkat hem de otoriteyi birlikte hissetmeleri sizi daha çok sevmelerine ve saygı duymalarına sebep oluyor. Böylece kendilerini daha iyi ve rahat ifade ettiklerini düşünüyorum.”(Tuğba)

“Öğretmenken gördüğüm gayriciddi tavırları yok oluyor ve biraz daha çekingen davranıyorlar.

Saygı ce korku karışımı bir tavır besliyorlar”(Aylin)

“Değiştiriyor, daha fazla Saygı duymaya ve uyarıları dikkate almaya başlıyorlar.”(Esra)

Kadın yöneticiler, özellikle kız öğrencilerin özel durumlarını daha rahatlıkla açıklayabildiklerini, kendilerini anne gibi gördüklerini ve bu durumda öğrencileriyle olumlu iletişim olarak yansıdığını anlatmışlardır. Kadın olmalarından ötürü öğrencilerin olumsuz tutumları ile karşılaşmadıklarını aksine bu durumun öğrenciler üzerinde pozitif yönde bir tutumun geliştiğini ifade etmişlerdir. Kadın yöneticiler, kadın olmanın vermiş olduğu empati kurma, olaylara farklı açılardan bakma ve titiz davranma gibi nitelikleri yöneticilik davranışlarına yansıdığını ifade etmişlerdir. Öğrencilerin bu durumdan ötürü kendisine saygı duyduklarını açıklamışlardır.

Tablo 5. Öğretmenler İle Yaşanan Sorunlar

Kategori	Kod	F
Öğretmenler ile yaşanan sorunlar	Önyargı	16
	Cinsiyet ayrımcılığı	8
	Ciddiye alınmamak	4
	Özel hayata yansımaları	3
	Kıskançlık	2

Öğretmenler ile yaşanan sorunlar kategorisi, *Önyargı*, *Cinsiyet ayrımcılığı*, *Ciddiye alınmamak*, *Özel hayata yansımaları* ve *Kıskançlık* kodlarından oluşmaktadır.

Bu kodlar arasında en sık tekrar kod, *önyargı (f:16)* kodudur. Bu koda ilişkin kadın yöneticilerin görüşleri şu şekildedir:

“Genel yargı kadından idareci olmaz şeklinde. Çünkü bazı işler özellikle tamirat, okul boyası inşaatı bazı para işleri okul müdürünün işi gibi görülüyor. Ülkemizde kadın müdür sayısı az olduğu için genelde ilk görenler şaşırıyor ve bu kadar genç bir kadın neden idareci olur diye soruyor. Bu soruyu çoğu müdür arkadaşlarımdan duydum. Çoğu kişi hatta neden idarecilik yapıyorsun öğretmen ol boş günün olur evde otur falan diyor. Kadınlar bazı işleri yapamazmış gibi görünüyor.” (Yasemin)

“Görev tanımı net olmadığı için müdür yardımcılığında her işi yapmak zorunda kalıyorum. Özellikle üstünüz erkekse kadın olduğunuz için onlara göre daha az yetenekli olmakla suçlanıyorsunuz. Bu baskıyı çok yoğun hissedince işe karşı olan veriminiz düşüyor ve kendinizi rahat hissedemiyorsunuz.” (Tuğba)

“İlk göreve başladığım yıllarda bayan idari kadro yok denecek kadar azdı, en büyük sorun bayan olarak erkekler içinde kabul edilir olabilmektir. Hatta dışarıdan okula gelen bay bayan herkes Müdürle görüşecektik dediğinde buyurun benim dediğimde şaşırıyorlardı. Bir bayanın iş bilmesi işi hakkıyla yapabilmesi sanki mümkün değilmiş gibiydi. Ayrıca erkek öğretmenler bayan idareci altında çalışmaktan rahatsız oluyorlardı ve açık aramaya çalışıyorlardı. Otorite olarak öğrenci, veli, öğretmen üzerinde yaptırımınız olamaz şeklinde davranılıyordu.” (Rüya)

“Yöneticilik yaptığım süreler içerisinde kadın olduğum için önyargıyla çok karşılaştım. Tercih yaptığım kurumlara atamam yapılmadan önce haberi gidiyor ve bir önyargıyla karşılaşıyordum. Önyargılardan ilki kadın olmak, ikincisi sendika. Bunu bizzat yaşadım. Özellikle okul müdürlerim bu önyargıya sahiplerdi. Zaman içerisinde birbirimizi tanıyınca olumsuz önyargı yerini olumluya bıraktı.” (Melek)

Kadın yöneticilerin vermiş oldukları ifadelerle göre, kadın olmalarından kaynaklı diğer çalışanların ve velilerin bir takım önyargılarına maruz kaldıklarını ifade etmişlerdir. Ancak kendi bilgi ve tecrübeleri sayesinde bu durumun üstesinden gelebilmişlerdir.

Bu kodun ardından en sık tekrar eden kod, *cinsiyet ayrımcılığı (f:4)* kodudur. Bu koda ilişkin kadın yöneticilerin vermiş oldukları ifadelerden bazıları şu şekildedir: “Toplum içerisinde yöneticilik vasfının erkeklere özgü olduğu fikri benimsetilmeye çalışılmaktadır. Bu olumsuzluklar kadın yöneticilerin bastırılmasına sebep olmaktadır.” (Şimal)

“Bayan olmam sıkıntı oluyordu. Erkek personelden bir şey istediğimde, istenileni yapmak istemiyorlardı. Bilgim ve tecrübeyle bunu yendim. Bazen de bayan olduğum için ‘ORAYA’ gidemezsin diye söylüyorlardı fakat neresi olursa olsun işimle ilgili her yere gittim. Sorunda o şekilde çözdüm.” (Hatice)

“Görevde yükselmeye örneğin müdürlük ve daha üstü için erkek yöneticiyi sebepsiz olarak tercih ederek kadınlara olan güvensizlikleri ön plana çıkması. Gizli mobbing yaparak bu durumu belli ediyorlar.” (Fatma)

Kadın yöneticilerin vermiş oldukları ifadelerle göre, yöneticilik sürecinde özellikle erkek çalışan ve veliler tarafından cinsiyet ayrımcılığına uğradıklarını ifade etmişlerdir. Üstelik terfi etme aşamasında sırf kadın olmalarından kaynaklı erkek yöneticilerin tercih edildiğini açıklamışlardır.

Bu kodun ardından *Ciddiye alınmamak, Özel hayata yansımaları, Kıskançlık ve Duygusal yıpranma* kodları gelmektedir. Bu kodlara ilişkin kadın yöneticilerin görüşleri şu şekilde ifade edilmiştir: “Değiştiriyor. Genelde erkek yönetici görmeye alıştıkları için ilk başta öğretmen gibi görüyorlar. Kadın olduğumuz için sınırlar önce çok fazla deniyor. Sonrasında ciddiyeti, farklı görevlerimiz olduğunu fark ediyorlar.” (Kübra)

“Erkek öğretmenlerin kadın yöneticiden tabiri caizse “emir alma” konusunda sıkıntı yaşadıklarını söyleyebilirim, bu da erkek öğretmenlerle iletişim kurmakta sıkıntı yaşattı.” (Esra)

“Zaman sıkıntısı oluyor. Mesai dışındaki zaman hobiler ve günlük rutinler için yeterli olmuyor.” (İlknur)

“Çalışma saatlerinin uzun olması sebebiyle okuldan geç çıkılması bunun da ev hayatına olumsuz etkilerini söyleyebilirim. Başka bir zararı olmadı.” (Esra)

“Duygusal olduğunuzdan okuldaki sıkıntılar ev hayatınıza yansıyor. Buda özel yaşamınıza zarar verebiliyor.” (Emine)

“Kadınlarda yaşadığım en büyük problem hemcinslerim ile maalesef ki kıskançlık. Herhangi bir başarı elde ettiğim zaman kadın öğretmenler tarafından başarının hoş karşılanmadığını gördüm.” (Şimal)

“Duygusal olarak yıpranıyorsunuz. Bu süreçte ailemin desteği ile toparlayabildim.” (Emine)

Kadın yöneticilerin vermiş oldukları ifadelerle göre, yöneticilik sürecinde özellikle karşı cins tarafından ciddiye alınmadıklarını, tabiri caizse “emir alma” konusunda sıkıntı yaşadıklarını ifade etmişlerdir. Ayrıca kadın yöneticiler, hemcinsi çalışanları ile aralarında kıskançlık sorunlarının olduğunu da açıklamış ve duygusal olarak yıprandıklarında ailelerinin destekleriyle toparlanabildiklerini eklemişlerdir.

SONUÇ, TARTIŞMA VE ÖNERİLER

5.1 SONUÇ VE TARTIŞMA

Araştırmanın sonuçlarına göre, kadınların yumuşak yüzlü olmalarından dolayı bazı velilerin olumsuz tavırlarına maruz kalmışlardır. Yöneticilik sürecinde karşı cinsin ciddiyetsiz davrandığını ve kadınların vermiş oldukları emirlere karşı gurur yaptıkları sonucuna ulaşılmıştır.

Yöneticiler kadın olmalarından kaynaklı ayrıca, ailesine vakit ayıramadıklarını çalışma hayatında başarılı olabilmek adına özel hayatlarından feragat ettikleri sonucuna ulaşılmıştır. Aynı zamanda bazı velilerin kadın yöneticiyle karşılaşır karşılaşmaz olumsuz tavır sergiledikleri bazılarının ise akıl vererek işlerine karıştıkları sonucuna ulaşılmıştır.

Kadınların özel hayatında olduğu gibi iş hayatında da çok sayıda fedakarlık göstermeleri, ayrıca kırılğan yapıya sahip olmaları onları iş hayatında gerçekleşen sorunlara karşı daha savunmasız kılmıştır. Ayrıca toplumumuzda görülen cinsiyet ayrımcılığı kadınların iş yaşamlarında sürekli karşılarına çıkmaktadır. Kadın yöneticilerden, kadın veliler memnun iken, erkek veliler memnun değildir. Tüm bu durumların neticesinde, kadınlar üzerinde olumsuz sonuçlar göstermiştir.

Yöneticilerin, atamaları yapılmasından önce herhangi bir eğitim almamaları, onları yöneticilik süreçlerinde işe uyum sürecini zora sokmuştur. Yöneticilik sürecinde gerekli olan birçok bilgiyi ya kendileri hata yaparak ya da arkadaşlarından destek alarak edinmişlerdir. Bu durum onların özel hayatını kismasına neden olmuştur. İş yükünün artmasıyla birlikte, mesailerinde de artış olmuş işten daha geç vakitte çıkmaya başlamışlardır. Bu da yöneticiliğin olumsuz bir yansıması olduğu sonucuna ulaşılmıştır.

5.2 ÖNERİLER

- 1-Kadın yöneticilerin annelik rolleriyle ilgili sorumluluklarına yardımcı olacak devlet kreşleri açılabilir.
- 2-Yöneticiliğin tam gün okullarda 12 saate varan günlük çalışma saatlerinde iyileştirilmeye gidilmelidir.
- 3- Her okulda en az 1 kadın yönetici olacak şekilde teşvik sağlanmalıdır.
- 4-Kadın yönetici ve yönetici adaylarına yönelik pozitif ayrımcılık yapılmalıdır.
- 5- Aile/toplum yapısında kadının konumuna yönelik toplumsal bilinçlenme sağlanmalıdır
- 6-Ülkemizde cinsiyet ayrımcılığını yok etmeye yönelik toplumun her kesiminde eğitim programları uygulanabilir. 7-Yönetici adaylarına kullanacakları programlar için dersler/hizmet içi eğitim uygulamaları sağlanabilir.

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OKUL YÖNETİMİNDE KADIN YÖNETİCİLERİN KARŞILAŞTIĞI SORUNLAR

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ÖZET

Bu araştırmada devlet okullarında yönetim süreçlerinde kadın yöneticilerin karşılaştığı sorunlar araştırılmıştır. Araştırmada nitel araştırma yöntemlerinden fenomenoloji modeli uygun görülmüştür. Araştırmanın çalışma grubunu Kayseri ilinin 5 merkez ilçesinde, Milli Eğitim Bakanlığına bağlı devlet okullarında görev yapmakta olan 17 kadın okul yöneticisi oluşturmaktadır. Araştırmanın verileri yarı yapılandırılmış görüşme formu ile toplanmış ve içerik analizi yöntemiyle analiz edilmiştir. Verilerin analizi sonucunda; kadın okul yöneticilerinin beklentilerinin karşılanma durumu ile ilgili görüşleri incelendiğinde araştırmaya dâhil olan grubun yarısının mesleğe başlamadan önceki beklentilerinin olumlu bir şekilde gerçekleştiği, güç ve statünün kazanıldığı, mesleğin beraberinde getirdiği zorlukların aşıldığı görülürken diğer yarısının beklentilerinin karşılanmadığı, şartların zorlayıcı ve fırsat eşitsizliği nedeniyle pişmanlık ve hayal kırıklığı yaşadığı görülmektedir. Kadın okul yöneticilerinin büyük çoğunluğunun görevi esnasında erkek yöneticilerle sorun yaşadığı görülmektedir. Bu sorunların başlıca nedenleri, cinsiyet ayrımcılığı, kadınların küçümsenmesi, kadınların başarılarını görmezden gelinmesi ve iş dağılımında yapılan adaletsizlikler olarak sıralanmaktadır. Araştırmaya katılan kadın okul yöneticilerinin çoğunluğu öğretmenler ve öğrenciler ile sorun yaşamadığını belirtirken bir kısmının kadın öğretmenlerle kıskançlık ve dışlanma konularında sorun yaşadıkları; bir kısmının ise erkek öğretmenlerle cinsiyete dayalı ön yargı ve kadını yönetici olarak kabullenmeme gibi konularda sorun yaşadığı görülmüştür. Katılımcıların genelinde okulda erkek velilerle sorun yaşadığı ve bu sorunun ana nedeninin erkek velilerdeki “kadından yönetici olmaz” önyargısı olduğu görülmektedir. Diğer yandan katılımcıların geneli okul yönetimi süreçlerinde üst makamlarla sorun yaşamadığını belirtmiştir. Katılımcıların çoğunun kariyer planlamaları konusunda, bulunduğu konumda devam etme ve statü olarak yükselme planlarının olduğu görülürken bazı kadın okul yöneticilerinin ise çalışma saatlerinin uzun olması, görev sorumluluğunun ağır olması, stres faktörü, aile sorumluluklarını ihmal etme endişeleri ve okulda bulunduğu statüden dolayı yalnızlık ve dışlanma gibi sebeplerle yöneticilik görevinden ayrılmak istediği görülmektedir. Sonuç olarak kadın okul yöneticilerinin bir kısmının okul yönetiminde sorunlar yaşadığı görülse de çoğunluğun mesleklerine sıkı sıkıya sarılarak yöneticilik görevlerine devam etmeyi ve statüsel olarak yükselmeyi arzuladıkları görülmüştür.

Anahtar Sözcükler: okul, yönetim, kadın okul yöneticisi, yönetim sorunları.

PROBLEMS FEMALE SCHOOL ADMINISTRATORS ENCOUNTER IN SCHOOL MANAGEMENT

Abstract

In this research, the problems faced by female administrators in the management processes in public school were investigated. In the research, the phenomenology model, one of the qualitative research methods, was deemed appropriate. The study group of the research consists of 17 female school administrators working in public schools affiliated to the Ministry of National Education in 5 central districts of Kayseri. The data of the research were collected with a semi-structured interview form and analyzed with the content analysis method. As a result of the analysis of the data; When the opinions of female school administrators about meeting their expectations are examined, it is seen that half of the group included in the research had positive expectations before starting the profession, power and status were gained, the difficulties brought by the profession were overcome, while the expectations of the other half were not met, and regret and disappointment due to compelling conditions and inequality of opportunity. appears to be alive. It is seen that the majority of female school administrators have problems with male administrators during their duties. The main causes of these problems are listed as gender discrimination, underestimation of women, ignoring women's achievements and injustices in the distribution of work. While the majority of female school administrators participating in the research stated that they did not have problems with teachers and students, some of them had problems with female teachers about jealousy and exclusion; It was observed that some of them had problems with male teachers on issues such as gender-based prejudice and not accepting women as administrators. It is seen that the majority of the participants have problems with male parents at school and the main reason for this problem is the prejudice of male parents that "women can't be managers". On the other hand, the majority of the participants stated that they did not have any problems with the upper authorities in the school management processes. While it is seen that most of the participants have plans to continue in their current position and rise in status, some female school administrators are faced with reasons such as long working hours, heavy duty responsibilities, stress factor, concerns about neglecting family responsibilities, and loneliness and exclusion due to their status at school. He seems to want to resign from his managerial position. As a result, although it is seen that some of the female school administrators have problems in school management, it has been seen that the majority of them want to continue their managerial duties by clinging to their profession and to rise in status.

Keywords: management, school, female school administrator, management problems.

AUTOMATED CLASSIFICATION OF MATERNAL RISKS IN PREGNANCY: ANALYSIS USING MACHINE LEARNING AND ARTIFICIAL NEURAL NETWORKS

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Abstract

The pregnancy process significantly affects the health status of expectant mothers. Risk assessment during pregnancy is critical in predicting possible health issues for the mother and the baby and taking preventive measures against them. This study employed a TCN-based BiLSTM network and machine learning algorithms (XGBoost, LightGBM, CatBoost) to classify low, medium, and high-risk conditions during pregnancy. The performances of these models were compared, and the model with the highest accuracy rate was XGBoost, achieving 92%. The research used a dataset containing parameters related to maternal risk factors during pregnancy, such as the mother's age, systolic and diastolic blood pressure, maternal blood sugar level, and maternal resting heart rate. The results of this study demonstrate the effective use of artificial neural networks and machine learning models in the early detection of such risk factors for mothers. Future research can further enhance the models' generalization capabilities by utilizing more meaningful and diverse datasets and assessing their applicability in clinical settings.

Keywords: Artificial Neural Networks, Machine Learning, Maternal Pregnancy Risk Classification, Medical Risk Assessment.

1. Introduction

Maternal health risk is the likelihood that a woman will experience adverse health outcomes during pregnancy or birth. Identifying high-risk pregnancies is vital for protecting maternal and fetal health. If such risks can be predicted or diagnosed, appropriate precautions can be taken, and treatment can be planned. Pregnancy can be classified as low, medium, and high-risk levels according to the risk factors that may occur during pregnancy. This rating allows healthcare professionals to recognize and manage potential risks at an early stage by closely monitoring the pregnancy process [1],[2].

Many pregnancy complications can be treated and even prevented in today's modern world. However, according to the World Health Organization, approximately 810 women die every day from preventable causes related to pregnancy and childbirth, and 94% of these deaths occur in low- and middle-income countries. In this context, more accessible health services and education can play an essential role in reducing pregnancy-related risks and preventing deaths [3].

Studies are conducted with machine learning models and artificial neural networks in the literature. The study, conducted in 2020, aimed to monitor the health status of pregnant women in rural areas in developing countries. In the paper, risk factors were analyzed using the Pima-Indian-diabetes dataset and various machine learning algorithms were compared. As a result, it has been stated that the Logistic Model Tree (LMT) algorithm stands out in determining the risk level in the most accurate way. Afterwards, pregnant women's data were collected through IoT-enabled devices. LMT algorithm was applied to the created data set. Comparison results showed that risk prediction is also valid for the real data set. Almost %98 accuracy was obtained from LMT applied to the existing data set. Considering results of the article, %90 accuracy was achieved in diagnosing risks in pregnancy [4].

In the study conducted in 2022 to early diagnose risks that may occur in maternal health during pregnancy, Random Forest was used for risk classification. In the paper where algorithms such as Decision Tree, K-NN, Naïve Bayes, Neural Network were compared, Random Forest gave the best results with %73,37 accuracy. Later, it was optimized using the Genetic algorithm and accuracy was increased to %90,20 [5].

In the study on maternal health risk prediction, classical machine learning algorithms were used. Algorithms such as Decision Table, Naïve Bayes Updateable, Multilayer Perceptron, J48, LMT, Random Forest, REPTree, Bagging have been applied and compared. In the research, according to the K-fold Cross-validation result, proposed method was found to be more successful with %70,21 [6]. In another study, data set was organized by Feature engineering and Data cleaning. Machine learning algorithms such as Cat Boost, Random Forest, XGB, Decision Tree and Gradient Boost were used for maternal health risk classification in the resulting data set. Random Forest gave the highest performance result with a %90 success rate [7].

In the study conducted in 2023, the results of machine learning and deep learning algorithms were compared for maternal health risk prediction. Gradient Boosting gave the best prediction result compared to other algorithms with %90,64. Additionally, proposed system was analyzed using Explainable Artificial Intelligence [8]. Analyzing the pregnant woman's previous illnesses and some medical parameters is important in determining the risk. In the research, a maternal health risk classification prediction study was conducted using 6 different machine learning methods: Decision Tree, Lightgbm, Catboost, Random Forest, Gradient Boosting and KNN. When the results obtained were compared, it was observed that the Decision Tree gave the highest accuracy with %89,16 [9].

Machine learning and deep learning methods are frequently preferred in prediction and diagnosis studies in the field of health. Such techniques are a powerful option for risk estimation. XGBoost is a Decision Tree ensemble. It aims to achieve maximum accuracy training by training basic learners sequentially [10]. Another method based on tree learning is LightGBM. XGBoost has high accuracy and faster training. It would make more sense to use big data [11]. CatBoost is an important method for handling categorical variables. It is a gradient-boosting algorithm using a greedy approach. Classification feature during training is one of the positive features of the method [12].

This study aims to use artificial neural networks and other machine learning algorithms to classify risks that may occur during pregnancy. The main purpose of our study is to evaluate how effective different methods are on this critical issue and to determine the most appropriate model. Results of the model we developed will both support the decision-making processes of healthcare professionals and provide rapid intervention to larger patient groups by automating the risk assessment process. This is a great advantage, especially for medical situations that require an intense and rapid response.

2. Material and Methods

In this study, advanced gradient boosting algorithms, namely XGBoost, LightGBM, and CatBoost, were employed alongside a deep learning-based BiLSTM model for the purpose of pregnancy risk detection. These models, which have become increasingly popular in recent years for machine learning and deep learning applications, exhibit high performance especially in extracting information from complex data structures. While gradient boosting algorithms offer advantages in overall accuracy and learning speed, BiLSTM excels in capturing contextual information in sequential data. A graphical summary of the study's methodologies can be found in **Figure 1**.

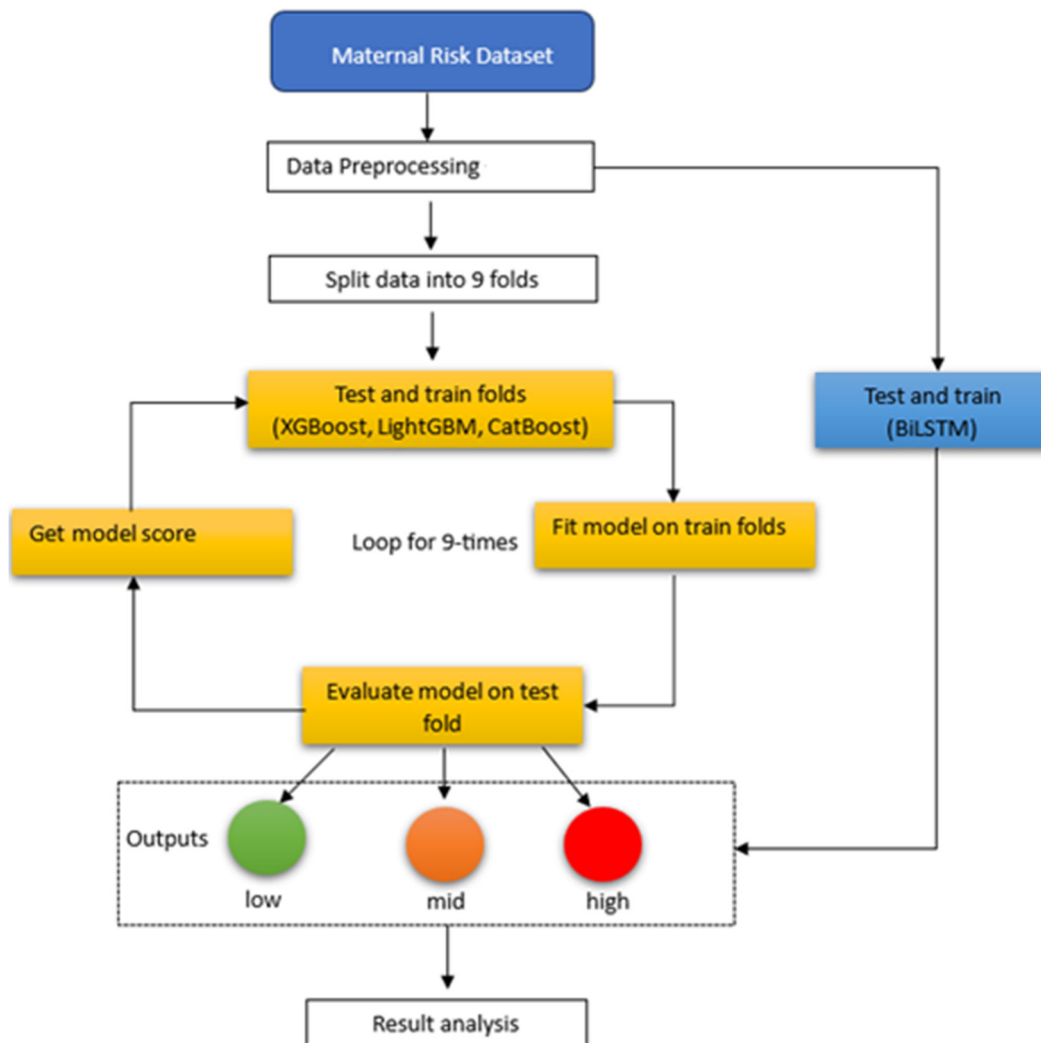


Figure 1. Graphical summary of the study's methodologies.

2.1. XGBoost (Extreme Gradient Boosting)

The Gradient Boosting Machine (GBM), introduced by Jerome Friedman in 1999, was extended by XGBoost, developed by Tianqi Chen in 2014 [13][14]. XGBoost is designed for optimized distribution and out-of-core computation and is recognized for its speed and scalability.

Mathematically, the objective function of XGBoost can be expressed as **Equation 1**.

$$J(\theta) = \sum_i l(y_i, \hat{y}_i) + \sum_k \Omega(f_k) \quad (1)$$

- $l(y_i, \hat{y}_i)$: It represents the loss function between the actual (y_i) and predicted (\hat{y}_i) values for the relevant data point.
- $\Omega(f_k)$: It is the term that regulates the complexity of the model and contains information related to the tree structure.

One of the most notable advantages of XGBoost is its inherent regularization features against overfitting. This helps the model achieve high accuracy without overfitting to the data.

2.2. LightGBM (Light Gradient Boosting Machine)

Introduced by Microsoft in 2017, LightGBM provides enhanced performance and speed especially when dealing with large datasets [15]. The model minimizes inefficient branchings by employing a "leaf-wise" tree growth strategy. The formula used for branching is expressed as **Equation 2**.

$$\operatorname{argmin}_j \left(\frac{\sum_{i \in I_L} g_i^2}{\sum_{i \in I_L} h_i + \lambda} + \frac{\sum_{i \in I_R} g_i^2}{\sum_{i \in I_R} h_i + \lambda} \right) \quad (2)$$

This is used to determine the branching decisions of the tree. Here, (I_L) and (I_R) represent the left and right branching points, while (g_i) and (h_i) represent gradient and hessian information respectively. LightGBM is known for its low memory usage and high speed, making it ideal for large-scale datasets.

2.3. CatBoost (Category Boosting)

Introduced by Yandex in 2017, CatBoost stands out for its proficiency in directly managing categorical variables [16]. The model embodies a gradient boosting algorithm tailored for this kind of data. Utilizing the ordinal statistics of categorical features, it can be expressed as in **Equation 3**.

$$E[y_i | X_j < x_j] \quad (3)$$

This formula is used to calculate the expected value of the target variable when a categorical feature value surpasses a certain threshold. One of the major advantages of CatBoost is its ability to work directly with categorical variables. This significantly reduces the need for feature engineering.

2.4. BiLSTM and TCN-Based Model

Another significant component of this study is the usage of the Temporal Convolutional Network (TCN) along with a deep learning-based model, BiLSTM. The details of the model are as follows:

➤ **Embedding Layer:** This layer is used to convert input data into a dense vector representation. The model has a vocabulary size of 30,000 and an output size where each word is represented by a vector of 64 dimensions. This aids in capturing relationships between words or tokens.

➤ **Bidirectional LSTM Layer:** LSTM (Long Short-Term Memory) is a type of RNN (Recurrent Neural Network) used for processing sequential data. Bidirectional LSTM captures information flow from both the past and future. In this model, this layer with 128 memory units (neurons) is employed.

- **TCN (Temporal Convolutional Network) Layer:** It is a convolution-based structure to capture time-varying features of sequential data. It is represented with 64 filters in this model.
- **Dropout Layer:** This is a layer used to prevent overfitting. In this model, a dropout rate of 30% has been applied.
- **Dense Layers:** These layers further refine the features learned by the network. The model has dense layers with 64, 32, 16, and 8 neurons, respectively.
- **Output Layer:** The final layer has 3 neurons and represents categorical outcomes with a 'softmax' activation function.

This structure enables our deep learning model to process complex sequential data and derive information about pregnancy risk. Ultimately, the combination of these models holds tremendous potential in capturing potential interactions and complexities in our data for pregnancy risk detection. The power and flexibility of these algorithms make them ideal for such analyses.

2.5. Dataset

To predict the risk levels of pregnant women in Bangladesh, data was sourced from various hospitals and health centers across the nation. These facilities utilized an IoT-based risk monitoring system, emphasizing the blend of technology and healthcare in Bangladesh. This comprehensive dataset was later made available on Kaggle, and can be accessed (<https://www.kaggle.com/datasets/csafriz2/maternal-health-risk-data>) [4] [17].

Table 1: Dataset features and descriptions.

Attribute	Description
Age	Represents the age of the woman during pregnancy.
SystolicBP	Measured in mmHg, represents the peak pressure in the arteries during cardiac contraction.
DiastolicBP	Measured in mmHg, indicates the minimum arterial pressure during cardiac relaxation.
BS(Blood sugar)	Blood glucose concentration in mmol/L, indicative of metabolic energy levels.
BodyTemp	Body temperature measured in °F, reflecting thermoregulation and potential febrile states.
HeartRate	Resting heartbeats per minute, denoting cardiovascular health and activity.
Risk Level	Categorization of pregnancy risk: Low, Mid, or High.

Table 1 provides a detailed description of each column present in the dataset, highlighting the type of health metric it represents.

Statistical metrics such as count, mean, and others of the dataset are further detailed in Table 2.

Table 2: Statistical summaries of each dataset column.

	Age	Systolic BP	Diastolic BP	Blood sugar	Body temperature	Heart rate
Count	1014	1014	1014	1014	1014	1014
Mean	29.9	13.2	76.5	8.73	98.67	74.3
Min	10	70	49	6	98	7
Max	70	160	100	19	103	90

Finally, for preprocessing the dataset, two primary transformations were applied. Firstly, the Label Encoder was employed to transform categorical data (whether nominal or ordinal) into a numerical format. This conversion aids in providing a streamlined structure that is more compatible with machine learning algorithms. Following this, the Standard Scaler was utilized to ensure that all numerical data was standardized. This step is crucial as it brings all numeric attributes to a common scale, ensuring that no particular feature disproportionately influences the model due to its scale.

2.5.1. Data Augmentation

In the realm of machine learning, particularly when working with imbalanced datasets, achieving a balance among different classes is of paramount importance to avoid potential biases in predictions. In our dataset, we observed that the instances belonging to the 'high' and 'middle' risk categories were underrepresented compared to other one. To address this imbalance and enhance the model's robustness, the BorderlineSMOTE technique was employed.

SMOTE, which stands for Synthetic Minority Over-sampling Technique, is a widely recognized method used for increasing the number of instances in underrepresented classes by synthesizing new samples. The BorderlineSMOTE variation specifically focuses on the instances near the decision boundary (or the borderline), ensuring a more nuanced and accurate over-sampling process [18]. By leveraging this technique, we aimed to attain a better distribution of data and, consequently, a more reliable predictive model. This transformation and the resultant effect on data distribution can be visualized in Figure 2.

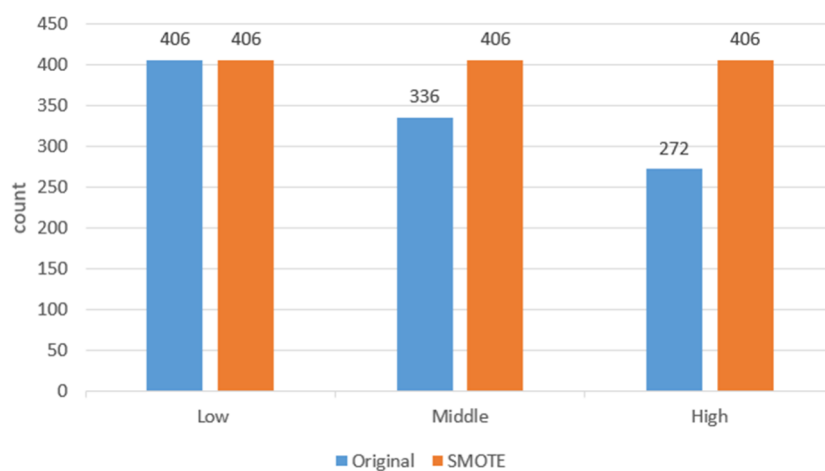


Figure 2. Comparison of data distribution before (original) and after applying the SMOTE technique.

2.6. Performance Metrics

In evaluating the efficiency and reliability of machine learning models, especially in classification tasks, a deeper understanding of several performance metrics is indispensable. Below is an elucidation of some of the key metrics we employed:

Accuracy: It is the most straightforward metric, representing the proportion of correctly predicted instances over the total instances. Mathematically:

$$Accuracy = \frac{\text{Number of Correct Predictions}}{\text{Total Number of Predictions}}$$

While accuracy gives a quick snapshot of the overall model's performance, it might not be reliable in cases of imbalanced classes.

Precision: Precision quantifies the number of true positive predictions against all positive predictions (true positives and false positives). It answers the question, "Of all the instances labeled as positive, how many are truly positive?" Mathematically:

$$Precision = \frac{True\ Positives}{True\ Positives + False\ Positives}$$

A high precision indicates a low false positive rate.

Recall (or Sensitivity): Recall quantifies the number of true positive predictions against all actual positives (true positives and false negatives). It answers the question, "Of all the actual positives, how many were correctly predicted as positive?" Mathematically:

$$Recall = \frac{True\ Positives}{True\ Positives + False\ Negatives}$$

A high recall indicates that most of the positives were correctly predicted by the model.

F1-Score: The F1-Score is the harmonic mean of precision and recall and provides a single metric that encapsulates both false positives and false negatives. It's particularly valuable when classes are imbalanced. Mathematically:

$$F1\text{-Score} = 2 \times \frac{Precision \times Recall}{Precision + Recall}$$

The F1-Score ranges between 0 and 1, with 1 being the best possible F1-Score.

In conclusion, while accuracy offers a broad perspective on model performance, precision, recall, and the F1-Score dive deeper, providing nuanced insights into the model's behavior, especially in the face of false positives and negatives. In clinical and healthcare applications, where the stakes of misclassification can be significant, understanding and optimizing these metrics becomes even more critical.

3. Results

3.1. Evaluation using Gradient Boosting Algorithms

In our comprehensive analysis of the dataset, we made use of three advanced gradient boosting algorithms: XGBoost, LightGBM, and CatBoost. To ensure a balanced representation of each class in the training and validation sets, we opted for the StratifiedKFold cross-validation technique, dividing the data into 9 distinctive folds.

Among the results, XGBoost showcased its highest accuracy at 0.92 in Fold-1, while LightGBM peaked with an accuracy of 0.91 in the same fold. CatBoost, on the other hand, reached its zenith with an accuracy of 0.89 in Fold-1. A detailed distribution of the accuracies across all folds can be consulted in **Table 3**. The performances of these gradient boosting models provide valuable insights into their capability to effectively predict the risk levels of pregnant women, with each presenting its own strengths.

Table 3: Accuracy results of XGBoost, LightGBM, and CatBoost across 9 StratifiedKFold splits.

Model	Fold-1	Fold-2	Fold-3	Fold-4	Fold-5	Fold-6	Fold-7	Fold-8	Fold-9
XGBoost	0.92	0.88	0.81	0.88	0.88	0.81	0.86	0.86	0.89
LightGBM	0.91	0.88	0.83	0.88	0.88	0.79	0.85	0.84	0.88
CatBoost	0.89	0.87	0.82	0.87	0.88	0.79	0.87	0.83	0.88

3.1. 3.2. Evaluation of the BiLSTM Model

In the quest to develop an accurate predictive model for assessing pregnancy risk levels, we turned our attention to the advanced capabilities of the BiLSTM architecture. To ensure a robust evaluation, we strategically partitioned our dataset into training and testing sets in an 80-20 split.

Recognizing the inherent class imbalances in our 'High Risk' and 'Mid Risk' categories, we employed the BorderlineSMOTE technique on the training dataset. This augmentation ensures that our model does not become overly biased toward any specific category and can generalize better to unseen data.

For the training regimen, we opted for the Adam optimizer, renowned for its adaptive learning rate capabilities. With a specific learning rate of 0.001 set for our purpose, the BiLSTM model was trained for 30 epochs. This duration was chosen after meticulous observations, ensuring that the model neither underfits nor overfits the training data.

Upon the conclusion of the training phase and moving to evaluation, the model exhibited noteworthy performance metrics. It showed particular proficiency in identifying the 'High Risk' category, securing a precision of 0.93 and a recall of 0.95. Such metrics are pivotal, especially considering the critical nature of high-risk pregnancies. The overall accuracy of the model on the test dataset clocked in at 0.85, reflecting its robustness and reliability in making predictions.

To gain a deeper insight into the model's performance across all risk categories and various metrics, readers are directed to **Table 4** for a comprehensive breakdown.

Table 4: Evaluation results of the BiLSTM model on the test dataset.

	Precision	Recall	F1-Score	Support
High Risk	0.93	0.95	0.94	73
Low Risk	0.84	0.87	0.80	87
Mid Risk	0.80	0.86	0.83	84
Accuracy			0.85	244
Macro avg	0.86	0.86	0.86	244
Weighted avg	0.85	0.85	0.85	244

3.2. 3.3. Comparative Analysis with Other Studies

During our study, we evaluated multiple machine learning and deep learning models to determine their efficacy in predicting pregnancy risks. Among the evaluated models, the XGBoost model consistently showed the best performance in terms of accuracy. For a broader perspective, we compared the accuracy of our XGBoost model with other models from recent studies, as outlined in **Table 5**.

Table 5: Comparative analysis of the accuracy from our study with other recent studies.

Referance	Year	Model	Accuracy
Ahmed et al [4].	2020	LMT	%90
Ramdhani et al [5].	2022	Random Forest + Genetic Algorithm	%90,20
Assaduzzaman et al [7].	2023	Random Forest	%90
Rahman and Alam [8].	2023	Gradient Boosting	%90,64
Mutlu et al [9].	2023	Decision Tree	%89,16
Ours	2023	XGBoost	%92

4. Conclusion

This study used various machine learning models such as XGBoost, LightGBM, CatBoost, and BiLSTM to classify maternal health risk levels during pregnancy, and the results were compared.

The model with the highest accuracy rate was the CatBoost model, with 92%. When the BorderlineSMOTE technique was applied to improve the performance of the BiLSTM model, an increase in success rate was observed. However, higher accuracy rates were achieved in other models without applying SMOTE. Therefore, the stratified k-fold cross-validation technique was used to evaluate the performance of machine learning models to obtain the most reliable results. Although the results obtained are promising, further research is needed. In particular, integrating more data from wearable devices can enhance model predictions. Additionally, exploring hybrid models that combine the strengths of different algorithms can contribute to more accurate predictions.

In the future, obtaining a more comprehensive view of risk factors by including more detailed patient history data and possibly even genetic data will be of interest. Furthermore, the evolution of Internet of Things devices and their increasing adoption in healthcare settings offer significant potential for predictive healthcare services when used appropriately. In conclusion, this study highlights the potential of machine learning, significantly gradient boosting models, in healthcare. These findings underscore the importance of further research in this area and hold the promise of more advanced and accurate prediction tools in the future.

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ŞİDDET UYGULAYANIN MÜŞTEREK KONUTTAN YA DA BULUNDUĞU YERDEN DERHAL UZAKLAŞTIRILMASI VE MÜŞTEREK KONUTUN KORUNAN KİŞİYE TAHSİSİ

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ÖZET

Kadın ile erkek arasındaki eşitsizliğe dayalı iktidar ilişkisinin dışavurumu olarak ifade edilen şiddet eylemleri, uzun yıllar boyunca devletler tarafından aile içi bir mesele olarak görülmüştür. Ancak günümüzde bu yaklaşım değişmiştir. Artık kadına yönelik şiddet, tüm toplumu ilgilendiren bir eylemler bütünü olarak kabul edilmektedir. Bu yaklaşım doğrultusunda ülkemizde, 6284 sayılı Ailenin Korunması ve Kadına Karşı Şiddetin Önlenmesine Dair Kanun ihdas edilerek yürürlüğe konulmuştur. 6284 sayılı Kanun kapsamında birçok önleyici ve koruyucu tedbir düzenlenmiş olup şiddet uygulayanın müşterek konuttan ya da bulunduğu yerden derhal uzaklaştırılması ve müşterek konutun korunan kişiye tahsisi, söz konusu önleyici tedbir kararlarından yalnızca biridir. Bahsi geçen tedbir, 6284 sayılı Kanun'un 5. maddesinin 1. fıkrası (b) bendinde düzenlenmiştir. Geçici hukuki koruma niteliğinde olan ve ilk defasında en çok altı ay süreyle verilebilen bu tedbir kararı, hâkim tarafından verilir. Gecikmesinde sakınca bulunan hallerde kolluk amiri tarafından da söz konusu tedbir kararı verilebilmektedir.

Şiddet uygulayanın müşterek konuttan ya da bulunduğu yerden derhal uzaklaştırılması ve müşterek konutun korunan kişiye tahsisi kararına karşı, tefhim veya tebliğ tarihinden itibaren iki hafta içinde ilgililer tarafından itiraz edilebilir. İtiraz merci, aile mahkemesidir. Tedbir kararına aykırılık durumunda ise, şiddet uygulayanın zorlama hapsine tabi tutulması söz konusu olur. Fakat bir şiddet eyleminin veya şiddet tehlikesinin mağdura yöneltmesi halinde başvurulabilen bu tedbir, istenmeyen ve tedbirin amacına uygun olmayan sonuçlara da sebep olabilmektedir. Bu durum, ilgili tedbir hakkında tartışmaları da beraberinde getirmiştir.

Çalışmamızın amacı ve özü, yukarıda bahsi geçen önleyici tedbir kararının uygulamada yarattığı sorunları tartışıp sorunlar hakkında çözüm önerilerinin sunulmasıdır.

Anahtar Kelimeler: Kadına yönelik şiddet, önleyici tedbir, müşterek konut, müşterek konutun korunan kişiye tahsisi, uzaklaştırma.

IMMEDIATE REMOVAL OF THE PERPETRATOR FROM THE COMMON HOUSE OR PLACE AND ALLOCATION OF THE COMMON HOUSE TO THE PROTECTED PERSON

ABSTRACT

Acts of violence, which are expressed as the expression of the power relationship based on inequality between women and men, have been seen as a domestic issue by states for many years. Today, however, this approach has changed. Violence against women is now accepted as a set of actions that concern the whole society. In line with this approach, the Law No. 6284 on the Protection of the Family and the Prevention of Violence Against Women was established and put into effect.

Many preventive and protective measures have been arranged within the scope of Law No. 6284, and immediate removal of the perpetrator from the common house or place and allocation of the common house to the protected person is only one of these preventive measures. The aforementioned measure is regulated in subparagraph (b) of paragraph 1 of Article 5 of Law No. 6284. This injunction, which is in the nature of temporary legal protection and can be given by the judge for a maximum of six months for the first time. In cases where delay is inconvenient, the said injunction may be given by the law enforcement chief.

Against the decision to immediately remove the perpetrator from the common residence or the place where he/she lives and to allocate the joint residence to the protected person, an objection can be made by the relevant persons within two weeks from the date of notification. The appeal authority is the family court. In case of violation of the injunction, the perpetrator is subject to coercion prison. However, this measure, which can be applied in the event that an act of violence or the danger of violence is directed to the victim, may also cause undesirable and unsuitable results for the purpose of the measure. This situation led to discussions about the relevant measure.

The aim and essence of our study is to discuss the problems created by the above-mentioned preventive injunction and to propose solutions for the problems.

Keywords: Violence against women, inhibitor precaution, joint house, allocation of the common house to the protected person, removal.

AİLE İÇİ ŞİDDET VE KADINA YÖNELİK ŞİDDETİN 6284 SAYILI KANUN VE İLGİLİ ULUSLARARASI MEVZUAT BAĞLAMINDA DEĞERLENDİRİLMESİ

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ÖZ

Toplumun en küçük yapı taşı olan aile, fiziken ve ruhen sağlıklı bireylerin yetiştirildiği ve topluma kazandırıldığı sosyal kurumdur. Günümüzde toplumsal cinsiyet ayrımcılığına dayanan aile içi ve özellikle kadına yönelik şiddet toplumsal bir sorundur. Şiddetin fiziksel, psikolojik, ekonomik, cinsel şiddet gibi birçok türü bulunmaktadır. Kadınlara sırf cinsiyeti nedeniyle uygulanan şiddet, cinsiyet ayrımcılığına dayanır ve kadının insan haklarının ihlali anlamına gelir. Dünyada kadına yönelik şiddetin önlenmesine yönelik kılavuz olarak kabul edilen “Kadınlara Yönelik Şiddet ve Aile İçi Şiddetin Önlenmesi ve Bunlarla Mücadeleye İlişkin Avrupa Konseyi Sözleşmesi (İstanbul Sözleşmesi)” Türkiye tarafından 2011 yılında imzalanmıştır. Sözleşme, kadına yönelik şiddet ve ev içi şiddetin önlenmesi bağlamında bütüncül yaklaşımla dört ana yöntem önermiştir. Bu yöntemler, önleme, koruma, cezalandırma ve bütüncül politikalarlardır. Bu bağlamda, Türk hukukunda 2012 yılında ilk ulusal düzenleme “6284 sayılı Ailenin Korunması ve Kadına Yönelik Şiddetle Mücadeleye Dair Kanun” kabul edilmiştir. Kanun kapsamında şiddete uğrayan ya da uğrama tehlikesi altında olan kadın, çocuk ve diğer aile bireylerinin korunması amaçlanmaktadır. Kanun sayılan kişileri korumak amacıyla bazı koruyucu ve önleyici tedbirler öngörmüştür. Tedbir kararlarının alınmasında izlenecek usule ilişkin hükümler de Kanun ile düzenlenmiştir. 6284 sayılı Kanun hala yürürlükte olmakla birlikte İstanbul Sözleşmesi 2021 yılında Türkiye tarafından feshedilmiştir. İstanbul Sözleşmesinin feshi doktrinde pek çok tartışmaya yol açmıştır. Tartışmaların yalnızca hukuk alanında değil, sosyal bilimlerin pek çok alanında da uzun süre devam etmesi beklenmektedir. Çalışmamızda 6284 sayılı Kanun ve İstanbul Sözleşmesi hükümleri değerlendirilmiş, İstanbul Sözleşmesinin feshedilmesinin yaratabileceği olumsuz sonuçlar üzerinde durulmuştur.

Anahtar kelimeler: Kadının İnsan Hakları, Kadına Yönelik Şiddet, Ev İçi Şiddet, Aile İçi Şiddet

ASSESSMENT OF DOMESTIC VIOLENCE AND VIOLENCE AGAINST WOMEN IN THE CONTEXT OF LAW NO. 6284 AND RELEVANT INTERNATIONAL LEGISLATION

ABSTRACT

The family, which is the smallest unit of society, is a social institution where physically and mentally healthy individuals are raised and integrated into society. In today's world, domestic violence, particularly violence against women, based on gender discrimination is a societal problem. Violence can take various forms, including physical, psychological, economic, and sexual violence. Violence directed at women solely because of their gender is rooted in gender discrimination and constitutes a violation of women's human rights. The "Istanbul Convention on Preventing and Combating Violence Against Women and Domestic Violence," which is internationally recognized as a guide for preventing violence against women, was signed by Turkey in 2011. The Convention proposes four main methods for addressing violence against women and domestic violence: prevention, protection, prosecution, and comprehensive policies.

In this context, the first national regulation in Turkish law, known as the "Law on the Protection of Family and Prevention of Violence Against Women (Law No. 6284)," was enacted in 2012. The aim of the law is to protect women, children, and other family members who are victims of violence or at risk of violence. The law also establishes certain protective and preventive measures for the safety of these individuals. Procedures for obtaining protective orders are also outlined in the law. Law No. 6284 is still in effect; however, Turkey withdrew from the Istanbul Convention in 2021. The withdrawal from the Istanbul Convention has sparked extensive debates in legal and various social science fields. It is expected that these discussions will continue for a long time. This paper evaluates the provisions of Law No. 6284 and the Istanbul Convention and emphasizes the potential negative consequences of Turkey's withdrawal from the Convention.

Keywords: Women's Human Rights, Violence Against Women, Domestic Violence, Family Violence.

**MATERNAL HEALTHCARE CAMPAIGNS AND RADIO CONTRIBUTE IN
CHANGING ATTITUDE OF WOMEN TOWARDS MATERNAL HEALTH CARE IN
KADUNA METROPOLIS**

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ABSTRACT

Low level of awareness, poor attitude, lack of knowledge and inadequate information about maternal health among women have been identified as some of the factors responsible for increasing maternal mortality in developing countries. Since the radio is regarded as one of the effective means of communication in such countries, this study examined the maternal healthcare campaigns and radio contribute in changing attitude of women towards maternal health care in Kaduna Metropolis. The research was anchored by Theory of Planned Behaviour, Agenda Setting Theory and Health Belief Model (HBM). The study adopt a mixed method approach. Using survey quantitatively, Krejcie and Morgan (1970) sample determination was used to get sample size of 391 respondents was selected for this study. Data were analysed using frequency and percentage tables. In-depth interview was conducted with Senior Nurse and Midwifery. The findings of this reveals that majority of the women with 38.3% were influenced by the campaign because it educates them on taking good care of themselves, 33.4% were influenced because it educate them on how they can protect themselves and their babies so as to reduce maternal mortality and infant mortality rate, 17.4% were influenced because of new methods and techniques for general wellbeing of mothers and babies, 5.4% respectively were influenced because the campaign sensitize them on how to minimize mother-child transmission of blood related and other diseases and educate on how to take care of themselves and their babies before and after birth. It was therefore recommended that television should be properly used for maternal health campaigns for its advantage of sound and motion picture and that maternal health messages should be promoted through radio programmes such as drama, documentary and news.

Keywords: Maternal Healthcare, Campaigns, Radio, Women

BHARATI MUKHERJEE AND THE POWER OF WOMEN'S HEARTS

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ABSTRACT

Bharathi Mukherjee is a feminist novelist whose focus is on the difficulties and challenges affecting the women in Asia, notably those in India. She supports the cause of women, but her main goal is to outline the issues with cross-cultural difficulties faced by Indian immigrants. The heroines of Bharati Mukherjee's novels are bold, assertive and confident, they have a high capacity for adaptability and accept the bitter truth of their lives.

This famous diasporic author was born in India, she lives in America, but she refers to herself as an American author rather than an immigrant. Her characters can be analyzed in terms of women migrants. Migration is typically characterized by the stages of estrangement, displacement and depression, but Mukherjee breaks this by introducing the emotions of acceptance and joy in being a part of a new land.

Many women writers include feminism in their works and feminism has become one of the main themes in literature and one of the most important perspectives in literary criticism. Over the past decades, notable authors such as Anita Desai, Nayantara Sagar, Kamala Das and Bharati Mukherjee have become Indian feminists.

Mukherjee has explored the opportunities for freedom presented to the women in a foreign country. Her female characters are resilient survivors who set out to pursue their goals and aspirations. Mukherjee is a proponent of mental and emotional freedom and all her novels feature strong and independent women. The female characters reflect her ideas and she forces them to take courageous actions. Her heroes have broken through the domestic barrier of their home to travel beyond the national boundaries.

Feminist critique maintains the value of female representation in literature and sticks to showing women from a fresh and very interesting angle. It sheds insight on the history of female subjugation under patriarchal norms while helping to dispel gender stereotypes and outdated notions of the feminine. Moreover, it enables us to examine more closely the social, economic and political issues that affect women.

Keywords: feminist criticism, diaspora, migrant, estrangement

**WOMEN IN ENGINEERING -IFBA VITÓRIA DA CONQUISTA CAMPUS-
CULTIVATE SUSTAINABILITY AT SCHOOL**

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Abstract

The project titled "Environmental Education in Action: Women in Engineering Cultivating Sustainability at School" is being offered by the Woman in Engineering Affinity Group at the Institute of Education Science and Technology of Bahia (WIE IFBA) at Vitoria da Conquista campus, with the participation of the Tutorial Education Program PET Engenharias. The project's aims to encompass the Vitória da Conquista Military Police College – (CPM) Eraldo Tinoco and run from August to December 2023. The primary goals are to manufacture compost bins for converting a portion of the school's organic waste into fertilizer. The fertilizer will enhance the soil composition of the flowerbeds that form the green spaces. The vegetable gardens and tree planting beds will foster a welcoming and healthy school environment and will be created by student volunteers from the WIE affinity group in partnership with the CPM team of educators and students. In conjunction with this project, mini-courses and lectures about interdisciplinary themes and environmental education are being presented. This section will highlight the significance of creating a conducive environment in schools that incorporates sustainability, visual and thermal comfort, improved air quality, pollution reduction and has the potential to enhance mental well-being. In addition, practical activities will be carried out to work with the knowledge generated in these workshops and lectures, giving the target group greater contact with nature. This will result in the creation of green spaces and a series of benefits, including social interaction, stimulation of the students' imagination, cognitive and physical development, and environmental awareness in their integral education. In doing so, the project aims to impact the students of CPM Eraldo Tinoco, especially those who make up the natural itinerary, receiving training on interdisciplinary ecological, geological, and sustainable systems content and practices, among others. Therefore, this work aims to reach the objectives of WIE -IEEE, which involve working together and sharing knowledge, enhancing the public's comprehension of engineering and technology. Consistent with IFBA's commitment to enhance the community's welfare and sustainability both internally and externally.

Keywords: Environmental education, Sustainability, Mental health.

WOMEN PARTICIPATION OF IN TECHNICAL EDUCATION

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Abstract

The participation of women in technical education has been increasing in recent years. According to UNESCO, the global female enrollment rate in tertiary education in science, technology, engineering, and mathematics (STEM) fields was 33% in 2020, up from 28% in 2015.

There are a number of factors that have contributed to this increase, including:

Increased awareness of the importance of STEM education for women's economic empowerment

More supportive policies and programs from governments and institutions

Positive role models for girls and young women

The availability of online and distance learning options, which can make it easier for women to balance their studies with other commitments

Despite this progress, there is still a long way to go to achieve gender parity in STEM education. According to the World Economic Forum, women make up only 26% of the global STEM workforce.

There are a number of challenges that continue to hinder the participation of women in technical education, including:

Gender stereotypes and bias

Lack of female role models

Unsupportive school and work environments

Financial constraints

To address these challenges, it is important to:

- Challenge gender stereotypes and bias
- Provide more female role models in STEM fields
- Create more supportive school and work environments
- Make STEM education more affordable and accessible

By addressing these challenges, we can help to close the gender gap in STEM education and create a more equitable future for all.

Here are some specific examples of programs and initiatives that are working to increase the participation of women in technical education:

The Anita Borg Institute's Anita Borg Scholarship Program provides financial assistance to women pursuing degrees in STEM fields.

The Society of Women Engineers' (SWE) STEP (Sustaining Technical Excellence in the Professoriate) program supports female engineering faculty members.

The National Center for Women & Information Technology's (NCWIT) Aspirations in Computing program encourages girls and young women to pursue careers in computer science.

The Malala Fund's Girls' Education program provides scholarships and other support to girls who want to pursue STEM education.

These are just a few examples of the many programs and initiatives that are working to increase the participation of women in technical education. By supporting these programs and initiatives, we can help to create a more equitable future for all. The participation of women in technical education has been increasing in recent years.

According to UNESCO, the global female enrollment rate in tertiary education in science, technology, engineering, and mathematics (STEM) fields was 33% in 2020, up from 28% in 2015.

Keywords: women, girl, education, STEM,

**EXPLORING BENINESE TECHNICAL MALE LEARNERS'
UNDERACHIEVEMENT IN LITERACY AT LYCÉE TECHNIQUE DE
DJAKOTOMEY**

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Abstract

In the last decades, there has been an increasing attention to male learners' achievement. While high and low achievement are concerned with performance, the underachievement of learners is concerned with their potential and not with their lack of ability. Though many explanations have been suggested, no such study has been found that arrived at the solution to this problem. That is why this study, a research action organized from January 2023 to March 2023 at Lycée Technique de Djakotomey of Couffo Region in Benin Republic with a pretest O - treatment X- posttest O method, was set out to analyze the relationship between homogenous grouping and boys' achievement in literacy. 42 male Electricity/Electronics students were selected to participate. Parental and individual as well as administrative consents were obtained. The study focused on Literacy in a French language class. Participants' scores were compared to scores in heterogeneous groups. The independent variable use was a change in seating arrangement for boys during literacy instruction. The results show that although each boy given the treatment literacy score didn't increase there was improvement in the average for each group. The first boy's group experienced and increase, from a pretest average of 64% to a posttest average of 68%. There was also an increase in the second boy's group from a 47% pretest average to 55% post-test average. One of the girl's groups also saw an increase in their post-test average, which went from a pre-test score of 79% to 80%. The second girls group saw a slight decrease from a 62% to 60%. However, these data do not seem sufficient to recommend boys seating in homogenous groups for literacy instruction for the entire year. Longer research should be conducted before recommending homogenous grouping as a method for closing the gender gap in academic achievement.

Keywords: compared, suggest, treatment

**ANALYSIS OF THE BUSINESS FEASIBILITY STUDY IN THE FIELD OF
COOPERATIVE CATERING FOR UIN K.H. ABDURRAHMAN WAHID
PEKALONGAN**

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ABSTRACT

This research article discusses the business feasibility study of one of the businesses in the Student Cooperative of UIN K. H. Abdurrahman Wahid Pekalongan, namely the catering business. This study used interviews with the head of the business sector in the catering sector. This research yielded several results regarding the Business Feasibility Study in Student Cooperative Catering Businesses at UIN K. H. Abdurrahman Wahid Pekalongan. Some of the things we get are food businesses in the catering sector such as rice boxes, snack boxes, and tampah snacks. The marketing method used is by distributing pamphlets on social media. The capital used in this catering business is not too large, if you look at the results from the sales made, this catering business is sufficient to produce from the initial capital and income received each month.

Keywords : catering business, Kopma UIN K.H. Abdurrahman Wahid Pekalongan

**INFLUENCE OF INTERNET LIBRARY ON STUDENTS (A CASE OF
UNDERGRADUATE STUDENTS FEDERAL UNIVERSITY TECHNOLOGY,
MINNA)**

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ABSTRACT

Source of academic information is very relevant to undergraduate students. Basically, academic libraries provide much relevant research materials in both printed and electronic formats to support undergraduate studies. Higher institutions such as the Federal University of Technology Minna have therefore invested resources in acquiring library infrastructure to facilitate research work. This study sought to analyze undergraduate students' use of conventional and internet library resources for academic activities. Primary data were collected using a questionnaire from 90 undergraduate students who were selected using a simple random sampling procedure. The data were analyzed using descriptive statistics and t-test analysis. The results indicate that students use both library and internet resources for their academic work. However, the use of internet library is more than that of the University's Library Resources. Availability of up to date information were identified as determinants for the use of conventional library and internet library resources. It was also discovered that challenges such as lack of searching skills with mean of 2.63, lack of ICT skills to operate, ICT gadget with the mean of 2.60, too much irrelevant information with the mean of 2.62, technophobia with the mean of 2.55, power outage with the mean of 2.77 and the respondents all agree to have faced one or two challenges while trying to access the internet library. It was recommended that undergraduate students are advised to resort to the use of the university library resources because they do not only contain printed resources but electronic resources as well.

Keywords: resources, resources, library

DECOLONIZING GENDER PRACTICES AND CURRICULUM DEVELOPMENT IN NIGERIAN HIGHER EDUCATION INSTITUTION: A SYSTEMIC REVIEW

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Abstract

The fact that gender studies as a discipline is gaining full ground in most Higher Education Institutions (HEIs) in Nigeria, its discourse and content have direct historical roots in colonial intervention and informed largely by western experiences. There is also a departure from the indigenous ideas that are embedded within a cultural context or perspective which differs from one society to another when designing the curriculum. Teaching instructions and designing of curriculum in gender studies in most of the HEIs in Nigeria are also closely knitted to the western conception which is one of the major concerns of scholars advocating for a decolonized knowledge production and the need to look inward. There have been a lot of debates on how to deconstruct and decolonize our mindset in our teaching activities as well as curriculum development in other disciplines with scanty attention paid to gender studies discipline which affects our thoughts and perceptions, the gap this paper intends to fill. The paper draws on a systemic review of extant literature on gender practice, curriculum development in most universities and adopts a document analysis method design with a view to analyse how decolonized the course content of the gender studies curriculum in selected universities in Nigeria are.

Word count: 205

Keywords: decolonizing knowledge, gender studies, Higher education institutions

SOSYAL HİZMET UYGULAMALARINDA ÖNCÜ/KURUCU FİGÜRLER OLARAK KADINLARIN YERİ

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Özet

Sosyal hizmet mesleği ve disiplini, 19. yüzyılda geleneksel yardım yöntemlerinin ve anlayışının yeterli olmadığı bir dönem ve ortamda modern hayatın getirdiği yeni durumlar ve sorunlara cevap ve çözüm üretmek için ortaya çıkmış bir alandır. Meslekleşmesi ve bir disiplin olması kademeli olarak gerçekleşmiştir. Bu süreçte muhtelif coğrafyalardan kadınlar gerek bilim insanı ve uygulayıcı gerek reformist veya yenilikçi gerek gönüllü ve hayırsever gerekse feminist ve aktivist olarak sosyal hizmetin kurumsallaşmasına katkı sunmuşlardır. Sosyal hizmet yardım ve hayırseverlik anlayışıyla başlasa da bu öncü kadın figürlerin girişimleriyle bir meslek ve disiplin haline gelmiştir. Zira ilk etapta gönüllü bir hareket olarak uygulanan sosyal hizmet, kadın öncülerin okullaşma çabası/girişimi ve bilimsel çalışmalarıyla devlet ve akademik çevrelerce tanınmış ve kurumsallaşmıştır.

Bu çalışmada farklı coğrafyalardan örneklerle sosyal hizmetin gelişiminde söz konusu kadınların kurucu ve öncü figürler olarak nasıl yer aldıklarının gösterilmesi ve sosyal hizmetin oluşumunda kadınların rolünün anlaşılmasına aracı olunması hedeflenmiştir. Bu amaçla her bir kadının sunduğu katkı ve çalışmaları gösterilerek sosyal hizmetin oluşumundaki etkileri anlatılmıştır. Bu bağlamda sosyal hizmet alanına katkı sunan kadınlar olarak “Jane Addams (ABD, 1860-1935), Mary Richmond (ABD, 1861-1928), Alice Salomon (Almanya, 1872-1948), Sabiha Sertel (Türkiye, 1895-1968), Octavia Hill (İngiltere, 1838-1912), Mary Carpenter (İngiltere, 1807-1877), Sattareh Farman Farmaian (İran, 1921–2010), Farah Pehlevi (İran, 1938-...), Ellen Khuzwayo (Güney Afrika, 1914-2006), Mentona Moser (İsviçre,1874-1971), Ilse Von Arlt (Avusturya, 1876-1960)” ele alınan başlıca isimlerdir. Bütün bu isimler hem başkalarına yardımın sistematik hale gelmesine hem sosyal hizmetin tanımlanması ve çerçevesinin çizilmesine hem de eğitim ve öğretiminin kurumsallaşmasına farklı şekillerde katkı sunmuş kadınlar oldukları için çalışmada öncü figürler olarak ele alınmışlardır.

Anahtar kelimeler: Sosyal hizmet, Öncü kadınlar, Meslekleşme, Kurumsallaşma.

THE PLACE OF WOMEN AS LEADING/FOUNDING FIGURES IN SOCIAL WORK PRACTICES

Abstract

Social work profession and discipline is a field that emerged in the 19th century in order to find answers and solutions to new situations and problems brought by modern life in a period and environment where traditional helping methods and understanding were not sufficient. Its professionalization and becoming a discipline took place gradually. In this process, women from various geographies contributed to the institutionalization of social work as scientists and practitioners, reformists or innovators, volunteers and philanthropists, feminists and activists. Although social work started with the understanding of aid and philanthropy, it has become a profession and a discipline with the initiatives of these leading female figures.

Because social work, which was implemented as a voluntary movement in the first place, has been recognized and institutionalized by the state and academic circles with the schooling efforts/initiatives of women pioneers and their scientific studies.

In this study, it is aimed to show how the women in question take place as founding and pioneering figures in the development of social work with examples from different geographies and to be instrumental in understanding the role of women in the formation of social work. For this purpose, the contributions and works of each woman are shown and their effects on the formation of social work are explained. In this context, "Jane Addams (USA, 1860-1935), Mary Richmond (USA, 1861-1928), Alice Salomon (Germany, 1872-1948), Sabiha Sertel (Türkiye, 1895-1968), Octavia Hill (England, 1838-1912), Mary Carpenter (England, 1807-1877), Sattareh Farman Farmaian (Iran, 1921–2010), Farah Pahlavi (Iran, 1938-...), Ellen Khuzwayo (South Africa, 1914-2006), Mentona Moser (Switzerland, 1874-1971), Ilse Von Arlt (Austria, 1876-1960)" are the main names discussed. All these names are considered as leading figures in the study, as they are women who have contributed in different ways to the systematization of helping others, the definition and framing of social work, and the institutionalization of education and training.

Keywords: Social work, Pioneer women, Professionalization, Institutionalization.

KADINLARDA ÖZ ANLAYIŞ, KENDİNİ SUSTURMA VE KENDİNİ NESNELEŞTİRME ARASINDAKİ İLİŞKİLER

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ÖZET

Kendini nesneleştirme, kadınların bedenlerinin diğerleri tarafından nasıl algılandığıyla ilgili düşüncelerini vurgulamaktadır. Kendini nesneleştiren kadınların bedenlerine ilişkin görüşleri diğerlerinin değerlendirmelerine dayalı olduğundan, herhangi bir olumsuzluk durumunda kendilerini suçlama eğiliminde oldukları bilinmektedir. Öte yandan, öz anlayış bireyin kendine şefkatli ve özenli bir şekilde yaklaşması ile istenmeyen bir durum karşısında kendini suçlamak yerine bu durumun yaşamda deneyimlenebilecek bir süreç olduğuna ilişkin anlayışlı olması şeklinde tanımlanır. Genellikle kadın çalışmalarında ele alınan kendini susturma kavramı ise, kadınların kendi istek ve beklentilerinden başkalarının istek, beklenti ve değerlendirmelerine öncelik verdiklerinden söz eder. Dolayısıyla bu çalışmada kadınlarda öz anlayış, kendini susturma ve kendini nesneleştirme arasındaki ilişkilerin incelenmesi amaçlanmaktadır. Yaşları en düşük 18 ile en yüksek 36 arasında bulunan ve yaş ortalaması ($Mean=22.08$, $SD= 3.21$) olan 255 kadın araştırmanın katılımcılarını meydana getirmektedir. Nicel araştırma yaklaşımlarından ilişkisel tarama modeline uygun olarak yürütülen çalışmada, Kendini Nesneleştirme İnanç ve Davranışları Ölçeği, Öz-Anlayış Ölçeği Kısa Formu, Kendini Susturma Ölçeği ve Kişisel Bilgi Formu kullanılmıştır. Araştırmada kapsamında yürütülen analizler sonucunda kendini nesneleştirme ile kendini susturma ($r = .56$, $p < .001$) arasında pozitif yönde anlamlı ilişki belirlenmiştir. Bu bulgunun yanı sıra öz-anlayış ile kendini nesneleştirme ($r = -.45$, $p < .001$) ve kendini susturma arasında ($r = -.47$, $p < .001$) arasında negatif yönde anlamlı ilişkiler tespit edilmiştir. Araştırmanın çoklu regresyon analizi sonucunda ise kendini susturmanın ($\beta = .45$, $p < .001$) ve öz-anlayışın ($\beta = -.25$, $p < .001$) kendini nesneleştirme üzerindeki yordayıcı etkilerinin anlamlı oldukları ve kendini nesneleştirme değişkeninde meydana gelen değişimin %36'sını açıkladığı belirlenmiştir. Sonuç olarak kendini susturmanın yüksek olması ve öz-anlayışın düşük olması kadın bireylerin daha yüksek düzeyde kendini nesneleştirme yaşamalarına katkı sağlayan faktörler oldukları görülmüştür.

Anahtar kelimeler: Öz-anlayış, kendini nesneleştirme, kendini susturma, kadınlar

RELATIONSHIPS BETWEEN SELF-COMPASSION, SELF-SILENCING, AND SELF-OBJECTIFICATION AMONG WOMEN

ABSTRACT

Self-objectification highlights women's thoughts about how their bodies are perceived by others. It is known that women who objectify themselves tend to blame themselves in case of any negativity, since their views on their bodies are based on the evaluations of others. On the other hand, self-compassion is defined as an individuals' caring approach to themselves, and understanding that this is a process that can be experienced in life instead of blaming themselves for an undesirable situation. The concept of self-silencing, which is generally discussed in women's studies, refers to the fact that women give priority to the wishes, expectations and evaluations of others rather than their own wishes and expectations. Therefore, in this study, it is aimed to examine the relationships between self-compassion, self-silencing and self-objectification in women.

255 women aged between the lowest 18 and the highest 36 and with a mean age (Mean=22.08, SD=3.21) constitute the participants of the study. In the study conducted within the scope of the relational survey model, which is one of the quantitative research approaches, Self-Objectification Beliefs and Behaviors Scale, Self-Compassion Scale Short Form, Self-Silencing Scale, and Personal Information Form were used. As a result of the analyzes, a positive and significant relationship was determined between self-objectification and self-silencing ($r = .56, p < .001$). In addition to this finding, negative significant relationships were found between self-compassion and self-objectification ($r = -.45, p < .001$) and silencing ($r = -.47, p < .001$). As a result of the multiple regression analysis of the study, it was found that the predictive effects of self-silencing ($\beta = .45, p < .001$) and self-compassion ($\beta = -.25, p < .001$) on self-objectification were significant and the change in the self-objectification variable was %36. As a result, high self-silencing and low self-compassion may mean that females are factors that contribute to higher levels of self-objectification.

Keywords: Self-compassion, self-objectification, self-silencing, women

A GENDER PERSPECTIVE ON THE PROBLEM OF DIGITAL EXCLUSION IN TURKEY

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Abstract

The spread of digitalization is permanently shaped in many areas such as the participation of individuals in social life, socialization processes, leisure activities, and participation in working life. These developments make the daily life of individuals easier, but if they are not able to adapt to the developments, they can cause individuals to face the problem of "digital exclusion". The concept of digital exclusion, which was used for the first time in the United States, can be broadly defined as "exclusion from the best use of digital technology, directly or indirectly, to improve the lives and life chances of all citizens". In other words, digital exclusion is generally defined as the systematic differences in access to and use of new technologies among individuals depending on age, gender, education, income, occupation, and place of residence.

The fact that remote work and distance education practices have become mandatory during the COVID-19 epidemic has increased the scope and visibility of the problem of digital exclusion. This process has revealed how important socio-economic differences and especially gender differences create digital exclusion. One of the most visible examples is the UNESCO (2019) Reports finding that girls who cannot attend their education courses online are much less likely to return to school afterward.

This study aims to examine the gender aspect of digital exclusion in Turkey. For this purpose, firstly, after explaining digital exclusion and related concepts, the reasons for digital exclusion are mentioned. Then, the reasons for gender-based digital exclusion are emphasized and finally, the data of the Turkish Statistical Institute (TUIK) are given. As a result of the study, it was seen that there is very limited data on the appearance of digitalization in terms of gender. Based on the data, it was concluded that digitalization creates gender inequality to the detriment of women and social policies will be decisive in solving the problem.

Keywords: Digital exclusion, women, gender inequality, TUIK

TÜRKİYE'DE DİJİTAL DIŞLANMA SORUNUNA CİNSİYET AÇISINDAN BAKIŞ

Özet

Dijitalleşmenin yaygınlaşması bireylerin toplumsal hayata katılımları, sosyalleşme süreçleri, boş zaman etkinlikleri ve çalışma yaşamına katılım şekilleri gibi pek çok alanı kalıcı şekilde biçimlendirmektedir. Bu gelişmeler bireylerin gündelik hayatını kolaylaştırmakla birlikte gelişmelere uyum sağlanamaması durumunda bireylerin "dijital dışlanma" sorunu ile karşı karşıya kalmalarına yol açabilmektedir. İlk kez Amerika Birleşik Devletleri'nde kullanılan dijital dışlanma kavramı en geniş anlamıyla "Dijital teknolojinin tüm vatandaşların yaşamlarını ve yaşam şanslarını iyileştirmek için doğrudan veya dolaylı olarak en iyi şekilde kullanılmasından" dışlanma olarak tanımlanabilir (The Chartered Institute of Taxation, 2012: 14). Dijital dışlanma genel olarak yaş, cinsiyet, eğitim, gelir, meslek ve ikamet yeri durumlarına bağlı olarak bireyler arasında yeni teknolojilere erişim ve bunların kullanımında ortaya çıkan sistematik farklılıklar olarak tanımlanmaktadır (Tomczyńska, 2017: 3).

2019 yılının Kasım ayında ortaya çıkan ve dünyaya yayılan COVID-19 salgını sürecinde uzaktan çalışma ve uzaktan eğitim uygulamalarının zorunlu hale gelmesi dijital dışlanma sorununun kapsamını ve görünürlüğünü arttırmıştır. Bu süreç sosyo-ekonomik farklılıklar ve özellikle cinsiyet farklılıklarının dijital dışlanma üzerinde ne denli önemli sonuçlar yarattığını gözler önüne sermiştir. UNESCO (2019) Raporlarında eğitim kurslarına çevrimiçi olarak devam edemeyen kız çocuklarının, sonrasında okula dönme olasılıklarının çok daha düşük olduğunun tespit edilmesi en görünür örneklerinden birini oluşturmaktadır.

Bu çalışmanın amacı Türkiye’de dijital dışlanmanın cinsiyet açısından görünümünü incelemektir. Bu amaçla öncelikle dijital dışlanma ve ilgili kavramlar açıklandıktan sonra dijital dışlanmanın nedenlerine değinilmektedir. Ardından cinsiyete dayalı dijital dışlanmanın nedenleri üzerinde durulmakta ve son olarak Türkiye İstatistik Kurumu (TÜİK) verilerine yer verilmektedir. Çalışma sonucunda dijitalleşmenin cinsiyet açısından görünümüne ilişkin oldukça kısıtlı verinin olduğunu görülmüştür. Halihazırdaki verilerden hareketle dijitalleşmenin kadınların aleyhine cinsiyet eşitsizliği oluşturduğu ve sorunun çözümü konusunda sosyal politikaların belirleyici olacağı sonucuna varılmıştır.

Anahtar Kelimeler: Dijital Dışlanma, Kadın, Cinsiyet ayrımcılığı, TÜİK

Kavramlar: Dijital Bölünme, Dijital Dışlanma

Dijital bölünmenin kavramsallaştırılmasına ilişkin tartışmalar bilgi ve iletişim teknolojilerinin gelişmesiyle yaygınlaşmıştır. Bu kavramsallaştırmaların çoğu bilgi iletişim teknolojileri araçlarına erişim ve uygun kullanım için gerekli becerilere sahip olamama sorununa odaklanmıştır. Dijital bölünme; farklı kullanıcı deneyimlerinin bölünmesiyle (örneğin, telefon-akıllı telefon kullanıcıları) veya farklı insan gruplarıyla (örneğin, kentsel-kırsal dijital uçurum) ilgili olabileceği gibi aynı zamanda internete erişimi olanlar ve olmayanlar olarak ikili ayrımı da ifade etmektedir (A4AI, 2021). Literatürdeki son çalışmalar ise sorunu; erişim, kullanım ve sonuçlar olmak üzere üç aşamalı olarak tanımlamıştır (Liao ve diğ. 2022; Wei ve diğ. 2011).

Tablo 1: Dijital Bölünmenin Aşamaları

1.	Aşama: Erişim	2.Aşama: Kullanım (Yetenek)	3. Aşama: Sonuç (Yetkinlikler)
▪	Masaüstüne erişim	▪ Son 3 haftada internete erişim	▪ Son 12 ayda doldurulmuş formları gönderme
▪	Laptopa erişim	▪	▪ Temelin üzerinde genel dijital becerilere sahip bireyler
▪	Tablete erişim	▪ Son 3 ayda internet kullananlar arasında günlük internete erişim	▪ Bilgi iletişim teknolojileri eğitimi ile çalışanlar
▪	Telefona erişim		
▪	Bir mobil cihaz kullanarak internete erişim		

Kaynak: Picatoste, Mesquita ve Gonzalez-Laxe, 2022.

İlk kez Amerika Birleşik Devletleri’nde kullanılan dijital dışlanma kavramı bilgi teknolojilerine sahip olma ile yakından ilgilidir. Dijital teknolojilerin hızla yaygınlaşması ile birlikte 1990’lı yıllarda Amerikan toplumu, bilgi teknolojilerine erişimi olanlar ve olmayanlar olmak üzere iki gruba bölünmüştür (Ghobadi ve Ghobadi, 2015). Genel olarak dijital dışlanma terimi, “bireyler arasında eğitim, gelir, iş, yaşanan bölge gibi farklılar sonucunda modern teknolojiye erişim ve kullanımda sistematik farklılık olması durumu” olarak ifade edilmektedir (Helsper, 2012; Tomczyńska, 2017).

Bu nedenle dijital dışlanmaya ilişkin literatürde bilgi ve iletişim yoksulluğu terimlerine de yer verilmektedir. Castells (2001) ise dijital dışlanma tanımının kapsamını genişletmiş; “dijital dünyada faaliyet gösterecek maddi ve kültürel koşullara sahip, değişimin hızına ayak uyduramayan ya da uyum sağlayamayan toplumlar” olarak tanımlamıştır. Bu durum bireyler, işletmeler, kurumlar ve bölgeler arasında olabilmektedir. Schejter vd. (2015)’ne göre dijital dışlanma topluma tam olarak katılmak için gerekli görülen bilgi ve iletişim teknolojilerine eşitsiz erişimi ve eşitsiz kullanma kapasitesini içermektedir.

Dijital Dışlanmanın Nedenleri

Dijital dışlanma başlangıçta bireyin internete erişememe durumu olarak tanımlanmakta iken; yıllar içinde kavramın kapsamı genişleyerek teknolojik beceri ve kullanım boşlukları sorunu önem kazanmıştır (Hargittai, 2002; Van Dijk ve Hacker, 2003; Warschauer, 2003). Buna göre artık dijital dışlanmanın bir göstergesi olarak teknolojiye erişim engelinin yanı sıra teknolojiyi kullanma yeteneğinde ve becerisinde eksiklik de göz önünde bulundurulmaktadır.

Dijital dışlanmanın çok boyutlu bir sorun olduğuna dair literatürde ortak görüş mevcuttur (Van Dijk, 2013; Cruz Jesus, Oliveira&Baco, 2012; Zhao, Collier&Deng, 2014). En kabul gören yaklaşıma göre dijital dışlanmanın bireysel nedenleri dört boyutta incelenmektedir. Bunlar; motivasyonel boyut, materyal boyut, beceriler boyutu ve kullanım boyutudur. İlk boyutu oluşturan motivasyonel dışlanma; zihinsel engellerden ve yeni teknolojileri kullanım konusunda isteksizlikten kaynaklanmaktadır. Kişinin yeteneklerine güven eksikliği, motivasyon eksikliği, yeni teknolojileri öğrenmeye yönelik isteksiz olması ve yenilik korkusu bu kapsamda yer alır (Zielińska 2015). İkinci boyutu oluşturan materyal boyut, bireyin internete erişim için gerekli cihazları, yazılımları ve internet erişimi satın alma olasılığının olmamasıdır. Üçüncü boyut becerilerle ilgilidir; bilgi ve iletişim teknolojilerini kullanmak için gerekli becerileri edinme, sürdürme ve güncelleme fırsatlarının eksikliğini ifade etmektedir. Dördüncü ve son boyut ise teknolojinin belirli bir amaç için kullanılması anlamına gelen fiili "kullanım" ile ilgilidir (Kryńska ve Arendt, 2010). Jan van Dijk (2012) ve Helsper (2012)’in vurguladığı gibi, yukarıdaki model doğası gereği kümülatif ve tekrarlayıcıdır. Bir diğer ifade ile bireysel dijital dışlanmanın boyutları birbirini takip eder ve süreç yeni teknolojilerin getirilmesiyle tekrarlanır (Tomczyńska, 2017).

(Correa, 2016: 2).

Avrupa Komisyonu tarafından 2005 yılında yapılan araştırma sonucunda ise dijital dışlanma nedenleri; evde bilgisayarın bulunmaması, işyerinde veya kamusal alanda bilgisayara erişim eksikliği, kişisel bilgisayara sahip olmama, internet maliyetinin yüksek olması, temel beceri eksikliği, farkındalık eksikliği, zaman eksikliği ve dil engelleri olarak sıralanmıştır (Morales Martín & Rodríguez Rodríguez, 2008). Başka bir çalışmada teknolojiye erişimde ortaya çıkan eşitsizliğin iki boyutu olduğu vurgulanmıştır; Eşitsizliğin ilk boyutu; internet erişiminin kalitesi (Robinson 2009), kullanılan cihaz türleri (Van Deursen ve Van Dijk, 2015), teknolojiye erişimde maliyet faktörü (ekonomik engeller) (Gonzales 2016) ve teknolojiye erişimi belirleyen yer-zaman ve sosyokültürel faktörlere (Robinson, 2012) odaklanmaktadır. Dijital eşitsizliğin bir diğer boyutu ise, son zamanlarda popüler hale gelen internet kullanımlarındaki çeşitliliğe ve bu tür kullanımlar için gerekli olan dijital becerilere dikkat çekmektedir.

21. yüzyılın başında yapılan araştırmalarda internete erişimi olan veya olmayan vatandaşlar arasında fırsatlara erişim açısından önemli farklılıklar kaydedilmiştir (Morales Martín & Rodríguez Rodríguez, 2008). Hem gelişmiş hem de gelişmekte olan ülkelerde dijital bölünme üzerine yapılan araştırmalarda eğitim, cinsiyet, coğrafya ve etnisite faktörlerinin etkili olduğu belirlenmiştir (Brännström, 2012; Eynon, 2009; Mossberger vd.,2009; Torenli, 2006).

Buna göre eğitim düzeyi düşük olanlar yüksek olanlara, kadınlar erkeklere, kırsal bölgedekiler kentlilere göre dijital araçlara erişim ve kullanım konusunda daha fazla zorlukla karşılaşabilmektedir. Bu anlamda Van Dijk'in (2013) de belirttiği üzere dijital dışlanma, sosyal dışlanmanın bir yönünü oluşturmaktadır. Bazı araştırmalarda sosyal dışlanmanın dijital dışlanmayı pekiştirdiğine dair sonuçlar yer almakta; hatta dijital ve sosyal dışlanma arasında ilişkiyi kuramsallaştırmaya çalışan (Norris, 2001; Rodger, 2003) araştırmalar bulunmaktadır. Araştırmalar dijital katılımın sosyal dışlanmanın üstesinden gelmeye nasıl yardımcı olabileceği üzerinde durmakla birlikte internete erişim ve internet kullanım türleri açısından eşitsizliklerin devam etmesi durumunda dijital katılımın kendisinin başlı başına sosyal dışlanma sorununa yol açabileceği vurgulanmaktadır (Martin vd., 2016).

Cinsiyet Faktöründen Kaynaklı Dijital Dışlanma

Günümüzde farklı sosyal koşullarla ilgili birden fazla bölünme veya dışlanmadan bahsedilmektedir (Morales Martín & Rodríguez Rodríguez, 2008; Van Deursen & Van Dijk, 2015). Söz konusu dışlanma türlerinden birini cinsiyet nedeniyle dışlanma oluşturmaktadır; Kavram kadınların topluma katılım potansiyellerini sınırlayan çok yönlü dijital eşitsizliği vurgulamakta (A4AI, 2021); kadınların cinsiyetleri nedeniyle erkeklere göre internete ve dijital teknolojilere ulaşma, kullanma ve dolayısıyla teknolojinin faydalarından daha sınırlı düzeyde yararlanmalarını ifade etmektedir (GDDI, 2022; UN 2005). OECD (2018) ve BM (2005) ise dijital cinsiyet ayrımını ülkeler, bölgeler, sektörler ve sosyo-ekonomik gruplar içerisinde ve gruplar arasında cinsiyetten kaynaklanan bilgi teknolojilerine erişim ve teknolojileri etkin şekilde kullanma konusunda kaynaklar ve yeterlilikler açısından farklılığı ifade etmek üzere kullanmıştır.

Kadınların erkeklere göre dijital katılım ve dijital okur yazarlık oranlarının daha düşük oranda olmasında pek çok faktör etkili olmaktadır. Bu bağlamda teknolojiye erişim, satın alınabilirlik, teknoloji eğitimi ve teknolojik okuryazarlık eksiklikleri ve bunlara ek olarak toplumsal önyargılar ve sosyo-kültürel normlar etkili olmaktadır (OECD, 2018; OECD, 2015a; Hilbert, 2011; Cooper, 2006; Korupp ve Szydlik, 2005; GDDI, 2022; UNICEF, 2021). Dijital cinsiyet ayrımı aynı zamanda dijital teknoloji kullanımında korku (istismar vb.) tarafından da körüklenmektedir. İnternet genellikle geleneksel sosyal düzen için bir risk olarak algılanmakta ve/veya kadınlar için güvensiz olarak görülmektedir. "Teknofobi" olarak da adlandırılan bu durum; genellikle eğitim ve istihdam durumu, gelir düzeyi gibi eşzamanlı faktörlerin bir sonucu olarak ortaya çıkmaktadır. Örneğin, Intel ve Dalberg'in (2012) araştırması, örgün eğitimi olmayan kadınların yarısından fazlasının teknoloji kullanımına aşına veya kullanım konusunda rahat olmadığını tespit etmiştir. Ancak eğitim durumu yükseldikçe bu oranın düştüğü belirlenmiştir. Dolayısıyla birçok ülkede kadınların daha düşük eğitim düzeyine sahip olması cinsiyet eşitsizliğini tetiklemekte ve dijital içerik kullanma veya oluşturma konusunda daha az pratik yapmalarına neden olmaktadır. Diğer yandan Kuzey Hindistan'daki bazı kırsal topluluklar, kadınların cep telefonu kullanımını tamamen yasaklamış ve diğer topluluklar, internet kullanımını "ahlaksız" ilan eden kararname çıkarılmıştır (UNICEF, 2021).

Dijital dışlanma, teknoloji ile bağlantı kuramayan kadınlar için toplumsal ve ekonomik yaşama katılım fırsatlarını sınırlarken, aynı zamanda toplumun tümünü olumsuz etkileyen toplumsal ve ekonomik etkilere de sahiptir. 2021 yılında kadınların dijital dışlanmasının ekonomik etkisini tahmin eden Satınalınabilirlik Raporuna (Affordability Report) göre düşük ve düşük-orta gelirli 32 ülkede, erkeklerin neredeyse yarısına kıyasla kadınların üçte birinden biraz fazlası internete bağlıdır. Yine aynı Rapora göre 2011 yılından bu yana, cinsiyet farkı sadece yarım puan düşerek %30,9'dan %30,4'e gerilemiştir.

Son on yılda düşük ve düşük-orta gelirli ülkelerin internet kullanımındaki cinsiyet farkı nedeniyle Gayri Safi Yurtiçi Hasılda (GSYİH) toplam 1 trilyon ABD doları kaybettiği tahmin edilmektedir (A4AI, 2021).

Ülkelerin mevcut dijital toplumsal cinsiyet eşitsizlik durumunu tespit etmek amacıyla 2022 yılında Cinsiyet Dijital Bölünme Endeksi (GDDI) oluşturularak bilgi ve iletişim teknolojilerinin (BİT) kullanımı ve geliştirilmesindeki cinsiyet farkını ölçen pilot araştırma uygulanmıştır. Pilot uygulama yüksek, üst-orta, alt-orta ve düşük gelirli kategorileri olmak üzere toplam 22 ülkede uygulanmış olup; araştırma dünya nüfusunun yaklaşık %57'sine karşılık gelmektedir. Araştırma sonucunda küresel olarak, erkeklerin ortalama %62'sinin, kadınların ise %57'sinin internet kullandığı belirlenmiştir. Sosyo-kültürel, ekonomik ve demografik farklılıklarına rağmen GDDI genel sıralamasında ilk üç sırada İsveç, Singapur ve Şili'nin yer aldığı görülmektedir. Sıralamanın en altında düşük gelirli ülkeler kategorisinde yer alan Uganda, Tacikistan, Etiyopya, Haiti ve Demokratik Kongo Cumhuriyeti yer almaktadır. Söz konusu ülkeler, internet kapsamı ve satın alınabilirlik konusunda düşük puan almıştır. Etiyopya dışındaki diğer ülkeler eğitim ve iş gücü fırsatları, finans, sağlık ve çevre gibi konularda kadınlara yönelik çevrimiçi hükümet kaynaklarından yoksundur. Yüksek gelir düzeyi kategorisinde yer alan söz konusu ülkelerde ise internet kapsamı, teknoloji satın alınabilirlik, kadınların bilim, teknoloji, mühendislik ve matematik eğitimini destekleyen programlara erişimi ve dijital ödeme sistemlerinin kullanımında cinsiyet eşitsizliğinin oldukça düşük düzeyde olduğu görülmektedir (GDDI, 2022).

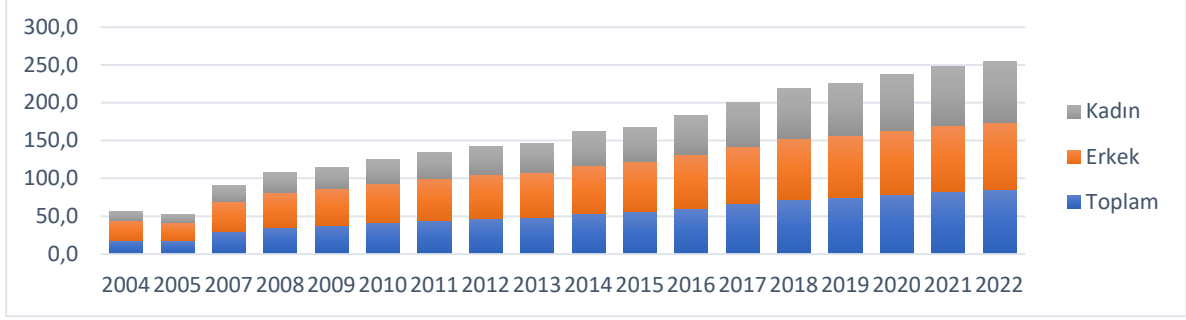
Beceriler, beceri donanımı ve beceri talebi de dijital cinsiyet ayrımını belirlemede ve sınırlamada temel bir rol oynamaktadır (OECD, 2018: 22). Erişim ve beceriler konusundaki eşitsizlik iş gücü piyasasında eşitsizlikleri pekiştirmektedir. Örneğin Adams-Prassl ve Berg tarafından 2015 yılında internet üzerinden çalışanlara yönelik yapılan araştırmada OECD raporuna benzer olarak platform ekonomide kalıcı olarak ücret farkının devam ettiği belirlenmiştir. Kadınların ortalama saatlik kazançlarının, erkeklerin kazancının yaklaşık %82'sini oluşturduğu tespit edilmiştir. Başka bir araştırmada ise dijital ekonomi platformlarının online iş ve finansal hizmetler gibi dijital ekonominin platform çeşidine bağlı olarak kadınların daha fazla saat çalışmasına rağmen kazançlarının erkeklerin saatlik kazancının yaklaşık 2/3'üne karşılık geldiği belirlenmiştir (An, 2018). Ayrıca dijital ekonomide kadınların daha düşük ücretle çalıştığına dair başka çalışmalar da mevcuttur (Adams-Prassl ve Berg, 2017; Renan Barzilay ve Ben-David, 2017; Adams Prassl, 2020). OECD tarafından 2018 yılında yayınlanan "Dijital Cinsiyet Ayrımını Aşmak Dahil Etme Beceri Geliştirme ve Yenilik Yapma" raporuna göre dijital yoğun endüstrilerde erkekler ile kadınlar arasındaki ücret farkının daha az dijital yoğun endüstrilerdeki cinsiyetten kaynaklı ücret farkına göre daha yüksek olduğu belirlenmiştir. Bu durum erkeklerin daha yüksek ücret getirisi sağlayan becerilere daha fazla sahip olduğu olması ile yakından ilgilidir (OECD, 2018).

4. Türkiye’de Cinsiyete Dayalı Dijital Farklılıklara Genel Bakış

2023 yılı Hanehalkı Bilişim Teknolojileri (BT) Kullanım Araştırması sonuçlarına göre Türkiye genelinde evden internete erişim imkanı olan hane oranı %95,5 olarak belirlenmiştir. İnternet kullanım oranının cinsiyet dağılımı incelendiğinde söz konusu oran erkeklerde %90,9 iken kadınlarda %83,3 olarak gerçekleşmiştir.

Diğer yandan internet kullanım içeriğinin cinsiyet açısından dağılımı incelendiğinde erkeklere göre kadınların daha yüksek oranda alışveriş ve sosyal ve kültürel faaliyetler amacı ile interneti kullandığı, erkeklerin ise kadınlara kıyasla daha yüksek oranda kamu kurum/kuruluşları ile iletişim amacıyla (bilgi edinme, resmi form indirme/yazdırma, kişisel bilgilere erişim) ve sosyal medya kullanımı amacıyla interneti kullandıkları belirlenmiştir ([https://data.tuik.gov.tr/Bulten/Index?p=Hanehalki-Bilisim-Teknolojileri-\(BT\)-Kullanim-Arastirmasi-2023-49407&dil=1](https://data.tuik.gov.tr/Bulten/Index?p=Hanehalki-Bilisim-Teknolojileri-(BT)-Kullanim-Arastirmasi-2023-49407&dil=1)).

Grafik 1: İnternet Kullanımının Cinsiyete Göre Değişimi, %

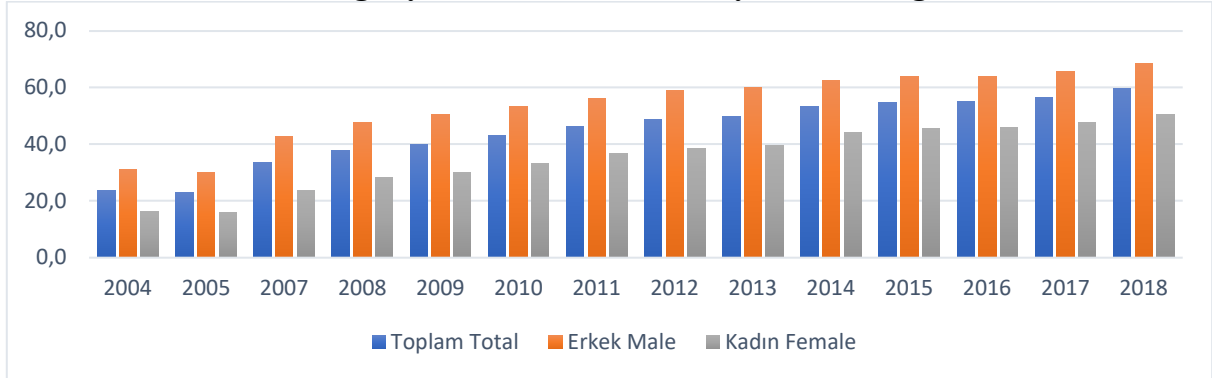


Kaynak: TÜİK, <https://www.tuik.gov.tr>

2004 yılında internet kullanım oranının erkeklerde (%25,7) kadınlara (%12,1) göre iki kattan daha fazla olduğu görülmektedir. Yıllar içerisinde her iki cinsiyette de internet kullanım oranları yükselerek %80-85 bandına ulaşmıştır. Özellikle 2019-2020 döneminde kadınlarda internet kullanım oranının pandeminin etkisinden kaynaklı olabileceği düşünülen bir artış yaşandığı ve buna bağlı olarak cinsiyetler arası eşitsizliğin azaldığı öngörülmektedir.

Çocuklarda Bilişim Teknolojileri Kullanım Araştırması (2021) sonuçları incelendiğinde yetişkinlere benzer bir tablonun olduğu görülmektedir. Buna göre 6-15 yaş grubundaki çocuklarda internet kullanım oranı 2013 yılında %50,8 iken yıllar içerisinde artış yaşanarak 2021 yılında %82,7'ye yükselmiştir. İnternet kullanımının cinsiyete göre dağılımı incelendiğinde farkın yıllar içerisinde azaldığı görülmektedir; 2023 yılında erkek çocuklarında internet kullanım oranı %53,7 iken kız çocuklarında bu oran %47,8'dir. Ancak dijital oyun oynama oranlarında oransal büyük farklar mevcuttur. Erkek çocukların dijital oyun oynama oranı %46,1 iken kız çocuklarında bu oran %25,4'tür (<https://www.tuik.gov.tr>).

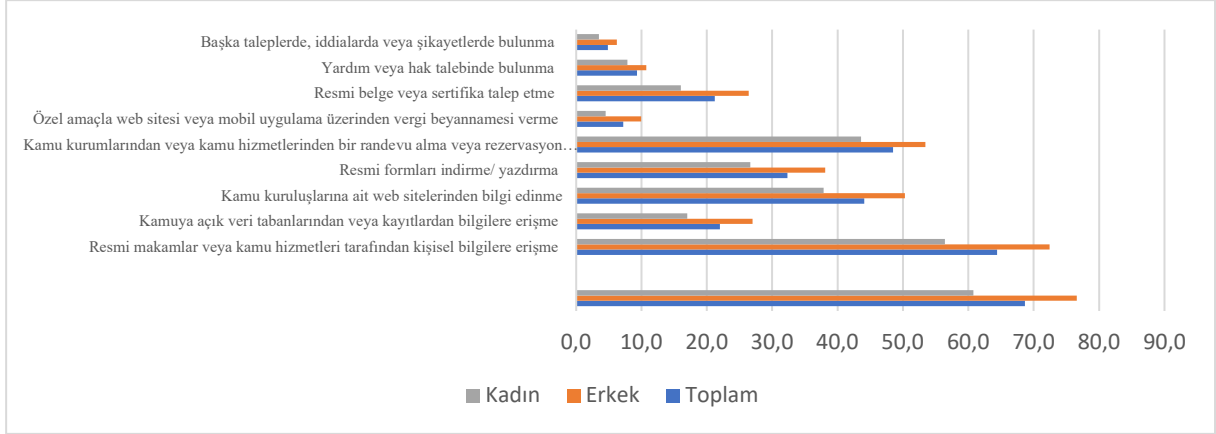
Grafik 2: Bilgisayar Kullananların Cinsiyete Göre Değişimi, %



Kaynak: TÜİK, <https://www.tuik.gov.tr>

Bilgisayar kullananların 2004-2018 yılları içerisindeki cinsiyet dağılımı incelendiğinde 2004 yılında erkek kullanıcı oranının %31, kadın kullanıcı oranının ise erkek kullanıcıların yaklaşık yarısı (%15) olduğu görülmektedir. Yıllar içinde gerek kadın gerekse erkeklerde bilgisayar kullanım oranı artmış, özellikle kadınlarda önemli düzeyde (yaklaşık %30) artış sağlanmıştır. Bir diğer ifade ile 14 yıl içerisinde bilgisayar kullanan kadın oranı üç kattan daha fazla artmıştır. Ancak buna rağmen cinsiyetler arası farklılıkta sınırlı düzeyde pozitif gelişme kaydedilmiştir. En güncel veriyi temsil eden 2018'e göre erkek kullanıcı oranı %68,6, kadın kullanıcı oranı %50,6'dır.

Grafik 3: Cinsiyete Göre Bireylerin Son 12 Ay İçinde Özel Amaçla Kamu Kurum/Kuruluşlarıyla İletişimde İnterneti Kullanımı ve Yürüttükleri Faaliyetlerin Oranı, 2022



Kaynak: TÜİK, <https://www.tuik.gov.tr>

Kişisel amaçla kamu kurum/kuruluşlarıyla iletişimde interneti kullanan bireylerin oranı 2021 yılında kadınlarda %50,2 erkeklerde %67,6'dır. 2022'de bireylerin son 12 ay içinde özel amaçla kamu kurum/kuruluşlarıyla iletişimde internet kullanımını ve yürüttükleri faaliyetlerin cinsiyet açısından oranı incelendiğinde gerek erkeklerde gerekse kadınlarda birinci sırada, "resmi makamlar veya kamu hizmetleri tarafından kişisel bilgilere erişme", ikinci sırada "kamuya açık veri tabanlarından veya kayıtlardan bilgiye erişme", üçüncü sırada ise "kamu kurumlarından veya kamu hizmetlerinden bir randevu alma veya rezervasyon yaptırma" amaçlı kullandıkları görülmektedir. Cinsiyet dağılımı incelendiğinde ise kamu kuruluşlarına ait web sitelerinde bilgi edinme oranı kadınlarda %47,2 erkeklerde % 64,42'dir. Resmi formları dokümanları indirmek amaçlı kullanım kadınlarda %21,8 erkeklerde %33,7, Formu doldurma veya doldurulmuş formu gönderme oranı ise kadınlarda %27,6 erkeklerde %37'dir.

DEĞERLENDİRME

2010'lu yıllardan itibaren her geçen gün kullanım alanı genişleyen internet ve bilgisayar, Covid-19'dan sonra yaşamın ayrılmaz parçası haline gelmiştir. Bu dönemde alınan tedbirlere bağlı olarak eğitimin hemen her düzeyinde uzaktan eğitim uygulamalarına geçilmiştir. Bu süreçte teknolojiye erişen ve kullanım konusuna hızlı adapte olan bireylerin yaşamları kolaylaşırken teknolojiye erişemeyen ve/veya teknolojik gelişmelere uyum sağlayamayan bireyler genel anlamda dijital olarak dışlanan gruba oluşturmuştur. Sosyal dışlanma ile yakından ilişkili olan dijital dışlanma mikro ve makro faktörlerin sonucunda ortaya çıkan bir sorundur.

Sorunun ortaya çıkışında makro açıdan; ülkelerin gelişmişlik seviyesi, internet alt yapısı ve bireylerin yeni teknolojilere erişim için alım gücü faktörleri etkili olmakta iken mikro açıdan bireyin yaşı, sosyo-ekonomik durumu, eğitim düzeyi ve cinsiyeti belirleyici olmaktadır. Bu çalışmanın konusu olan ve mikro nedenler olarak sıralanan faktörlerin içerisinde yer alan “cinsiyet faktörü” ülkelerin teknolojik gelişme ve teknolojiye uyum konusunda önemli bir sorun kaynağı olarak karşımıza çıkmaktadır. Bir ülke nüfusunun yaklaşık yarısının kadınlardan oluştuğu varsayıldığında kadınların teknolojiye erişememeleri veya teknoloji becerilere sahip olamamaları ülkelerin gelişmelere uyum sağlama olanağını hiç şüphesiz güçleştirmektedir. Nitekim Cinsiyet Dijital Bölünme Endeksi (GDDI) 2022 yılı raporunda belirtildiği üzere kadınların ve kızların dijital olarak dahil edilmesi durumunda 2025 yılına kadar küresel GSYİH'nın yaklaşık 524 milyar dolar artabileceği öngörülmektedir.

Birleşmiş Milletler ve Avrupa Birliği gibi uluslararası kuruluşların gündemine giren bu konu ekseninde 2022 yılı Ocak ayında “Dijital Pusula: Dijital On Yıl İçin Avrupa Yolu” adlı rapor hazırlanmıştır. Raporda; ayrımcılık yapmama ve cinsiyet eşitliği sağlanmasına vurgu yapılmaktadır. Bu amaçla her bir ülkenin kendi iç dinamiklerini göz önünde bulundurarak kadınların dijital teknolojilere erişimlerinin önündeki engellerin tespit edilmesi ve buna göre bir çözüm yolu oluşturulması önem taşımaktadır.

Türkiye’de güncel politika belgeleri incelendiğinde de bu konuda belirli hedeflerin koyulduğu görülmektedir. Örneğin On Birinci Kalkınma Planında (2019-2023) “Kadınların dijital okuryazarlık eğitimlerine katılımlarının artırılması, kadınların internet sitesi, portal, aplikasyon gibi dijital ortamlardaki ekonomik faaliyetlerinin geliştirilmesini hedefleyen mekanizmalar oluşturulması ve kadın girişimcilerin e-ticarete güçlenmelerini sağlamaya yönelik eğitim programları ve seminerler düzenlenmesi” hedeflenmiştir. 2024-2026 yıllarını kapsayan Orta Vadeli Program incelendiğinde ise kadınların dijitalleşme sürecine dahil edilmesine yönelik olarak “Dijital ve yeşil dönüşümle değişen işgücü piyasasına kadınların tam, eşit, güvenceli ve etkin katılımlarının sağlanması ve bu kapsamda ihtiyaç duyulacak yeni beceri ve yeteneklerin kadınlara ve kız çocuklarına kazandırılması için özel programlar geliştirilecek ve kadınların iş gücüne katılımlarını artıracak girişimcilik, finansal okuryazarlık, kooperatifçilik gibi alanlarda programlar, kapsamaları genişletilerek yaygınlaştırılacağı” belirtilmiştir.

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THE OVERRATED HERO OF WOMEN'S EMPOWERMENT IN SUSTAINABLE RURAL DEVELOPMENT: PATRIARCHAL ORGANIZATIONS

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ABSTRACT

Sustainable Rural Development approach strives to create a reconciliation in the contradiction between human-human and human-nature, which is one of the important determinants of existence and social life. While doing this, it may be necessary to see the social dilemmas objectively and sometimes to reconstruct them.

Gender relations are perhaps one of the most difficult components of sustainable development to reconcile. Because, due to the balance of power created by the relations between the sexes built up to the present century, it has created a very sustainable power regime in terms of a single gender over the silent partners of the system, nature and the exploitation of women. This structure, which permeates every level of social life, sometimes also affects the view of the windows we look at with the name of sustainability. For this reason, the sustainable rural development policies produced have to be fed with scientific data.

This study discusses why sustainable rural development strategies produced from the patriarchal window in Turkey are not effective, especially in the context of women's organizations. The study is a synthesis of qualitative research on rural organizations with 3 different women's participation. The most striking point obtained from the studies is that the "women's organizations" produced from the perspective of sustainable development reveal that the effect of women's empowerment is weak and unsustainable.

In addition; It has also been discussed that gender relations in the private sphere are excluded from these policies, that the most dominant components of patriarchal production relations, land and laborforce, create a gender regime that feeds men's power in rural areas, and that all empowerment literature is based on women and ignoring the need for men's empowerment.

Keywords: Sustainable Rural Development, Women Organizations, Empowerment

6284 SAYILI KANUNUN KADIN HAKLARI İÇİN ÖNEMİ: TÜRKİYE'DEKİ TARTIŞMALAR VE SPEKÜLASYONLAR ÜZERİNE BİR DEĞERLENDİRME

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Özet

İnsan hakları mücadelesi insanlık tarihiyle başlar. Bu mücadele öncelikle insanın en temel haklarından olan yaşam ve barınma hakkı mücadelesiyle başladı ve günümüzde siyasal, sosyal, kültürel ve çevre hakları üzere oldukça kapsamlı bir mücadele alanı haline geldi. Bu mücadele alanlarından biri de kuşkusuz kadının toplumda var olmak için verdiği mücadeledir. Çok boyutlu ve uzun soluklu bir hareket olan kadın mücadele hareketi, yüzyıllar öncesinde başladı ve hala devam etmektedir. Kadının var olmak için patriyarkal sisteme karşı olan mücadelesinde başta siyasal kazanımlar olmak üzere sosyal, kültürel ve ekonomik alanlarında da önemli kazanımlar elde ettiklerini söylemek mümkündür. Bu kazanımlardan biri de 6284 Sayılı Ailenin Korunması ve Kadına Karşı Şiddetin Önlenmesi'ne dair olan kanundur. 6284 sayılı kanun ne kadar kadına karşı şiddetin önlenmesi adını taşıyor olsa da kanunun birinci maddesinde de ifade edildiği üzere, 6284 sayılı kanun sadece şiddete uğrayan kadınların değil, şiddet mağduru bütün bireylerin korunmasını anayasal güvenceye almayı hedeflemektedir. Zira şiddet sorunsalı, dünyanın her yerinde farklı boyutlarıyla (fiziksel, psikolojik, ekonomik...) yaşanan, her boyutuyla insan haklarını ihlal eden ve tehdit eden bir olgudur. Birleşmiş Milletler tarafından 1993 yılında deklare edilen Kadına Yönelik Şiddetin Önlenmesi Bildirgesi'nin birinci maddesinde kadına yönelik olan şiddet şöyle açıklanmıştır: *"Kadınlara yönelik şiddet; ister kamusal, isterse özel yaşamda meydana gelsin, kadınlara cinsel, fiziksel, psikolojik, acı veya ıstırap veren ya da verebilecek olan cinsiyete dayalı bir eylem, uygulama ya da bu tür eylemlere tehdit etme, zorlama veya keyfi olarak özgürlükten yoksun bırakma"* olarak tanımlanmıştır. Bu bildirinin temel tezi; 6284 sayılı kanunun kadın mücadelesindeki yerini ve önemini ortaya koymak ve ülkemizde bu kanunla ilgili yaşanan tartışmalara rasyonel bir zeminden yaklaşmak oluşturmaktadır.

Anahtar Sözcükler: 6284, şiddet, kadın, özel ve kamusal alan, patriyarka.

IMPORTANCE OF LAW NUMBERED 6284 FOR WOMEN'S RIGHTS: AN EVALUATION OF DEBATES AND SPECULATIONS IN TURKEY

Abstract

The struggle for human rights begins with the history of humanity. This struggle first started with the struggle for the right to life and shelter, which are among the most basic human rights, and today it has become a very comprehensive field of struggle, including political, social, cultural and environmental rights. One of these areas of struggle is undoubtedly the struggle of women to exist in society. The women's struggle movement, which is a multidimensional and long-term movement, started centuries ago and still continues. It is possible to say that in the struggle of women against the patriarchal system for existence, they have achieved important gains in social, cultural and economic areas, especially in political gains. One of these gains is the law numbered 6284 on Protection of Family and Prevention of Violence Against Women. Even though the law numbered 6284 is called the prevention of violence against women, as stated in the first article of the law, the law numbered 6284 aims to ensure the protection of not only the women who have been subjected to violence, but also all individuals who are victims of violence.

Because the problem of violence is a phenomenon that is experienced in different dimensions (physical, psychological, economic...) all over the world, violating and threatening human rights in all its dimensions. Violence against women is explained in the first article of the Declaration on the Elimination of Violence Against Women, declared by the United Nations in 1993: "Violence against women; any act, practice, or threat to, coercion or arbitrary deprivation of liberty of any kind, whether occurring in public or in private, that results in or is likely to result in sexual, physical, psychological, pain or suffering to women" has been defined as. The main thesis of this paper is; It is to reveal the place and importance of the law numbered 6284 in the women's struggle and to approach the debates about this law in our country from a rational basis.

Keywords: 6284, violence, women, private and public field, patriarchy.

VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ ÖĞRENCİLERİNİN BAZI DEMOGRAFİK VE EĞİTİM GÖSTERGELERİYLE TOPLUMSAL CİNSİYET ANALİZİ

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ÖZET

Bu çalışmada, Van Yüzüncü Yıl Üniversitesi öğrencilerinin, bazı demografik ve eğitim göstergeleriyle toplumsal cinsiyet analizini yapmak amaçlanmıştır. Bu amaçla, 2015-2023 yıllarında, Van Yüzüncü Yıl Üniversitesine kayıtlanmış, 79.195 öğrencinin verisi analiz edilmiştir. Analize dahil edilen öğrencilerin 36.619'u kadın, 42.576'sı erkektir. Toplumsal cinsiyet, öğrencilerin geldikleri coğrafi bölgeler, eğitim türü ve kayıtlı oldukları fakültelerin yıllara göre değişim göstergeleriyle analiz edilmiştir. Eğitim türü; ön lisans, lisans ve lisans üstü olmak üzere üç kategoride incelenmiştir. Fakülteler; Tıp Fakültesi, Edebiyat Fakültesi ve İlahiyat Fakültesi olarak belirlenmiştir. Analizler için Excel programı kullanılmıştır. Bulgular, dağılım grafikleri ile değerlendirilmiştir. Bölgesel grafikler, Ege, İç Anadolu, Karadeniz ve Marmara Bölgelerinden gelen erkek öğrencilerin, kadınlara göre daha fazla olduğunu göstermiştir. Buna karşılık, Güneydoğu Anadolu Bölgesinden gelen kadın öğrenci sayısı, erkek öğrencilerden daha fazladır. Lisans üstü öğrencilerinin, yıllara göre dağılımı, cinsiyetler açısından farklılık göstermiştir. 2015-2023 yılları arasında erkek öğrenci sayısı, kadınlardan fazladır. Öğrencilerin, fakültelere göre dağılımları, cinsiyet açısından değişmektedir. Edebiyat Fakültesindeki kadın öğrenci sayısı, son beş yılda erkek öğrencilerden daha fazlayken bu fark, 2023 yılında azalmıştır. Cinsiyetler açısından en belirgin farklılık, Tıp ve İlahiyat Fakültelerinde gözlemlenmiştir. Tıp Fakültesindeki erkek öğrenci sayısı, kadın öğrenci sayısından yüksektir, ancak 2023'te bu fark çok azalmıştır. İlahiyat Fakültesinde ise kadın öğrencilerin sayısı, erkek öğrencilerden daha fazladır. Bu farklılık yıllara (2016-2023) göre değişmemiştir. Toplam öğrenci sayısındaki dağılım incelendiğindeyse, son iki sene içerisinde, kadın erkek sayılarının eşitlendiği görülmektedir. Sonuçlar, birlikte değerlendirildiğinde, cinsiyetler açısından, bölge, eğitim türü ve fakülteler açısından öğrenci sayılarında belirgin farklılıklar olmamakla birlikte, kadın erkek arasındaki fark devam etmektedir.

Anahtar sözcükler: Van Yüzüncü Yıl Üniversitesi, öğrenciler, toplumsal cinsiyet

GENDER ANALYSIS OF VAN YÜZÜNCÜ YIL UNIVERSITY STUDENTS USING CERTAIN DEMOGRAPHIC AND EDUCATIONAL INDICATORS

ABSTRACT

The purpose of this study was to analyse the gender differences among Van Yüzüncü Yıl University students using particular demographic and educational data markers. For this reason, we analyzed the data of 79,195 students who were enrolled in Van Yüzüncü Yıl University between the years 2015 and 2023.

36,619 female and 42,576 male students were included in the analysis. Geographical region, type of education, and faculty population transformation through time were utilized as markers to analyse gender distribution. The three types of education—associate, undergraduate, and postgraduate—were examined. Due to having the greatest student populations, the Faculties of Medicine, Literature, and Theology were specifically explored in this study. Excel software was used for the analyses. Scatter plots were used to evaluate the results. The regional graphs showed more male students from the Aegean, Central Anatolia, Black Sea, and Marmara regions; on the other hand, there were more female students from the South-eastern Anatolia area registered in the university. The distribution of postgraduate students demonstrated that there were more male than female students. Gender differences were also observed in the distribution of students by faculty. In the previous five years, there were more female students enrolled in the Faculty of Literature; however, the gender difference decreased considerably in 2023. The most significant gender differences were observed in the faculties of Medicine and Theology. The number of male students in the Faculty of Medicine is higher than that of female students. However, by 2023, this gap has narrowed considerably. There were consistently more female students in the Faculty of Theology than male students through the years (2016-2023). An analysis of the distribution of the total number of students in the university showed that there has been an equalization in the number of women and men over the last two years. When analysing the data collectively, the gender gap is still present even when there are no appreciable disparities in the number of students by gender, area, kind of education, or faculty.

Keywords: Van Yüzüncü Yıl University, students, gender

TOPLUMSAL CİNSİYET EŞİTLİĞİNİN KENTSEL İKLİM POLİTİKALARIYLA BÜTÜNLEŞTİRİLMESİ

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ÖZET

Kentlerde kadınlar ve kız çocukları, iklim değişikliği etkilerinden kaynaklanan daha yüksek risklerle ve erkeklere kıyasla orantısız yüklerle karşı karşıyadır ve bu da mevcut toplumsal eşitsizlikleri daha da artırmaktadır. Kadınlar sosyal, ekonomik ve kültürel bir dizi faktör nedeniyle iklim değişikliğine karşı savunmasız bir gruptur. Kadınların sosyal ve kültürel normlar, yüklendiği roller ve sorumluluklar, kaynaklara erişimlerinin sınırlı olması, katılımlarının düşük olması vb. savunmasızlıklarında etkilidir. Kadınlar iklim değişikliğine karşı savunmasız olmakla birlikte, aynı zamanda iklim değişikliği ile mücadelede (azaltım ve uyumun sağlanmasında) aktif ve etkili aktörler ve destekçiler olarak görülmektedir.

İklim değişikliği azaltım ve uyum politikalarının daha etkili, kapsayıcı, başarılı ve uygulanabilir olması ve sosyal ve çevresel ortak faydaların oluşabilmesi için toplumsal cinsiyet eşitliğinin ve iklim politikalarının mekânsal planlarla bütünleştirilmesi önem arz etmektedir. Bu kapsamda öncelikle, her kentin iklim değişikliği tehlike türleri, mekânsal ve kurumsal yapısı, iklim politikalarının kapsamı ve önlemlerinin toplumsal cinsiyet odaklı analizi yapılmalıdır. Ardından, kadınların ve kız çocuklarının ihtiyaç ve kapasiteleri ile azaltım ve uyum politikalarındaki rolleri göz önünde bulundurularak mekânsal planlar üretilmelidir. Düşük karbonlu, düşük riskli, iklime dirençli, eşitlikçi bir kentin inşasının "iklim değişikliği, toplumsal cinsiyet ve mekânsal planlar" arasındaki bağlantının anlaşılmasıyla ilişkili olduğu düşünülmektedir. Çalışmada, bu bağlamda, söz konusu ilişki ele alınmış olup, ilgili yazın incelenerek, toplumsal cinsiyet eşitliği ve iklim politikalarının mekânsal planlarla bütünleştirilmesine yönelik öneriler geliştirilmiştir.

Anahtar Kelimeler: Toplumsal cinsiyet, İklim değişikliği, Mekânsal planlar

INTEGRATING GENDER EQUALITY WITH URBAN CLIMATE POLICIES

ABSTRACT

In urban areas, women and girls face higher risks and disproportionate burdens of climate change impacts compared to men, exacerbating existing social inequalities. A number of social, economic and cultural factors make women a vulnerable group to climate change. Women's social and cultural norms, roles and responsibilities, limited access to resources, low participation, etc. contribute to their vulnerability. While women are vulnerable to climate change, they are also seen as active and effective actors and supporters in the fight against climate change (mitigation and adaptation).

It is important to integrate gender and climate change policies into spatial planning in order to make climate change mitigation and adaptation policies more effective, inclusive, successful and feasible, and to generate social and environmental co-benefits. In this context, gender-sensitive analyses of the types of climate change hazards, the spatial and institutional structure, and the scope of climate change policies and measures of each city should first be

conducted. Then, spatial plans should be prepared taking into account the needs and capacities of women and girls and their role in mitigation and adaptation policies. It is believed that building a low-carbon, low-risk, climate-resilient and equitable city is linked to understanding the nexus between "climate change, gender and spatial planning". In this context, this study has addressed this relationship and, by analysing the relevant literature, has developed proposals for the integration of gender and climate policies into spatial planning.

Keywords: Gender, Climate change, Spatial plans

Giriş

Kentli nüfus gerek iklim değişikliğinden gerek yerel yönetimlerce iklim değişikliğine yanıt vermek için tasarlanan politikalardan, gerekse yaşadıkları kentlerin mekânsal biçimlenişinden etkilenmektedir. Kentlerin biçimlenişi ve tasarlanan yerel iklim politika ve eylemleri çoğu zaman tüm kentlilerin ihtiyaçlarına ve kapasitelerine yanıt vermede ve onları temsil etmede yetersiz kalmaktadır. Kentli nüfusun önemli kısmını oluşturan kadınlar (ve kız çocukları) toplumsal norm ve kurallar, roller ve sorumluluklar, kaynaklara erişim ve bunların kontrolündeki yetersizlikler, düşük katılım düzeyi nedeniyle iklim değişikliği etkilerine karşı oldukça savunmasızdır ve uyum sağlama kapasiteleri düşüktür. Diğer yandan, azaltım ve uyum çerçevesinde şekillenen yerel iklim politikalarına ve mevcut kent planlarına toplumsal cinsiyet eşitliği boyutunun dahil edilmediği, bunun mevcut eşitsizliği daha da derinleştirdiği görülmektedir.

Yerel yönetimler; kentsel altyapı, konut, enerji, ulaşım, açık yeşil alanlar, gıda güvenliği, afet yönetimi, kentli sağlığı gibi iklim değişikliği ile yakından ilişkili konularda yetki ve sorumluluklara sahiptir (Talu, 2019). Bunun yanı sıra, yerel iklim eylem planı, mekânsal planlar, enerji verimliliği eylem planı, kent atık yönetim planı, su yönetim planı, ulaşım master planı, afet planı, yeşil altyapı planı, kent kuraklık planı, belediye yatırım programı gibi iklim politikalarını hayata geçirecek çeşitli araçlara sahiptir. Söz konusu nedenlerle iklim değişikliği ile mücadelede "yerel yönetimler" önemli rol üstlenmektedir.

Bildiride, yerel yönetimlerin anılan rolü göz önünde bulundurularak, "iklim değişikliği – toplumsal cinsiyet eşitliği – kentsel planlama" arasındaki ilişki ele alınmış olup, bu konuda ilgili yazının sınırlı olduğu (Alber, 2011; Dymén, 2014; Sogani and Viswanathan, 2020; Raparthi, 2021) görülmüştür. Bildirinin bu bakımdan ilgili yazına katkıda bulunması beklenmektedir.

Toplumsal cinsiyet ve iklim değişikliği ile ilgili yazın incelendiğinde (Alber, 2011; UN-HABITAT, 2015);

- Kaynaklara erişim ve bunların kontrolündeki yetersizlikler, çoklu ayrımcılık sorunları (ırk veya etnik köken, din veya inanç, engellilik, yaş vb. nedeniyle), toplumsal normlar ve roller nedeniyle kadınların ve kız çocuklarının iklim değişikliği etkilerine karşı savunmasız oldukları,
- Kadınların (başa çıkma stratejileri, toplum içindeki işbirliği ve karşılıklı destek konusundaki pratik ve geleneksel bilgileri nedeniyle) iklim değişikliği ile mücadelede (azaltım ve uyumun sağlanmasında) aktif ve etkili aktörler ve destekçiler olduğu,
- İklim politikalarının hava kalitesinin ve sağlığın iyileştirilmesi, yaşanabilirliğin artması, istihdam yaratılması gibi sağladığı yan faydalara ancak sosyal ve toplumsal cinsiyet boyutlarının dahil edilmesiyle ulaşılabileceği,
- İklim değişikliği ve toplumsal cinsiyet konularının karşılıklı olarak ana akımlaştırılmasının önemli olduğu,

- Azaltım ve uyum politikalarını içeren yerel iklim eylem planlamasına cinsiyet duyarlı bir yaklaşımı entegre etmek için; * sorun analizi, * strateji geliştirme ve önceliklerin belirlenmesi, * politika oluşturma ve eylem planının geliştirilmesi, * uygulama, * izleme ve değerlendirme aşamalarının takip edilmesi gerektiği,
- Bu bağlamda; * cinsiyete özel ihtiyaç değerlendirmesi yapılması ve cinsiyete göre ayrıştırılmış verilerin toplanması, * paydaşlarla yapılan istişarelerde ve süreçlerde kadın ve erkeklerin eşit ve anlamlı katılımının ve temsilinin sağlanması, * politika ve önlemlerin tasarlanması ve önceliklendirilmesinde “Cinsiyet Etki Değerlendirmesi”nin yapılması, * yerel yönetim bünyesinde toplumsal cinsiyet eşitliği departmanı ve diğer departmanların personellerinden oluşan bir birimin / organın oluşturulması, * izleme mekanizmalarını güçlendirmek için “toplumsal cinsiyet bütçelemesi”nin uygulanması, gibi hususlara vurgu yapılmaktadır.

Bildiride, iklim değişikliği azaltım ve uyum politikalarının daha etkili, kapsayıcı, başarılı ve uygulanabilir olması, sosyal ve çevresel ortak faydaların oluşabilmesi / üst düzeye çıkarılabilmesi için “toplumsal cinsiyet eşitliği, yerel iklim politikaları ve mekânsal planların bütünleştirilmesi” gerektiği savunulmaktadır. Nitekim uluslararası iklim politikalarında (IPCC, 2001; IPCC, 2007; IPCC, 2014; IPCC, 2023; UN-HABITAT, 2017), toplumsal cinsiyet boyutunun ele alınması gerektiği, diğer yandan, iklim politikalarının mekânsal planlarla bütünleştirilmesi gerektiği yaygın olarak kabul edilmektedir. Bu kapsamda çalışmada, ilgili yazından yararlanılarak, kentsel alanlarda iklim değişikliğinin toplumsal cinsiyet boyutu incelenmiş, yerel düzeyde iklim değişikliği ve toplumsal cinsiyet eşitliğinin mekânsal planlarla bütünleştirilmesi üzerine çerçeve öneriler geliştirilmiştir.

Kentsel Alanlarda İklim Değişikliğinin Toplumsal Cinsiyet Boyutu

Kadınların ve erkeklerin yaşadıkları toplum ve kentin sosyal, kültürel, ekonomik, yasal, kurumsal ve mekânsal bağlamına bağlı olarak iklim değişikliği ve buna bağlı afetlerden birçok açıdan farklı şekilde etkilendikleri yaygın olarak bilinmektedir. Kadınlar genellikle erkeklerle karşılaştırıldığında iklim değişikliğinin etkilerinden orantısız şekilde etkilenmektedir. Her kentte bu etkilenme düzeyi ve şekli bağlama göre değişmekle birlikte, aynı zamanda yaş, etnik köken, sınıf ilişkileriyle etkileşime giren bir dizi başka faktörden de etkilenmektedir. Yasal ve/veya geleneksel yasaların çoğu zaman kadınların mülkiyet ve arazi haklarını kısıtlaması, güç ilişkileri ve sosyal olarak inşa edilmiş cinsiyet normları, toplumsal rolleri, kaynaklara ve bilgiye erişimlerinin kısıtlı olması, yetersiz katılım düzeyi kadınların haklarını, ihtiyaçlarını, kapasitelerini ve tercihlerini şekillendirir. Bu nedenle kadınların ve kız çocuklarının kentlerde iklim değişikliğini deneyimleme şeklinin çok boyutlu olarak araştırılması ve anlaşılması gereklidir.

İklim değişikliği ve buna bağlı afetler kadınların gıda, su ve yakıt sağlayıcıları, gelir elde edenler, ev yöneticileri ve bakım verenler olarak rollerini doğrudan etkilemektedir. Kadınların rollerini yerine getirmek ve ek gelir elde etmek için dayandıkları kaynağın temeli zayıfladığında gıda güvenliği ve aile refahı tehdit altına girmektedir (GenderCC, 2023).

Bu kapsamda, iklim değişikliği ve buna bağlı afetlerin kadınlara etkileri, örneğin (Alber, 2011; UN-HABITAT 2015; GenderCC, 2023; WBG, 2020);

- İklimle bağlı enerji, su ve yiyecek kıtlığı ortaya çıktığında kadınlar için ek iş yükünün oluşması,
- İklim değişikliğinin sağlık ve psikososyal refahı etkilemesi durumunda çocukların, yaşlıların ve hastaların bakımının daha da zorlu hale gelmesi,
- Gıda güvensizliği nedeniyle kadınların yetersiz beslenmesi,

- Travma ve strese bağılı ruh sağılıđı sorunları,
- Afet sonrası kořullarda cinsiyete dayalı řiddet ve cinsel taciz riski,
- Bazı bölgelerde sosyal normların olası bir afet sırasında ve sonrasında kadınların hizmetlere erişimlerini engellemesi,
- Bakım sorumlulukları ve evde mahsur kalma olasılıkları nedeniyle afetler sırasında ve sonrasında daha fazla ölüm riski altında olmaları,
- Afet sonrası durumlarda sanitasyon hizmetlerine kadınların erişiminin yetersiz olması,
- Afet sonrası durumlarda hareketlilik kısıtlanmasının kadınların güvenlik riskini artırması,
- İş, kredi programları gibi afet sonrası yeniden yapılanma girişimlerine erişimlerinin daha az olması,
- Afet sonrası göçün özellikle aileye bakma konusunda kadınların sorumluluđunu artırması,
- Kayıt dışı sektörlerde çalışan kadınların olası bir afette gelir güvensizliđiyle karşı karşıya kalması,
- Evdeki faaliyetlerden gelir elde eden kadınların örneđin, bir sel felaketinde evlerinin veya eşyalarının tahrip olması durumunda tüm gelir kaynaklarını kaybetmesi, vb. řeklinde sıralanabilir.

Bununla birlikte, kadınlar, afetlerin önlenmesi ve hafifletilmesi ve aynı zamanda afetlerden sonra acil müdahale, yeniden inşa ve iyileştirme çabalarında kilit role sahiptir. Söz konusu kilit rolleri (GenderCC, 2023);

- Yerel bilgileri, gıda saklama, fiziksel ve zihinsel sağılık bakım becerileri ile kadınların acil durumlarda hayatta kalma ve bařa çıkma becerilerinin bulunması,
- Enerji tasarrufu önlemlerinde kadınların davranışsal veya yaşam tarzı deđişikliklerini tercih etme eğiliminde olması,
- Ormansızlaşmayla mücadelede kadınların ağaçlar, bitkiler, biyoçeşitlilik ve su yönetimi konusunda uzmanlık bilgisine sahip olması,
- Ulaşım için sıklıkla yürüme ve toplu taşımayı kullanmaları nedeniyle kadınların ulařımdan kaynaklanan enerji tüketiminin ve dolayısıyla karbon emisyonlarının erkeklere kıyasla çok daha az olması,
- Evdeki su sorunlarını yönetmede ve su tasarrufu konusunda önemli bilgi ve deneyime sahip olmaları vb. olarak örneklendirilebilir.

Yerel Düzeyde İklim Deđişikliđi ve Toplumsal Cinsiyet Eřitliđinin Mekânsal Planlarla Bütünleştirilmesi Üzerine Öneriler

Kentler, hem sera gazı salınımından büyük oranda sorumludur hem de iklim deđişikliđi etkileri (örneđin, daha sık aşırı hava olayları) tüm kentsel sistemleri etkilemektedir. Bu kapsamda, sera gazı emisyonlarının azaltılmasına katkıda bulunma ve iklim deđişikliđine bağılı afetlerle bařa çıkabilme açısından “yerel ölçek/ düzey” ve “yerel yönetimler”in son derece önemli olduđu bilinmektedir.

Her kentin, kendine özgü fiziki, demografik, sosyal, ekonomik, mekânsal ve kurumsal yapısına bağılı olarak sera gazı emisyon miktarı, iklim deđişikliđine maruz kalma biçimi, toplulukların etkilerden etkilenme derecesi, iklim deđişikliđine karşı uyum kapasitesi farklılık göstermektedir.

Bu nedenle “yerel ölçeğe” odaklanılmalı, dolayısıyla her kent ayrı ayrı değerlendirilmelidir. Bildiride, her kentin imar planlarına, yerel iklim eylem planlarına ve diğer stratejik plan ve programlarına sosyal ve toplumsal cinsiyet boyutu ile iklim değişikliğinin dahil edilmesi gerektiği savunulmaktadır. Özellikle gelişmekte olan ülkelerde toplumsal cinsiyet, iklim değişikliği ve kentsel alanları aynı anda kapsayan çalışmaların aciliyeti vurgulanmaktadır (Sogani and Viswanathan, 2020).

Bildiride yerel iklim eylem planları ile diğer stratejik plan ve programlar kapsam dışı bırakılmış olup, kentsel planlama perspektifinden imar planlarına odaklanılmıştır. İmar planları; yaşam kalitesi yüksek, sağlıklı ve güvenli çevreler oluşturmak üzere yörelin koşulları ve özellikleri ile erişilebilirlik ve sürdürülebilirlik ilkeleri dikkate alınarak hazırlanan, kentsel gelişme alanları, nüfus yoğunlukları, arazi kullanım biçimi, sosyal ve teknik altyapı alanları, ulaşım sistemi ve yapılaşma kararlarının belirlendiği planlardır.

Halihazırda imar planlarını yönlendiren mevcut planlama süreci, analiz çalışmalarında elde edilen veri ve bilgilerin niteliği, analiz yöntemleri, plan yapımını yönlendiren yaklaşımlar, ilke ve esaslar iklime ve toplumsal cinsiyet eşitliğine duyarlı olmadığı için, kadınların ve kız çocuklarının kentlerde temsiliyeti ve iklim değişikliğine karşı uyum kapasiteleri düşük olmaktadır. Daha açık bir anlatımla, planlama süreci katılımcı ve disiplinler arası bir süreçle yürütülememektedir. Analiz çalışmalarında genel nüfus verileri dikkate alınmakta olup, cinsiyete göre ayrıştırılmış veriler elde edil(e)memekte, dolayısıyla kadın ve kız çocuklarının ihtiyaçları, kapasiteleri, sorunları ve talepleri yeterince analiz edilmemektedir. Ayrıca, iklim değişikliğine bağlı risk ve etki/etkilenebilirlik analizleri yapılmamaktadır. Plan yapımında iklime ve toplumsal cinsiyete duyarlı bir yaklaşımla plan ve yapılaşma kararları üretilmemektedir.

Düşük karbonlu, düşük riskli, iklime dirençli, eşitlikçi bir kentin inşası için "iklim değişikliği, toplumsal cinsiyet ve mekânsal planlar" bağlantısının iyi anlaşılmasının, dolayısıyla kentsel planlamanın analiz ve yapım aşamalarında iklime ve toplumsal cinsiyete duyarlı bir yaklaşımın gözetilmesinin önem ve gerekliliğinden yola çıkılarak aşağıda çerçeve öneriler geliştirilmiştir.

Analiz Aşaması

- Toplumsal cinsiyet ve iklim değişikliği odaklı Sorun, Risk ve Kırılganlık Analizi yapılmalıdır. Diğer bir ifadeyle, kentin sektörel sera gazı emisyon envanteri ve analizi yapılmalı, risk altındaki sektörler belirlenmeli, kentin iklim değişikliği risklerine maruz kaldığı / kalması beklenen bölgeleri (örneğin, deniz seviyesi yükselmesine ve fırtına dalgalanmalarına maruz kalan kıyı kentlerinin alçak rakımlı alanları, heyelan ve sele eğilimli alanlar) belirlenmeli, kentin demografik, sosyal ve ekonomik özellikleri analiz edilerek yüksek riskli grupların yaşadığı alanlar (örneğin, gayri resmi yerleşim alanları, yoksul mahalleler) tespit edilmelidir.
- Toplulukların iklim değişikliğine karşı duyarlılığı ve uyum kapasitesi hakkında bilgi edinmeye yönelik çalışmalar yapılmalıdır (cinsiyete göre ayrıştırılmış veriler, anketler, odak grup çalışmaları, kadın STK’larla görüşmeler vb.). Bu tür çalışmalar kadınların ve kız çocuklarının koşulları, çoklu ayrımcılık sorunları, ihtiyaçları, tercihleri ve kapasiteleri hakkında bilgi sahibi olmayı olanaklı kılar.
- Mevcut / yürürlükteki imar planlarının toplumsal cinsiyet eşitliğini destekleyip desteklemediği / engelleyip engellemediğini değerlendirmeye yönelik “Cinsiyet Etki Değerlendirmesi” yapılmalıdır.
- Mevcut / yürürlükteki imar planları azaltım ve uyum stratejileri çerçevesinde irdelenmelidir.

Plan Yapım Aşaması

Plan yapım aşamasında; analiz çalışmaları dikkate alınarak, sosyal ve toplumsal cinsiyet eşitliği boyutunu, azaltım ve uyum stratejilerini içerecek şekilde mevcut imar planları (ve plan hükümleri) revize edilmeli, yeni gelişme alanları bu doğrultuda planlanmalıdır.

Bu kapsamda şu planlama ilke ve esasları göz önüne alınmalıdır:

- Plan kararlarının geliştirilmesinde ve önceliklerin belirlenmesinde kadınların eşit temsili ve katılımı sağlanmalıdır. Böylece kadınların potansiyeli kullanılmış, bilgi ve deneyimlerinden yararlanılmış olur.
- Kentin yüksek riskli bölgelerinde kentsel gelişim sınırlandırılmalı, varsa bu bölgelerdeki yerleşmeler güvenli bölgelere yerleştirilmelidir.
- Kadınların rol ve sorumlulukları gereği hareketlilik ve zaman kısıtlamaları “mahalleyi” ve dolayısıyla mahalle merkezlerinde güvenli ve erişilebilir kamusal hizmetlerin varlığını önemli hale getirmektedir. İklim değişikliği azaltım politikalarıyla ilgili yazında da vurgulandığı gibi, seyahat mesafelerini azaltan, kompakt, bağlantılı, karma kullanımlı, erişilebilir ve merkezleşmiş kamusal hizmetlerle desteklenen, toplu taşımaya, bisiklete binmeye ve yürümeye dayalı ulaşım sistemini benimseyen planlama kararları geliştirilmelidir. Kadınların toplu taşıma kullanım oranının yüksek olduğu ve günlük işleri için mahallelerini sık kullandıkları göz önüne alındığında, kompakt kent modelinin hem kadın dostu hem de iklim dostu olduğu söylenebilir.
- Yemek yapmak, gıda işlemek ve muhafaza etmek, bulaşık ve çamaşır yıkamak, ütü yapmak, gelir elde etmek, dikiş yapmak vb. üzere elektrik kullanımının kesintiye uğramaması ve kadınların zamandan tasarruf etmesi için enerjiye erişim kolaylaştırılmalı; bunun için, azaltım politikalarıyla uyumlu olarak, yerel yenilenebilir enerji kaynaklarından yararlanılması ve yenilenebilir enerjinin yerelde üretilmesi – temini için plan kararları geliştirilmelidir.
- Toprak erozyonunu, kentsel ısı adası etkisini azaltmak, karbon emilimini ve depolanmasını artırmak için kamusal açık alanların ağaçlandırılmasına yönelik plan notları ve tasarım yönergeleri oluşturulmalıdır.
- Hız yapan arabalar, dar kaldırımlar ya da yürüyüş yolları, hava kirliliği, yayalar için yetersiz yol güvenliği gibi kadınların ulaşım sorunlarını çözmeye yönelik ulaşım sistemi düzenlemesi yapılmalıdır.
- İklim tehlikelerine karşı kentlilerin (özelde kadınların) dayanıklılığının oluşması için; güvenilir gelir ve finansal kaynakları, gıda güvenliği, barınma, enerji, su ve sanitasyon için temel altyapı, hareketlilik, bilgi ve beceri ve toplumda uyum gereklidir. Nitekim genellikle, kayıt dışı sektörlerde erkeklere oranla daha fazla kadın çalışmaktadır. Yoksulluk içinde yaşayan kadınların payı erkeklerin payından yüksektir. Kadınların reis olduğu haneler (bekar anneler veya yaşlı) genellikle güvensiz barınma ve kaynak ve hizmet eksikliği bulunan yoksul haneler ve gayri resmi yerleşmelerdir. Kadınların eğitim oranı ve bilişim altyapısına erişimi erkeklere oranla daha azdır.

Kadınların dayanıklılığının artması için;

* Kadınların topluluk ve mahalle düzeyinde eşit temsil ve katılımlarını sağlamak, aynı zamanda olası bir afette işbirliği ve dayanışmayı teşvik etmek için örneğin “mahalle kadın meclisleri” oluşturularak mahalle merkezinde planlanmalıdır.

* Toplumsal cinsiyet eşitliği, iklim değişikliği ve afetler, enerji verimliliği, bilgi ve teknolojiye erişim, kadın hakları, kadın girişimciliği, kadın sivil toplum kuruluşları, beceri ve meslek edindirme, sürekli eğitim vb. konularda / alanlarda kadınlara eğitim ve kursların düzenleneceği “kadın merkezleri” her mahalle merkezinde planlanmalıdır.

* Bakım ekonomisini göz önünde bulundurarak, aile bakımını karşılayacak altyapı ve hizmetler kent ve mahalle ölçeğinde oluşturulmalıdır.

- * Kayıt dışı ekonomiyi de göz önünde bulundurarak geçim kaynaklarını karşılayacak ya da kadın girişimciliğini destekleyecek altyapı ve hizmetler oluşturulmalıdır.
- * Kadınların sağlıklarını korumak ve iyileştirmek üzere mahallelerde açık-kapalı spor alanları planlanmalı, güvenli yürüyüş ve bisiklet yolları düzenlenmelidir.
- * Kentlerde, özellikle yoksul mahallelerde gıda güvenliğini sağlamak için kentsel tarım uygulamaları geliştirilmelidir.
- * Kuraklık riski olan kentlerde konut bahçeleri ve açık kamusal alanlarda yağmursuyu depolama alanları oluşturulmalıdır.

Sonuç

Kadınlar, iklim değişikliği ve buna bağlı afetlerden erkeklere kıyasla orantısız biçimde etkilenmekle birlikte, sera gazı emisyonlarının ve afet risklerinin azaltılmasında, diğer yandan, iklim değişikliği etkileriyle baş etmede ve toplumun dayanıklılığının artırılmasında kilit aktörlerdir. Dolayısıyla toplumdaki rolleri, öncelikleri ve ihtiyaçları, bilgileri, kapasiteleri ve pratik deneyimleri nedeniyle kadınların öncelikle iklim değişikliği eylem planlarının ve mekânsal planların üretilmesinde planlama ve karar alma süreçlerine eşit ve anlamlı katılımları önem arz etmektedir.

Bildiride “iklim değişikliği – toplumsal cinsiyet eşitliği – kentsel planlama” ilişkisi ele alınarak,

her kentin imar planlarına toplumsal cinsiyet boyutu ile iklim değişikliği politikalarının dahil edilmesi gerektiği, bunun, kadınların bilgi ve deneyimleriyle topluluk, mahalle ve kent düzeyinde azaltım ve uyum stratejilerine katkıda bulunma fırsatı sunacağı, iklim politikalarını ve önlemlerini daha uygulanabilir ve verimli hale getireceği düşünülmektedir. Bu bağlamda, azaltım politikalarının cinsiyet boyutunda, tüketim, enerji ve ulaşım sektörlerine, uyum politikalarının cinsiyet boyutunda ise sağlık, atık yönetimi, su yönetimi, gıda güvenliği, afet yönetimi gibi alanlara odaklanarak, yerel yönetimlerin kent planlarına iklim değişikliği ile toplumsal cinsiyet boyutunu dahil etmeleri önerilmektedir. Bu çerçevede, her kentin kendi bağlamında incelenerek, toplumsal cinsiyete ve iklime duyarlı politikalar, planlar ve araçlar geliştirmesi, nihai hedef olarak bunların, kadınların ve kız çocuklarının temsiliyetinin artmasına, güçlenmesine, kaynaklara ve hizmetlere eşit erişimlerinin sağlanmasına, toplumsal cinsiyet stereotiplerinin kırılmasına katkıda bulunması beklenmektedir.

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TÜRKİYE'DE İŞGÜCÜ PİYASASI: ÜCRETLİ ÇALIŞAN KADIN İŞGÜCÜ ÖRNEĞİ

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ÖZET

Bir ekonomide hedeflenen büyümenin sürdürülebilirliği, kalkınma ve refah seviyelerinin artırılması adına işgücü piyasası büyük önem arz etmektedir. Ülkelerin ekonomik gelişmişlik düzeyini artırabilmeleri ve refahlarını sağlayabilmek amacıyla diğer üretim faktörleriyle birlikte ülkedeki işgücünü etkin bir şekilde üretim sürecine dahil etmeleri gerekmektedir. Üretim sürecine dahil olan emek faktörü ise bir ülkedeki istihdamı oluşturmaktadır. Sanayi devrimi yıllarında temellenen ve ücretli çalışma olgusu ile doğan istihdam kavramının en önemli etkenlerinden biri nüfustur. Türkiye’de ise nüfusun yarısını oluşturan kadınlar işgücü piyasası açısından kritik bir önem sahiptir. Ekonomik perspektifte değerlendirildiğinde kadın istihdamının düşük olması ülkedeki ekonomik kalkınmanın yavaşlamasına, milli gelir düzeyinin ve üretim hacminin düşük seviyede gerçekleşmesine sebep olurken hem çalışma hayatında hem sosyal hayatta atıl kalmaları durumunu ortaya çıkarmaktadır. Türkiye’deki kadın istihdamı oranı yıllar içerisinde yükselmiş olsa da yüzde 31.4 oranıyla, yüzde 62,5 oranına sahip olan OECD ülkelerinin oldukça gerisinde kaldığı gözlemlenmektedir.

Araştırma kapsamında Türkiye’de büyük sorunsal olarak görülen kadın istihdamını zorlaştıran etkenlerin tespit edilmesi ve ortaya çıkan bu sorunlara karşı çözüm bulunmasına yönelik önerilerin oluşturulması amaçlanmaktadır. Bu amaç doğrultusunda iktisadi faaliyet kolları açısından İstanbul 2. bölgede ücretli çalışan kadınlar örneklem içerisine dahil edilmiş olup nitel araştırma yöntemleri kapsamında yarı- yapılandırılmış görüşme tekniğinden faydalanılmıştır. Bu görüşmeler sonucunda geleneksel ev rolleri hakimiyeti, toplumsal algılar, eşit işe eşit ücretin uygulanmaması, terfide meydana eşitsizlikler, kriz koşullarında mikro düzeyde cinsiyetçi yaklaşım, psikolojik baskı ve kadın istihdamının geliştirilmesine ilişkin hükümet politikalarının yetersiz kalması kadın istihdamı önündeki büyük engeller olarak ortaya çıkmaktadır.

Anahtar Kelimeler: İstihdam, Ekonomik Büyüme, İşsizlik, Kadın İstihdamı, Türkiye.

LABOR MARKET IN TURKEY: THE CASE OF FEMALE WAGED LABOR

ABSTRACT

The labor market is of great importance for the sustainability of the growth targeted in an economy and for increasing development and welfare levels. In order for countries to increase their level of economic development and ensure their welfare, they need to effectively include the labor force in the production process along with other factors of production. The labor factor involved in the production process constitutes employment in a country. Population is one of the most important factors of the concept of employment, which is based on the years of the industrial revolution and born with the phenomenon of paid work. In Turkey, women, who constitute half of the population, have a critical role in the labor market.

When evaluated from an economic perspective, low female employment leads to a slowdown in economic development in the country, low levels of national income and production volume, and leads to a situation of inactivity in both working and social life. Although the rate of women's employment in Turkey has increased over the years, at 31.4 percent, it is still far. Within the scope of the research, it is aimed to identify the factors that make women's employment difficult, which is seen as a major problem in Turkey, and to formulate suggestions for finding solutions to these problems. For this purpose, wage-earning women working in Istanbul 2nd region in terms of economic activity branches were included in the sample and semi-structured interview technique was utilized within the scope of qualitative research methods. As a result of these interviews, the dominance of traditional domestic roles, social perceptions, lack of equal pay for equal work, inequalities in promotion, sexist approach at the micro level in crisis conditions, psychological pressure and insufficient government policies on the development of women's employment emerge as major obstacles to women's employment.

Keywords: Employment, Economic Growth, Unemployment, Women Employment, Türkiye.

**WOMEN'S MOVEMENTS IN THE OTTOMAN: EXAMPLE OF OTTOMAN
SOCIETY FOR THE DEFENSE OF WOMEN'S RIGHTS AND WOMENS WORLD
MAGAZINE**

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ABSTRACT

Women, whose space in the traditional social structure is limited only to the house, started to be included in social life with the Industrial Revolution. In other words, during this period the sharp boundaries of the distinction between public and private spheres have softened. As a result of the labor requirement, the role of women who previously was mother and wife at home changed. With the change experienced, the status of women and the roles they assume have diversified and women have entered the business life. It was at this point that women began to express their demands for freedom and equality and began to engage in organized activities.

The concept of equality and freedom, which is the starting point of the women's movement, revealed the concept of feminism. This understanding, which emerged in Europe, also affected the Ottoman society. The process that started with the Tanzimat in the Ottoman Empire reached its highest level with the libertarian atmosphere of the II. Constitutional Monarchy, and the organization of women was mostly experienced in this period. In this period, many associations were established, magazines and newspapers were published in order to bring women's issues to the agenda. In this sense, the press and associations working together carried out important works, and ensured expansion of activities. Ottoman women, primarily engaged in activities to gain equal education rights to improve their excluded position in social life.

Among the established associations, the only association that stated that they defended the feminist thought was Müdafaa-i Hukuk-ı Nisvan Cemiyeti (Ottoman Society for the Defense of Women's Rights) and the publication organ of the association is Kadınlar Dünyası Dergisi (Women's World Magazine). Kadınlar Dünyası Dergisi and its publications and activities carried out by Müdafaa-i Hukuk-ı Nisvan Cemiyeti have an important place in bringing women's rights to the agenda and in the struggle. Although the desired results were not immediately achieved, raising the public's awareness about women's issues with the issues it brought up for discussion inspired the legal regulations made for women in the early years of the republic.

In the study, after explaining the development of women's movements in the world and in the Ottoman Empire, one of the societies established during the II. Constitutional Era, Müdafaa-i Hukuk-ı Nisvan and Kadınlar Dünyası which is the publication organ of this society, will be examined.

Keywords: Feminism, Women's Movement, Civil Society

OSMANLI'DA KADIN HAREKETLERİ: KADINLAR DÜNYASI DERGİSİ VE MÜDAFAA-İ HUKUK-I NİSVAN CEMİYETİ ÖRNEĞİ

ÖZET

Geleneksel toplumsal yapı içerisindeki alanı sadece ev ile kısıtlı olan kadınlar, sanayi devrimiyle birlikte sosyal hayata dâhil olmaya başlamıştır. Diğer bir deyişle bu dönemde kamusal alan-özel alan ayrımının keskin sınırları yumuşamıştır. İşgücü ihtiyacı neticesinde önceleri, kadının rolü ev içinde anne ve eş iken yaşanan değişimle birlikte kadının statüsü ve üstlendikleri roller çeşitlenmiş, kadın iş hayatına atılmıştır. Özgürlük ve eşitlik taleplerini de tam bu noktada dile getirilmeye başlayan kadınlar örgütlü faaliyetlerde bulunmaya başlamışlardır.

Kadın hareketinin çıkış noktası olan eşitlik ve özgürlük anlayışı feminizm kavramını ortaya çıkarmıştır. Avrupa'da ortaya çıkan bu anlayış Osmanlı toplumunu da etkilemiştir. Osmanlı'da Tanzimat' la başlayan süreç II. Meşrutiyet'in özgürlükçü ortamıyla beraber en üst seviyeye ulaşmış, kadınların örgütlenmesi en çok bu dönemde yaşanmıştır. Kadın sorunlarını gündeme getirmek için bu dönemde birçok dernek kurulmuş, dergi ve gazete çıkarılmıştır. Bu anlamda birlikte çalışan basın ve dernekler önemli işler yürütmüş, faaliyetlerin yaygınlaşmasını sağlamışlardır. Osmanlı kadını öncelikle, eşit eğitim hakkına kavuşmak ve sosyal hayattaki dışlanmış konumunu iyileştirmek için faaliyetlerde bulunmuştur.

Kurulan dernekler arasında feminist düşünceyi savunduklarını dile getiren tek dernek Müdafaa-i Hukuk-ı Nisvan Cemiyeti ve derneğin yayın organı olan Kadınlar Dünyası Dergisi'dir. Kadın haklarının gündeme getirilmesi ve mücadelesinin verilmesinde Kadınlar Dünyası dergisinin yayınları ve Müdafaa-i Hukuk-ı Nisvan Cemiyeti'nin yürütmüş olduğu faaliyetleri önemli bir yer tutmaktadır. İstenilen sonuçlar hemen elde edilememiş olursa da tartışmaya açtığı konularla halkı kadın sorunları hakkında bilinçlendirmiş, Cumhuriyet'in ilk dönemlerinde kadınlara yönelik yapılan hukuki düzenlemelere ilham vermiştir.

Çalışmada dünyada ve Osmanlı'da yaşanan kadın hareketlerinin gelişimi açıklandıktan sonra, II. Meşrutiyet döneminde kurulmuş olan cemiyetlerden, Müdafaa-i Hukuk-ı Nisvan Cemiyeti ve bu cemiyetin yayın organı olan Kadınlar Dünyası dergisi incelenecektir.

Anahtar Kelimeler: Feminizm, Kadın Hareketi, Sivil Toplum

INTRODUCTION

The Ottoman state, unlike today's state concepts, is defined as a patrimonial dynastic state in which the central authority is strong (Cihan & Doğan, 2007, p.18). 14-16. The state administration, which had a classical organization in the 19th century, experienced an increasingly rapid process of change after the second half of the 19th century.

The Ottoman social structure included a wide variety of religious, ethnic and cultural associations. For this reason, the state did not have a common ideology, religion or political regime. However, the entire society had to submit to the absolute authority of the ruler (İnalçık, 1998, p. 74). Due to the strong state tradition of the Ottoman Empire and the society's adoption of this structure, autonomous social classes, which are the main actors of civil society, could not develop (Özalp, 2008, p. 11). In addition, in the Ottoman Empire, which had a very large territory, despite the distance between the center and the periphery, intermediary institutions and non-governmental organizations similar to Western Europe could not be formed. It is seen that the relationship between the state and society appears to be formed as a result of the state's dominance over society, not based on the contract (Çaha, 1994, p.83).

1. SOCIAL ORGANIZATION AND CIVIL SOCIETY STRUCTURE IN THE OTTOMAN EMPIRE

When the Ottoman social structure is examined, it is seen that different ethnic groups and communities were able to maintain their own lifestyles in accordance with the "order of the world" doctrine within the Ottoman administration, provided that they did not harm the authority of the state. Another area that can be described as outside of state intervention is foundation institutions. Foundations operated on a voluntary basis, in line with today's civil society understanding. It is also seen that foundations where there is no state intervention are mostly established to escape state control (Cihan & Doğan, 2007, pp. 14-16).

Since there were many religions within the Ottoman Empire, members of religions other than Islam were allowed to organize. For example, after the conquest of Istanbul, the Orthodox Church was granted the right to religious rites and organization, and Orthodox religious leadership was given to the Fener Greek Patriarchate of Istanbul. Another privilege was made by allowing the recognition of Jews as a nation and the establishment of the Armenian Patriarchate (Yücekök et al., 1998, p.47).

The Janissary Corps, tradesmen groups and communities had their own elected kethüdas who provided communication between them and the state administration. For example, the tradesmen kethüdası served as an intermediary between the guilds, which were the organizations of tradesmen's unions, and the political authority. These groups had a semi-autonomous structure within themselves. The Ottoman Empire also followed a free policy against tribal organizations. It also accepted the tribal leaders in the Southeast as kethüda with the name of bey (İnalçık, 1998, p.79).

The main feature of the reforms that were wanted to be carried out before the Tanzimat was to make innovations in the classical state institutions of the Ottoman Empire. And to manage the Western-type state structure. During this period, two new ideas came to the fore. The first is to design an army that is technically equipped and trained with modern methods to strengthen the central government; The second is the realization of economic and technological development. Especially during the 19th century, the aim of the radical reforms was the desire to strengthen the state administration. Strengthening the central authority has had an increasing effect on the supervision of civil society (Cihan & Doğan, 2007: 65). The Tanzimat Edict paved the way for non-governmental organizations to have a structure similar to the West.

In the Ottoman Empire, associations led by non-governmental organizations were called societies (cemiyet) before the Tanzimat. Especially after the second half of the 19th century, societies began to have a structure that actually worked and formed public opinion through the press. The first non-governmental organization that emerged in the modern sense after the Tanzimat was Cemiyet-i Tibbiye-i Şahane. Also during this period, educational and mutual aid associations established by minorities in Istanbul and the first women's associations emerged (Yücekök et al., 1998, pp. 85-88).

With the declaration of the First Constitutional Monarchy, the understanding of the administration of the Ottoman State changed and became based on the constitutional parliament. At the same time, there has been a transition to an order in which a civil and enlightened opposition segment will be more active in political life (Cihan & Doğan, 2007, p.76). Thus, the formation of western-type civil society accelerated.

Ottoman society was introduced to civil social movements with the declaration of the First Constitutional Monarchy. For example, one of the oldest associations established by Muslims in the Ottoman Empire is the Red Crescent. This association was founded in 1877 under the name of Hilal-i Ahmer Cemiyeti and, like other associations established in the first period, it was established for charity purposes (Yücekök et al., 1998, p. 92).

During this period, the organizational efforts of religious minorities living in the Ottoman Empire were viewed with suspicion. The existence of minority groups aiming to weaken the state caused the state to adopt a strict policy against these groups. For this reason, it seems that non-governmental organizations are not developed enough (Cihan & Doğan, 2007, p.76). The First Constitutional Era ended with Abdulhamid II closing down the parliament and suspending the constitutional order. The fact that there was no social reaction to this attitude of the administration shows that the understanding of civil society was not yet developed in Ottoman society.

While important transformations were experienced in the Ottoman administrative and social structure during the Second Constitutional Monarchy period, it emerged as a period when Ottoman feminism was formed intellectually for the first time and found a field of activity. With this libertarian environment, the idea of feminism began to make itself felt in every field (Özcan Demir, 1999, p. 109).

There are various associations and aid organizations established by Muslim women during this period. They also demonstrated an effective publishing activity. Until 1923, 27 different magazines were published on the subject of women. It is seen that the Committee of Union and Progress administration supported women's associations and activities (Çaha, 2010, p. 126).

There was a continuous increase in the number of associations that started to be established under the influence of the libertarian atmosphere, but this libertarian atmosphere was short-lived. For example, as the first regulation for workers, the right to establish a union was given during the Second Constitutional Monarchy, but complete freedom was not possible. The right to establish an association was constitutionally realized in 1909 with the amendments to the Constitution. In 1909, the Law on Associations was enacted. According to this law, there was no requirement to obtain prior permission to become a member of associations. This libertarian environment ended in 1912 when the Committee of Union and Progress banned membership in political parties (Yücekök et al., 1998, pp. 52-54).

The positive perspective of the Committee of Union and Progress on civil society before it came to power changed significantly after came to power. After 1913, they displayed a restrictive attitude on the right to establish associations. It is seen that the activities of the Ottoman Youth Associations and Power Associations, which they established under them, were used to consolidate the power. Additionally, no political party was allowed to be established between 1913 and 1918 (Cihan & Doğan, 2007, p. 88).

2. OTTOMAN WOMEN'S MOVEMENT

The women's movement emerged as a result of the changes and transformation processes that took place after the end of the 18th century. In the period when freedom and individual thought developed, political and economic changes took place, and traditional lifestyles were abandoned, women began to oppose the roles attributed to them. The general values of the society in this period are accepted as equality and freedom (Çakır, 2013, p. 55).

One of the important events in experiencing these important transformations is the French Revolution and the publication of the Universal Declaration of Human Rights. Although the feminist struggle made itself felt in the 18th century, this search for rights dates back to the Renaissance. It was during the French Revolution that women began to struggle en masse. However, the expected rights were not achieved as a result of the French Revolution. It was during the French Revolution that women began to struggle en masse. However, as a result of the French Revolution, the expected rights were not achieved. Their previously enjoyed freedom of association was restricted, and even established women's clubs were closed (Tekeli, 1982, p. 22).

Even after the Industrial Revolution and the world's transition to capitalist order, the attitude towards inequality towards women did not change. As a result of problems such as women being condemned to work under poor working conditions and not being subject to equal pay, women took mass action to make their voices heard. With the political, economic and social transformations, women's place in society began to be discussed again. The women's movement in this period turned into a social movement. The ideology of the movement is called feminism, derived from French, that is, the womanhood movement (Çakır, 2013, p.57-58).

The first desires for change in the social status of women in Ottoman society date back to before the 19th century. Especially the developments during the Tulip Era were effective in the formation of the idea of the women's movement. However, the real change occurred in the Tanzimat period and the years following it (Gülcü & Tunç, 2012: 157)

Ottoman society had a structure built on traditional foundations. With the modernization of the Ottoman Empire at the end of the 19th century, great changes and transformations took place in the political, social, economic, educational, legal and intellectual fields. Ottoman women were also affected by this situation. Until that period, the role given to Ottoman women in social life was quite limited. After this period, they began to make demands in order to get rid of traditional roles and provide themselves with a different status (Çakır, 2013, p. 59).

The distinction between public space and private space seen in traditional societies is also seen in Ottoman social life. The attitude, which is divided into men's and women's areas, is based on gender. Ottoman women, who were restricted to the private space, tried to make their voice heard in the name of liberation. For this purpose, they started to publish associations and magazines. In parallel with Ottoman modernization, women began to find a place for themselves in the public space.

It is seen that in the early periods of the Ottoman Empire, that is, until the 16th century, the place of women in society was relatively more liberal. It can be seen that in this period, male and female areas were not clearly separated. This was due to the fact that the Ottoman Empire had a nomadic social structure at that time and the administration had not yet been institutionalized (Çaha, 2010, pp. 97-98).

The declaration of the Second Constitutional Monarchy was seen as the declaration of freedom for Ottoman women. It is seen that the Ottoman Turkish political tradition changed significantly with the coming to power of the Committee of Union and Progress, which was formed by the intellectuals who received a Western-style education. (Çaha, 2010, p.113). It is seen that the newspapers, magazines and associations established during this period started to discuss issues such as women's education, the institution of marriage, arranged marriage, the place of women in social life, house management, husband-wife relations, thriftiness, and child discipline (Karagöz & Şanal, 2015, p. 679). The Union and Progress period is especially important for women's movements, as it was a period in which women's issues were frequently discussed.

Again, in this period, changes and innovations in the field of education are of great importance for women. Education was expanded and primary education became compulsory and free. Five-year girls' teacher schools, the first girls' high school in the 1913-1914 academic year, and the first women's university were opened in 1914 (Özcan Demir, 1999, p. 112).

2.1. Women's Magazines

The modernization efforts of the traditional Ottoman system have made themselves felt in almost every field. The changes and transformation movements that took place in the Ottoman Empire in the 19th century also affected Ottoman women. Ottoman society appears as one of the traditional societies in which there was a sharp distinction between private and public space. As a result of the libertarian environment created by the declaration of the Second Constitutional Monarchy, women began to express their desire to get rid of the roles assigned to them and to be included in the public space rather than just staying at home.

During this period, the media in which they could express their demands in the best way was the press. Many women's problems began to be mentioned in the newspapers and magazines of the period. These publications, which aim to raise women's awareness about their rights, have been effective in announcing the struggles of women to large masses of people.

In addition to the fact that some of the writers in the women's magazines were women, the first women's magazines to start were the intellectual men of the period. By publishing the demands of women who sent letters to magazines, they aimed to announce the problems arising from the separation of men and women in social life and to bring the roles and responsibilities of women to the agenda (Çakır, 2013, p.60).

Terakki-i Muhadderat, which can be defined as the first women's magazine in terms of publication date, was published weekly by Terakki Newspaper in 1869 with the subtitle Muhadderat. In the magazine, which mostly published the letters sent by women without titles, one of the primary issues they wanted to be given importance to was women's right to education (Çakır, 2013, pp. 61-62).

Magazines that approach the issue of women's education sensitively have opened vocational courses within their organizations so that women can enter business life. Examples of these courses are Bilgi Yurdu Müessesesi (Home of Knowledge Institution), opened by the owner of Bilgi Yurdu Işığ magazine, and Türk Kadını Dersanesi (Turkish women's classrooms), run by Türk Kadını magazine. In these free courses for women, conferences were also held in addition to foreign language and music lessons (Çakır, 2013: 93).

Examples of other magazines published for women are Vakit Yahud Mürebbi-i Muhadderet, Ayine, İnsaniyet, Hanımlar, Süs, Mürüvvet, Yürük Boğçası, Hanımlara Mahsus Gazete, Demet, Mehasin, İnci, Türk Kadını publications (Çakır, 2013: 64).

The first women's magazine whose owner was a woman and whose editorial staff was entirely composed of women was published between 1883 and 1884, called Şükufeza, which means flower place, flower garden. The purpose of publishing the magazine is explained as follows: "We are a group that has been the target of men's sarcasm because our hair is long and our minds are short. We will try to prove the opposite. "We will be on the path of work and effort by not preferring masculinity over femininity or femininity over masculinity." (Pınarcı, 2015, p. 3).

Other magazines whose owners and publishing staff are all women are Seyyale, Kadın Dünyası, Sıyanet and Diyanet (Çakır, 2013, p. 84). Among these magazines, Kadınlar Dünyası has an important place. The magazine has the distinction of being the publication organ of the Osmanlı Müdafaa-i Hukuk-ı Nisvan Cemiyeti which set out to fight for the rights of Ottoman women.

2.2. Women's Associations

Women's associations in the Ottoman Empire had an important place in expressing individual demands in an organized manner and conveying them to the masses. Established women's associations aim to gain a profession through aid, education, and for cultural purposes; seeking solutions to the country's problems and for the defense of the country; politically motivated, focusing on the problems of women from different ethnic groups; can be grouped as women's associations of feminist and political parties (Çakır, 2013, p. 87).

Women first started to organize in aid associations. Associations such as Şefkat-i Nisvan, founded by Emine Semiye in Selanik (Thessaloniki), Osmanlı Kadınları Şefkat Cemiyet-i Hayriyesi, also founded in Selanik and Hizmet-i Nisvan, founded in Edirne, can be shown as examples of aid associations established in the first period. The number of associations established for this purpose increased rapidly during the Balkan and World War I periods. Associations such as Topkapı Fukarasever Hanımlar Cemiyeti, Kadıköy Fukarasever Kadınlar Cemiyeti, Himaye-i Etfal Cemiyeti, Asker Ailelerine Yardımcı Hanımlar Cemiyeti (Society of Women Helping Soldiers' Families) and Müslüman Kadın Birliği (Muslim Women's Union) are associations established during war periods (Çakır, 2013, pp. 88-89).

The only association that could be considered feminist among women's associations during the Second Constitutional Monarchy Period was Müdafaa-i Hukuk-ı Nisvan Cemiyeti, whose publication was Kadınlar Dünyası.

3. EXAMPLE OF WOMEN'S CIVIL SOCIETY ORGANIZATIONS IN THE OTTOMAN: MÜDAFAA-İ HUKUK-I NİSVAN CEMİYETİ AND KADINLAR DÜNYASI

Müdafaa-ı Hukuk-ı Nisvan Cemiyeti which was established on May 28, 1913, accepted all women as members, regardless of sect. The publication organ of the society was the Kadınlar Dünyası Magazine, which started its publication life on April 4, 1913, and the announcements of its meetings and activities were made through this magazine. This society and magazine are the most radical among women's associations and magazines and the only example that we can define as feminist (Özcan Demir, 1999, p. 110).

3.1. Kadınlar Dünyası Dergisi (Women's World Magazine)

Kadınlar Dünyası states that they defend feminist thought as follows; "The magazine is feminist and in favor of a women's revolution. So, who will make this revolution? "Women's World argues that women will make this revolution themselves, that the liberation of women is in their own hands, and in this context, it also wants men to give up their love of saving women." (Pınarcı, 2015, p. 7).

It is seen that women's problems are frequently mentioned in the articles of Kadınlar Dünyası. People complain about the image of women in society. "In this country, women are not respected and happy, they do not have rights and status. A woman who does not have her rights and position, who does not receive happiness and respect, necessarily becomes unfortunate in the environment in which she is naturally unhappy. (Mağmum cited in Çakır, 2013, pp. 164-165). "For us, femininity is in a black shroud. Our women, as a French writer said, we are deformed beings. In our country, women do not live and die like all women and all people in the world; They are condemned to live as if they were dead in a life of dragging. I liken ourselves to a 'silhouette' squeezed to the edge of an Oriental painting with our grumpy and monotonous sheets. A pitch black shadow... This is the brief history of women in our country." (Ferda cited in Çakır, 2013, p. 165).

The owner of Kadınlar Dünyası and its entire editorial staff were women. Not only Muslim women but also non-Muslim women and women from abroad could take part in the magazine and association. Magazine consisted of sections such as the social life section, the literature section, the section containing articles sent by readers, and women's article series. The activities of the association and the magazine were not only women-oriented. In the magazine, it was also possible to find articles that would raise citizenship and national awareness, as well as articles on health issues (Gülcü & Tunç, 2012, pp. 166- 168).

3.2. Müdafaa-i Hukuk-ı Nisvan Cemiyeti (Ottoman Society for the Defense of Women's Rights)

The purpose of the establishment of the society is expressed as follows: "To regulate the social life and awaken the moral life in the womanhood of the Ottoman environment, to prepare knowledgeable mothers who will raise an enlightened future generation, first of all, to improve the external clothing, and secondly, to workmanship." "It is devoted to the establishment of institutions and the employment of women and girls in them, and thirdly, to the promotion of knowledge and wisdom in women." (Women's World Magazine, 1911, pp. 1-2) In general, the intended situation is women's desire to leave the private space and be included in the public space. In order to achieve this, these objectives are listed in items.

In the society's programs, first of all they decided to regulate the clothes worn by women outside the home. Secondly, it is planned to open workplaces that will facilitate women's working lives. She opened vocational training courses for women to get into business life and helped women in need of work. The third item was the demand for equal education rights. For this purpose, it was decided to open private schools, publish newspapers and books, and organize conferences. Members of the society demanded that education be made compulsory and uniform, that high schools for girls be expanded, and that girls be admitted to higher education (Çakır, 2013, pp. 109-116).

The activities carried out by the association and the ideas it advocated influenced Ottoman women and were also followed abroad. News about the society was included in the foreign press, and some issues of Kadınlar Dünyası were published with a French supplement. Conferences on Ottoman women were organized in France by establishing a relationship with Hakk-ı İntihab Cemiyeti (the French Women's Right of Choice Society) (Çakır, 2013, pp. 116-117).

RESULT AND EVALUATION

The Ottoman women's movement was generally a movement in which their demands for equality and freedom were expressed. In the late Ottoman period, when the traditional social structure began to dissolve, women began to express their desire to be included in the public space. In addition, they carried out activities to ensure equal rights in education, marriage and divorce.

While Ottoman feminist thought generally started with these thoughts, they did not demand political rights. This constitutes an important point that distinguishes Ottoman feminism from women's movements in European countries. During this period, while feminist movements in European countries were taking shape around voting rights struggles, Ottoman women were carrying out activities to improve social conditions, which was still at the first stage.

The Second Constitutional Monarchy is important as the period in which women's movements were intense. During this period, many women's associations were established, and the task of announcing their activities and raising public awareness fell on women's magazines and newspapers. In this sense, the press and associations working together have carried out important work and ensured the spread of activities.

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KADIN KABİN MEMURU ÜNİFORMALARININ TARİHLE İLİŞKİLENDİRİLMESİ

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Özet

Kabin Memuru mesleği ilk icra edildiği 1930 yıllarından bu yana kadınların sayısının ağırlıklı olması özelliğini devam ettirmiştir. Her ne kadar yolcuların emniyet ve güvenliğini sağlamak öncelikli olsa da kabin memurları yolcu memnuniyetine yönelik görevler yürütmektedirler. Kabin memurları, yolcularla kurdukları doğrudan temastan dolayı mensup oldukları havayolunu temsil etmektedirler. Başka bir deyişle havayolunun gülümseyen yüzleri olarak yolcularla uçuş süresi boyunca etkileşim halinde olmaktadır. Bu husus kabin memurlarının, havayolu işletmesinin kurumsal kimliğini yansıtabilmesine fırsat tanımaktadır. Kabin memurları tarafından havayolunun temsil edilmesi üniforma ile bir simge haline gelmiştir. Günümüzde, kabin memuru üniforması bir havayolunun vizyon, misyon, imaj, kültür gibi sahip olduğu değerleri yansıtabileceği önemli bir araç olarak kullanılmaktadır. Özellikle marka imajını yansıtmak için tek tip bir görüntü oluşturmak, bütün havayollarının tercihi haline gelmiştir. Üniformayı taşımak sadece kıyafeti giymeyi değil, aynı zamanda temsil kurallarına riayet etmeyi de beraberinde getirmektedir. Her havayolunun kendi kimliğine göre seçmiş olduğu üniformalar geçmişten günümüze kadar tarihsel sürecin etkisiyle değişiklik göstermektedir. Bu çalışmada havayollarının dönemselsel olarak kabin memuru üniformalarında yaptığı değişikliklerin arka planında yatan sebepler ve havayollarının bu değişikliklerle yolcularda oluşturmak istedikleri imaj ele alınacaktır. Çoğunluğu kadınlardan oluşan kabin memuru üniformaları araştırılırken seçilen üç havayolunun geçmişten günümüze tarihsel süreçten etkilenecek yaptığı değişiklikler irdelenecektir. Üniformaların değiştirildiği sürecin özelliğine göre renk, model gibi hususlarda havayollarının nelere dikkat ettiği araştırılacaktır. SKYTRAX 2023 Dünya Havayolu Ödüllerinde Dünya'nın En İyi Havayolu ödülleri alanında birinci sırada Garuda Indonesia, ikinci sırada Singapore Airlines, üçüncü sırada ANA All Nippon Airways yer almaktadır. Bu çalışma, ilk üçte yer almış olan havayolları üzerinden yapılan araştırma çerçevesinde örneklendirilecektir. Araştırmanın amacı, kadınların simgesel olarak ön planda olduğu kabin memurluğu mesleğinin gerekliliği olan üniformaların, havayolları tarafından yapılan değişiklikler esas alınarak tarihsel süreçle ilişkilendirilmesidir. Bu kapsamda, örnek havayollarının kabin memuru üniformalarının değiştiği dönemlerde yaşanan olayların, üniforma tasarım süreçlerindeki etkisi makro ve mikro boyutta incelenecektir.

Anahtar Kelimeler: Havacılık, Kabin Memuru, Üniforma, Kadın

ASSOCIATION OF WOMEN CABIN UNIFORMS WITH HISTORY

Abstract

Since the first practice of the cabin crew profession in 1930, the predominance of women has continued. Although ensuring the safety and security of passengers is a priority, cabin attendants carry out duties for passenger satisfaction.

Flight attendants represent the airline they belong to because of their direct contact with passengers. In other words, they interact with passengers throughout the flight as the smiling faces of the airline. This allows cabin crew to reflect the corporate identity of the airline company. Representation of the airline by cabin crew has become an icon with the uniform. Today, the cabin crew uniform is used as an important tool to reflect the values that an airline has such as vision, mission, image and culture. Creating a uniform image, especially to reflect the brand image, has become the choice of all airlines. Wearing the uniform does not only involve wearing the outfit, but also obeying the rules of representation. The uniforms that each airline has chosen according to its own identity have changed from the past to the present with the effect of the historical process. In this study, the reasons behind the changes made by the airlines periodically in the cabin crew uniforms and the image that the airlines want to create on the passengers with these changes will be discussed. While researching the cabin crew uniforms, which are mostly women, the changes made by the three selected airlines from past to present, influenced by the historical process, will be examined. According to the characteristics of the process in which the uniforms are changed, it will be investigated what the airlines pay attention to in matters such as color and model. At the SKYTRAX 2023 World Airline Awards, Garuda Indonesia ranks first in the World's Best Airline Awards, Singapore Airlines ranks second, and ANA All Nippon Airways ranks third. This study will be exemplified within the framework of the research conducted on the airlines that took place in the top three. The aim of the research is to associate the uniforms, which is a necessity of the cabin crew profession, in which women are at the forefront, with the historical process, based on the changes made by the airlines. In this context, the effects of the events experienced in the periods when the flight attendant uniforms of the sample airlines were changed, on the uniform design processes will be examined in macro and micro dimensions.

Keywords: Aviation, Cabin Attendant, Uniform, Woman

1. Giriş

Havacılıkta kabin memurluğu mesleği 1930'lu yılların başında çoğu hemşire ve kadın olan çalışanların biçimlendirmesiyle karşımıza çıkmaktadır. Acil durum uygulamalarının zorunluluğu havayollarının işe alım niteliklerinde değişiklikleri beraberinde getirerek, kabin memurlarının eğitim sürecinin başlamasını sağlamıştır. Hava taşımacılığın gelişmesi ve büyümesiyle birlikte, havayolları yolcularla temas halinde çalışan kabin memurlarını pazarlama ve yönetim yöntemleriyle birlikte değerlendirmeye başlamıştır (Kolm, 1995:4). Üniforma havayolları için kurumsal imaj oluşturma özelliği taşımaktadır. havayolu şirketleri imajının, kültürünün, kurumsal kimliğinin ve statüsünün en büyük görsel kimlik taşıyıcılarını, yolcuyla en uzun süre vakit geçiren kabin görevlileri ve üniformaları olarak görmektedirler (Güngör & Önler, 2021:27). Kabin memurlarının yolcularla iletişimi yüksek olduğundan, çalıştıkları havayolu şirketi hakkında olumlu bir imaj aktarmaları çok önemlidir. Bu imajın büyük bir kısmı, üniformalarının temsil ettiği görsel imajla birlikte oluşmaktadır (Santos, Rebelo, Santos & Teles, 2010). Bu kapsamda havayolları kendi kurumsal kimliklerini yansıtmak amacıyla çoğunluğu kadınlardan oluşmakta olan kabin memurlarının üniforma tasarımlarına önem vermektedir. Bu etkiden yola çıkarak havayollarının dönemsel olarak üniformalarında yapmış oldukları değişikliklerin nedenleri hakkında araştırma yapılmıştır.

2. Kabin Memuru Üniforma Değişikliğinin Arka Planı

2.1. Garuda Indonesia

Garuda Indonesia Endonezya'nın ilk ve en büyük havayolu şirketidir. Havayolu, ülkenin bağımsızlığı için Hollanda'ya karşı savaşmak için uçak satın alan Başkan Soekardo döneminde kurulmuştur. 1949 Yılından günümüze kadar gelen süreçte Endonezya'nın gururu halini almıştır. Havayolu her yıl en iyi hizmeti verebilmek için kendini geliştirmeyi ilke edinmiştir. Teknolojisinin yanı sıra moda konusunda da dönüşüm yaşamıştır. Garuda Indonesia'nın tarih boyunca değiştirilen bütün üniformaları havayolunun logosu, uçağın görünümü ve kabin içi tasarımla doğru orantılı olarak gerçekleştirilmiştir (Hapsari, 2017).

1949 ve 1959: 1970 Yılına kadar havayolunun iki tane kabin memuru üniforma tasarımı karşımıza çıkmaktadır. Bunlardan biri 1949 yılında beyaz ve kahverengi olarak karşımıza çıkmaktadır. İkincisi ise 1959 yılında mavi renkte tasarlanmıştır. Bu dönem iki üniformanın tasarımının arka planında, Endonezya Cumhuriyeti'nin bağımsızlığı sonrasında yaşanan gelişme dönemindeki sadelik ve işlevsellik düşüncesi yer almaktadır (Hapsari, 2017).

1970: Bu tarihte üniforma daha şık bir görüntü elde etmek amacıyla Hanae Mori tarafından tasarlanmıştır. Bej ve turuncu renklerinin hakim olduğu üniforma bir şapka ile tamamlanmıştır. Bu dönemde havayolunun neşeli bir izlenim vermek amaçlı renk kullanımı olmuştur (Hapsari, 2017).

1980: Bu tarihte havayolu kıdemli ve kıdemsiz kabin memurları için farklı üniformalar tasarlamıştır. Kıdemli kadın kabin memuru için Kebaya ile Endonezya dokusunu temsil eden bir tasarım yapılmıştır. Kebaya, turuncu, koyu mavi ve yeşil renkler içerirken, kahverengi uzun batik etek ile kombinlenmiştir. Genç kıdemsiz kadın kabin memuru için batik ipek eşarpla eşleşen turuncu veya bej elbise kullanılmıştır. Kısa bir ceket ve turuncu şapka ile kombin yapılmıştır (Hapsari, 2017).

1985: İlgili dönemin arka planında güçlü güçlü bir kadın figürü yaratarak bunu yansıtmak amaçlanmıştır. Önceki üniforma tasarımlarına göre daha yumuşak renklerin kullanıldığı tasarımda fular kullanılmıştır (Hapsari, 2017).

1990: İlgili dönemde havayolu kıdemli ve kıdemsiz kabin memurları için farklı üniformalar tasarlamıştır. Üniformalardan birinin uzun elbise şeklinde, diğerinin ise 1985 yılındaki tasarımın daha modern olarak karşımıza çıkmaktadır. Üniforma tasarımında yerel tasarımcı Prayudi'nin tasarladığı dokuma deseni kullanılmıştır. Bu denem havayolunun Endonezya'nın yerel görüntüsünü yansıtacak bir imaj yaratmaya çalıştığı görülmektedir (Hapsari, 2017).

1999 ve 2000: 1999 Senesinde daha koyu renk ve toska olmak üzere iki farklı üniforma tasarımı kullanılmaya başlanmıştır. Iwan Tirta tarafından tasarlanan kadın kabin memuru üniformaları "Argopura" motifi kullanılarak yenilenmiştir. 2000 Senesinde ise desenlerle dolu ve uzun pantolonların yer aldığı yeni tasarımlar kullanılmaya başlandı (Hapsari, 2017).

2010-...: Hali hazırda kullanılan üniformalar 2010 yılında Josephine Warrati Komara (Obin) tarafından tasarlanmıştır. Yeni üniformaların hayata geçirilmesinin arka planında Kurumsal Kimlik (Marka) yenileme programı bulunmaktadır. Havayolu kebayadan oluşan son tasarımıyla Endonezya batik deseninden ilham almıştır. Buna ek olarak yeni üniforma tasarımı "Lereng Garuda Indonesia" motifini taşıyan Malaya peştemali ile uyum sağlamaktadır (Hapsari, 2017).



Kaynak: (Kuckreja, 2019)

2.2. Singapore Airlines

Malayan Airways Limited (MAL) olarak, 1947 yılında Singapur Kallang Havalimanından kalkarak ilk uçuşlarını gerçekleştirmeye başlamıştır. Malezya Federasyonunun kurulmasının ardından 1963 yılında Malaysian Airways Limited olarak uçuşlarını gerçekleştirmeye devam etmiştir. 1966 Yılında Malaysian Airways Limited, Malezya-Singapur Havayolları (MSA) olarak hizmet veremeye devam etmiştir. 1972 Yılında Malezya-Singapur Havayolları (MSA) Malezya Havayolları ve Singapur Havayolları olarak ikiye ayrılarak bugün hala varlığını sürdürdüğü hale gelmiştir (Singapore Airlies Cabin Crew, 2023).

Singapur'un bayrak taşıyıcısının yüzü olan ve Singapur Kızları (Singapore Gils') olarak anılan kabin memurlarının yolcular üzerinde kalıcı bir izlenim bırakmasıyla birlikte görünümüyle müşterilere Doğulu rahatlık duygusunu aşılama amaçlanmıştır. Ancak, Singapur Kızları aynı zamanda tamamıyla Batılı bir kavram olarak karşımıza çıkmaktadır. Malaya peştemali Kebaya 1968 yılında tanıtılmış olup, bu ulusal giysiden uyarlanan kabin memuru üniformaları, Parisli modacı Pierre Balmain tarafından tasarlanmıştır. Üniforma kültür mirası olarak ifade edilen geleneksel Asya Batığına sahip şekliyle karşımıza çıkmaktadır. Singapur Havayolları "Serong Kebaya" olarak anılan üniformayı, 1974 yılından bu yana değişikliğe gitmeden kullanmasıyla dikkat çekmektedir (Singapore Airlies Cabin Crew, 2023).

Singapur Havayolları birçok havayolundan farklı olarak tarihsel süreçleri esas alarak kabin memuru üniformasında değişikliğe gitmemiştir. Uzun yıllardır aynı üniformanın kullanılması kadınların simgeleştirildiği sektörde, havayolunun "Singapur Kızları" kavramıyla kabin memurlarının bir ticari ikon haline gelmesini sağladığı gözlemlenmektedir. "Singapur Kızı" balmumu heykeli, Londra'da bulunan Madame Tussauds balmumu müzesinde sergilenmektedir. Buna ek olarak üniforma tasarımıyla birlikte kabin memurlarının yolculara davranış biçimi Asya değerleri ve misafirperverliğinin bir temsili olarak yansımaktadır (Fong, 2022).



Kaynak: (Singapore Girl, Asia's Barbie, to get new look?, 2007)

2.3. ANA All Nippon Airways

Nippon Helicopter and Aeroplane ANA'nın öncüsü olarak 1952 yılında kurulmuştur. 1953 Yılında helikopter uçuşları gerçekleştirmeye başlamıştır. İlk yolcu uçuşu 1 Şubat 1954 yılında gerçekleştirilmiştir. ANA'nın bir diğer şirketi olan Far East Airlines ve Nippon Helicopter and Aeroplane'in 1958 yılında birleşmesiyle bugünkü haliyle All Nippon Airways ortaya çıkmıştır (About ANA Group).

1955-1958: Birinci Nesil Üniforma DC-3 uçağı hizmete girdiğinde işe alınan altı kabin memuru için tasarlanmıştır. Mavi ve iki parçalı üniforma, açık yakalı gömlek ve bere içermektedir. Havayolunun dönemin özelliğine göre ABD Hava Kuvvetlerinde kadınların giydiği üniformalar örnek alınarak tasarlanmış olduğu görülmektedir. Bu görüşle birlikte havayolunun "güvenilir bir kadın" imajı yaratma amacı bulunmaktadır (History of Uniform, 2023).

1958-1966: İkinci Nesil Üniforma bahsi geçen dönemde tasarlanan diğer havayolu modellerinden yola çıkılarak tasarlanmıştır. Yakasız ceket, dar etekle lacivert iki parçadan oluşan üniforma açık yakalı gömlekle kombinlenmiştir. Bu üniforma ile zarafeti ifade etmek amaçlanmıştır (History of Uniform, 2023).

1966-1970: Üçüncü Nesil Üniformanın tasarlanmasının arka planında havacılık endüstrisinin gelişmesiyle birlikte havayolunun o dönem aldığı jet uçaklar bulunmaktadır. Nobuo Nakamura tarafından tasarlanan bu üniforma ile havayolunun imajının yansıtılması amaçlanmıştır. Üniformanın gökyüzünün sonsuzluğunu simgeleyen mavisini sonrasında havayolunun uçaklarının rengi olarak kullanılmıştır (History of Uniform, 2023).

1970-1974: Dördüncü Nesil Üniforma ilk kez tek parça elbise olarak tasarlanmıştır. İlgili dönemde Jun Ashida tarafından tasarlanan üniformada yapılan değişiklik özellikle 1970 yılındaki Osaka Dünya Fuarına denk gelecek şekilde gerçekleştirilmiştir. O zamanın en popüler evaze mini etek modelini üniforma tasarımında kullanan havayolu ayırt edici bir görüntü elde etmeyi amaçlamıştır (History of Uniform, 2023).

1974-1979: Beşinci Nesil Üniforma "Tristar Look" ismini 1974 yılında havayolunun uçuşlarını gerçekleştiren uçaktan almıştır. Tatsuya Ito tarafından tasarlanan üniformanın mavi, bej ve turuncudan oluşan renkleri o dönem oldukça ilgi çekmiştir (History of Uniform, 2023).

1979-1982: Altıncı Nesil Üniforma tasarımı ilk süper Jumbo uçuşuna eşlik etmesi için tasarlanmıştır. Üniforma özellikle Boeing 747SR (Super Jumbo) lansmanına denk gelecek şekilde karşımıza çıkmıştır. Üniforma görünümü gündelik tasarımı ve renkleriyle dikkat çekmektedir (History of Uniform, 2023).

1982-1990: Yedinci Nesil Üniforma Jun Ashida tarafından tasarlanmış olup, havayolunun 30. yılı olması sebebiyle yenilenmiştir. Koyu mavi renklere sahip üniformaya ilk kez eşarp dahil edilmiştir (History of Uniform, 2023).

1990-2005: Sekizinci Nesil Üniforma Boeing 747-400 (Techno Jumbo) ile aynı zamana denk gelecek şekilde Jun Ashida tarafından tasarlanmıştır. Üniforma erkeksi bir imaja sahiptir (History of Uniform, 2023).

2005-2015: Dokuzuncu Nesil Üniforma havayolunun tek markaya geçişiyle birlikte grubun birlik duygusunu güçlendirmek için yenilenmiştir. Yeni üniforma, Atsuro Tayama tarafından 1 Haziran-30 Haziran tarihleri arasında alınan müşteri görüşlerine göre tasarlanmıştır (History of Uniform, 2023).

2015-...: Onuncu Nesil Üniforma ilk kez yabancı bir tasarımcı tarafından tasarlanmıştır. Üniformanın ceketinin ve eteğinin arkasında havayolunun kurumsal renklerinin kullanıldığı mavi çizgi bulunmaktadır. Bu üniforma hala kullanılmaktadır (History of Uniform, 2023).



Kaynak: (History of Uniform, 2023).

Sonuç

Bu çalışmada, SKYTRAX 2023 Dünya Havayolu Ödüllerinde Dünya'nın En İyi Havayolu ödülleri alanında birinci sırada Garuda Indonesia, ikinci sırada Singapore Airlines, üçüncü sırada ANA All Nippon Airways olmak üzere üç havayolu incelenmiştir. Her üç havayolu içinde kurumsal imajların üniforma tasarımında esas alındığı sonucuna ulaşılmıştır. Yıllar içinde üniforma tasarımında çeşitlilikler oluşmuşsa da havayollarının genel olarak kurum imajını ve kültürünü korumayı amaçladığı gözlemlenmiştir. Buna yönelik olarak kadınların ön planda olduğu kabin memuru mesleğinde üniformanın renk ve dokusuyla havayolunun imajını yansıtmasının esas alındığı tespit edilmiştir.

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DÜNYA HAVACILIK TARİHİNDEKİ ÖNCÜ KADIN HAVACILAR; BÜYÜME EVRESİ DÖNEMİ İNCELEMESİ

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ÖZET

Kadın nüfusu, dünya nüfusunun yarısını oluşturmasına rağmen kadın istihdam oranları ile erkek istihdam oranları arasındaki fark oldukça açıktır. Toplumsal cinsiyet eşitsizliği, nüfusun birçok sorunun temelini oluşturmaktadır. Aynı zamanda toplumsal cinsiyet eşitliğinin geliştirilmesi, nüfusun birçok sorununa ortak bir çözümdür. Kadınlar veya erkekler için çalışma özgürlüğü, insan refahı için önemlidir. Ekonomik açıdan ise kadın istihdamının artırılması ve işgücüne katılımda cinsiyet eşitliğinin sağlanması küresel boyutta ekonomik büyümeye katkı sağlayabilir. İş gücünde kapsayıcılık ve çeşitlilik dünyanın her yerinde önemli bir hale gelmiştir. Fakat her sektör işgücünde kapsayıcılık ve çeşitlilik konusunda aynı düzeyde paralellik göstermemektedir. Bu sektörlerden biri havacılık sektörüdür. Havacılık, küresel bir endüstri olarak bünyesinde ulusal ve uluslararası istihdam sağlayan bir sektördür. Her ne kadar uluslararası düzenleyici veya bağımsız kuruluşlar tarafından kadın istihdamına yönelik çalışmalar gerçekleştirmiş olsa da havacılıkta kadın-erkek çalışan sayısı eşit değildir ve erkek ağırlıklı bir sektör olarak faaliyet göstermektedir. Ancak havacılık tarihinin ilk dönemlerini ele alındığında erkek meslektaşları ile yarışan ve farklı alanlarda ödüller kazanan öncü havacı kadınların olduğu gözlemlenmektedir Sivil havacılık tarihi dört dönemde ele alınmaktadır. Bunlar; oluşum evresi, büyüme evresi, olgunluk evresi ve serbestleşme evresidir. 1938-1958 yılları arası havacılık tarihinde Büyüme Evresi olarak adlandırılmaktadır ve bu dönem aralığı İkinci Dünya Savaşı'nın gerçekleştiği döneme denk gelmektedir. Kadınlar bu dönemde cephelede ya da savaş alanları dışında asker veya işçi olarak çalışmıştır. Savaş kadınların rolünü genişletmede önemli bir tetikleyici unsur olmuştur. Bu dönemde öncü kadın havacıların sayısı artmış ve havacılık tarihinde yerlerini almaya başlamışlardır. Bu çalışmada havacılık tarihinin büyüme evresi döneminde öncü girişimlerde bulunmuş havacı kadınlar ele alınacak ve tanıtılacaktır. Dönem özellikleri ışığında öncüllerin ele alınması ile havacılık sektöründe kadın havacıların önemi üzerinde durulacaktır. Ayrıca kadın havacılara ilişkin tarihsel veriler, seçilmiş ilgili mevzuat, havacılıktaki güncel dünya trendleri ve öncüllerin alanlarına yönelik kadın istihdam durumları irdelenecektir. Araştırmanın amacı, kadın havacıların önemine dikkat çekmek ve kariyer açısından kadınların havacılık sektörüne ilgi çekmek ve tarihteki kadın başarıları ile ilham olması amaçlanmaktadır.

Anahtar Kelimeler: Havacılık, İş gücü, Kadın, İlkler, Tarih.

LEADING WOMEN AVIATORS IN WORLD AVIATION HISTORY; GROWTH STAGE PERIOD REVIEW

ABSTRACT

Although the female population constitutes half of the world's population, the difference between female employment rates and male employment rates is quite large. Gender inequality is the basis of many problems of the population. At the same time, the promotion of gender equality is a common solution to many problems of the population. Freedom to work for women or men is important to human well-being. In economic terms, increasing women's employment and ensuring gender equality in labor force participation can contribute to global economic growth. Inclusion and diversity in the workforce has become important around the world. However, not all sectors show the same level of parallelism in terms of inclusion and diversity in the workforce. One of these sectors is the aviation industry. Aviation, as a global industry, is a sector that provides national and international employment. Although international regulatory or independent organizations have carried out studies on women's employment, the number of female and male employees in aviation is not equal and operates as a male-dominated sector. However, when the early periods of aviation history are considered, it is observed that there are pioneering aviator women who competed with their male colleagues and won awards in different fields. During this period, women worked as soldiers or workers on the fronts or outside the battlefields. War has been an important trigger in expanding the role of women. During this period, the number of leading female aviators increased and they began to take their place in aviation history. In this study, aviator women who made pioneering initiatives during the growth phase of aviation history will be discussed and introduced. The importance of female aviators in the aviation sector will be emphasized by considering the predecessors in the light of the characteristics of the period. In addition, historical data on female aviators, selected relevant legislation, current world trends in aviation, and female employment status in the fields of precursors will be examined. The aim of the research is to draw attention to the importance of female aviators and to attract women's interest in the aviation sector in terms of careers and to be inspired by women's achievements in history.

Keywords: Aviation, Labor, Women, Firsts, History.

KARŞILIKSIZ KADIN EMEĞİ: EMEK-ZAMAN FARKINDAN DAHA FAZLASI

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Özet

Karşılıksız emek ile ilgili literatür tarandığında sıklıkla emek zaman ölçümlerinin yapıldığı araştırmalar karşımıza çıkar. Bu araştırmaların büyük çoğunluğu ikinci vardiya kavramından hareketle çalışan kadınların çalışan kocalarına oranla ev içi emeğe eşlerinden ortalama iki, üç kat daha fazla mesai harcadıklarını gösterir. Oysa ki bu fark, buzdağının sadece görünen yüzüne aittir. Bu çalışma, aslında bu farkın görünenden, emek zaman araştırmalarının ortaya koyduklarından çok daha fazla olduğunu iddia etmektedir. Bilindiği üzere emek zaman araştırmaları, karşılıksız emek için harcanan emeği zaman olarak ölçmekte ve bu bağlamda da sadece karşılıksız emeğin fiziksel boyutuna odaklanabilmektedir. Oysa ki karşılıksız kadın emeği, sadece fiziksel emekle sınırlanmayacak katmanları olan, çok boyutlu bir kavramdır. Her şeyden önce karşılıksız emek, en temelde ev işleri ve bakım emeğinden oluşur ki özellikle bakım emeği söz konusu olduğunda duygusal emek boyutunun göz ardı edilmemesi gerekir. Duygusal emek, genel olarak gözlemlenebilir bir yüz ve vücut görüntüsü yaratmak için duyguların yönetimi olarak tanımlanırken, ev içi emek bağlamında özellikle bakım emeği sergilenirken sıklıkla kullanılır. Literatür tarandığında ise duygusal emeğe ilişkin çalışmaların büyük oranda hizmet sektöründe çalışan kadınlara yönelik olduğu görülür, karşılıksız emeğin duygusal boyutuna ilişkin çalışmalara pek rastlanmaz. Bununla birlikte karşılıksız emek, fiziksel ve duygusal emekle de sınırlı değildir. Olgunun bir de bilişsel emek boyutu vardır ki henüz literatürde yeterince yer almamaktadır. Öngörü, tanımlama, karar verme ve izleme bileşenlerinden oluşan bilişsel emek, toplumsal cinsiyet kalıp yargılarından fazlasıyla nasibini alarak büyük oranda kadınlar tarafından sergilenir. Buradan hareketle çalışmada, karşılıksız kadın emeğinin emek zaman araştırmalarında yer aldığı boyutuyla yalnızca fiziksel emek ihtiva etmediği, duygusal emekle birlikte bilişsel emek boyutu da olan çok katmanlı bir olgu olduğu gösterilmeye çalışılacaktır. Özellikle bilişsel emek boyutunun çalışmanın özgün kısmını oluşturması bakımından literatüre katkı sağlaması beklenmektedir.

Anahtar Kelimeler: Karşılıksız kadın emeği, duygusal emek, bilişsel emek, emek zaman araştırmaları

UNPAID WOMEN'S LABOR: MORE THAN LABOR-TIME DIFFERENCE

Summary

When the literature related to unpaid labor is reviewed, studies often come across that measure labor time. The majority of these studies show that working women, based on the concept of second shift, spend on average two or three times more hours on domestic labor than their husbands. However, this difference belongs to only the visible part of the iceberg. This study claims that this difference is much greater than what labor time studies reveal. As is known, labor time studies measure the time spent on unpaid labor and, in this context, can only focus on the physical dimension of unpaid labor. However, unpaid women's labor is a multidimensional concept that cannot be limited to physical labor alone. First and foremost, unpaid labor consists of household chores and care labor, and when it comes to care labor, the dimension of emotional labor should not be overlooked.

Emotional labor is generally defined as the management of emotions to create an observable facial and bodily appearance, and it is often used in the context of household labor, especially when performing care labor. When the literature is reviewed, it is seen that studies on emotional labor are largely directed towards women working in the service sector, and there are few studies on the emotional dimension of unpaid labor. However, unpaid labor is not limited to physical and emotional labor alone. There is also a cognitive labor dimension to the phenomenon, which has not yet received sufficient attention in the literature. Cognitive labor, consisting of components such as anticipation, identification, decision-making, and monitoring, is largely exhibited by women, often surpassing gender stereotypes. Based on this, this study will attempt to demonstrate that unpaid women's labor, as it is included in labor time studies, is a multi-layered phenomenon that includes not only physical labor but also emotional and cognitive labor dimensions. Especially, the cognitive labor dimension is expected to contribute to the literature by being the unique part of this study.

Keywords: Unpaid women's labor, emotional labor, cognitive labor, labor time studies

“İŞ HAYATINDA YÖNETİMDE KADIN OLMAK” ÜZERİNE DERLEME BİR ARAŞTIRMA

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ÖZET

Günümüzde kadınlar iş hayatında daha aktif olarak yer almakta ve dünya genelinde iş hayatına katılan kadın sayısı büyük oranda artış göstermektedir. İş hayatına katılan kadın sayısındaki bu hızlı artışa karşın, kadın yöneticilerin sayısı oldukça düşüktür. Dünyada kadın nüfusun toplam nüfusun yarısını oluşturmaya karşın, iş hayatının yönetim kademelerinde kadınlar erkeklerle aynı oranda yer almamaktadırlar. Kadınlar çalıştıkları kurumların yönetim kademelerine girme ve yükselme konusunda bazı kazanımlar elde etmiş olsa da genel olarak erkekler yönetici ve üst kademe yönetim pozisyonlarına hakim olmaya devam etmektedir. Yönetimde kadınların önünde birtakım engeller mevcuttur. Yönetimde kadınların önündeki en önemli engellerden biri, yönetimi erkek olmakla ilişkilendiren önyargılı bir tutumun olmasıdır. Bunun yanında kadının toplumda öncelikli olarak eş ve anne olarak bir yere sahip olması ve kadının cinsiyetinden dolayı kimi zaman kendi tercihi ile kimi zamanda toplumsal baskı ve ayrımcılık nedeni ile yönetim kademelerinde bulunmama/bulunamamalarına neden olmaktadır.

Bu çalışmada, kadınların iş hayatına katılma sürecinin geçmişinden başlayarak günümüzde kadın istihdamının ne durumda olduğuna dair veriler irdelenecektir. İş hayatında kadın yöneticilere yönelik cinsiyet ayrımcılığı üzerinde durularak, kadınların iş hayatına katılımda yaşadıkları sorunlar ele alınacaktır. Cinsiyet ayrımcılığı yönetici pozisyonu, yönetici seçimi, yerleştirme, terfi ve eğitim kararlarında kadınlara karşı önyargıya neden olmaktadır. Cinsiyet ayrımcılığı yanında yönetimde kadınları engelleyen diğer faktörler olarak, mobbing, eğitim düzeyi, iş ve özel yaşam dengesi, medeni durum, evlilik ve çocuklar sıralanabilir. Bunun yanında kadınların üst düzey yönetimde yer alamama nedenleri arasında cam tavan sendromu, cam uçurum sendromu, cam asansör, kraliçe arı sendromu üzerinde de durulacaktır. Çalışma, literatür taramasına dayanarak gerçekleştirilmiş ve kadınların üst düzey yönetici pozisyonuna ulaşmalarına engel teşkil durumlar aktarılmaya çalışılmıştır.

Anahtar Kelimeler: Kadın yönetici, cam tavan sendromu, cam uçurum sendromu, cam asansör, kraliçe arı sendromu, iş hayatı.

A COMPILATION RESEARCH ON “BEING A WOMAN IN MANAGEMENT IN BUSINESS LIFE”

ABSTRACT

Today, women are more actively involved in business life, and the number of women participating in business life worldwide is increasing to a large extent. Despite this rapid increase in the number of women participating in business life, the number of female managers is quite low.

Despite the fact that women make up half of the total population in the world, women do not take place at the same rate as men in the management levels of business life. Although women have achieved some gains in entering and promoting the management levels of the institutions they work for, men generally continue to dominate the managerial and senior management positions. There are some obstacles in front of women in management. One of the most important obstacles in front of women in management is the prejudiced attitude that associates management with being a man. In addition, the fact that women have a place in society primarily as a wife and mother and because of the gender of the woman, sometimes by their own choice and sometimes by social pressure and discrimination, causes them not to be in the management levels.

In this study, starting from the past of women's participation in business life, the data on the current situation of women's employment will be examined. By emphasizing the gender discrimination towards female managers in business life, the problems experienced by women in their participation in business life will be discussed. Gender discrimination causes prejudice against women in managerial position, manager selection, placement, promotion and education decisions. In addition to gender discrimination, mobbing, education level, work and private life balance, marital status, marriage and children can be listed as other factors that prevent women in management. In addition, glass ceiling syndrome, glass cliff syndrome, glass elevator, queen bee syndrome will also be discussed among the reasons why women cannot take part in senior management. The study was carried out based on the literature review and it was tried to convey the situations that prevent women from reaching the senior managerial position.

Keywords: Female manager, glass ceiling syndrome, glass cliff syndrome, glass elevator, queen bee syndrome, work life.

GİRİŞ

İnsan nesli kadın ve erkeklerden oluşmaktadır. İki cinsin arasında hiçbir üstünlük yoktur. Ancak bazı gelenek görenekler, bazı inanışlar, kadının daha narin bir vücuda sahip olması ve annelik rolünden dolayı kadını iş hayatında geri plana atmıştır. Toplum insanlardan rollerine göre davranmalarını beklemektedir. Kadın ve erkek toplumda yer edinebilmek için hakim olan kültürün normları çerçevesinde davranmak zorunda kalmaktadır (Butler, 2014). Diğer yandan kadın iş hayatına bir şekilde kabul edilse de üst düzey yönetim pozisyonlarında yeterince temsil edilmemektedir.

Sanayi devrimi ile tarım toplumundan sanayi toplumuna geçiş ile kadınlar artık ev dışında çalışmaya başlamışlardır; ancak, ev içinde çalışma yükümlülükleri hiçbir şekilde azalmamıştır. Kadınların iş hayatında yer aldıkları ölçü ile erkeklerin ücretsiz iş olarak adlandırılan ev işlerindeki katkısı aynı oranda olmamıştır. Bu durum kadınların hem ev dışında hem ev içinde çalışmalarına ve kimi vakit üst düzey yönetici pozisyonlarına başvurmamalarına da yol açabilmektedir.

Bu çalışmada öncelikle, kadının işgücüne katılımının tarihsel gelişimi üzerinde durulmuş; ardından, kadınların iş hayatına katılımda yaşadıkları sorunlar açıklanmıştır.

1. KADININ İŞGÜCÜNE KATILIMININ TARİHSEL GELİŞİMİ.

Sanayi devrimi ile I. ve II. Dünya savaşı sonrası iş gücüne duyulan ihtiyaç artmış, erkeklerin savaflara gitmek zorunda kalması ile kadınlar çalışma hayatında yerlerini almaya başlamışlardır. Kadınların iş hayatında yerlerini alması ekonomik ve sosyal açıdan özgürleşmelerini sağlamıştır. Bu durum kadınların erkeklerle aralarındaki eşitsizliklere tepki göstermelerine hatta protestolara sebep olmuştur.

Bu direnişlerden en önemlisi 1837 yılında Newyork'da dokuma fabrikasında başlayan ayaklanmadır. Günümüzde kadınlar günü olarak kutlanan 8 Mart tarihe bu şekilde geçmiştir. Sanayi devrimiyle çeşitlenen üretim sektöründe farklı meslek dallarından duyulan iş gücü ihtiyacı ile birlikte kadın çalışanlara da ihtiyaç duyulmuş ve kadınlar işgücüne katılım konusunda teşvik edilmeye başlanmıştır. Birinci dünya savaşında erkeklerin zorunlu olarak cephelere gitmeleri de kadınlara duyulan ihtiyacı arttıran bir diğer husustur. Bunun yanında evi geçindiren konumdaki erkeğin evden çıkması çocukları ve geride kalanları maddi olarak da zor duruma sokmuştur. Söz konusu gelişmeler, kadınların iş hayatına katılımlarını zorunlu kılmıştır. Böylelikle kadınlar kendilerine çalışma sahasında açılan pozisyonlardan yararlanarak çeşitli işlerde yerlerini almaya başlamışlardır. Savaşların bitmesinden sonra iş hayatından ayrılan kadınlar olsa da iş hayatında varlığını sürdürmeye devam eden kadın sayısı azımsanmayacak kadar fazla olmuştur.

2. KADINLARIN İŞ HAYATINA KATILIMDA YAŞADIKLARI SORUNLAR

Özellikle yönetici pozisyonunda çalışan kadınlar iş yaşamında birçok zorlukla karşılaşmaktadır (Karatepe ve Arıbaş, 2015). Kadını duygu ile erkeği zeka ile eşleştirilmesi ve kadının kırılğan görülmesi özellikle üst düzey yöneticilik konumuna getirilme konusunda kadınların sorunlar yaşamasına yol açmaktadır. Bunun yanında kadının sürekli korunmaya muhtaç olarak görülmesi iş hayatına kabul edilse dahi geri planda çalışmasına neden olmuştur. Aşağıda kadının iş yaşamında karşılaştığı sorunlar üzerinde durulacaktır.

2.1. Mobbing

Yapılan araştırmalara göre kadınlar erkeklere kıyasla daha fazla mobbinge maruz kalmaktadır. Kamu veya özel sektördeki tüm işletmelerde, mobbinge karşı Yeni Borçlar Kanunu'da yer alan düzenlemeyle işverenlere bu tür davranışları yapamama, çalışanların bir diğer çalışana yönelik bu tür davranışlarda bulunmasını önleyici tedbirler alma yükümlülüğü getirilmiştir (Şalvarcı Türel ve Dolmacı, 2013).

2.2. Cinsel Taciz

Gerek dünyada gerekse ülkemizde maruz kalınan cinsel taciz olaylarının, genellikle ahlaki değerler gerekçesiyle, üzeri örtülmekte, suçluluk hissi, çekinme, inkar ya da başkalarının ne düşüneceklerini dikkate alma gibi nedenlerden dolayı, iş yaşamında cinsel taciz olaylarının ne boyuta ulaştığı bilinmemektedir. Bu durumların önlenmesi için, gerekli eğitimlerin verilmesi, çalışanların bu durumla karşılaşmaları halinde ne yapmaları gerektiği konusunda bilgilendirilmeleri gerekmektedir.

2.3. İş ve Özel Yaşam Dengesi

Teknolojinin ilerlemesiyle birlikte özellikle kadınlar evden çalışmayı erkeklerden daha fazla tercih etmektedir. Ancak bu durum kadını daha fazla yormaktadır. Ev hanımı, anne, iş kadını rollerinin arasına iyice sıkışmasına sebep olmaktadır. İş hayatındaki türlü zorluklar kadının evde verimsizleşmesine dolayısıyla iş-ev dengesini kuramamasına sebep olmaktadır. Bu durum da kadının kendisini verimsiz, yetersiz hissetmesine sebep olmaktadır. Bu duygularla baş etmeye çalışan kadın depresyona dahi girebilmektedir (Harcar, 2008).

2.4. Mesleki Ayrımcılık

Bazı meslekler cinsiyetçi bir yargıyla erkek mesleği-kadın mesleği olarak ayrılmaktadır. Evde ücretsiz yemek yapmak kadın mesleği sayılırken ücretli yemek yapmak olarak nitelendirilebilecek aşçılık erkek mesleği olarak bilinmektedir.

Esasında günümüzde mesleklerin cinsiyetle ilgisi söz konusu değildir. Bu kalıp yargılar mikro kültürün bir sonucu olarak karşımıza çıkmaktadır.

2.5. Çam Tavan Sendromu

Çalışma hayatında yer edinmelerine rağmen kadınlar daha fazla yükselme hayali kuramamaktadır. Çünkü ne kadar çabalarsa çabalasınlar hiçbir zaman en üst yönetim kadrosuna geçemeyeceklerine inanmaktadırlar. Örneklerde az olduğu ve gerçekten ciddi bir emek ve zaman istediği için böyle bir girişimde dahi bulunmazlar. Bu durum öğrenilmiş çaresizlik olarak ifade edilmektedir. Bu durum da erkeklerin yönetim kadrosunda daha rahat yer edinmelerini sağlamaktadır. Kadınların üst düzey yönetici pozisyonlarına ulaşamamaları hatta bunu amaç dahi edinmemelerine yol açan söz konusu duruma cam tavan sendromu denilmektedir (Derin, 2020).

İş kanununda kadınla erkeğin eşit olduğu, eşit şartlarda ve ücrette çalışacakları ifade edilse de birtakım görünmez engeller kadınların karşılıklarına çıkmaktadır. Cam tavan sendromunu yaşayan kadınlar üst yönetim kademelerinde yer bulamayacaklarına inandıklarından bunu kırmaya da uğraşmadıklarından camı kıramayarak istenilen durum doğal olarak gerçekleşmemektedir (Utma, 2019).

2.6. Cam Uçurum Sendromu

Bu sendrom ilk defa 2005 yılında ortaya atılmıştır. Cam tavan sendromunun daha keskin bir sonucu olarak karşımıza çıkmaktadır. Şirketler genelde yönetim kadrosuna erkekleri atamaktadır. Ancak bazı şirketler kadın yöneticilere önem vererek kadronun büyük bir bölümünü kadınlardan oluşturmaktadır. Araştırmalar yönetimde erkeklerin ağırlıkta olduğu şirketler ile kadınların ağırlıkta olduğu şirketler arasında gözle görülür bir fark ortaya çıkarmıştır. Kadın yöneticilerin çoğunlukta olduğu şirketlerin erkek yöneticilerin çoğunlukta olduğu şirketlerden daha başarılı olduğu görülmüştür. Bu belirgin farkın sebebi araştırıldığında kadın yöneticilerin çok daha kapsamlı ve stratejik bir bakış açılarının olduğu görülmüştür (Ryan & Haslam, 2005).

Ancak, birçok şirket kadınlara üst kademe yöneticilik pozisyonlarında görev vermeye şirketlerin başarısızlık durumlarında başvurmaktadır. Kadınlar cam tavan, cam uçurum sendromlarını aşsalar dahi bu sefer şirketin kötü giden durumuyla karşı karşıya kalmaktadır (Haslam ve Ryan, 2008). Şirketin kötü gidişinden dolayı kadın başarısız sayılsa dahi bu durumu yine de yükselme olarak tanımlamaktadır. Ancak erkekler cam tavan ve cam uçurum sendromlarından etkilenmedikleri için böyle bir durumda yükselmeyi kabul etmezler, çünkü göz göre göre başarısız olmak istemezler. Şirketler ise kötü giden gidişatı bir kadın yöneticiye mal etmek istedikleri için böyle durumlarda özellikle kadınları yönetici olarak tercih ederler ve şirketin başarısız olmasından kadın yönetici sorumlu tutulur (Chambers, 2011).

2.7. Cam Asansör

Cam asansör kavramı, kadınların normal bir merdivenden zorlukla terfi ederken erkeklerin yalnızca erkek olmalarından dolayı daha kolay ve hızlı bir şekilde üst kademelere terfi edebilmesini ifade etmektedir. Erkeklerin adeta yürüyen merdivenle rahatça üst kademelere terfi etmeleri buna karşın kadınların yüksek basamakları geçmeye uğraşarak üst kademelerde yönetici kimliği ile yer edinmeye çalışma durumuna cam asansör denilmektedir (Snyder ve Green, 2008).

Erkek yöneticiler için bu kavram pozitif bir durum iken kadınlar için negatif bir durumdur. Yani erkek yöneticiler hızlı ve emin adımlarla hem de zorluk yaşamadan kariyerlerinde yükselirken kadınlar yükselme konusunda çok zorluklar yaşamaktadırlar.

Günümüzde birçok şirkette ve kurumda yönetici pozisyonuna genelde hep erkekler düşünülmektedir (William, 2013). Bu sebeple kadınlar daha eğitilmiş daha başarılı olmalarına rağmen ön yargılardan ve mikro kültürün dayattığı kuralları aşamama nedeniyle hak ettiklerinden daha düşük pozisyonlarda çalışmaya devam etmektedirler.

2.8. Kraliçe Arı Sendromu

Kraliçe arı sendromu kavramında kadın kadına bir mücadele söz konusu olup kadınlar erkeklerle mücadele etmek zorundayken bir de hemcinsleri karşılıklarına çıkmaktadır. Bu sendromda kadın arı kovanındaki kraliçe arıya benzetilmektedir. Kadın yönetici bu pozisyona bin bir türlü zorlukla gelmesinden dolayı hemcinslerinin yerini almasından çekinir; ben bu pozisyona ev işi, çocuk, gelenekler demeden nasıl çalışarak ve fedakarlık yaparak geldiysem hemcinslerimde bunu başarmak zorunda diye düşünmektedir. Bu durumda kadın erkeklerden çok kadın yöneticiler tarafından baskıya maruz kalmakta kimi zaman bu durum mobbing düzeyine varmaktadır.

2.9. Yaş Ayrımcılığı

Yaş ayrımcılığı faktörü biraz daha genel bir ayrımcılıktır. Bu sorunu kadın-erkek birçok kişi yaşamaktadır. Yıllarca başka işlerde görev almış olsalar bile bir nedenden dolayı ayrılmak durumunda kalan kişiler başka bir işe başvurduklarında aranan vasıfları taşımasalar dahi maksimum yaş kriterini aştıkları gerekçesiyle işe alınmamaktadırlar. Yaş ayrımcılığı birçok kişiyi bu yüzden mağdur etmektedir. Kişiler geçmiş iş tecrübesi olmasına rağmen bu engelle takılmaktadır ve yaş ayrımcılığı engeline takılan kişiler azımsanmayacak kadar da fazladır.

2.10. Cinsiyet Ayrımcılığı

Kadın toplumun dayattığı kalıplardan dolayı yükselme konusunda ciddi sıkıntılar çekmektedir. Çalışma hayatı çoğunlukla erkek egemen bir yapıya sahip olduğundan kadın öncelikle iş yaşamına dahil olma konusunda sorun yaşamaktadır. Halihazırda ev-iş arasında sıkışmış durumda olan kadın aynı zamanda cinsiyet ayrımcılığıyla baş etmek zorunda kalmaktadır. Ülkemiz gibi birçok ülkede kadının erkeklerle eşit haklara sahip olduğu tanımlanmış ve kabul edilmiş olsa da kadınlar görünmez pek çok sorunla karşılaşmakta ve bu sorunlarla mücadele etmek zorunda kalmaktadır (Karatepe ve Arıbaş, 2015).

2.11. Medeni Durum Ayrımcılığı

Dünyada olduğu gibi Türkiye’de de kadının istihdama katılmasını etkileyen faktörlerin başında medeni durum gelmektedir. Hatta kadının evlilik planı olup olmaması, çocuk sahibi olmak isteyip istemediği gibi konular istihdam kararında önemli yer teşkil etmektedir. Yapılan araştırmalar ülkemizde kadınların çalışma süresinin sekiz ila beş yıl arasında değişmekte olduğunu; evlilik ya da hamilelik nedeniyle daha primlerini doldurmadan işten ayrıldıklarını göstermektedir (İştar ve Dursun, 2014).

Günümüzde hem bekar hem de evli kadınlarda çalışma yaşamına katılımında artış gözlenmektedir. Ancak çoğu zaman çocukla birlikte kadınlar iki hatta üç iş yükü altında kalmaktadır. Birçok kadın evine, işine ve çocuklarına yetişememe kaygısıyla iş yaşamından ayrılmaktadır. Boşanmış ya da eşi ölmüş kadınlarda ise, tekrardan iş hayatına yöneliş vardır. Bunun birçok sebebi olmakla birlikte en önemli sebebi, tek başına var olma, ayakta kalabilme çabasıdır.

Yıllarca ara vermiş hatta hiç çalışmamış kadınlar ile vasıfsız kadınlar iş bulma konusunda oldukça zorluk yaşamaktadır. İş yerlerinin kadın ve erkek kotasının da olmayışı kadınları erkeklerle rekabet içerisinde olmak zorunda bırakmaktadır. Bu yüzden çalışmak zorunda olan kadınlar istihdam konusunda zor durumlar yaşamaktadırlar.

SONUÇ

Hayatın birçok alanında ayrımcılıklar görülebilmektedir. Bir şey diğerinden daha üstün görülmede ve toplumsal dinamikler bu ayrıma göre şekillenmektedir. İş hayatında da kadınlar çeşitli zorluklarla karşılaşmakta ve çeşitli ayrımcılıklara maruz kalmaktadırlar. Bunların başında yönetimi erkek olmakla ilişkilendiren önyargılı tutum gelmektedir. Esasında geçmişte Türk toplumu ana erkil bir kültüre sahiptir ve kadın her yerde varlığını göstermiştir. Hatta kadınlar savaşımlara katılarak erkeklerle beraber türlü mücadele vermişlerdir. Yönetimde söz sahibi olan kadınların her zaman fikirleri de önemsenmiştir.

Günümüzde kadınlara yönelik önyargılı tutum mikro kültürden kaynaklanmaktadır. Bu durumda kadınlar bireysel olarak engellerini en aza indirmek zorundadır. Bunun yanında kurumların kültürü de kadın istihdamında önemli bir etkidir. Nitekim araştırmalar da bunu doğrulamaktadır. Bazı kurumlarda kadın yöneticilere çokça rastlanırken bazı kurumlarda çok az hatta hiç rastlanmamaktadır.

Buna karşın, kadın yöneticilerin erkeklere göre daha başarılı olduğu yönünde araştırma bulguları mevcuttur. Kadın yöneticilerin erkek yöneticilere göre daha başarılı olma nedenleri arasında kadınların erkeklere göre bakış açılarının daha karmaşık olması nedeniyle birçok değişkeni aynı anda görüp yorumlayabilen özellikleri, daha hırslı olmaları ve uzun saatler usanmadan yorulmadan çalışma kapasitesine sahip olmaları gösterilmektedir.

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SÜRDÜRÜLEBİLİRLİK ODAKLI TELEVİZYON PROGRAMLARINDA KADININ TEMSİLİ: “ÜRETİM ZAMANI” PROGRAMI ÖRNEĞİ

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Özet

Günümüzde bireyler, sanayi devrimi ile başlayan ve dünya genelinde yaşanan gelişmelerinde etkisiyle artarak devam eden birçok sosyal ve çevresel sorunla karşı karşıya kalmıştır. İçinde yaşanılan sosyal ve doğal çevrenin gün geçtikçe sürdürülemez bir duruma gelmesi, sürdürülebilirlik olgusunun önemle üzerinde durulmasını gerekli kılmıştır. Brundtland Komisyonu'nun tanımına göre sürdürülebilir kalkınma, “gelecek nesillerin kendi ihtiyaçlarını karşılayabilme yeteneğini tehlikeye atmadan, bugünün ihtiyaçlarını karşılayan kalkınmadır.” Sürdürülebilir kalkınma, içerisinde ekonomik, sosyal ve çevresel sürdürülebilirlik bileşenlerini barındırmaktadır. Sürdürülebilir kalkınmanın bir bileşeni olan ekonomik kalkınma, kadınların katılımı olmadan düşünülemez. Ekonomik büyümenin sağlanmasının kadınların beceri ve niteliklerinin tam olarak kullanılmasına bağlı olduğu köklü bir gerçektir. Hatta kalkınma girişimlerinin her alanına kadınların eşit şekilde dahil edilmesi olmadan sürdürülebilir kalkınmanın yukarıda sayılan tüm bileşenlerinin gerçekleştirilemeyeceği anlaşılmaktadır. Herhangi bir ülkenin etkili ve sürdürülebilir ekonomik büyümesi için her iki cinsiyetin eşit katılımı çok önemlidir. Yapılan çalışmalar, kadınların güçlendirilmesi ve toplumsal cinsiyet eşitliği olmadan sürdürülebilir kalkınmanın mümkün olmadığını göstermiştir. Aynı zamanda teknolojik yenilik, temiz enerji tüketimi ve kadınların güçlendirilmesi, uzun ve kısa vadede çevre kalitesinin iyileştirilmesine de yardımcı olmaktadır. Türkiye’de siyasi irade ürettiği politikalarla kadın emeğini desteklemekte ve bu bağlamda hem ekonomik büyüme hem de kadının güçlendirilmesi gibi konularda toplumsal cinsiyet politika hedeflerine ulaşmaya çalışmaktadır. Kadın emeğinin sürdürülebilir kalkınma için çok önemli olduğunun altının çizildiği kamu destekli araştırmalarda, hedef olarak kırsal kadın girişimciliği ve iş kurulması amacıyla verilebilecek hibe miktarlarının yanı sıra kadın kooperatiflerinin kurulması, özellikle AB destekli sürdürülebilir kalkınma programlarında önemli görülmektedir. Bu bağlamda topluma ulaşmada ve mesajları iletmede önemli bir kitle iletişim aracı olan televizyonlara da önemli sorumluluklar düşmektedir. Televizyon kanalları ürettikleri programlar aracılığı ile sürdürülebilirlik odaklı mesajların ve devlet politikalarının halka duyurulmasında etkili bir araçtır. Özellikle yukarıda sözü edilen sürdürülebilirlik politikalarının gerçekleştirilmesinde odak nokta olan kadın ve kadın emeği ile ilgili CNN Türk kanalı kadın girişimcilerin yoğun olarak tanıtıldığı “Üretim Zamani” adlı programı ile üzerine düşen bu görevi yerine getirmeye çalışmaktadır. Bu doğrultuda araştırmanın evrenini CNN Türk kanalında yayınlanan “Üretim Zamani” programı oluşturmaktadır. Araştırmanın örnekleme kapsamında, kanalda yayınlanan söz konusu programın 16 bölümü incelenmiştir. İncelenen bölümler arasından sürdürülebilirlik ve kadın emeği gibi konuları ön planda tutan "Kadın Kooperatiflerinin Önemi" konulu bölüm araştırmanın sınırlılığını oluşturmuştur. Araştırmada seçilen bölüm söylem analizine tabi tutulmuştur.

Yapılan araştırma neticesinde kadın odaklı sürdürülebilirlik programı olarak “Üretim Zamanı” programında girişimci kadını öneleyen bir dil kullanıldığı, kadınların elde ettiği başarıların desteklendiği ve söylem olarak da ön plana çıkarıldığı tespit edilmiştir. Ayrıca programda girişimci kadınlar aracılığı ile sürdürülebilirliği özendiren mesajların verildiği belirlenmiştir. **Anahtar Kelimeler:** Sürdürülebilirlik, Kadın, Kadın Emeği, Televizyon Programları, CNN Türk

REPRESENTATION OF WOMEN IN SUSTAINABILITY-ORIENTED TELEVISION PROGRAMS: THE EXAMPLE OF “PRODUCTION TIME” PROGRAM

Abstract

Today, individuals are faced with many social and environmental problems that started with the industrial revolution and continue to increase with the impact of developments around the world. The fact that the social and natural environment is becoming unsustainable day by day has made it necessary to emphasize the concept of sustainability. According to the definition of the Brundtland Commission, sustainable development is "development that meets the needs of the present without jeopardizing the ability of future generations to meet their own needs." Sustainable development includes economic, social and environmental sustainability components. Economic development, a component of sustainable development, cannot be conceived without the participation of women. It is a well-established fact that economic growth depends on the full utilization of women's skills and qualifications. In fact, it is understood that without the equal inclusion of women in all aspects of development initiatives, all the above-mentioned components of sustainable development cannot be realized. Equal participation of both genders is crucial for effective and sustainable economic growth of any country. Studies have shown that sustainable development is not possible without women's empowerment and gender equality. At the same time, technological innovation, clean energy consumption and women's empowerment help to improve environmental quality in the long and short term. In Turkey, the political will is supporting women's labor through policies and in this context, it is trying to achieve gender policy goals in terms of both economic growth and women's empowerment. In publicly funded research underlining the importance of women's labor for sustainable development, the establishment of women's cooperatives, as well as grants for rural women's entrepreneurship and business creation, are considered important, especially in EU-funded sustainable development programs. In this context, television, which is an important mass communication tool in reaching the society and conveying messages, also has important responsibilities. Television channels are an effective tool in communicating sustainability-oriented messages and government policies to the public through the programs they produce. Especially with regard to women and women's labor, which is the focal point in the realization of the aforementioned sustainability policies, CNN Türk channel tries to fulfill this task with its program called "Production Time" in which women entrepreneurs are intensively introduced. In this direction, the universe of the research consists of the Production Time program broadcast on CNN Türk channel. Within the scope of the sample of the research, 16 episodes of the program broadcast on the channel were examined. Among the episodes examined, the episode on "The Importance of Women's Cooperatives", which prioritizes issues such as sustainability and women's labor, constituted the limitation of the research. The selected episode was subjected to discourse analysis.

As a result of the research, it was determined that the program "Production Time", as a women-focused sustainability program, uses a language that prioritizes entrepreneurial women, supports women's achievements and brings them to the forefront in terms of discourse. In addition, it was determined that messages encouraging sustainability were given through entrepreneur women in the program.

Keywords: Sustainability, Women, Women's Labor, Television Programs, CNN Türk

Giriş

Kent yaşamlarının ortaya çıkışı, nüfus artışı ve dünyada yaşanan birçok gelişmeye paralel olarak sosyal ve çevresel sorunlar gün geçtikçe artmaya başlamıştır. Bu sorunların giderek büyümesi, kentleri sosyal ve ekolojik olarak sürdürülemez hale getirmektedir. Söz konusu sorunların aşılması ve kent yaşamının sürdürülebilir hale getirilmesi için, bölgede bulunan yerel kaynakların değerlendirilmesi, toplumsal dayanışmanın ve ekolojik üretimin sağlanması gerekmektedir. Ekonomik, sosyal ve çevresel olmak üzere 3 alanda karşımıza çıkan sürdürülebilir kalkınmanın kent yaşamına entegre edilmesi için yerel kaynakların etkin şekilde kullanılması, ekolojik üretim ve sosyal bütünleşme gibi kavramların ön plana çıkması gerekmektedir. Sürdürülebilir kalkınmada üretici ve tüketicinin de bu sürece dahil olması beklenmektedir (Örki, 2016). Sürdürülebilir kalkınma bağlamında nesiller arası adalet büyük önem taşımaktadır. Söz konusu adalet anlayışı, gelecek nesillerin kendi ihtiyaçlarını karşılayacak kaynaklara sahip olmalarını sağlama yükümlülüğünü ifade etmektedir. Burada en çok doğal kaynakların tükenmesi ve bozulması üzerinde durulmuştur. Mevcut üretim ve tüketim kalıplarının neden olduğu sınırlı olan kaynakların tükenme tehlikesinin önüne geçmek için birtakım önlemler almak gerekmektedir. Nesiller arası adalet ise ancak hızlı, birlikte ve sorumlu bir şekilde hareket ederek sağlanabilir (Warth & Koparanova, 2012). Tüketimi daha sürdürülebilir hale getirmeye yönelik çabalar, küçük ölçekli bireysel davranışlardan başlayarak büyük ölçekli kamu altyapısına, yasa ve politikalara, malların düzenlenmesine, tüketim ihtiyacını azaltan hizmetlere, bilincin artırılması ve kültürel değişime kadar uzanmaktadır (Bloodhart & Swim, 2020). Örneğin sanayi devrimi ve teknolojik gelişmelerle birlikte üretimde ve yaşam alanlarımızda daha temiz enerji kaynaklarının benimsenmesi, sürdürülebilir kalkınma hedeflerine ulaşılmasına ve günlük enerji ihtiyacının karşılanmasına önemli katkı sağlamaktadır. Teknolojik yenilik, temiz enerji tüketimi ve kadınların güçlendirilmesi gibi çabalar da uzun ve kısa vadede çevre kalitesinin iyileştirilmesine yardımcı olmaktadır (Jie vd., 2023). Kadınların güçlendirilmesi, bugün gelinen noktada sadece kadın-erkek eşitliği açısından değil, sürdürülebilir kalkınmanın sağlanması, ekonomik anlamda ülkelerin büyümesi ve eğitim gibi birçok alanda önemi gittikçe artan bir gündem maddesi durumunu almıştır (Yıldırım & Gül, 2021). Kadınların güçlendirilmesi anlayışı, her türlü şiddetin azaltıldığı barışçıl ve kapsayıcı toplumların teşvik edilmesi Sürdürülebilir Kalkınma Hedefleri 16'da daha da pekiştirilmiştir. Bu hususlar, kadınların güçlendirilmesini hem sosyal hem de ekonomik anlamda kalkınmanın önemli bir bileşeni haline getirmektedir. Bununla birlikte, modern kalkınma gündemi çevresel sürdürülebilirliği, sürdürülebilir kalkınmanın başarılması için en önemli unsur olarak tanımlamaktadır (Achuo vd., 2022). Kalkınmadaki kriz, derinleşen küresel çevre krizi, yoksulluğun büyümesi ve cinsiyet eşitsizlikleri arasındaki bağlantıların giderek daha fazla kabul edilmeye başlanması, sürdürülebilir kalkınma önerilerine sosyal yönlerin de entegre edilmesini sağlamış ve bu sosyal yönler bağlamında sürdürülebilir kalkınma konusundaki tartışmalarda kadınların rolü daha görünür hale gelmiştir (Braidotti & Women, 1994). İncelendiğinde kadınların sürdürülebilir kalkınmanın temel bir bileşenini oluşturduğu mevcut literatürde yaygın olarak kabul görmektedir (Achuo vd., 2022).

UNDP Birleşmiş Milletler 2030 Sürdürülebilir Kalkınma Hedefleri raporunda kadınlara ve kız çocuklarına yönelik ayrımcılığın ortadan kaldırılması amacı yer almaktadır. Rapor, Avrupa Konseyi'nin kadınlara eşit erişim sağlamak, kamu görevlerindeki kadın sayısını artırmak ve kadınları teşvik etmek gibi birçok hedefi içermektedir. Kırılgan bir ekonomiye sahip olan Türkiye'nin, ekonomik anlamda gelişimi, yeni iş imkanlarının sağlanması ile olacaktır. Yeni iş sahalarının oluşabilmesi için de girişimcilerin ve özellikle de kadın girişimcilerin teşvik edilmesi gerekmektedir (Yılmaz & Tekeli, 2022). Bu bağlamda girişimci özellikleri genellikle görmezden gelinen kadınların teşvik edilmeleri, kadınlara yönelik örgütlenmelerin artan bir biçimde desteklenmesi büyük önem taşımaktadır. Kırsal kesimde de söz konusu örgütlenmelerin oluşması, ataerkil toplum yapısında kendileri için bir güç aracı olacaktır. Bununla birlikte kadınlar, örgütlenmeler aracılığı ile kendi aralarında güçlü bir iletişim ağı geliştirme olanağı da kazanacaklardır (İlter vd., 2019). Bunun sonucunda da kadınlar sıklıkla ortak çıkar için ve sürdürülebilir kalkınmayı teşvik etmek amacıyla birbirleri için/birlikte çalışacaklardır (Shinbrot vd., 2019). Bir toplumda kadının güçlendirilmesi adına özellikle güçlü bir girişimci kadın profilinin oluşturulması, önce kırsal kesimde sonrasında ise ülkede ve dünyada sürdürülebilir kalkınmanın gerçekleşmesini mümkün kılacaktır (İlter vd., 2019). Son otuz yılda ekonomik ve sosyal kalkınma anlamında kaydedilen ilerlemede dünya nüfusunun yarısını oluşturan kadınlar, erkeklerden daha fazla fayda sağlamalarına rağmen dünyanın en kırılgan grupları arasında aşırı temsil edilmeye devam etmektedirler (Warth & Koparanova, 2012). Kadınların istihdam oranı, ücret adaletsizliği ve kadın işsizliği gibi değişkenler ekonomik anlamda cinsiyet eşitsizliğinin ve söz konusu kırılgan gruplar arasında olmasının kanıtıdır (Eren, 2020). Bu nedenle sürdürülebilirliğe yönelik toplumsal cinsiyet temelli yaklaşımlar, değişimin itici gücü olarak kadınların kapasitesini kabul etmelidir. Kadınların hükümete ve politikaya katılımı, sadece 'masada' değil, yenilikçi düşünce ile uzun süredir devam eden, kanıtlanmış, geleneksel bilginin bir kombinasyonunu sağlayarak gündemin belirlenmesinde de katılımlarının gerçekleştirilmesi için hayati önem taşımaktadır. Kadınlar, karar vermenin onlara bilgisiz ve dolayısıyla zayıf veya bazen düpedüz işlevsiz bir yaklaşım dayattığı 'olay sonrası' uygulamaya dahil olmak yerine, yoksulluk, açlık ve iklim çözümlerine ilişkin proje tasarımına katılarak dönüşümsel yaklaşımları başlatabilir ve yönlendirebilir (Glazebrook & Opoku, 2020). Kadınlar genellikle bireysel ve toplumsal düzeyde girişimciler ve sürdürülebilir enerji çözüm üreticileri olarak hayati roller oynamakta ve bu da onların temiz enerji yoluyla ekolojik kirliliğin en aza indirilmesi gibi bir çok konuda politika oluşturma ve proje planlamasına katılımlarını gerekli kılmaktadır (Jie vd., 2023). Kadınlar, doğal kaynakların kullanımı ve korunmasına ilişkin özen ve sorumluluğun öğretilmesi de dahil olmak üzere çocuklarının eğitiminde ve sosyalleşmesinde güçlü bir role sahiptir. Bu nedenle kadınların sürdürülebilir kalkınmaya olan katkıları, bilgi ve becerileri kabul edilmelidir. Kadınların ihtiyaçlarını, endişelerini, bilgi ve becerilerini dikkate almak toplumda, toplumsal cinsiyeti yaratan ve sürdüren dinamiklerin daha iyi anlaşılmasını sağlayacaktır. Aynı zamanda eşitsizliği ortadan kaldırmak ve politika yapımcıların ve işverenlerin de dahil olmak üzere diğer değişim aktörlerinin sivil toplum kuruluşlarının, uygun politika yanıtları ve eylemleri geliştirmesinde, karar alma süreçlerine hem erkeklerin hem de kadınların dengeli katılımı tüm uygulama düzeylerinde kadın ve erkeklerin eşit sorumluluk almasını sağlayacaktır (Warth & Koparanova, 2012). Dolayısıyla cinsiyet eşitliği bir hedefdir ve aynı zamanda sürdürülebilir ekonomik büyüme, çevresel sürdürülebilirlik ve sosyal kalkınma için de kilit bir faktördür. Her türlü faaliyette karar alma mekanizması da dahil olmak üzere kadınlara ve erkeklere aynı fırsatları sağlayarak hem kadınların hem de erkeklerin çıkarlarının gözetilmesini sağlayarak sürdürülebilir bir kalkınma sağlanabilir (Warth & Koparanova, 2012).

Sürdürülebilir kalkınmanın en önemli hedeflerinden olan cinsiyet eşitliğinin sağlanması, kadınların işgücüne katılımının ülke kalkınmasında ne kadar önemli bir rol üstlendiğinin göstergesidir. Bu eşitliğin sağlanamadığı ülkelerde kadının verimliliğinden gerektiği gibi faydalanılamamakta ve dolayısıyla da ekonomik büyüme ve kalkınma olumsuz yönde etkilenmektedir. Bu sebeple kadın işgücünün ekonomiye kazandırılması ve sürdürülebilir bir kalkınma için cinsiyet eşitsizliğinin çözüme kavuşturulması büyük önem arz etmektedir (Eren, 2020). Ayrıca sürdürülebilir kalkınma kapsamında bir kentte sosyal sürdürülebilirliğin sağlanması, bölgedeki yerel kaynakların etkili/bilinçli bir şekilde değerlendirilmesi ve sürdürülebilir ekolojik üretim ile mümkündür. Bu amaçlara ulaşmakta ise, toplumsal dayanışma örgütü olan kooperatifler kilit bir role sahiptir (Öcal & Ercoskun, 2021). Bir işletme olarak hareket eden kooperatifler, kentlerde oluşan sosyal, ekonomik ve çevresel sorunların çözülmesinde önemli bir yere sahiptir. Günümüzde var olan ekolojik krizin çözüm yolları arasında kooperatifçiliğinde gündeme gelmesi gerekmektedir (Reyhan & Reyhan, 2017). İşte bu nokta da kitle iletişim araçlarına birtakım görevler düşmektedir. Televizyon, kalkınma hedeflerinin halka ulaştırılmasında ve bilinç kazandırılmasında en etkili kitle iletişim araçlarından biridir. Bu bağlamda toplumsallaşma etkenlerinden biri olan medyanın, toplumun gelişimi için önemli olan konularda farkındalık yaratma ve sosyal sorumluluk gibi konularda anlamlı etkileri söz konusu olabilmektedir. Bundan dolayı son yıllarda kurumsal sosyal sorumluluk çalışmalarının halka ulaştırılmasında medya önemli bir araç olarak karşımıza çıkmaktadır. Özellikle sosyal sorumluluk içerikli televizyon programları aracılığı ile işletmeler faaliyet gösterdikleri sosyal sorumluluk alanlarını/projelerini duyurmaktadır. Bu çerçevede, kitle iletişim araçlarının haber verme, eğitme ve kültürlendirme, toplumsallaşma işlevleri doğrultusunda bireyler üzerinde duyarlılık oluşturmaları ve farklı bir bakış açısı kazandırması gibi özellikleri büyük önem arz etmektedir. Özellikle, son yıllarda sosyal sorumluluk temalı televizyon programlarının yapılmaya başlanmasıyla çevrenin korunması, eğitim, hayvan hakları, kadının güçlendirilmesi gibi toplumsal sorunlar konusunda farkındalık oluşturmaları amaçlanmaktadır (İlhan, 2022). Dolayısıyla, sosyal sorunların çözümü için topluma ulaştırılması konusunda televizyon programları önemli bir işlevi yerine getirmektedir.

Sürdürülebilirlik politikalarının gerçekleştirilmesinde odak nokta olan kadın ve kadın emeği ile ilgili CNN Türk kanalı, kadın girişimcilerin yoğun olarak tanıtıldığı “Üretim Zamanı” adlı programı ile üzerine düşen bu görevi yerine getirmeye çalışmaktadır. Bu doğrultuda araştırmanın evrenini CNN Türk kanalında yayınlanan “Üretim Zamanı” (Üretim Zamanı, 2023) programı oluşturmaktadır. Araştırmanın örneklemini kapsamında, kanalda yayınlanan söz konusu programın 16 bölümü incelenmiştir. İncelenen bölümler arasından sürdürülebilirlik ve kadın emeği konularının yoğunlukla işlendiği 30 Nisan 2023 tarihinde yayınlanan "Kadın Kooperatiflerinin Önemi" konulu bölüm araştırmanın sınırlılığını oluşturmaktadır. Çalışma kapsamında “Üretim Zamanı” programının sözü edilen 1 bölümü söylem analizine tabi tutularak incelenmiştir.

Araştırma ve Bulgular

Yöntem

Söylem analizi kelimelerden meydana gelen sosyal hayata dair bir akış açısı kazandırıp, söylemler üzerine düşünmeyi ve söylemleri karakterize etme yoludur (Wood & Kroger, 2000). Söylem analizi yazılı ve sözlü olgularda bireylerin arasında kullandıkları dilin incelenmesi anlamına gelmektedir. Söylem analizi, söylenenlerin dışında konuşmaları da dikkate alır ve bu konuşmalara sosyal açıdan bakmaya çalışmaktadır. Bu analiz biçimi ayrıca dilin kullanıldığı kültürleri ve sosyal yaşamları da dikkate alarak hem dilbilgisini hem de sosyolojiyi bir araya getirmektedir.

Dolayısıyla söylem, yalnızca sözlü veya yazılı bir durum olmanın dışında sosyolojik temelleri olan bir yapı olarak da karşımıza çıkmaktadır (Nordquist, 2020). Söylem analizi, farklı disiplinlerden de yararlanarak gelişmiş bir yöntemdir. Dolayısıyla tek bir metot ya da uygulamaya bağlı kalarak analiz yapılması mümkün değildir. Farklı disiplinler ve farklı bakış açılarını da içinde barındıran nitel bir araştırma yöntemidir. Söylem analizi en anlaşılır şekilde dilin incelenmesi durumudur. Bu inceleme basit söz dizimlerini incelemenin dışında söylemlerin altında yatan gizli içerikleri bulmayı ve incelemeyi gerektirmektedir (Çelik & Ekşi, 2013). Çalışma kapsamında “Üretim Zamanı” programının “Kadın Kooperatiflerinin Önemi” adlı bölümü, sözü edilen bilgiler ışığında söylem analizine tabi tutularak incelenmiştir. Program süresince sunucu ve röportaj yapılan konuklar arasında gerçekleşen diyaloglarda, konu ile ilgili söylemler tespit edilerek altında yatan anlamlar ifade edilmeye çalışılmıştır.

Bulgular

CNN Türk kanalında yayınlanan ve Serra Taşkın Özgür’ün sunduğu “Üretim Zamanı” programı pazar günleri saat 10.30’ da yayınlanmaktadır. Süresi 15 dakika olan program, sürdürülebilirlik olgusu üzerinden güvenilir ve temiz gıdayı, sürdürülebilir tarım ve unutulmaya başlanmış olan el sanatlarını izleyicilere aktarmaktadır. Özellikle de üreten kooperatiflere ve kadın emeğine odaklanan programda, kadının temsil biçimi dikkat çekmektedir. Araştırma kapsamında programın yayınlanan 16 bölümü incelendiğinde, analiz edilmek üzere 30 Nisan 2023 tarihinde yayınlanan ve kadın emeğinin sürdürülebilirlik bağlamında öneminin vurgulandığı ‘Kadın Kooperatiflerinin Önemi’ konulu program seçilmiştir. Program ‘Kadının Temsil Edildiği ve Yüceltildiği Söylemler’, ‘Sürdürülebilirlik Odaklı Söylemler’ ve ‘Kadının Türkiye’deki Durumuna Dair İpuçları Veren Söylemler’ şeklinde başlıklar altında sınıflandırılarak incelenmiştir.



Görsel 1. Program Jeneriği

Programın Adı	Programın Sunucusu	Yayınlandığı Kanal	Yayın Günü	Yayın Saati	Program Süresi
Üretim Zamanı	Serra TAŞKIN ÖZGÜR	CNN Türk	Pazar	10.30	15 dakika

Tablo 1. Programın Künyesi

Kadının Temsil Edildiği ve Yüceltildiği Söylemler

Programın özellikle bu bölümünde mesajlar kadınlar aracılığıyla iletilmektedir. Kadın odaklı bir program olan “Üretim Zamanı”nı, diğer kadın programlarından ayıran en önemli özelliği, kadın emeğini ve üretimde kadının önemini vurgulamasıdır. Aynı zamanda programda küresel bir problem olan iklim kriziyle mücadelede büyük öneme sahip sürdürülebilirlik odaklı mesajlar da kadınlar aracılığıyla verilmektedir.

Program Sunucusu: ‘Bugün Kadıköy’de bulunan çok tatlı çalışan, üreten kadınları ekranlarımıza getireceğiz.’

Program Sunucusu: ‘Çok enerjisi yüksek bir noktadayız aslında şu anda gerçekten dükkanın da aurası çok güçlü, size mi borçluyuz bunu?’

Konuk 1: ‘Bütün kadınlara, hepimize.’



Görsel 2.

Analiz: Kendisi de bir kadın olan program sunucusu, program süresince yaptığı röportajlarda kadınları yücelten, destekleyen bir dil kullanmıştır. Programda, ‘Çok tatlı, çalışan, üreten kadınlar’, ‘Dükkanın aurası çok güçlü size mi borçluyuz bunu?’ cümleleriyle kadının pozitif bir dille temsili sağlanmıştır. Konuklarda verdiği cevaplarla kadının kadına destek olduğu, birleştirici/bütünleştirici bu temsile katkı sağlanmıştır. Program sunucusunun; ‘Dükkanın aurası çok güçlü size mi borçluyuz bunu?’ sorusuna karşılık konunun; ‘Bütün kadınlara, hepimize.’ cevabı yine ayrıştırıcı olmayan bir dilin örneği olmakla birlikte, programda kadın emeğinin olduğu her işten övgüyle bahsedilmektedir. Ataerkil toplum yapısının etkisi ile kadının yine başka bir kadın tarafından (program sunucusu, avukat, psikolog vs..) eril bakış açısıyla acımasızca eleştirildiği klasik kadın programlarının aksine söz konusu programda kadın ve kadın emeği yüceltmeye çalışılmaktadır.

Konuk 2: ‘Ben emekli bir bankacıyım. Hobi olarak geliştirdiğim bir şeyi kooperatifte profesyonel hale getirmiş bulunduk.’

Analiz: Programda kooperatifin bünyesinde sadece yardıma muhtaç kadınların olmadığı, eğitilmiş-eğitimsiz herkese hitap ettiği, emeğini sergilemek isteyen herkesin bu çatı altında birleştiği vurgulanmaktadır. Emekli bir bankacının da bu çatının altında bulunması bu durumun göstergesidir.



Görsel 3.

Program Sunucusu: ‘Şimdi bu kooperatifin özelliklerinden bir tanesi de bütün her şey kadın eliyle yapılıyor. Kolyeler, aksesuarlar görüyorum. Kıyafetler, seramik ürünler var.’

Analiz: Programda kooperatif çatısı altında çalışan kadın üreticiler ve yaptıkları işler tanıtılırken kadının toplumdaki temsiline uygun işlerle yan yana geldiği görülmektedir. Burada aslında program aracılığıyla medyanın toplumsal cinsiyetçi bakış açısı bağlamında, kadına biçilen rollere uygun içeriklerin tekrar üretildiği görülmektedir. Buradan da anlaşılacağı üzere kadınlar medyada kendisine toplum tarafından atfedilen sınırlı roller üzerinden temsil edilmektedir. Programın başından sonuna kadar kooperatif çatısı altında kadınların üretimdeki rolleri aktarılırken toplum tarafından kadınlara atfedilen ‘kadınsı roller’ yeniden pekiştirilmiştir. Kooperatifte ‘her şey kadın eliyle yapılıyor’ vurgusu yine söz konusu bu kadınsı roller çerçevesindedir. Burada çalışan kadınlar sadece yemek yapmamakta aynı zamanda kolye, aksesuar, seramik yapımı gibi birçok alanda üretim yapmaktadır. Ancak üretim alanlarına bakıldığı zaman bunların genellikle toplumsal yapı tarafından kadına özgü olarak tanımlanan alanlar olduğu görülmektedir.

Konuk 3: ‘Alışınca her şey kolay. Bir de Türk kadınının becerisi zaten el becerisi her zaman için vardır. Yani üyelerimizden de ben takı çalışıyorum, çanta çalışan arkadaşlarımız seramik yapan arkadaşlarımız çok geniş bir yelpazede el emeğini ürüne dönüştüren ve oradan gelir elde etmeye çalışan insanlar.’

Program sunucusu: ‘Bu mesela sizin takılardan bir tanesi mi şöyle gerçekten el emeği, işçilik isteyen, yapımı da kolay gibi gözüküyor aslında. Kolay da bir işe benzemiyor bu.’

Konuk 4: ‘Evet çok sevdiğim için bana kolay geliyor.’

Analiz: Programda sunucu ve röportaj yapılan kişiler arasında geçen bu diyaloglarda özellikle bu kooperatif çatısı altında üretim yapan kadınların yaptıkları işin basite indirgenmemesi gerektiğini, kadınların gerçek manada emek gerektiren zor işlerin üstesinden geldikleri vurgulanmaktadır. Bu cümleler aracılığıyla kadın toplumda aslında olması gereken yere taşınmakta ve yüceltilmektedir. Aynı zamanda toplumdaki diğer bireylere, özellikle de kadınlara işini severek yapmanın zorlukları kolaylaştırıcı bir faktör olduğu gibi birtakım mesajlar verilmektedir. Konuk 3’ün; ‘çok geniş bir yelpazede el emeğini ürüne dönüştüren ve oradan gelir elde etmeye çalışan insanlar.’ cümlesiyle kadının özellikle Türk toplumunda kendisiyle birlikte anılan işlerin-kadınsı rollerin daha çok el emeği ile ilişkili olduğu bu kooperatifin ise, toplum tarafından kadına biçilen rollere uygun mesleklerde gelir elde etmesi için aracılık ettiği vurgulanmaktadır.



Görsel 4.

Konuk 5: 'Bu bölgelerde farklı boncuklar üretiliyor. Japon, boncuklar çok düzgün kesimli tam silindirik boncuklar. Afgan boncuklar daha uygun fiyatlı. Böyle toprağın altına gömülerek farklı şekilde üretiliyorlar. Yani bunlar tabii pahalı. Ama bunlarda böyle seramik bazlı toprağın altında yapılıyor. Hani doğal farklı bir doku.'

Analiz: Röportajda konuk 5'in yaptığı üretim ile ilgili verdiği teknik bilgiler dikkati çekmektedir. Burada programda kadınların sadece eline boncuk verilip onu ipe dizen kişi olarak değil aynı zamanda teknik bilgi sahibi olarak da konumlandırıldığı görülmektedir. Röportajda kadın konunun, konusuna gayet hakim bir şekilde teknik bilgiyi aktarması yaptığı iş konusunda ne kadar donanımlı olduğunu göstermektedir. Bu durumda kadınla ilişkilendirilen üretim alanlarının basit/sıradan olmadığını da altı çizilmektedir.



Görsel 5.

Program sunucusu: 'Bakın yine çok güzel bir çanta. Üzerinde simli bir boyayla çiçek motifi resmedilmiş. Gerçekten harikasınız. Ellerinize sağlık.'

Konuk 6: 'Ve ilk defa bir mandala üzerinde çalışıyorum ben.'

Program sunucusu: 'Siz mi çizdiniz?'

Konuk 6: 'Evet ben çizdim.'

Program sunucusu: 'Ya şöyle bir göstermek isterim. Bakar mısınız? İşçiliğe, el emeğine. Gerçekten bunu duvar süsü olarak da aslında değerlendirilebilir. Tabii üreten kadınları görünce Özlem Hanım'ı ben unuttum.'

Analiz: Kadınların deneyim paylaşımı yoluyla birbirlerinden faydalanarak ve dayanışma içerisinde hareket ederek güç kazanmaları feminist teoride de önemli bir yere sahiptir. Kadınların birbirleriyle iletişim halinde olmaları bu güç kazanımını ilk adımı olarak nitelendirilebilir.

Söz konusu iletişimin odak noktasında ise, birlikte hareket etme güdüsü ve dayanışma motivasyonu yer almaktadır. “Üretim Zamanı” programının kadın kooperatiflerinin önemini anlatan 2.bölümünde, kadınların ortak bir platformda buluşmalarını sağlayan kadın kooperatifleri aracılığıyla hem iletişim hem de dayanışma içerisinde tıpkı sözü edildiği bir birliktelik sergilenmektedir. Bu birliktelik sergilenirken aynı zamanda program sunucusunun sözleriyle çalışan-üreten kadınlar ve ürünleri yüceltilmektedir. Kadın emeği, kadın eli, üreten kadın gibi kavramlar programda sık sık vurgulanmakta ve bu mesajlarla kadınların üretime sıklıkla katılması teşvik edilmektedir.



Görsel 6.

Program sunucusu: ‘Şimdi çok güzel bir tesis çok fazla ürün çeşitliliği var. Çok fazla kadına istihdam sağlıyor. Farklı özellikleri de var aslında.’

Analiz: Kooperatiflerin kadınların bir dayanışma içerisinde olması, birbirlerini desteklemeleri gibi katkılarının yanı sıra çok fazla kadına istihdam sağlaması da söz konusudur. Kadın emeğinin ürüne dönüştürülmesi ve kazanç sağlayacağı bir alan yaratılması konusunda program teşvik edici bir nitelik taşımaktadır.

Sürdürülebilirlik Odaklı Söylemler

Program Sunucusu: “‘Atıksız Yaşam Pazarı” şu anda arkamda bu pazarın içerisindeki dükkanların tek bir amacı var. Sıfır atıkla bir şekilde üretimi devam ettirebilmek’

Analiz: Sanayileşme sonrası teknolojik gelişmelerin giderek hız kazanması, gün geçtikçe artan nüfus, plânsız kentleşme, bozulan üretim ve tüketim dengesi gibi ortaya çıkan olumsuz birçok unsur her alanda bireylerin bilinçli hareket etmesini gerekli kılmaktadır. Bu bilincin bireylerde oluşabilmesi için kitle iletişim araçlarına önemli görevler düşmektedir. Televizyon kanalları da söz konusu içeriklerde programlar üreterek bireylere yol göstermektedir. “Üretim Zamanı” programı ise, sürdürülebilirlik adına kadın istihdamı, kadının üretime katkısı ve sıfır atık gibi önemli konuları ele alarak görünür kılmaya ve toplumu teşvik etmeye çalışmaktadır.

Konuk 1: ‘Burada hem kadın istihdamı yapıyoruz hem de kadın emeği değerlendirmiş oluyoruz. Burada çalışan serviste, kasada, temizlikte bütün arkadaşlarımız önceki yaşamlarında, iş yaşamlarında herhangi bir tecrübeye sahip olmayan kadınlar. Burada kadınlara psikolojik, sosyal ve ekonomik anlamda güçlendirmeyi çok önemsiyoruz.’

Analiz: Sürdürülebilir Kalkınma Hedefleri içerisinde yer alan; hedef 5 ‘Toplumsal Cinsiyet Eşitliği’, hedef 8 ‘İnsana Yakışır İş ve Ekonomik Büyüme’ ve ‘hedef 12 ‘Sorumlu Tüketim ve Üretim’ başlıklarının özellikle üzerinde durulduğu “Üretim Zamanı” programında kadınların sürdürülebilirlik ilkeleri kapsamında ekonomik, sosyal ve psikolojik anlamda güçlendirilmesi adına mesajlar verilmektedir.



Görsel 7.

Program Sunucusu: ‘Burada kadınlara bir şekilde sadece bir ekonomik güçlendirmenin yanına sahip çıkma olayı da söz konusu diyebilir miyiz? Bu çok kıymetli çünkü. “Atıksız Yaşam Pazarı”nın içerisindeyiz. Özellikle şimdi sürdürülebilir enerjiyi sıfır atık geri dönüşümün de dünyada popülerleştiği ve aslında hani eskiden beri olması gerekiyordu ama şu anda biraz da bilincin arttığı bir dönemdeyiz. O yüzden hani buradaki çalışmalarını da merak ediyorum. Kadın kooperatiflerinde sıfır atığın yeri ne durumda şu an?’

Analiz: Programda her ne kadar kadınlar yüceltilse de sunucunun bazı söylemlerinden kadının sahip çıkılması gereken, korunmaya muhtaç bir varlık olarak görüldüğü anlaşılmaktadır. Kısacası eril tahakkümün farkında olmadan programdaki kadın söylemlerine de yansıdığı görülmektedir. Program içerisinde Sürdürülebilir Hedefler’den olan sürdürülebilir enerji konusuna da dikkat çekilmektedir. Yukarıdaki söylemlerden de anlaşıldığı üzere sıfır atık ve sürdürülebilir enerji konusunda bilincin günümüzde daha da arttığı ve bu konuda kooperatifinde hassas olduğu ifade edilmektedir.

Konuk 1: ‘İki işletmeniz var. Birisi kafe ve birisi el emeği dükkanı. Sizin de söylediğiniz gibi her iki dükkanda da atık çıkarmamaya özen gösteriyoruz. Ürün alırken bir yerden kadın çocuk, göçmen emeği kullanılmış mı, sömürülmüş mü? Ona dikkat ediyoruz çevreye, havaya, toprağa, suya zarar verilmiş mi? Ona bakıyoruz. Karbon ayak izi bizim çok önemseydiğimiz bir şey.’

Analiz: Özellikle kadın kooperatiflerinin ürün alma süreçlerinde dahi sürdürülebilirlik ilkeleri çerçevesinde hareket ettiği ve bu bağlamda birçok kurala dikkat ettiği görülmektedir. Kooperatifler, mevcut iş süreçlerinde kadın dayanışmasını güçlendirmeye çalışırken toplumsal cinsiyet eşitliği ile sorumlu tüketim ve üretim hedefleri çerçevesinde hareket etmektedir. ‘kadın çocuk, göçmen emeği kullanılmış mı, sömürülmüş mü?’, ‘çevreye, havaya, toprağa, suya zarar verilmiş mi?’, ‘Karbon ayak izi’ gibi söylemler bu durumun kanıtı olarak karşımıza çıkmaktadır.

Konuk 7: ‘Kumaş boyuyoruz. Bunlar kooperatifimiz için hazırladığımız ham keten üstüne yaptığımız kumaş baskı veya boyama örnekleri. Şu an renkli olsun diye Anneler Günü ya da bayram için normal kumaş boyalarını kullanıyoruz ama ilerideki hedefimiz atıksız yaşam doğrultusunda ketenin üstüne kök boyayla boya yapmak.’

Program Sunucusu: ‘Tabii ki bir süreç aslında yavaş yavaş bir alışma süreci var. Sıfır atık için bu düşünceye sahip olmak ve yavaş yavaş bir şeyleri hayatımızdan çıkartmak bile önemli diye düşünüyorum. Tarımı konuşuyoruz teknolojiyi konuşuyoruz kadın kooperatiflerini, kadın üretimini, emeğini konuşuyoruz. Tabii ki üretimin olduğu yerde biz de olacağız.’

Analiz: Konuk ve sunucu arasında gerçekleşen diyalogdaki söylemlerden de anlaşılacağı üzere, sıfır atık konusunda kadın kooperatiflerinin önemli adımları mevcuttur. Uzun süredir gündem de olan sürdürülebilirlik hedeflerinin görünür kılınmasında ve insanların bu konuda bilinç kazanmasının hızlandırılmasında, bu ilkeleri uygulayan küçük-büyük işletmelerin, kurumların faaliyetlerinin halka aktarılmasında televizyon programları büyük bir katkı sağlamaktadır. Bu bağlamda “Üretim Zamanı” programı da sürdürülebilirlik odaklı mesajların aktarılmasında ve bu süreçte kadının, kadın emeğinin katkısının öneminin vurgulanmasında önemli bir rol üstlenmektedir.

Kadının Türkiye’deki Durumuna Dair İpuçları Veren Söylemler

Konuk 1: *‘Kafe tamamen bir kadın işletmesi. Dönüşümlü olarak yirmi beş kadın arkadaşımız çalışıyor ve 18 yaşından 75 yaşına kadar kadınlar bizimle. Özel sektörde ya da kamuda iş bulamayan ya da oralarda çalışmayı tercih etmeyen kadınlar bizlerle çalışıyorlar.’*

Analiz: Özel sektörde iş bulamayan kadınların, kadın kooperatifler aracılığı ile desteklenmeye çalışıldığı ve burada her yaşta insanın olabileceği aktarılmaktadır. Kadının güçlendirilmesi kapsamında kooperatifler önemli bir rol üstlenmektedir. Televizyon programı aracılığıyla da bu konuda bilgi sahibi olmayan kadınlar haberdar edilmektedir. Çünkü geleneksel bir kitle iletişim aracı olan televizyon, hedeflenen kitlelere ulaşılmasında etkili bir araçtır.

Konuk 1: *‘Bir gün şöyle bir olay yaşadık. Bir erkek tarafından taciz edilen ve takip edilen bir kadın kafemize sığındı. Ve biz gereken işlemleri hemen yaptık. Burada kendini güvenli hissetti. Ya da bir kadın sığınma evinden otuz yaşında ve dört çocuğu olan bir kadını istihdam etmiştik ya da korunmaya muhtaç kız çocuklarından, yine on sekiz yaşında bir genç kadın arkadaşımızı burada istihdam etmiştik. Burada bir taraftan evet profesyonel bir iş yapıyoruz, çalışıyoruz ama kadın kadının yurdu, felsefesiyle birbirimize sahip de çıkıyoruz.’*

Analiz: Kadınların istihdam edilmesinden onların sığınabilecekleri güvenli bir alan olmasına kadar birçok alanda kadını desteklemeyi amaç edinen kadın kooperatifleriyle ilgili bilgiler aktarılırken, söylemlerde özellikle söz konusu bu kooperatiflerin ‘Toplumsal Cinsiyet Eşitliği’ hedefinin alt başlıklarını dikkate alarak mevcut faaliyetlerini sürdürdüğü görülmektedir. Bu bağlamda ‘Cinsiyet temelinde ayrımcılık yapmama ve eşitliği uygulama, güçlendirme ve teşvik eden yasal çerçevelerin yürürlükte olup olmaması’, ‘Kamu alanları ve özel alanlarda, bütün kadınlara ve kız çocuklarına yönelik, kadın ticareti, cinsel ve her türlü istismarı kapsayan şiddetin her türünün ortadan kaldırılması’ gibi birçok hedefin gözetildiği söylenebilir. Özellikle feminist teorinin de önemli vurgularından biri olan kadının kadını desteklemesi olgusunun önemi kooperatifler aracılığıyla sıklıkla programda vurgulanmaktadır.

Konuk 1: *‘Sanırım Türkiye’de en çok üyesi olan kadın örgütü olabiliriz. Çünkü 2016 yılından beri Kadıköy Belediyesi’nin desteğiyle yürüttüğümüz ‘Kadın Emeği Projesinde’ Kadıköy’de ikamet eden ve el sanatlarının farklı alanlarında üretim yapan bin altı yüz elli kadın var. Bu bin altı yüz elli üyemiz stant organizasyonlarımıza katılıyor yaptığımız alışveriş festivallerinde, kadın emeği pazarlarında yer alıyor. Aynı zamanda içinde bulunduğumuz dükkanda da ürünlerin satışını gerçekleştiriyoruz.’*

Analiz: Programda sıklıkla desteği ihtiyaç duyan kadınların kooperatifler vasıtasıyla güçlendirilebileceği vurgulanmaktadır. Ancak kooperatif çatısı altında kadınların yapabileceği işlerin genellikle el emeğine dayanan ‘kadınsı’ olarak adlandırılacak mesleklerden oluştuğu görülmektedir.

Sonuç

Toplumsal cinsiyetçi bakış açısının önemli göstergelerinden biri ana akım medya araçlarında özellikle kadınlara yönelik yapılan programlarda kadının temsildir. Program içerikleri incelendiği zaman genellikle kadınsı olarak adlandırılan konuların sıklıkla işlendiği görülmektedir. Özellikle ataerkil toplum yapısında kadının ilişkilendirildiği/üstlendiği aile içi görevlerle medyada yer aldığı gözlemlenmiştir. El emeği, yemek tarifi, aile içi sorunlar, aile içi şiddet, çocuk bakımı gibi konuların söz konusu programlarda sıklıkla işlenmesi bunun göstergesidir. Araştırmada inceleme konusu olarak seçilen “Üretim Zamanı” programı sürdürülebilirlik temalı bir program olarak diğer kadın programlarından ayrılrsa da yine de içerisinde kadının Türk toplum yapısındaki konumu ile örtüşmektedir. Geleneksel televizyon kanallarında geçmişte ve günümüzde de sıklıkla karşımıza çıkan gündüz kuşağı kadın programların da her ne kadar kadını desteklemek için yapılan bir program gibi görünse de aslında bu tür programlarda eril bir bakış açısıyla eleştiriler yapıldığı görülmektedir. “Üretim Zamanı” ise programda kadını yücelten bir dil kullanılması yönüyle diğerlerinden ayrılmaktadır. Kadına yönelik pozitif bir ayrımcılık yapılması, kadının, kadın emeğinin desteklenmesi/ yüceltilmesi ve kadının güçlendirilmesi anlamında farkındalık yaratan bir programdır. Sözü edilen olumlu özelliklere rağmen programda, kadınlar genellikle üretim aşamasında buldukları konum ve yaptıkları işler göz önüne alındığında toplum tarafından kadınlara atfedilen kadınlık rollerinin dışına çıkamadıkları anlaşılmaktadır. Programda yer alan kadınların yemek/pasta yapması dışında takı, aksesuar, çini gibi el sanatlarıyla ilgilenmiş olması da bu durumu değiştirmemektedir. Çünkü onlarda genellikle kadınlara özgü kılınan incelikli el emeğine dayanan işlerdir. İstihdam edilenlerin içerisinde aile içi şiddet, cinsel tacize maruz kalmış kadınların olmasının yanı sıra mesleki kariyerlerini tamamlayarak emekli olan kadınların olması da dikkat çekmektedir. Konuk ve sunucu arasında geçen aile içi şiddet, cinsel taciz, sığınma, korunma gibi sözcüklerin yer aldığı diyaloglarda kadının medya da temsil biçimini yinelenmektedir.

Ev işleri ve el becerilerinin kadınlara özgü olarak algılanması, kadınların iş hayatında gösterdikleri çabayı/emeği görünmez kılmaktadır. Kadınların iş hayatında erkekler ile benzer işleri yapmasına rağmen ücret adaletsizliğine maruz kalması mevcut durumu açıklamaktadır. Kadınların sadece belli alanlarda istihdam edilmesi toplumsal cinsiyete özgü durumları yok etmemekte; tam tersine “kadınsal meslekler” olarak algılanan becerilerin ucuz bir şekilde ücretlendirilmesine sebep olmaktadır. Mevcut sorun kadınların sadece üretim sürecinde cinsiyetleriyle bağdaştırılan işlerde etkin olarak yer almalarıyla çözülmeye çalışılmaktadır. Ancak sürdürülebilir kalkınma kadınların köktenci bir değişimle ataerkil yapıyla mücadele içeren bir biçimde adaletli bir istihdamın gerçekleştirilmesi ile sağlanabilir. Aksi takdirde yukarıda sözü edilen eşitsizlik ve sömürü düzeni kendini yenileyecektir (Mısır & Him, 2023). Sürdürülebilirlik temalı bir program olan “Üretim Zamanı” programında, sürdürülebilirlik hedefleri bağlamında her ne kadar kadının ve kadın emeğinin önemi anlatılsa da, kadının üretim içerisinde aldığı roller bağlamında ataerkil toplum yapısının kendisine çizdiği yapıdan uzaklaşmadığı görülmektedir.

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DİJİTAL PLATFORMLARDAKİ TÜRK DİZİLERİNDE KADIN KAHRAMANLARIN TEMSİLİ

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ÖZET

Kitle iletişim araçlarının en önemlilerinden biri olan televizyonda, kadının temsili uzun yıllardır toplumsal cinsiyet çalışmalarında ele alınan ve üzerinde yoğun tartışmalara sebep olan olgulardan biridir. Yapılan bu çalışmalar ışığında, temsil açısından kadının erkeklere oranla niceliksel ve niteliksel olarak dezavantajlı olduğunu söylemek mümkündür. Özellikle televizyonda en çok izlenen içerik diziler özelinde de tablo değişmemektedir. Diziler dramatik anlatım unsurları ile kitleleri etkisi altına alabilen, kendisine takipçi yaratan, izleyenlerin karakterler ile parasosyal etkileşim kurmasını sağlayan hikayelerden oluşmaktadır. Bu hikayelerin üzerinde kurgulandığı ana karakterlerin toplumsal cinsiyet stereotiplerini yansıttığı söylenebilir. Dijital platformların yayıncılık üzerindeki etkileri ve izleyici profilindeki değişiklikler dizilerin dramatik anlatı yapısını etkilemeye başlamıştır. Platformlarda içeriklerin görece daha özgür oluşturulması ve yayınlanabiliyor olması dizilerdeki kadın temsillerini olumlu yönde arttırdığı varsayımından yola çıkılmıştır. Bu bağlamda çalışmanın amacı, Türkiye’de faaliyet gösteren dijital platformlar için üretilen Türk yapımı dizilerde kadınların ana kahraman, hikayenin başat ögesi olarak temsil edilme oranı saptanmaya çalışılmıştır. Bu nedenle Türkiye’de faaliyet gösteren dijital platform için üretilen ilk yerli yapım dizinin yayınlandığı 2017 tarihi baz alınarak veriler analiz edilmiştir. Elde edilen veriler doğrultusunda platformlarda yayınlanan dizilerde kadının başrol olduğu ve anlatının başat ögesi olarak sunulduğu dizilerin sayısının artış gösterdiği saptanmıştır. Bunu platform izleyicisinin talep, beklenti ve beğeni düzeyinin değişiminin bir sonucu olarak yorumlamak mümkündür. Ayrıca kadınların dizilerin başat kahramanları olarak sunulması toplumsal cinsiyet lehine stereotipilerin değişmesine de katkı sunacağına inanılmaktadır.

Anahtar Kelimeler: Kadın, Temsil, Dijital Platformlar, Türk Yapımı Diziler

REPRESENTATION OF HEROINES IN TURKISH TV SERIES ON DIGITAL PLATFORMS

ABSTRACT

The representation of women on television, one of the most important mass media, is one of the phenomena that has been discussed in gender studies for many years and has caused intense debates. In the light of these studies, it is possible to say that women are quantitatively and qualitatively disadvantaged compared to men in terms of representation. The picture does not change especially in the case of TV series, which are the most watched content on television. TV series consist of stories that can influence the masses with dramatic narrative elements, create followers for themselves, and enable viewers to establish parasocial interaction with the characters. It can be said that the main characters on which these stories are built reflect gender stereotypes.

The effects of digital platforms on broadcasting and changes in the audience profile have started to affect the dramatic narrative structure of TV series. The assumption is that the relatively freer creation and broadcasting of content on platforms positively increases the representation of women in TV series. In this context, the aim of the study is to determine the rate of representation of women as the main protagonist and the main element of the story in Turkish-made series produced for digital platforms operating in Turkey. For this reason, the data was analyzed based on the date 2017, when the first locally produced series produced for the digital platform operating in Turkey was broadcasted. In line with the data obtained, it has been determined that the number of series in which women are the leading roles and presented as the main element of the narrative has increased in the series broadcasted on the platforms. It is possible to interpret this as a result of the change in the level of demand, expectation and appreciation of the platform audience. It is also believed that presenting women as the main protagonists of the series will contribute to the change of stereotypes in favor of gender.

Keywords: Women, Representation, Digital Platforms, Turkish TV Series

THE ROLE OF TURKISH WOMEN IN THE REALM OF ECONOMIC ACTIVITIES

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ABSTRACT

Mostly, Turkish women and men confront daily struggles together, aiming to uphold mutual respect. However, there are circumstances in which women are viewed as secondary citizens, grappling with diverse oppressions across multiple domains, including the economic realm. They are often perceived as individuals meant to remain at home, excluded from active participation in economic activities. Over time, women have made strides in asserting their rights, yet they still grapple with the significant burden of being compelled to make a challenging choice between their domestic responsibilities and their professional pursuits. Sustainable growth and development are the main goals of a country. Given that women constitute half of the population, it's essential not to overlook their contribution to the economy in terms of both their status and influence. This paper seeks to present the current roles and contributions of women in Türkiye's economic landscape. We analyze and contrast the unemployment rates between women and men. We provide key gender-related indicators. We delve into the factors that hinder women's participation in the labor force. We explore potential variations in women's labor force engagement based on age and educational attainment. We compare the marital status of women and men in terms of employment rates. We present the employment status of women in their respective occupations. Lastly, we conduct a comparative assessment of the status of Turkish women vis-à-vis other nations using the Global Gender Inequality Index. We believe that sharing this information can assist policymakers in making informed decisions to address the gender inequality between women and men.

Keywords: Women in economic life, Inequality between women and men.

FEMALE EDUCATION FOR SUSTAINABLE DEVELOPMENT IN LAGOS STATE: SOCIAL STUDIES PERSPECTIVE

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Abstract

The disparity in the education of male and female child is a global issue particularly in developing countries of the world inclusive of Nigeria. The dominant of male gender in schools in general and in the studying of certain school subjects or career in particular has been affirmed by research reports, which has strong implications for national development. Therefore, this study examined ways of bringing education to the doorstep of the girls-child in Nigeria. Child participation in schooling is influenced by age, gender, household-poverty status and regional differences. The fact that girls suffered disadvantage relative to boys is not enough to conclude gender discrimination in child schooling in Nigeria. Strategies that can assist the girls-child realize their potentials were proffered. This study employed the use of descriptive survey design. This research design was adopted because it allows the researcher to seek for the opinions of a large group of respondents on the study, and to easily assess the respondent opinion. The sampled population for the study consists of five Junior Secondary School students in Eti – Osa Local Government Area, Lagos State. A total number of one hundred (100) students and twenty (20) teachers were considered as respondents. A structured questionnaire titled Effect of Girls'-Child Education in the Society Questionnaire (EGCESQ) was used to collect information from respondents, while 0.78 reliability coefficient value was obtained, using relevant reliability test to establish reliability of instrument. The researcher uses a test – retest reliability method to ascertain the usefulness of instrument with Kuder-Richardson (r21). Results revealed that girls are marginalized and neglected. To subdue these challenges, the study recommended amongst others, the need for girl-child education, the empowerment of girls – child by ensuring their access to self-reliant and efficacy as well as job opportunities. The study concluded that the institutionalization of varieties of special mechanisms is most needed in increasing girl's - child participation in sustainable development..

Keywords: Effects, Girls-child, Education, Society, Sustainable Development.

Introduction

In Africa, women are considered as men's properties or pleasure objects, seen as a 'machine' meant for producing children. These situations had resulted in unfair treatment of women especially with regards to education of the male child than the female child. In the traditional Nigerian society, there exists the opinion that women are second class citizen. The girl-child is a biological female offspring from birth to 18 years of age. During this period, the young girl is totally under the care of the adult who may be parents, guardians or elder siblings. It is also a period when the girl-child is malleable, builds and develops her personality and character. She is very dependent on others on whom she models her behaviour, through observation, repetition and imitation. Her physical, mental, social, spiritual and emotional developments start and progress to the peak at the young adult stage. (Sutherland, 2001).

The development of any society would be grossly lopsided if the girl is not given quality education. Education in any normal society is accepted as an instrument to power, prestige, survival, greatness and advancement for men and women. The United Nations General Assembly (2001) adopted the Universal Declaration of Human Rights which stipulates that everyone has the right to education which shall be free at least in elementary and primary stages. Similarly, the National Policy on Education emphasizes among other things that there will be equal opportunities for all citizens. Oyekanmi & Orulebaja (2014) lamented that girl-child is discriminated against in terms of education and given out in early- marriage, thereby denying the girl-child competences for community development.

Akinpelu (2004) education is the process of providing information to an inexperienced person to help the individual developed physically, mentally, socially, emotionally, spiritually, politically and economically. Education is the process through which individuals are made functional members of their society (Ocho, 2005). It is a process through which the young acquires knowledge and realizes her potentials and uses them for self actualization. It enables her to be useful to herself and others. It is a means of preserving, transmitting and improving the culture of the society. In every society education connotes acquisition of something dependable, good, and worthwhile.

Education is implicitly a part of culture as it is a life-long learning process that enables a person, irrespective of gender, race, age and religion to understand the relationship between the environment and his or her peculiar circumstances. Education, whether formal, informal or semi- formal, helps towards the development of a balanced, complete, and rational personality. Consequently, the lack of education have negative influences on the individual, family and society at large.

Marshal (2003) states that women make up more than half of the Nigerian population, and they have been known to have contributed in many ways to the development of the society. Hence, for the girl to face the challenges of our time, full participation requires that they have access to the benefits of formal and informal education to the same level, and of the same quality as that given to the men. It was stressed that it is the only way the girl can contribute maximally to the socio-economic development of their society and Nigeria at large (Akeusola, Oyekanmi & Shittu, 2018).

Schacter (2010) argued that children's intelligence could be significantly influenced by environmental changes and that early childhood is a key to improving later performances in various aspects of the individual's life. It is in the light of the above that Stronquist (2000) stressed that girl-child education involves equipping girls who later grow up to womanhood with the knowledge, abilities and mental powers with which they will be useful to themselves, the family and the society.

However, Bolaji (2007) noted that there is still gender inequality in terms of accessibility to education in many parts of Nigeria particularly the Northern States like Katsina, Kano, Bauchi, and Jigawa, Akwa Ibom etc. In these places, many girls are not sent to school and among those sent to school, many drop out early. Secondly, there is the issue of early marriage which conflicts with educational programmes. Bolaji (2007) noted that early marriage has been institutionalized in many parts of Nigeria especially in Kano, Kastina, Sokoto, Bauchi and Kaduna. It also used to be the case among the Igbos, Ibibios and Urhobos, but with Western education, the practice has been abated but not completely eradicated. Girls are given out in marriage for many reasons. It is obvious from researches that most girls married off, were still physically immature for pregnancy, resulting in cervical challenges and damages.

In some parts of Nigeria, it is a known fact that the input of the girl child into the family income is so high that it becomes economically unwise to allow such a child to go to school. Examples of such inputs include generating income by way of hawking fruits and food items. The girl also helps with the household chores and look after the younger ones which relieves the parents of employing paid house helps, which reduces the financial burden on the family (Ballara, 2002). In addition, poverty compels many parents to marry off their daughters to wealthy men instead of sending them to school. This is because education is so expensive that parents do not consider the returns for girls' education. Instead, parents would rather prefer the returns of marriage in terms of bride prize. Many parents believe that when girls are educated, the benefit goes to their family of procreation instead of the family of orientation.

Ballara (2002), affirmed that the importance of girls education cannot be over-emphasized in any society, since the girls constitute more than half of the population in most societies; their education is vital to meaningful sustainable development. With the acquisition of skills, girls in adulthood contribute a lot to societal development. A woman's education affords her the opportunity to take advantage of family planning facilities which results in fewer births of children and less socio-economic burdens on families and society in general. According to Ottaway (2000), the girls' education also has bearing on the economic well-being of a country. With education, in adulthood, the girl could easily gain employment in the formal labour force and contribute not only to her family income but the National GNP. Higher education enables girls to provide financial support to their families especially now that the economic recession has made it impossible for a man to provide adequately for his family with his meager income. Thus, an educated woman with a good earning power can help reduce the financial problems of the family and thus avert frustration and other financial problems. Also, should the inevitable occurred, death or divorce; the educated widow can easily cater for her children's welfare.

A woman's literacy increases productivity and self-employment in the informal sector for example; the educational level of rural women is linked to increased productivity in agricultural sector in many developing countries. Literacy assists people to acquire skills and knowledge that help to facilitate better use of natural resources and other agricultural inputs and thereby increasing their productivity. Thus, girl-child being active participants in all stages of the productive chain, that is, hoeing, weeding, fertilizing, harvesting and threshing of grains, storage and distribution of goods need to be educated to increase productivity and their incomes.

Stronquist (2000) said politically, the girl's - child is relegated to the background in the society. They are in most cases under-represented in the decision making process because of the notion that, a woman's place is in the kitchen. The problems also compounded by the girl-child's deficiency in educational qualification. Therefore, more girls should be educated, they would be empowered in adulthood to participate in politics not only as voters but as contestants which would give them the opportunity to partake in vital decisions that affect their lives. Girls' Education is a catch-all term for a complex set of issues and debates surrounding (primary education, secondary, and tertiary and health education in particular) for girl and women. Denying the girl-child access to education implies making her a dysfunctional member of the society. Statistics show that many girls are not enrolled in school. The global figure for out of school children is estimated at 121 million, and 65 million are girls with over 80 percent of these girls in Sub-Sahara Africa including Nigeria (UNICEF, 2007).

The importance of education to human beings for overall development of a nation cannot be over emphasized particularly the girl-child. Therefore, education is the right of every girl-child, a key to transforming her life and making her a responsible member of society. Without education, girls are denied the opportunity to develop their full potentials and play productive role in the society. Although some efforts have been made to improve girls'-child education in Nigeria, much still needs to be done if women must realize their potential and fully contribute to the political, socio-economic and technological transformation of the society for sustainable development.

Statement of the Problem

No community will remain undeveloped if it has the required human capital, and the best instrument for developing any society is to invest in human capital. This is because the acquired knowledge and skills will guarantee the economic and social liberation of the individual and by implication enhances their contributions to community and national development, which is the main focused of Social Studies as a school subject. Essentially, Girls must be educated in terms of their role in the society, whether as Producers or Reproducers; they are mainly responsible for the care and well-being of their families, they play an important role as educators of future generations, they perform economic functions and social functions. The more women are educated, the healthier a nation becomes. With rising education among the girl-child (women), there will be a rise of women in the labour force; women education aids in the protection of the environment and also improves agricultural practices. Thus, for society to be developed, the Girl-child must be allowed access to good and qualitative education. Hence, this study examined Effect of Girls'- Child Education in the Society, a case study of Eti-Osa Local Government Area of Lagos State.

Purpose of the Study

Specifically, the study seeks to achieve the following objectives:

- Identify the role of girl's - child education in society.
- Determine the factors impending girls - child education in Eti - Osa Local Government Area, Lagos State.
- Examine how socio - economic and political development affects girl's – child education in Eti - Osa Local Government Area, Lagos State.

Research Questions

The following research questions guided the study:

- i. What is the role of girls'-child education in society?
- ii. What are the factors impeding girls'-child education in Eti - Osa Local Government Area, Lagos State?
- iii. Does socio-economic and political development affects girls'-child education in Eti - Osa Local Government Area.

Methodology

This study employed the use of descriptive survey design. The choice of descriptive survey design is based on the topic of this study, the effect of Girls' Education in the Society. This research design was adopted because it allows the researcher to seek for the opinions of a large group of respondents about the research and to easily assess the respondent opinion. The sampled population for the study consists of five Junior Secondary School students in Eti – Osa Local Government Area, Lagos State. A total number of one hundred (100) students and twenty (20) teachers were considered as respondents.

A structured questionnaire titled Effect of Girls'-Child Education in the Society Questionnaire (EGCESQ) was used to collect information from respondents. The questionnaire was divided into two sections part one and part two respectively. Part one will contain students' Bio-data, while part two will contain 20 statements items covering the study, using strongly Agreed (SA), Agreed (A), Disagreed (D) and Strongly disagreed (SD) rating scale. This enables the researcher to assign meaning to the responses, while 0.78 reliability coefficient value was obtained, using relevant reliability test to establish reliability of instrument. The researcher uses a test – retest reliability method to ascertain the usefulness of instrument with Kuder-Richardson (r21). The results of the respondent of parents who participated in the study was recorded, tabulated and analyzed using descriptive statistics of frequency and percentages.

Results

Respondents' Bio-Data

Table 1: Distribution of Respondents base on Questionnaires

Respondent	No. of Questionnaires Administered
Teacher	20
Students	100
Total	120

Table 2: Distribution of Teachers by Gender

Respondent	Frequency	Percentage %
Male	12	60
Female	8	40
Total	20	100

Table 2 indicated that 12 teacher representing 60% of the respondents were male teachers while 8 representing 40% were females. The above table clearly indicated that there more male than female teachers.

Table 3: Distribution of the Teachers by Age

sRespondent	Frequency	Percentage %
18-25	4	20
26-35	6	30
36-40	5	25
41 and above	5	25
Total	20	100

Information presented on table 3 indicated large number of the respondents (6) representing 30% were within age bracket of 26-35 years, follow by the age bracket of 36-40 years with a total number of 5 respondents (25%) while the age bracket of 41 and above years were having 5 respondents(25%) too and the age bracket 18 – 25 was the least with 4 respondents (20%).

Table 4: Distribution of the Teachers by Educational Qualification

Education of Respondents	Frequency	Percentage %
NCE	4	20
B. ED	9	45
M. ED	7	35
Total	20	100

Table 4 above indicated that 9 (45%) of the teachers respondents were B.Ed. holders. On the other hand, 7 (35%) of the teacher were M.Ed. 4 (20%) of responders' teacher were NCE holders which is the minimum teaching qualification in Nigeria as provided by the Teachers Registration Council. One could therefore deduce that teachers in the Local Government require more educational qualification.

Table 5: Teaching Experience

Teaching Experience	Frequency	Percentage %
30 – 35 years	3	15
25 – 30 years	4	20
20 – 25 years	5	25
10 - 20 years	8	40
Total	20	100

The above table 5 shows that the teaching experience from 10 – 20 years (40%), 20-25yrs (25%), 25-30years (20%), 30-35yersrs (15%). This shows that 10-20 years are the majority in the teaching experiences.

Table 6: Teachers' Responses on Research Items

S/N	Items	Responses								
		SA	%	A	%	D	%	SD	%	TOTAL
1	Negative attitudes of parents about girls' education affect negatively the role of girls in the society.	10	50	6	30	2	10	2	10	20
2	Illiteracy of the parents has effect on girls' education.	15	75	5	25	0	0	0	0	20
3	Poverty negatively affects girls' education.	9	45	8	40	2	10	1	5	20
4	Long distance to school affects girls' education	10	50	7	35	2	10	1	5	20
5	Poor learning environment in the school affects girls' education.	9	45	10	50	1	5	0	0	20
6	Teacher's absentees negatively affect girls' education.	5	25	7	35	7	35	1	5	20
7	Political interference in school management affects girls' education.	4	20	6	30	7	35	3	15	20
8	Girl's involvement in household affairs affects girls' education.	5	25	6	30	6	30	3	15	20
9	Lack of parental attention on their daughter education at home affects girls' education.	4	20	6	30	6	30	4	20	20
10	Non-availability of Computer laboratory in school affects girls' education.	7	35	3	15	5	25	5	25	20

11	Insufficient books in library affect girls' education.	6	30	8	40	4	20	2	10	20
12	Insufficient scientific equipments affect girls' education.	7	35	6	30	5	25	2	10	20
13	Insufficient toilets facilities for female students affect girls' education.	6	30	7	35	5	25	2	10	20
14	Cleaning, washing and sweeping activities at home affect girls' education.	5	25	6	30	5	25	4	20	20
15	Looking after of children, elder and sick affect girls' education.	4	20	5	25	5	25	6	30	20
16	Food preparation and cooking affect girls' education.	6	30	7	35	4	20	3	15	20
17	Herdin and looking after animals affect girls' education.	5	25	7	35	6	30	2	10	20
18	Involvement in social activities affects girls' education.	7	35	6	30	5	25	2	10	20
19	Fetching firewood affect girls' education.	6	30	7	35	5	25	2	10	20
20	Cutting firewood affect girls' education.	7	35	5	25	5	25	3	15	20

Table 7: Students' Responses on Research Items

S/N	Items	Responses								
		SA	%	A	%	D	%	SD	%	TOTAL
1	Negative attitudes of parents about girls' education affect negatively the role of girls in the society.	50	50	30	30	10	10	10	10	100
2	Illiteracy of the parents has effect on girls' education.	75	75	25	25	0	0	0	0	100
3	Poverty negatively affects girls' education.	45	45	40	40	10	10	5	5	100
4	Long distance to school affects girls' education	50	50	35	35	10	10	5	5	100
5	Poor learning environment in the school affects girls' education.	45	45	50	50	5	5	0	0	100
6	Teacher's absentees negatively affect girls' education.	25	25	35	35	35	35	5	5	100
7	Political interference in school management affects girls' education.	20	20	30	30	35	35	15	15	100
8	Girl's involvement in household affairs affects girls' education.	25	25	30	30	30	30	15	15	100
9	Lack of parental attention on their daughter education at home affects girls' education.	20	20	30	30	30	30	20	20	100
10	Non-availability of Computer laboratory in school affects girls' education.	35	35	15	15	25	25	25	25	100
11	Insufficient books in library affect girls' education.	30	30	40	40	20	20	10	10	100
12	Insufficient scientific equipments affect girls' education.	35	35	30	30	25	25	10	10	100
13	Insufficient toilets facilities for female students affect girls' education.	30	30	35	35	25	25	10	10	100

14	Cleaning, washing and sweeping activities at home affect girls' education.	25	25	30	30	25	25	20	20	100
15	Looking after of children, elder and sick affect girls' education.	20	20	25	25	25	25	30	30	100
16	Food preparation and cooking affect girls' education.	30	30	35	35	20	20	15	15	100
17	Herding and looking after animals affect girls' education.	25	25	35	35	30	30	10	10	100
18	Involvement in social activities affects girls' education.	35	35	30	30	25	25	10	10	100
19	Fetching firewood affect girls' education.	30	30	35	35	25	25	10	10	100
20	Cutting firewood affect girls' education.	35	35	25	25	25	25	15	15	100

Implication of Findings

Education is a human right and an essential tool for achieving the goals of equality, development and peace. Non-discriminatory education benefits both boys and girls, and thus ultimately contributes to more equal relationship between men and women, and promoting gender equity in education systems creates a healthy, educated and productive human resource availability. It is time therefore, to begin to do the right thing – to train and educate our girls. It is time to stop the insult of poverty and dependence, and minimize the culture of begging by maximizing the great resource GOD gave us in women. It is time to train and retrain the girl child. If something is not done urgently, the Sustainable Development Goals (SDGs) will suffer a major setback. The Focal point of this research was on the effect of girls' child education in the society, a case study of Eti – Osa Local Government Area, Lagos State. Educating the girl child is a social development policy that works and a long term investment that yields an exceptionally high return". Although the Federal Government has promulgated a number of edits and legislations on Universal Basic Education, it is time to make these legislations effective by making our primary schools centers of learning, equipped with the right kind of resources and manpower for effective learning. All barriers must be eliminated to enable all girls to enjoy development of their full potential through equal access to education. The Fourth World Conference on Women pointed out that, government should promote a policy of mainstreaming a gender perspective into all policy programmes in order to generate and eliminate awareness of the disadvantaged situation of girls children.

Also, parents must be made to understand the benefits of education through community based information dissemination techniques. The use of mass media like televisions and radios which most people do not have access to should be reduced and town criers, village based crusades and enlightenment programmes, use of religious centers and market awareness activities should be carried out on regular basis. If education must serve the society, it must produce people who carry much more than certificates. It must produce people, both normal and exceptional ones, with the right types of knowledge, ability and attitude to put them to work for the good of the society for Sustainable Development.

Conclusions

There are many factors which affect girls' education at secondary level. These factors include illiteracy of the parents; lack of parental attention on their daughter education at home; poor financial status of the parents; lack of parental visits to school; negative attitudes of parents about girls' education; lack of parental encouragement; long distance to school; lack of communication between teachers and parents; political interference in the school management; unfeasibility of school building; marriage of the girls at early age; girl's involvement in household affairs; teacher's absentees; insufficient teaching staff as compared to the strength of the school; lack of competent and skillful teachers; and unpunctuality of teachers. In addition, some other factors are also responsible which negatively affect girls' education. These are: lack of basic facilities; lack of basic facilities for teachers; unattractive salaries for teachers; lack of transport facility for students & teachers; lack of toilets; lack of benches and desks; lack of furniture for teachers; lack of power generators facility; lack of computer laboratory; lack of proper security arrangement; lack of telephone facility; lack of transport facility; lack of electricity facility; insufficient classrooms; insufficient scientific equipments; and insufficient books in library. Unfortunately, our girl's schools have lack of these facilities and therefore girl's education is badly affected due to lack of these facilities. Household factors also negatively affect girls' education at secondary school level. These factors include: food preparation and cooking; cleaning, washing and sweeping activities; fetching firewood; hauling water; cutting firewood; herding and looking after animals; cultivating and harvesting; looking after of children, elder and sick; and involvement in social activities. These household factors are the main obstructions in their educational career.

Recommendations

In the light of the findings and conclusions, thus the following recommendations :

1. Poverty is one of the major obstacles in the way of girls' secondary education. The parents cannot pay for everyday expenditures of stationery, school funds and traveling expenditures. Therefore it is strongly recommended that secondary education should be made free. In addition, stationary, uniform and books should be provided free. Poor students should be given financial assistance and scholarships.
2. As it was found that long distance to school negatively affects girls' education at secondary level therefore, it is strongly recommended that school building should be constructed on feasible and suitable places so that majority of the girls may be beneficiaries. In addition, the number of existing schools is not enough therefore it is necessary to construct more new secondary schools to provide educational opportunities to rural females near to their homes. In this way attendance of female teachers will also be ensured.
3. Provision of basic facilities play an important and crucial role in strengthening an organization or institutions Therefore it is strongly recommended that basic educational facilities should be provided to each school on emergency basis.
4. Lack of proper security arrangement also negatively affects girls' education. Therefore it is strongly recommended that proper security should be ensured. For this purpose, security guards should be appointed by the government for schools.
5. As it was found that female teachers are not punctual therefore it is strongly recommended that female teachers should be made punctual. For this purpose, a special supervisory staff should be appointed to examine their attendance. In this way girls' education at secondary level will be improved and enhanced.

6. As it was found that there is political interference in the affairs of school management which badly affects the performance of the school. Therefore it is strongly recommended that political inference should be discouraged.
7. As it was found that unattractive salaries of the female teachers and lack of basic facilities for teachers also affect girls' education therefore it is strongly recommended that female teachers should be given special package of salaries. In addition, basic facilities should be provided for teachers on the emergency basis.
8. As it was investigated that majority of the parents have negative attitudes about the girls' education, therefore it is strongly recommended that parents should be made aware of the benefits and importance of secondary education through mass media. In this way they will be able to motivate their daughters for further higher education.
9. As it was found that early marriage badly affects girls' education at secondary level. Marriage at early age prevents the females from enrollment in secondary classes. Majority of the parents consider the marriage of their daughters as their foremost duty. Therefore, it is strongly recommended that parents should be convinced to not arrange marriage of their daughters before at least secondary level education which is very imperative for a girl. Social workers and other nongovernmental organizations should play their role to reduce the rate of early marriage of girls. The government should design and implement the laws of minimum age of marriage for females.
10. The rate of girls dropouts after passing primary education adopts alarming position, therefore it is strongly recommended that the government especially education department should design the special campaign to control the accelerating school dropouts after completing the primary education for females in the rural areas. The planning and strategies to minimize school dropouts at the age of attaining puberty will enable females to attain higher levels of education.
11. As it was found that household factors also badly affect girls' education at secondary level. Their precious time is wasted in preparing and cooking food; cleaning, washing and sweeping activities; fetching firewood; hauling water; cutting firewood; herding and looking after animals; cultivating and harvesting; looking after of children, elder and sick; and involvement in social activities. Therefore it is strongly recommended that parents should not involve their daughter in performing such activities. For this purpose they should keep female servant provided they have strong financial status. In this way their daughter will find time for studies.
12. As it was found that there is lack of communication between teachers and parents therefore it is strongly recommended that special steps should be taken by the heads of the institutions to ensure communication between teachers and parents.
13. Lack of transport facility is one of the major problems faced by the girls of rural areas for going to schools and colleges outside their village. Therefore it is recommended that transport facility should be provided to those female students who come from remote areas. It is also recommended that the people of that area should arrange this facility on cooperative basis so that their girls may get proper education.
14. Females should be motivated and encouraged for higher studies. For this purpose, old traditional and value system should be changed. Different programs through radio and television should be transmitted to emphasize the need of female education.
15. As it was found that lack of competent teaching staff negatively affects girls' education at secondary level. Therefore it is strongly recommended that competent teaching staff should be appointed on emergency basis to fulfill the deficiencies in schools.

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KADIN MÜZECİ BELKİS MUTLU (1936-1993)

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Özet

Türkiye’de müzeciliğin gelişmesi, Osmanlı İmparatorluğu’nun son dönemlerinde, batılılaşmanın da etkisi ile başlamıştır. Cumhuriyet öncesi, Cumhuriyet’in ilk yılları ve günümüz olmak üzere müzeciliğimiz üç aşamada gelişme göstermiştir. Cumhuriyetin kurulması ile ivme kazanmış olan müzecilik çalışmaları, günümüze kadar olan süreçte birçok değerli kişiler, müze uzmanlarının çalışmaları ile müzeciliğimiz gelişmiştir. Bu kişilerin içinde özellikle Cumhuriyetin ilanı sonrası özellikle 1980 yılı sonrasını Üniversite Müzesi çatısında yer alan İstanbul Resim Heykel Müzesi’nde yöneticilik yapmış Belkıs Mutlu (1936-1993)’nun hayatı ve müzecilik çalışmaları ele alınacaktır.

1962 yılında Mimar Sinan Üniversitesi’nde akademik hayata başlayan Belkıs Mutlu, 1982 yılından itibaren 10 yıl Mimar Sinan Üniversitesi’ne bağlı Resim ve Heykel Müzesi Müdürü olarak idari görevini sürdürmüştür. Uluslararası komisyonlarda müzecilik ve sanat alanında çalışmalarda yer almış, mimarı alanda akademik çalışmalarını sürdürmüştür. Akademisyen müzeci Belkıs Mutlu çalışmaları ile günümüz üniversite müzelerinin gelişimine de öncü olmuştur. Akademik çalışmalarında, yaptığı yayınlarda ve verdiği derslerle özellikle müze mimarisi uluslararası boyutta ele alınıp tanıtılmıştır.

Bu çalışma müzeciliğimizin gelişiminde yer almış, emeği geçmiş kadın müzecimizin katkılarının bir derlemesi olarak okunmalıdır. Bu derlemede, İstanbul’a müzecilik alanında hizmet etmiş müzeciler arasında yer alan Belkıs Mutlu’nun biyografisi anlatılırken, müzecilik alanında yapmış oldukları çalışmalar ve hizmetler anlatılmaya çalışılmıştır.

Anahtar kelimeler: Belkıs Mutlu, Müzecilik, Resim Heykel Müzesi, Dijital Arşiv

FEMALE MUSEOLOGIST BELKİS MUTLU (1936-1993)

Abstract

The development of museology in Turkey started with the influence of westernization in the last periods of the Ottoman Empire. Our museum has developed in three phases: pre-Republic, early years of the Republic and today. Our museum has developed with the works of museology, which gained momentum with the establishment of the Republic, and the work of many valuable people and museum experts in the process until today. Among these people, the life and museology studies of Belkıs Mutlu (1936-1993), who was the director of the Istanbul Painting and Sculpture Museum, which is located under the roof of the University Museum, especially after the proclamation of the Republic, will be discussed.

Belkıs Mutlu, who started his academic life at Mimar Sinan University in 1962, continued her administrative duty as the Director of the Painting and Sculpture Museum affiliated to Mimar Sinan University for 10 years since 1982. She took part in works in the field of museology and art in international commissions and continued her academic studies in the field of architecture. Academic museologist Belkıs Mutlu has also pioneered the development of today's university museums with her work. In his academic studies, publications and lectures, especially museum architecture has been discussed and promoted internationally.

This study should be read as a compilation of the contributions of our female museologist who took part in the development of our museum. In this review, while the biography of Belkıs Mutlu, who is among the museologists who have served Istanbul in the field of museology, is explained, the studies and services they have done in the field of museology are tried to be explained.

Keywords: Belkıs Mutlu, Museology, Painting and Sculpture Museum, Digital Archive

RESSAM BİR KADIN HİKAYESİ: MİHRİ MÜŞFİK (1886-1954)

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Özet

1886-1954 yılları arasında yaşamış olan Mihri Müşfik'in eserleri ve sanatçı kişiliğini araştırmaya çalışan bu makalede öncelikle dönemin yapısı ve onu şekillendiren ortam ve kişiler ele alınacaktır. Mihri dönemin önemli bir kadın figürü olarak ilk kız okulunun açılmasına öncülük etmiş, daha sonraki dönemin önemli tarihi kadın figürlerini yetiştirmiş bir öncüdür. Saray ressamı Fausto Zonaro'dan ders almıştır. Dünyada çok sayıda önemli figürün yağlıboya portrelerini yapmıştır. Yine birçok müzede eserleri bulunmaktadır. Sayısız eseri de kaybolmuştur. Ama onun en önemli portresi Atatürk'ü mareşal kıyafetleri ile gösteren yağlıboya tablosudur. Bu tabloyu Atatürk'e teşekkür etmek için yapmıştır. Yugoslavya'da kaybolan bu tabloyu tekrar fiziki ortamda hayata geçirmeye çalışma süreci bu makalede ele alınarak anlatılmıştır. Mihri Müşfik'in bu tablosu yeniden resmedilerek tabloya ve Mihri Hanıma dikkat çekilmek istenmiştir.

Mihri Hanım, dönemin önemli edebiyatçı yazar ve şairleri ile de arkadaşlığı bilinmektedir. Bu kişilerden en önemlisi Mihri Hanım'da etki bırakan Tefik Fikret'tir. Tefik Fikret'in ölüm anında ilk kez Türkiye'de Cumhuriyet sonrası ölüm maskesini alan kadındır. Bu maskeyi alma sebebi daha sonrası dönemde heykeli yapılacak olan bu değerli aydın edibin yüz formlarını kaybolmadan kayda almıştır. Bu mask Anadolu topraklarında alınan ilk yüz maskıdır. Bu mask yıllar sonra tekrar ele alınarak Tefik Fikret'in bronz heykeli oluşturulurken kullanılmıştır. O, çağının önünde giden oldukça önemli fikri hür vicdanı hür zamanın bir Türk kadınıdır. Bu makale bu konuya dikkat çekmek ve tarihte unutulmaya yüz tutmuş bu kadın şahsiyeti ve yaptıklarını tekrar yeni nesillere tanıtmak üzere hazırlanmıştır.

Anahtar kelimeler: Mihri Müşfik, yağlıboya, ressam, tablo, yüz maskı

THE STORY OF A PAINTER WOMAN: MİHRİ MÜŞFİK (1886-1954)

Abstract

In this article, which tries to investigate the works and artistic personality of Mihri Müşfik, who lived between 1886-1954, firstly the structure of the period and the environment and people that shaped it will be discussed. Mihri is a pioneer who pioneered the opening of the first girls' school as an important female figure of the period and raised important historical female figures of the later period. She took lessons from the court painter Fausto Zonaro. She has painted oil portraits of many important figures in the world. Again, there are works in many museums that she painted. Many of her works have also been lost. However, her most important portrait is the oil painting that shows Atatürk in his marshal clothes. She made this painting to thank Ata. The process of trying to bring this picture that was lost in Yugoslavia back to life in the physical environment is discussed and explained in this article. This painting by Mihri Müşfik was re-painted and it was aimed to draw attention to the painting and Mihri Hanım.

Mihri Hanım is also known to be friends with important literary writers and poets of the period. The most important of these people is Tevfik Fikret, who left an impression on Mihri Hanım. At the time of Tevfik Fikret's death, she is the first woman to wear the post-Republic death mask in Turkey. The reason for preparing this mask is to record the face forms of this valuable intellectual literary, whose statue will be made in the later period, without getting lost. This mask is the first face mask purchased in Anatolian lands. This mask was reconsidered years later and used when creating the bronze statue of Tevfik Fikret. She is a Turkish woman of a freedom period with a very important idea, free conscience, ahead of her age. This article has been prepared to draw attention to this issue and to introduce this female figure, which has been forgotten in history, and her actions to new generations.

Keywords: Mihri Müşfik, oil painting, painter, painting, face mask

Introduction

Mihri Müşfik was born on February 26, 1886 in Istanbul and was buried in the New York orphanage cemetery in 1954. She is a pioneer woman who initiated the painting studies of the period in Turkey. Her father, Abdulhamid II's Minister of Health, was one of the wives of his aunt, the Sultan. She was born in Kadıköy Moda Rasim Pasha Mansion. She took lessons from the court painter named Fausto Zonaro.

Mihri Hanım is an attractive and impressive young girl with a white skin, auburn hair, colored eyes, who was educated in the Ottoman palace and grew up with foreign governesses due to her closeness to that part of the society. She is easily distinguished from the women of the period, who lost herself to the influence of westernization, with her smart personality, art and culture. She followed artistic activities and watched operas and concerts. She was an Ottoman intellectual who received western education in the fields of literature, music and painting. Rasim Pasha had a mansion in Çamlıca and a waterside mansion in Kanlıca. Mihri Hanım's older sister Enis and her brother Refik lived in these houses from time to time. Rasim Pasha, a musician who was famous for his good saz playing and spoke several languages, adopted the European lifestyle. Both Mihri's father and mother are hospitable people who are known for their beauty and belong to noble families. (Sarp N., p.63)

The aim of this article, In this study, which tries to investigate the works and artistic personality of Mihri Müşfik, who lived between 1886-1954, firstly the structure of the period and the environment and people that shaped it will be discussed. Her most important oil painting portrait that shows Atatürk in his marshal clothes, the process of trying to bring this picture that was lost in Yugoslavia back to life in the physical environment is discussed and explained in this article. Moreover, this painting by Mihri Müşfik was re-painted and it was aimed to draw attention to the painting and Mihri Hanım. It has been underlined how important women character Mihri in Turkish and World art history. Methods is In this study, empirical research was conducted using methods such as; literature review, archival research, interview with museum experts, document analysis, and obtaining online data from Internet.

She is a female painter who played a pioneering role in establishing a fine arts school for women. He was a pioneer in the establishment of the İnas Sanayi-i Nefise Society in 1917. He organized paid exhibitions in order to contribute financially to this society. She turned her house in Bomonti, Istanbul, into a workshop and exhibition space and used it. She followed contemporary painting movements closely, and the influence of cubism and expressionism was seen in his portraits.

While women were not yet officially accepted as students in state academies in European countries, she became the director and teacher of İnas Sanayi Nefise School, the first women's school in Istanbul. (Mihri Hanım was a painting professor at İnas Sanayi-i Nefise Mektebi during the occupation of Istanbul on November 13, 1918.) (Sarp N., p.65) For the first time, she had female students paint in the streets of the city, outdoors, and had female students work with models. , is a personality who encouraged female painters to open a collective exhibition for the first time. He continued his artistic life freely by opening his own private gallery and workshop in a house he rented in Bomonti, Istanbul. (Sarp N., p.68) In addition to being a painter, she took steps to ensure that female students could receive education in the field of art. In 1914, she made a proposal to the Minister of Education, Şükrü Bey, for the establishment of the School of Fine Arts. As soon as this suggestion was accepted, the painting and sculpture department was opened in the old Darülfunun building.

During the Tanzimat period, they were influenced by the palace ladies of the Egyptian Khedive family. In those years, palace women began to follow European fashion and lifestyle. Sultan Abdülmecid published an instruction regarding women's clothing and behavior. At that time, daughters of upper-class families began to learn foreign languages from their governesses in mansions. The common language was French due to the effects of the French Revolution. They took piano and painting lessons. The first step midwifery courses started in 1843. The first girls' secondary school, or high school, was opened in 1859. The first girls' art school was opened in 1864. The first girls' teacher training school, Darülmüallimat, was opened in 1913. This period and these activities were important events that affected Mihri Hanım and shaped her personality. (Sarp N., p.62)

Her support in the opening of İnas Sanayi-i Nefise school is undeniable. Before İnas Sanayi-i Nefise Mektebi, the only institution where women could receive art education was Darülmüallimat. İnas Sanayi Nefise School gave free lessons to students. (Gazete Sanat, Reading an Artist in the Changing World Order, Mihri Hanım 09.04.2019) <http://Gazetesanat.com/degisen-dunya-duzeninde-bir-sanatçiyi-okumak-mihri-hanım>) She became the head of the institution and became the first member of Sanayi Nefise Mektebi. became a female manager. In addition to this step he took, that is, establishing a school for female students, she had the first pattern made using the nude female model. She organized painting competitions and exhibitions for the purpose of motivation and encouragement. Thus, she contributed to the training of many female painters. She paved the way for famous women such as Nazlı Ecevit, Aliye Berger, Fahrelnisa Zeid, who were his students, and later female artists. ([https:// www.tarihlistanat.com/mihri-musfik-hanim](https://www.tarihlistanat.com/mihri-musfik-hanim))

In 1922, after defeating the Greeks, Atatürk began his efforts to establish the Republic. Mihri Hanım, who believed in the Republic, painted Atatürk's portrait in 1921 as a thank you to him. For this portrait, Mustafa Kemal, who won the titles of Gazi and Marshal, posed for Mihri Hanım at Çankaya Mansion. The Marshal's uniform worn by Atatürk, his khaki-colored wool fabric trousers and jacket, and his rank epaulettes were executed in oil painting technique. This painting was 3 meters long. Mustafa Kemal, who wanted to remain in peace with the Balkan countries, accepted this painting of Mihri Hanım as a symbol of peace in response to the signed portrait sent to him by the King of Yugoslavia, Aleksander I Karacorevic, and wanted to gift this work to him in return for the king's gift. Atatürk, who wanted to maintain this peace after Alekstander was assassinated in Marseille in 1934, sent this portrait of Mihri Hanım, which hung in a community center he opened, to the new king of Yugoslavia through İsmet Pasha. This portrait hung in the Belgrade Palace, II. It was lost after the palace was destroyed during World War II. [https:// www.tarihlistanat.com/mihri-musfik-hanim/\(18.07.2023\)](https://www.tarihlistanat.com/mihri-musfik-hanim/(18.07.2023)) Although it is stated in some sources that the painting was found in 1990, no trace of this painting was found during my studies. (Sarp N., p.69)

In his memoirs about Atatürk, 3rd President Celal Bayar states that, based on what we heard from his close relative Beceste Hanım, Atatürk's views on Mihri Hanım are as follows: I like Mihri Hanım not only because she painted my oil portrait in the first and most beautiful way, but also because she is a revolutionary like me. is for. In fact, he started the revolutions before me. The first girls' painting academy was opened by Mihri Hanım in 1914, before the establishment of the Republic, during World War II. It took place during the Constitutional Monarchy period. (Sarp N., p.69)



(Picture 1) The first portrait of the lost Marshal Atatürk by Mihri Müşfik Hanım (1921)

Before returning to Italy, Mihri Hanım made a 3-meter-long figurative portrait of Atatürk in his Marshal uniform at the Çankaya mansion (Figure 1). This work was intended to be gifted to Mustafa Kemal Atatürk and the Yugoslavian king of the time, Aleksander Karacorčević. The oil painting, made as a thank you for Gazi Mustafa Kemal Atatürk's sending the Greek army and navy fighting against the Turks in Anatolia into the sea in 1922, is one of Mihri Hanım's most important works. (Akçay, 2015: 46).

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Posing in his marshal uniform, Atatürk is depicted in this work with his left hand on his waist and his right hand with an agreement on the table. In the work, there are binoculars and an ink pen on the table. A sword and black leather boots can also be seen on the right. In the center of the work is the figure of Atatürk with his leg slightly bent forward. It stands on a carpet that reflects Turkish tradition and attracts attention with its confident stance. The flag waving above the tent stands out in the background. Painting the background in light colors and the foreground in dark colors creates perspective.

This style of reflection of perspective is frequently seen in the work of Impressionist artists. (Önen, L. p.315) There is contrast in the foreground and background in the picture. Colors were created using earth colors and tones.

In her work, which she executed with great enthusiasm after the Izmir Victory, the artist depicted Gazi Mustafa Kemal in his field marshal uniform in the Headquarters tent. A half-open, half-closed space was created with the figure placed in front of the partially opened curtain of the tent. The table in the interior and the Turkish carpet spread on the floor transport the viewer to the venue, while the sky in blue and lavender tones seen outside and the vaguely visible tent made in white tones in the distance reflect a realistic atmosphere with the flag waving above it. The light hitting the figure standing in front of the black curtain from the upper left, according to the picture, illuminates the figure's face and cloak. With his military uniform and his left hand on his waist, the figure gives a strong and confident impression. The roll he holds in his right hand is included in the picture as a symbol of the brainpower that Atatürk spent on the War of Independence, and the light is felt here the most, along with the face of the figure, and attracts attention. Casual and masterful brush strokes are evident in the work, which contains a striking light-dark contrast. Her face, with her blonde hair and blue eyes, has been studied in full detail, and her confident and strong expression has been successfully portrayed. In the work, the artist's dominance in figure drawing is evident. This work, which Mihri Hanım took to Çankaya and presented to Atatürk, was included in the Ankara Public House Collection for a while, and was later gifted to the Government of Yugoslavia. Only one photograph of the painting, which was reported to have been burned in the Second World War, exists today. (Seyran, E., p.69)

In 2011, he organized an auction at Pera Palas Hotel, together with Nilgün Sarp and Ata's adopted daughter Ülkü Adatepe. Ülkü Der- Ülkü Adatepe's Association educates children with its income. In this auction, the painting of the lost portrait of Atatürk in the Marshal uniform, reproduced from the photograph, was purchased by the owner of Concept Dershanesi and the owner of Kutman wines. This painting is a version of the painting that Mihri Hanım painted for the great leader Atatürk. (Sarp N., p.86)

Mihri Müşfik's struggles in the name of art influenced the President of the Istanbul Women Painters Association, Nilgün Sarp Hanım. Sarp thought that Mihri Rasim (Müşfik) was treated unfairly in her artistic life and that she was not given the necessary importance during the Republic period.¹⁹ In the 19th century, despite all the restrictions, he broke his chains and went to Europe to support education, which was impossible to do in the Ottoman Empire at that time. In Sarp's words; "It is a great idea for Mihri to be influenced by the culture, art, clothing and life philosophies of the West and to work in this direction and to work hard for the education of İnas Sanayi-i Nefise Mektebi (Girls' art school) during the transition to the Republic and to become its headmistress." says. (Picture 2) In Sarp's words; After World War I, there were artists who passed the exam and were sent to Europe. "1914 Generation" İbrahim Çallı and his friends continued to attend the Sanayi-i Nefise School founded by Osman Hamdi Bey after returning home. Mihri, like them, went through great struggles and completed her art education in Europe. (Yavuz.A, vol 3(2) October 2021)



(Picture 2) Replica of Nilgün Sarp and Marshal Painting



(Picture 3) Oil painting by M.Erbay, inspired by Mihri Müşfik Hanım's lost Atatürk Painting,
30 August 2023

During her years in Istanbul, Mihri Hanım became friends with painters such as İbrahim Çallı, Hikmet Onat, Fikret Adil, Namık İsmail, as well as Tevfik Fikret. He created the Literature-ı Cedide style painting by illustrating the writings of the Literature-ı Cedide poets. (Who is Sabah Mihri Müşfik Hanım, Here is the Portrait of Atatürk she made, 26.2.2017/<https://www.sabah.com.tr>) Kitap-ı Cedide (New Literature) is a literary movement created by the poets and writers who published the Servet-i Fünun magazine.

It was also the first time that he took off his face mask immediately after the death of his close friend Tevfik Fikret. Ata Yersu, director of Aşiyân Museum, said that he knew that Mihri Hanım bought the shirt Tevfik Fikret was wearing when he died. Today, one of Mihri Hanım's paintings about Tevfik Fikret is in the Aşiyân Tevfik Fikret museum. Mihri Hanım decorated the bed where Tevfik Fikret died with roses and performed a ceremony of her own. She also took the mask of Tevfik Fikret's face with the plaster cast he brought with him. He made two known paintings of Tevfik Fikret. One of them is in the Aşiyân museum. The other one is in the Topkapı Museum. Rıza Tevfik Bölükbaşı describes the incident as follows in his memoirs: A tearful woman came and her top was wet from crying, he said about Mihri Hanım. They read poems and painted pictures with this woman, who came to Fikret's house as a guest. (Ata Yersu Interview 19.july.2023)

This mask, which Mihri Hanım took from Tevfik Fikret's face, is the first mask made in the Republic Period. (Elif Özcan: Değişen dünya düzeninde bir sanatçıyı okumak)



(Picture 4) Tevfik Fikret Painting (Pastel) Made by Mihri Hanım Aşyan Museum



(Picture 5) Tevfik Fikret Painting (Pastel) by Mihri Hanım, Topkapı Palace

Immediately after Tevfik Fikret's death, the funeral mask taken by Mihri Müşfik was kept in his house in Aşyan. In the following years, the restoration of the museum came to the fore and the bronze bust, which stands in front of the museum door today, was replaced based on the death mask. The reason Mihri Hanım bought the mask of Tevfik Fikret's face was to form the basis and correct measurement for the statues to be made after his death.



(Picture 6) The Plaster Mask that Mihri Hanım Took from Tevfik Fikret's Face

The plaster mask taken for this purpose became the basis for the bronze mask. The bronze bust of Tevfik Fikret is the work of sculptor Hüseyin Anka. It is dated 1946. Today, the plaster mask is exhibited in Tevfik Fikret's bedroom in the Aşiyân Museum. The statue made of bronze mask was placed to the right of the entrance door of the museum after the restoration of the museum. Tevfik Fikret Aşiyân Museum also has a collection known for this mask. In those years, there was a tradition of buying masks, especially from people whose statues and portraits were to be made. (M.Erbay, Müzelerde Yüz Yapılandırma Teknikleri, pp143-144)



(Picture 7) Bronze Bust of Tevfik Statue at the Gate of Aşiyân Museum
(Made from the plaster face mask that Mihri Hanım bought)

She also implemented new practices in the curriculum at Sanayi İnas School. The school educates its students with a program equivalent to education in Europe. She started working on live models, which were not even available in the School of Fine Arts at that time. She brings the Armenian and Greek natirs she collects from the baths to the workshop as live models (Aksel, 2011, p. 43, 47; Bal, 2015, p. 383). Instead of drawing from female models, female students also draw male bodies like women. Seeing this, Mihri Hanım goes to Halil Edhem Bey, Director of the Asar-ı Atika Museum, and has molds of the male ancient statues taken. Ms. Mihri, who went to the Minister of Education upon a complaint, says that just as wrestlers have their upper bodies exposed in wrestling, so do we. She said, "We wear loincloths around the waists of the statues," and this came to the fore with her ready-made answer. Ms. Mihri has not given up her efforts to bring a real male model to the school. However, she was able to get permission to bring a male model, provided that he was old. She brought Zaro Agha, who is over 90 years old, as a model. (Aksel, 2011, p.48) (Karadal, M.Ş. p. 81)

She goes to New York on October 28, 1927. She opened her first exhibition in 1928, and this exhibition was reported in The New York Times. Later, the same news was published in Cumhuriyet newspaper on December 26, 1928. Under the title "What's going on in the world?", it is said that Painter Mihri Hanım is exhibiting her paintings in New York. In addition, it is seen in the news that Mihri Hanım painted her own portrait in national clothes. It is known that she lived in New York, Boston, Washington and Chicago during her years in America. She gave lectures as a guest professor at academies in these cities. She made a living by giving painting lessons to some American families. She designed the covers of *War Magazine*, published in New York during World War II. 1938 -39-43 she served as an usher at the World Fair opened in Long Island. She is an intellectual female professor who speaks Italian, French and English. (Sarp N., p.70-71)

Moreover, she also had other pioneering works. In 1928, she opened a personal painting exhibition at the George de Maziroff Gallery, New York. Artist Mihri Müşfik has works in France, Louvre Museum, Sakıp Sabancı, Istanbul Modern Art Museum, Presidential National Palaces Painting Museum, MSGSÜ Istanbul Painting and Sculpture Museum, Rezzan Has Collection and Tevfik Fikret museums. She died in 1954 in New York, USA, at the age of 68, and she was buried in the Cemetery of the Foundlings.

As a portrait artist, she painted portraits of famous names such as Atatürk, Roosevelt and Edison. Many of the works of Mihri, who spent most of her professional life in Europe and America, are lost today. He has over 150 known works, 32 of which are in Turkey, 36 in Italy, 23 in France and 60 in America. ([https:// www.kimmihri.com/painter-mihri/](https://www.kimmihri.com/painter-mihri/) Müşfik)

In 1998, Selim İleri dedicated his theater play "Ölü Bir Kelebek" to her. Additionally, this topic formed the basis for an article in Dergipark. In 2011, Emre Caner wrote a book introducing her called In the Footsteps of Mihri Müşfik Hanım. In 2019, Social History Magazine devoted its March 303rd issue to him. In a special file titled "Portrait of a Woman Painter from Istanbul to New York", Mihri Hanım examined it as a symbol of the increasing visibility of women in social life during the political and intellectual transformation process in Turkey during the Second Constitutional Monarchy and the early Republic periods.

The novel titled "On the Trail of Mihri Müşfik Hanım" focuses on the painter's private life and activities by putting her contributions to cultural history in the background. The work carries important information that will shed light on our cultural history. (Kılıçkaya D., p. 203)

In 2019, an exhibition about Mihri Hanım was organized for the first time with the work titled Salt Galata Mihri, Nomadic Painter of Modern Times, and was presented to visitors between 7 March and 9 June. This exhibition attracted a lot of attention in the press and social media. ([https:// www.biografi.info/kisi/mihri-musfik-hanim](https://www.biografi.info/kisi/mihri-musfik-hanim) (18.7.2023))

Although her name is not valued enough in Turkish art history due to her female identity, today her works are in private collections and museums in many countries of the world. At the same time, the theater play "Ölü Bir Kelebek", which deals with the life of Mihri Müşfik Hanım, and the novel "On the Trail of Mihri Müşfik Hanım" also appear as academic sources (L.Önen, ibid, 319).

This article explores the life and artistry of Mihri Müşfik Hanım (1886-1954), emphasizing her crucial role in Turkish history. It investigates her socio-cultural context and influential associations. Mihri Müşfik Hanım pioneered by establishing the first girls' school, mentored notable female figures, and received guidance from Fausto Zonaro, the court painter. She crafted oil portraits of renowned global figures, some on display in museums. Despite loss of many works, her notable portrait of Atatürk symbolizes gratitude. The article also details the resurrection process of this portrait, lost in Yugoslavia, aiming to spotlight her legacy and art.

Conclusion

This woman, who witnessed the 19th and 20th centuries, is possible to follow the issues of Turkish modernization in her portraits and works, when we consider the stance of Turkish women in a completely different political history of the changing world, Turkish painting, the subjects in the painting, the women's clothes in her painting, and the people and their attitudes. The history of Turkish modernization, which started with the Tanzimat Edict, gained a new identity during the Republic period. In his portraits made with oil painting technique, we see the bond that a society newly introduced to modernism tries to establish between its own lifestyle and the western lifestyle. Mihri Müşfik Hanım, who has come to the fore among female artists in the field of visual arts, has witnessed the pre-Republican period and has carried her fame abroad after the Republic, and managed to fascinate her art both at home and abroad. The most important feature of Mihri Hanım, who lived in the same period as the artists of the 1914 generation, is Turkish. It paved the way for female painters. By educating students, she guided the arts and pioneer women.

When the Republic Period is read through Mihri Müşfik Hanım, it can be said that this woman chose the path of becoming an individual in the Republic Period, which reminds her of her own existence in the field of modernization in the Tanzimat Period. Mihri Müşfik proved that women exist in social life and made them visible. Mihri almost advocates the view that freedom opportunities are given to Turkish women as a right and that "women exist on the stage, on the street, in the parliament, everywhere with their natural rights". She is a personality who fit many innovations into her difficult life, became one of the most original artists of the 1914 generation, opened exhibitions abroad and paved the way for Turkish women painters. In her portraits, which were not affected by the impressionism movement like the 1914 generation, she chose psychological analysis of people, rebellious women, criticism of the order, happy, coffee-sipping women and free people in social life as subjects.

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SOSYO-KÜLTÜREL PROJELERDE HEYKEL SANATÇISI YILDIZ TÜZÜN (1932-2021) İZLERİ

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Özet

Dünyanın küreselleşme ile şekillenen yapısı uluslararası iletişim ve etkileşimi artırmıştır. Sosyo-kültürel yapıda ekonomik, politik yaptırımlar, sanatın çeşitli alanlarında değişim ve dönüşüm yaratmıştır. 1990 yılı sonrası dünyada çok ulusçuluk ve doğu batı etkileşimi sosyo-kültürel projelerde sanatı odak noktasına almıştır. Toplumda kültürler arası kesişim, uluslararası etkilerin artması, modernitenin etkisini artırmış, çağdaş sanatı şekillendirmiştir. Bu etkilerin izleri Türk sanat eğitiminde ve heykel sanatında da görülmüştür.

Sanat eğitiminin bu değişen yapısından kadın heykeltıraş Yıldız Tüzün'ün çalışmaları da etkilenmiştir. Heykelleri, modern formlarla şekillenen anlatım diline dönüşmüştür. Bugün Mimar Sinan Güzel Sanatlar Üniversitesi adı ile eğitim veren kurumda sanat eğitimini almıştır. Sonrasında Almanya'da Stuttgart Devlet Güzel Sanatlar Akademisi'nde eğitimine devam etmiştir. Öğrencilik yıllarında Mısır sanatından etkilenecek soyut eğilimli figüratif formlar, geometrik biçimlere dönüşmüştür. Ülkede sosyo-kültürel projeler kapsamında şehir meydanlarına, halkın toplanma yerlerine yerleştirilen heykeller, şehrin modern yapısının okunmasına da tercüman olmuştur. Büst, heykel ve metal çalışmaları belediyelerin projeleri kapsamında şehrin merkezlerinde yer almıştır.

Uludağ Üniversitesi Bursa kampüsünde yer alan Agora heykeli ile kentsel dönüşümü sanatsal formlarla şekillendirmiştir. Dolmabahçe Güzel Sanatlar Müzesi önünde Kimsenin Olmayanlar heykeli, Oturan Kadın heykeli çeşitli malzemeleri modern formlarla buluşturmuştur. Devlet Resim ve Heykel Sergilerinde özgün formlarda eserleri ile yer almıştır. Almanya Stuttgart, Wiesbaden, Berlin şehirlerinde sergilenen eserleri ve ödülleri ile Yıldız Tüzün, Türk heykel sanatında yer almış önemli bir kadın heykeltıraşımızdır.

Anahtar Kelimeler: Yıldız Tüzün, heykeltıraş, sanat, güzel sanatlar, sosyo-kültürel projeler

IN SOCIO-CULTURAL PROJECTS TRACES OF SCULPTURE ARTIST YILDIZ TÜZÜN (1932-2021)

Abstract

The structure of the world shaped by globalization has increased international communication and interaction. Economic and political sanctions in the socio-cultural structure have created change and transformation in various fields of art. After 1990, multinationalism and east-west interaction in the world focused on art in socio-cultural projects. The cross-cultural intersection in society and the increase in international influences have increased the impact of modernity and shaped contemporary art. The traces of these effects were also seen in Turkish art education and sculpture art.

The works of female sculptor Yıldız Tuezuen were also affected by this changing structure of art education. Her sculptures have turned into a language of expression shaped by modern forms. She received her art education at the institution that provides education under the name of Mimar Sinan Fine Arts University today. Afterwards, she continued her education at Stuttgart State Academy of Fine Arts in Germany. In her student years, she was influenced by Egyptian art, and figurative forms with abstract tendencies turned into geometric forms.

Sculptures placed in city squares and public gathering places within the scope of socio-cultural projects in the country have also translated the modern structure of the city. Busts, sculptures and metal works took place in the centers of the city within the scope of the projects of the municipalities.

She shaped the urban transformation with artistic forms with the Agora sculpture located at the Uludağ University Bursa campus. In front of the Dolmabahçe Museum of Fine Arts, the Unknown statue and the Sitting Woman statue brought together various materials with modern forms. She took part in the State Painting and Sculpture Exhibitions with her works in original forms. Yıldız Tüzün is an important female sculptor who took part in Turkish sculpture art, with her works exhibited in Stuttgart, Germany, Ulm, and Berlin and her awards.

Keywords: Yıldız Tüzün, sculptor, art, fine arts, socio-cultural projects

Introduction

In parallel with the increasing international interaction worldwide after the year 1990, the effects of this change have been observed in various fields in Turkey, including economics, politics, and art. In Turkey, socio-cultural projects have proliferated, and within these projects, traces of modernity have started to become visible in the content of artistic activities. Beral Madra pointed out that the internationalization of the economy in the early 1990s, the state of multiculturalism, the growth of communication networks, and technological advancement have been influential in the formation of Turkey's 20th-century art identity (Madra, 1989, p.19).

Towards the end of the 1980s, Turkey witnessed a surge in contemporary art activities, including organizing biennials, opening major exhibitions, discussing art sponsorship, expressing the desire to establish contemporary art museums, organizing art symposiums, and reshaping art studies and education. Culture and art activities have taken a pioneering role in social work, aiming to promote social change, development, and harmony, as well as supporting the empowerment of individuals and creating conditions for societal progress. In social work initiatives and socio-cultural projects guiding the society, public spaces have become central to artistic activities. Local governments have increasingly erected sculptures in city centers to enhance the artistic and aesthetic sensibilities of the community, a trend that gained momentum towards the late 1980s. The activity of placing sculptures in open spaces has continued to increase, with municipalities taking more initiatives. Interdisciplinary art studies post-1990 have facilitated the transformation of art through international interaction. In this new transformation, female artists have come to the forefront with their works. Yıldız Tüzün, one of these women, has found her place in the international art scene with her modern-style sculpture works.

Methodology of the Research

A qualitative research approach was employed to evaluate the reflections of the sculptor Yıldız Tüzün's artistic works on societal structure and the changes in the field of sculpture. Qualitative research involves analyzing the artist's works in relation to the world she lives in and her experiences in that world. In order to understand the new artistic perspectives emerging in a changing and evolving world, both written and oral sources were consulted.

This study was conducted to trace the traces of Yıldız Tüzün's role as a female artist in society through her artistic works and projects, two years after her passing. Some data regarding the artist were collected from written sources and online data. Her works displayed in various exhibitions worldwide were examined through exhibition catalogs, and award-winning works were researched.

Developments in the art world were monitored, and art news sources were investigated. To access more up-to-date information about Yıldız Tüzün's works, information was obtained from her son, Kerem Kayı, a Turkologist, and from the artist's brother, Ernur Tüzün, a distinguished sculptor, and her daughter, Yeşim Tüzün Yüksel, a social entrepreneur.

Life and Artistic Works of Sculptor Yıldız Tüzün

Yıldız Tüzün was born on June 14, 1932, in Silifke. Her father, Ahmet Cemal Tüzün (1908-1977), served as an administrative inspector in Silifke during the 1930s. Her mother, Emine Gölgelioğlu Tüzün (1906-1990), was from a well-known family in Silifke. She grew up in a household where prominent figures of the region, journalists, and writers were hosted, and discussions about societal structure, literature, and art took place. Yıldız Tüzün had an older brother, the distinguished German-Turkish sculptor and object artist, Ernur Tüzün (1938-1986). In 1964, Yıldız Tüzün married the architect Sevin Kayı, and they had two sons named Avşar Kayı and Kerem Kayı. Yıldız Tüzün passed away on August 24, 2021, in Kornwestheim, Germany, during the Covid-19 pandemic (Tüzün, 2023).



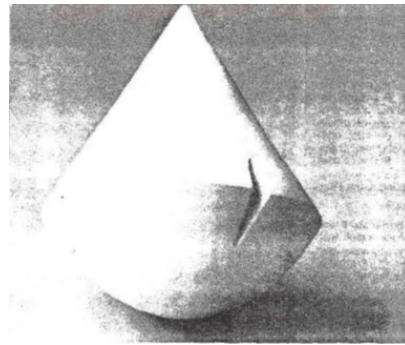
Picture 1- Yıldız Tüzün with her mother Emine, father Cemal Tüzün and brother, 1936, (Internet, https://de.wikipedia.org/wiki/Yildiz_T%C3%BCz%C3%BCn)

Yıldız Tüzün received her art education between 1958 and 1964 at what is now known as Mimar Sinan Fine Arts University in Istanbul, formerly known as the State Academy of Fine Arts (DGSA) Sculpture Department. At the academy, she received sculpture training from sculptors Rudolf Belling and Hüseyin Gezer.



Picture 2- Yıldız Tüzün Fine Arts Academy sculpture class, Istanbul, 1962 (Internet, https://de.wikipedia.org/wiki/Yildiz_T%C3%BCz%C3%BCn)

In 1965, she took art lessons from Prof. Rudolf Daudert at the State Academy of Fine Arts in Stuttgart, Germany, where she had gone. Starting in 1970, for three years, she worked on stone and bronze techniques alongside Herbert Baumann at the same academy (Gezer, 1973, p.158). From 1974 onwards, for 6 years, she held the position of an art instructor at the Private St. Agnes Stuttgart Girls' High School. From 1995 to 2015, she worked as a teacher, giving classes in painting and drawing. During her student years, the artist, influenced by Egyptian art, gradually shifted from abstract-oriented figurative forms to geometric forms in her works (Atalay, 1994, pp.111-112).



Picture 3- Yıldız Tüzün, Plaster work (Atalay, 1994, 50)

Award-Winning Works and Exhibitions

Between 1961 and 1975, Yıldız Tüzün primarily focused on busts and sculptures. In 1961, she received the 1st Academy Award from Istanbul State Academy of Fine Arts with the Atatürk bust erected in Mersin (Elibal, 1973, p.300). In 1962, while still a student at the State Academy of Fine Arts, she won first place among five students in a competition held for the bust commissioned for Turan Emeksiz Park in Adana (<https://tr.pinterest.com/pin/705728204077389547>). Ali Rıza Güç mentioned that this bust is currently located in Atatürk Park.

In 1963, a news article in Cumhuriyet Newspaper (June 5, 1963) mentioned that Tüzün won the first prize for Ali İhsan Kalmaz's bust at the competition of Istanbul State Academy of Fine Arts. (Cumhuriyet Gazetesi, Haber, 1963, Ali İhsan Kalmaz bust competition results announced, June 5, 1963).

In 1964, she participated in the 25th State Painting and Sculpture Exhibition with her sculpture "Sitting Woman." On October 23, 1996, her work titled "Paper and Coffee Grounds" was featured in the annual exhibition of the Baden-Württemberg Artists' Association in Ulm. In 1996, her award-winning piece "Spectator" is located in the Ulm Museum. As noted by Turgay Gülpınar, Yıldız Tüzün's works are featured in spaces dedicated to social memory (Gürpınar, 2023, p.206). Her name and works have been featured for years in exhibition catalogs published by the Ministry of National Education (MEB, 1964, p.33).



Picture 4- Bust of Turhan Emeksiz (Kerdoğan, 24 February 2023, Sculptor Yıldız Tüzün, Turan Emeksiz)

After 1975, Tüzün continued her artistic exploration with metal objects, emphasizing installation works. In the changing socio-cultural structure due to globalization since 1990, she particularly drew attention to consumption in society by creating works from rapidly depleting and disposable materials. She deliberately selected waste materials for her artworks. In today's societal context focusing on sustainability debates, waste materials and transformation-oriented works have come to the forefront. Plastic, with its rigid and durable properties, has been criticized for its ability to persist in nature for a very long time and harm marine life when left in the environment. (Internet, <https://ungo.com.tr/2018/12/plastigin-tarihi-kronolojik-gelisim-sureci/#:~:text=Plasti%C4%9Fin%20%C4%B0cad%C4%B1,-Plasti%C4%9Fin%20icad%C4%B1%20noktas%C4%B1nda&text=1869'da%20ise%20Amerikal%C4%B1%20mucit,Leo%20Hendrik%20Baekeland%20taraf%C4%B1ndan%20ba%C5%9Far%C4%B1ld%C4%B1>).

Tüzün transformed new forms of art to raise awareness, reduce plastic usage, and highlight its place in recycling. She created artistic pieces and installations from recycled materials, drawing attention to the importance of the subject. Yıldız Tüzün and her son, Avşar Kayı, organized the German-Turkish Sculpture Symposium with the support of the Istanbul Municipality in the garden of the Painting and Sculpture Museum from June 1 to June 30, 1992. Yıldız Tüzün and Erim Bayrı represented Turkey in the symposium. In the exhibition held at Mimar Sinan University Painting and Sculpture Museum, two German and two Turkish sculptors participated, conveying their impressions of Istanbul through their works. The symposium exhibition featured sculptures made from scrap iron found in the workshops of the Vehicle Maintenance and Repair Inc., owned by the Istanbul Metropolitan Municipality. From the German artists, Klaus Duchat participated with the sculpture "Door," and Klaus H. Hartmann with "Something for Medusa."

Representing Turkey, one of the two Turkish artists, Erim Bayrı, presented "Atsız," while Yıldız Tüzün's work "Five Continents" was a metal piece composed of five separate triangular prisms tapering from bottom to top, symbolizing each continent individually. The artist's works titled "Nobody's" also attracted attention (Tarcan Yılmaz, 1994, p.112).



Picture 5- Sculptor Yıldız Tüzün in front of her work titled "Five Continents" in the garden of the Painting and Sculpture Museum, 1992 (Internet, https://de.wikipedia.org/wiki/Yildiz_T%C3%BCz%C3%BCn)

In 1995, an international sculpture symposium coordinated by Yıldız Tüzün took place at Uludağ University in Bursa, Turkey, with the participation of sculptors Richard Jackson (USA), Les Levine (Canada), Yutaka Matsuzawa (Japan), Füsün Onur (Turkey), Patrick Raynaud (France), Michael Rodemer (USA), and Günther Uecker (Germany) (Çetin, 1995, p.113). On September 6, 1995, within the campus of Uludağ University, Yıldız Tüzün invited viewers to engage in communication through her work titled "Agora" and its square design, divided equally with marble pathways in the shape of two circles and a cross. In the center of this square space, she designed three circular seating groups, prompting interaction with the audience. Quotes from world literature were engraved in marble, conveying the connection between art and culture, emphasizing communication. This communication has been a prerequisite for living together in peace since ancient times, transcending different cultural traditions through conversations and encounters (Veronika und Güngör, 2021, p.11).

Art critic Sybille Maus described Yıldız Tüzün's work "Agora" as follows: "*Fundamentally a 750 m² square! At the center of the project are three seating groups arranged in a pentagonal shape. Four straight paths extend from it at right angles, and they connect to each other through two large concentric circular paths. As always, Yıldız Tüzün is talking about architecture. The seating group in the center represents the ancient marketplace, the agora, as a cultural and political meeting place*" (Emel, 1995, p.4). Tüzün's works communicate holistically with the environment.



Picture-6 Her work titled Agora at Uludağ University Bursa campus, 1995
(https://de.wikipedia.org/wiki/Yildiz_T%C3%BCz%C3%BCn)

Zeynep Rona, in her evaluation of the symposium, stated in the exhibition catalog with the lines: "*According to Yıldız Tüzün, wherever we stand is the center of the world. The artist placed three concentric circles on one of these centers; from the innermost circle, four roads extend successively to the east, west, north, and south, and return to the center. The artist has placed three groups of five people each, created from five-sided forms, in the innermost circle. For the artist, this seating area symbolizes communication, and the four roads that go to the same place represent cultural exchange*" (1995/96 International Sculpture Symposium – 1995/96 International Sculpture Symposium (Uludağ Üniversitesi, Bursa – Uludağ University, Bursa) (Ed. by Zeynep Rona; Bursa: Uludağ Üniversitesi/Uludağ University, 2000), p. 32).

After 1996, it can be observed that Yıldız Tüzün started using coffee filters in addition to plastic packaging in her artworks. She dipped these types of materials in beeswax, stacked them on top of each other, and uniquely shaped them into cones and pyramids, creating new aesthetic forms. Used coffee filters were arranged in a trapezoid shape, resembling tents or opened, with rounded top edges colored with textile dye, giving them a decorative structure in rows in both two and three-dimensional works. Dipping the coffee filters in beeswax gives them the appearance of parchment and also preserves them. These structures, shaped like conical peaks and placed side by side, evoke the rock formations in Cappadocia and hence early historical settlements. The impression of parchment evokes the idea of ancient writings (Veronika und Güngör, 2021, p.11). In 2008, Yıldız Tüzün's arrangement of 35 coffee filters side by side, measuring 124 × 90 × 37 cm, also reminiscent of tents, houses, and daily life. These arrangements also remind us of the rigidity of predetermined patterns (Veronika und Güngör, 2021, p.12).



Picture 7- Untitled, filter bags, candle, 1996 (
https://de.wikipedia.org/wiki/Yildiz_T%C3%BCz%C3%BCn)



Picture 8- 35 coffee filters, light, Ohne Titel -Untitled, 2008,(Veronika und GÜngör, 2021, p.11)

The artist's works have been featured in the annual group exhibitions of the Baden-Württemberg Artists Association. She participated in the traditional State Painting and Sculpture Exhibitions organized by the Ministry of National Education in Ankara in the years 1962, 1964, 1965, 1968, 1972. In 1987, her works were included in the traditional State Painting and Sculpture Exhibitions organized by the Ministry of Culture and Tourism of the Republic of Turkey in Ankara, representing contemporary sculpture art.

Internationally, her works were exhibited in Germany, Stuttgart in 1974 and 1976, and in Paris, France, in 1983. Between 1988 and 2015, her works were showcased in Baden-Württemberg, and in 2020-2021, they were exhibited in Berlin, Germany, connecting with art enthusiasts. Through her exhibited works and awards in cities like Stuttgart, Ulm, Wiesbaden, and Berlin in Germany, Yıldız Tüzün emerged as a significant female sculptor in Contemporary Turkish sculpture art post-1980.

Conclusion

Yıldız Tüzün's sculpture works integrate with the placement as a value within its own dynamics. Her sculptures have left a mark on the changes in Turkey's social structure. Her sculptures have a function that goes beyond decorative impact when placed in urban settings. Therefore, her sculpture works have been involved in urban planning and architectural projects, shifting from being a decorative element to assuming a function within the project.

Yıldız Tüzün states, "My goal is to be international. The desire to be an international artist as a Turk has shaped her works on an international scale. Her works are exhibited in various exhibitions and public spaces worldwide.

Her sensitivity to nature and the environment is reflected in the harmony her works have with the surrounding environment. By participating in exhibitions and artistic events, she has created new forms based on contemporary intellectual discourses and discussion topics. In Ankara, Istanbul, Bursa, she has reflected the traces of the transformation in sculpture art with modern forms through various symposiums and exhibitions. Sculptor Yıldız Tüzün (1932-2021) showcased the traces of social transformation in socio-cultural projects on international platforms."

Meeting 20 August -7 September 2023

-Turkologist Kerem Kayı, son of Yıldız Tüzün

-Daughter of sculptor Ernur Tüzün, social entrepreneur Yeşim Tüzün Yüksel

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**BEYOND THE WALLS OF PATRIARCHY: THE MARK ON THE WALL BY
VIRGINIA WOOLF AND THE YELLOW WALLPAPER BY CHARLOTTE PERKINS
GILMAN**

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Abstract

The current study aims to present how Virginia Woolf and Charlotte Perkins Gilman concentrate upon the devastating effects of the subjugation on female psyche and accentuate the discordance between inner self and social self by sneaking into the minds of the anonymous female narrators whose freedom and identity are subjugated by the patriarchy in their short stories, *The Mark on the Wall* and *The Yellow Wallpaper*, respectively. The patriarchal order in both stories asserts control over the mind of female characters and reduces them to submissiveness and docility associated with the traditional cult of true womanhood. In this sense, dwelled on gender apartheid and fragmentation of female psyche, Woolf and Gilman call the societal assertiveness into question, deny women's invisibility in society, and find a true female self beyond the identities incarcerated in oppressive patriarchal imperatives. The study shows that Woolf and Gilman use the narrators' flow of thoughts to reflect the narrator's suffering from inner-outer split in androcentric society; to enlighten the reader about how unjust gender relations and the lack of autonomy undermine female psyche; to resist against dogmatic set of rules and values embodied by patriarchy. They use flow of thoughts as a means of liberating female characters from the yokes of patriarchal mindset and articulate their short stories as a feminist outcry against the patriarchy which attempts to subdue women and ensnare the female psyche.

Keywords: female psyche, flow of thoughts, patriarchy, Woolf, Gilman,

Introduction

Women were continual victims of sharply predetermined roles, intense discrimination, and oppression which narrowed their proficiencies and aptitudes within patriarchal society for centuries. The prevalent patriarchal consideration was that men were high ranked and opted, yet women needed to be protected and controlled by men due to their emotional fragility and physical weakness. This mindset sparked off the dismissal of women from knowledge, work, property ownership, and political rights. The ideal woman was envisaged as "a female role bound by kitchen and nursery, overlaid with piety and purity, and crowned with subservience" (Smith-Rosenberg, 1985, p.13). Women's identities were stereotyped by a culture in which men were supreme and the fundamental duties of women were piety, purity, domesticity, and submissiveness. Women were supposed to oversee domestic duties while men were increasingly showing the flag in public and political spheres. Rather than participating in public, educational, economic, and political realms, their command performance was to attract their husband through perpetual obedience and domestic duties. They were not idiosyncratic but dependent on male counterparts.

An overarching patriarchal model reserving power and privilege for men reigned over the society; however, a process of gradual but determined female challenge burst out to prevent women's exclusion from the mainstream of life.

The eighteenth and nineteenth century-from Enlightenment, to French Revolution, to publication of *A Vindication of the Rights of Women* by Wollstonecraft, to Seneca Falls, and to Suffrage movement- witnessed distinctive changes in gender disposition through abstaining from traditional idea of male supremacy and underlining the significance of gender equity. Female autonomy and emancipation were aimed at curtailing oppressive male power and establishing democratic and social equality withheld from women. In this sense, feminism occurred during the nineteenth century to elucidate the need to challenge women's subordinate position and to restructure the society to end all inequality and oppression. Feminism is "a movement to end sexism, sexist exploitation, and oppression" (Hooks, 2000, p.1). Based on a set of ideas, it is the "recognition of an imbalance of between the sexes, with women in a subordinate role to men, a belief that women's condition is socially constructed and therefore can be changed, and an emphasis on female autonomy" (Hannam, 2007, p.4). Its objective is to make amendments in society to ensure equality and prevent gender discrimination. It probes into the notions of gender discrimination, stereotyping, objectification, oppression, and patriarchy through establishing equality for women with social, economic, and political rights. It is a "broad movement embracing numerous phases of women's emancipation" (Berg, 1980, p. 5).

Virginia Woolf and Charlotte Perkins Gilman are prominent English and American feminist figures whose concerns are the disastrous effects of patriarchal suppression on female psyche. In their works, they aim to explore women's experience of unjust subjugation and extirpate the gender discrimination. Dwelled on gender apartheid and fragmentation of female psyche, both writers attempt to liberate women from patriarchal prejudice and to increase their self-confidence sabotaged by idealization of male dominated culture. As in other works, they can render feminine consciousness in *The Mark on the Wall* and *The Yellow Wallpaper*. Struggling with the veils of patriarchy that conceal women, they convey their deep concern about cultural and social imposes upon them. They also challenge the traditional "cult of true womanhood" to assert female autonomy. Therefore, the impetus behind the current paper is to study how Woolf and Gilman delineate gender inequalities and the fragmentation of female identity incarcerated in oppressive societal imperatives in *The Mark on the Wall* and *The Yellow Wallpaper*.

Suffocating Gender Roles and Male Supremacy in *The Mark on the Wall*

The Mark on the Wall, published in 1917, is a first-person narration of a day when an anonymous female narrator recognizes a black stain on the wall. However, the story does not primarily revolve around the blemish on the wall; instead, it centers on the thoughts and emotions it triggers in the narrator. In the story, Woolf prioritizes the female narrator's inner world over external actions. On the contrary to traditional fiction, Woolf discards a detailed setting, a long character list, and intriguing plot in *The Mark on the Wall*. Apart from the arbitrary and ever-changing flow of consciousness, the narrator's identity, age, and appearance remain undisclosed. The story does not follow the traditional linear mode. Through stream of consciousness, free association, and interior monologue, it goes back and forth. Woolf merges her feminist perspective with modernist techniques to depict the fragmented female self, societal limitations, and gender roles during the twentieth century.

In *The Mark on the Wall*, the anonymous narrator's mind spills over with the questions about the female self and suffocating gender roles. Woolf enables the narrator who is enclosed within the borders of patriarchal conventions to articulate her inward and flow of thoughts. Throughout the story, her state of consciousness casts around freedom which will pull down the walls of masculine orders.

Right from the first moment of recognizing the mark on the wall, she speculates on what it is rather than taking a close look at it by embodying a rage against the suppression of patriarchal system. However, her flow of thoughts is always impeded with the male presence as follows: “I thought of the cavalcade red knights riding up the side of the black rock” (Woolf, 2001, p.3). The narrator’s thoughts are consistently overshadowed by the presence of men while she leaps from one thought to another and travels through present and past.

As she ponders upon the possible causes of the mark on the wall, her initial hypothesis centers on the idea that it was created by a nail holding a miniature portrait of a lady. She pictures the lady like a puppet “with white powdered curls, powder-dusted cheeks, and lips like red carnations” (Woolf, 2001, p.3). The narrator, here, renders the patriarchal portrayal of women as objects of delight and pleasure. She showcases superficial values lying in appearance which is constructed by the admirations of male mentality. She explicitly criticizes the patriarchal degradation of women into physicality instead of focusing on their intellectual or individual traits. Her thoughts are unexpectedly interrupted by “so he said” (Woolf, 2001, p.3). This expression, once again, implies the existence of male authority in her presence. The male voice abides in the narrator’s mind through describing men as “a young man about to hit the tennis ball in the back garden of the suburban villa” while describing women as “old lady about to pour out tea” (Woolf, 2001, p.4). This male-dominated voice in the narrator’s mind depicts women as passively devoted to domestic area whereas men are described as active members in public areas. This masculine point of view imposes restrictions on the female self and the narrator’s mind seems to wrestle with the male rooted identifications, idealizations, and stereotyped manners. According to Woolf, the mere obstacle to overcome for female emancipation is to ward off “the ghostly Angel in the House” and to detach from the standardization of female existence in which women are obligated to have a domestic and obedient identity.

Then, the “romantic figure with green of forest depths” in the narrator’s inner world helps her to achieve freedom through soothing oppressive thoughts and moving away from “an airless, shallow, bald, prominent world” as she thinks about the flowers in the reign of Charles the First (Woolf, 2001, p.6). Her inward world serves as a place searching for freedom. Nevertheless, just as she deeply plunges into the depths of her inner peaceful world through “leaving the description of reality”, she is suddenly succumbed by the reality: “The military sound of the word is enough” (Woolf, 2001, p. 6). She associates reality with military sounds and masculine power. For her, the reality is embodied with patriarchal rules. Like an army, it has strict rules, assigned roles, and suffocating obligations set by patriarchy. As she ponders upon the assigned roles and rules, she recognizes that women are just figures governed by patriarchy, not self-ordained individuals and reaches a decisive point:

What now takes the place of those things I wonder, those real standard things? Men perhaps, should you be a woman; the masculine point of view which governs our lives, which sets the standard, which establishes Whitaker’s Table of Precedency (Woolf, 2001, p. 6).

Whitaker is a representative of masculine reference that stands for hierarchy that restricts and suffocates her. Whitaker’s Almanack is used in the story to represent a system that advocates patriarchal prejudice and bigotry against females: “for who will ever be able to lift a finger against Whitaker’s Table of Precedency?” (Woolf, 2001, p. 4). This authoritative voice stands for the masculine hierarchical order in society in which everybody follows and excludes women from prominent positions. She dreams about “if it were not for Whitaker’s Almanack-if it were not for the Table of Precedency!” (Woolf, 2001, p. 7). She again consoles her agony with flow of thoughts.

The spot on the wall either immures her in conflicting emotions or emancipates her from these confusions. Towards the end of the story, she again gazes upon the mark and “grabs a plank in the sea” which gives her “a satisfying sense of reality” in which all the patriarchal formalities and restrictions turn to mere “shadows of shades” (Woolf, 2001, p. 8). It is only her flow of thoughts that reminds her that she is alive and free. However, a male figure again interrupts her in her dream. Her speculations on the mark which save her from suffocating patriarchal idealizations is interrupted by a man, especially when he says: “I don’t see why we should have a snail on our wall” (Woolf, 2001, p. 8). This shows that male existence and supremacy persecute and beset women even in their flow of thoughts.

Woolf touches upon the gender problems locating women at the very bottom of social pyramid in *The Mark on the Wall*. Woolf lays bare the female experience completely determined by domesticity and obedience obviating any minimum contribution to the community. Men disdain, enslave, and manipulate the female self with total impunity as they are part of the privileged position, degrading women’s conditions to servility. Therefore, Woolf uses the narrator’s flow of thoughts as a resistance against all the power which rests with men and dogmatic set of rules and values embodied by patriarchy. Nevertheless, she is always intruded by the repercussions of masculine existence even in her flow of thoughts.

Subordination of Female Psyche in *The Yellow Wallpaper*

Published in 1892, *The Yellow Wallpaper* revolves around the narration of a woman experiencing postpartum depression, being cut off from any intellectual pursuits, being trapped in a room by her husband on the purpose of rest cure and becoming obsessed with the color of the wallpaper. The narration unfolds from the perspective of a female protagonist afflicted with a nervous ailment. Therefore, the first narration offers the reader a privileged and intimate insight into the narrator’s consciousness, disjointed thought patterns, and gradual mental breakdown. Similar to *The Mark on the Wall*, the narrator remains unidentified. She does not have an authentic identity and attempts to attain her state of selfhood. The story takes place within a room and revolves around the narrator’s thought, feelings, and perceptions, not a chain of events, as in *The Mark on the Wall*. This represents the control men exert over women, isolation, and entrapment in male dominated world in both stories. However, the story extends beyond the physical structures of the setting into the narrator’s minds in either *The Mark on the Wall* or in *The Yellow Wallpaper*. Additionally, Gilman employs stream of consciousness to reflect the narrator’s suffering from inner-outer split in androcentric society and to enlighten the reader about how unjust gender relations and the lack of autonomy undermine female psyche as Woolf does in *The Mark on the Wall*. They use it as a means of liberating women from the yokes of the patriarchal mindset internalized in both stories.

The narrator is restricted by a prescribed rest cure and exposed to extreme isolation in the story to recover from her hysterical tendency. Her mental and physical exercises are subjected by her husband, John, in the form of treatment of hysteria. Hysteria is closely linked to the narrator’s femininity as she is believed to be prone to hysteria due to her fragile and emotional condition. Showalter notes that patriarchal thoughts “link hysteria with femaleness” through believing that “women are prone to hysteria because of something fundamental in their nature, something innate” (286). According to her husband and brother, she must rest and dissociate herself from participating in any stimulating activities such as writing, thinking, and socializing because any intellectual activity triggers hysteria. However, the narrator disagrees with this patriarchal mind:

I am absolutely forbidden to work until I am well again. Personally, I disagree with their ideas. Personally, I believe that congenial work, with excitement and change, would do me good (Gilman, 2006, p. 2).

She experiences nervous exhaustion due to the oppressive and controlling forces of male-dominated society. Her hysteria stems from the enforced medical practices and patriarchal policies that prohibits prolonged intellectual stimulation and keeps her under male control. It is an outcome of the narrator's repressed feelings and enforced passivity. The intellectual limitations imposed upon her, and the internalization of predetermined roles give rise to the complete silencing of the narrator's voice. Therefore, she draws an image of repressed and silenced woman that drag her into dire psychological conditions.

John is worried about stereotype concerns, precluding women of participating in any intellectual activity like the men in Woolf's story. In the very first sentence of the story, "John laughs at me, of course, but one expects that in marriage", the narrator reflects the man's disparaging attitudes towards woman in marriage (Gilman, 2006, p. 1). John dominates and patronizes her wife under the pretence of helping. The narrator says:

If a physician of high standing, and one's own husband, assures friends and relatives that there is really nothing the matter with one but temporary nervous depression- a slight hysterical tendency- what is one to do? (Gilman, 2006, p. 1).

The narrator's flow of thoughts reflects that she is destined to internalize male supremacy and accept her husband's decree. Furthermore, her appeals to move from her bedroom to more comfortable one are ignored and scoffed at by her husband who claims: "It is false and foolish fancy. Can you not trust me as a physician when I tell you so? So of course, I said no more on that score" (Gilman, 2006, p. 10). The narrator has no right or even choosing her room. Despite her discontentment for the room, she must spend all day watching the wallpaper which is "repellent, almost revolting; a smouldering unclean yellow" with "sprawling flamboyant patterns committing every artistic sin" (Gilman, 2006, p.3). She is reduced to child-like status unable to express herself and incapable of voicing her opinion or having some control over even the smallest details of her life.

The male supremacy forces her to be contingent upon her husband and not to express herself firmly. Her mundane obligation to stay in domestic sphere deprives the narrator of autonomy and self-sufficiency. However, she is aware of her docility. Therefore, she attempts to subvert her husband's domination: "I did write for a while in spite of them...I am sitting by the window now and there is nothing to hinder my writing as much as I please" (Gilman, 2006, p. 7). Writing is her rebellion against oppressive patriarchal norms in which the self is violated, and nervous condition is exacerbated.

The yellow wallpaper symbolizes the marital and political restrictions of patriarchy. However, the wallpaper also paradoxically is a means to remove the shackles of her jailer and to escape from baffling labyrinth of male supremacy. As the story progresses, she hallucinates a woman in the pattern of wallpaper. She becomes more concerned with tearing the wallpaper down and freeing the woman trapped behind the wallpaper. However, the ultimate transformation occurs when she realizes that the image in the wallpaper is not another woman trapped but herself. She tears the wallpaper and creeps over her fainted husband and exclaims:

I've got out at last... and you can't put me back. Now why should that man have fainted? But he did, and right across my path by the wall, so that I had to creep over him every time (Gilman, 2006, p. 18).

Thus, she liberates herself from the rest cure, domestic subservience, and patriarchal concepts inculcated in her mind and controls over her own identity. Woolf frees the narrator's thoughts from oppressive patriarchal forces via a black mark on the wall. Similarly, the narrator escapes from the patriarchy's clutches and establishes an authentic self with the help of the hallucinated image of women in the wallpaper in *The Yellow Wallpaper*. However, there is a significant difference between the attitudes of the two narrators in the way they behave when they confront social burdens.

In *The Mark on the Wall*, the narrator relies much more on her inner thoughts and imagination to break free from oppression. She provides a more static and passive manner of rising up against the patriarchy than the narrator in Gilman's short story. Gilman articulates her short story as a feminist outcry against the patriarchy which attempts to subdue women and ensnare the female psyche. The narrator rejects the ideal femininity conditioned to accept boundaries and remain in domestic sphere. She deconstructs the prevailing order in which men are superior and women are subservient. Gilman depicts a woman's stiff struggle against the society's patriarchal values to assert her individuality and autonomy. Getting beyond the yellow wallpaper, woman withstands the suffocating constraints concealing female identity, escapes the patriarchal imprisonment, and establishes an authentic self.

Conclusion

In *The Mark on the Wall* and *The Yellow Wallpaper*, Virginia Woolf and Charlotte Perkins Gilman expostulate on the perpetuating patriarchal polarization of gender and the devastating effect of patriarchy's oppressive imperatives on female identity. Both of the stories center upon the minds of the anonymous narrators whose freedom and identity are subjugated by patriarchy and accentuate the discordance between inner self and social self. Woolf and Gilman represent the 19th and 20th century feminist writing and bring women's issues into forefront to adopt a new understanding to women. They also speculate that patriarchal order asserts control over their mind by reducing to domestic sphere. Therefore, they attempt to erase the idea of docility and submissiveness associated with ideal woman in their stories through manifesting how women are psychologically and politically controlled and restricted by socially circumscribed roles. Woolf and Gilman call the societal assertiveness into question, deny women's invisibility in society, stand up to the patriarchal sense that intellectual issues are inappropriate to the very existence of women, and find a true self beyond female identities sketched by a masculine dominated culture.

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THE BIRTH OF SUFFRAGE DRAMA: THE ACTRESS, ACTIVIST AND PLAYWRIGHT ELIZABETH ROBINS

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ABSTRACT

Elizabeth Robins is an actress, activist and playwright who embodies all the components of both sides of the curtain. Her works, including short stories, biographical texts, novels, and plays, have noteworthy traces in women's writing and the suffrage movement. As an ardent advocate of women's suffrage and political equality for women, Elizabeth Robins is a significant figure who demonstrates her ingenuity and passion in her performances and writings both on and behind the stage in an age in which playwriting was mastered solely by male writers and was an "unnatural activity" for women. The plays by women were continuously and pointedly overlooked, and they were silenced by "the institution of theatre", an institution interwoven among star actors, playwrights, managers, critics, influential financial supporters, and publishers who were all men. At this point, *Votes for Women!* (1907) is Elizabeth Robins's most celebrated work, significantly associated with Robins' activist identity in England and seen as the start of the Suffrage Drama. In suffrage plays, Elizabeth Robins established a formula that other suffrage playwrights followed. Suffrage drama led by Elizabeth Robins was a part of "a consciously organized scheme to propagate political doctrine and advocate social and cultural changes which would contribute to dismantling a system based upon patriarchal oppression" (Stowell 67). Elizabeth Robins's works expose the plight of women in the late nineteenth and early twentieth century, and they portray the New Woman image of the nineteenth century and her desire to have autonomy over her life. Robins's portrayal of heroines in her works is the newly awakening New Woman image, which has a symbolic meaning in the deconstruction of the True Womanhood image of the nineteenth century. In this respect, this paper aims to discuss Elizabeth Robins's literary works and activism in the light of the birth of Suffrage Drama.

Keywords: Elizabeth Robins, Suffrage Drama, the New Woman

**DRAMATIC AND ACTING ACTION BASED ON THE EXAMPLE OF FEMALE
CHARACTERS IN THE PLAYS IN THE PLAYS OF A.P. CEHOVA**

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ABSTRACT

This paper aims to analyze the female characters in five plays by Anton Pavlovich Chekhov with a focus on the essential actor's recognition of the actions of the mentioned characters through the movement of the basic plot forces. This paper deals with the reading of female characters in five plays by A. P. Chekhov in relation to the mental, geographical, historical and political environment of the actresses who play these characters.

The aim of the paper is to open the question of how much female acting authorship is defined by the context in which it arises and develops.

The purpose of the work is to investigate the relationship between the dramatic and acting action in Chekhov. The basic guide of the journey through Chekhov's world of small and ordinary people follows the way in which he interweaves the basic, central action of the drama, i.e. saga or fable with individual actions of characters that are not always and necessarily organized to lead to the basic acting task. Namely, Chekhov's characters define the goal of their actions. However, they very rarely act on the plan of achieving that defined goal. Therefore, their speech action is in distinction with the physical action, and the actions of individual characters are in contrast to the basic plot of the play. The plot defines his characters in complete opposition to how they perceive themselves, and therefore the main line of conflict in most of his dramas is on the inner plane in the sense of recognizing or becoming aware of the deep inner gap between what the character thinks about himself and what he is.

Keywords: Plot, acting female characters, female acting approach

**WOMEN IN CONTEMPORARY NIGERIAN ART: COMPARATIVE APPRAISAL
OF FUNKE IFETA AND KUFORIJİ ESTHER**

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ABSTRACT

Women represent a dynamic and changing terrain within the Nigerian artistic community, especially in the works of Funke Ifeta and Kuforiji Esther. Both artists have made noteworthy contributions to the art world that showcase their distinctive viewpoints and creative styles. Identity, culture, and gender-related issues are frequently explored throughout Funk Ifeta's work. She draws visitors into a world where women's experiences and tales are prominent by using vivid colors and exquisite textures. Ifeta uses her art as a potent platform to promote gender equality and honor the tenacity and fortitude of intersectional Nigerian women. Kuforiji Esther's paintings, on the other hand, reflect a distinct perspective and emphasize the confluence of tradition and contemporary art before she passed away. Her works of art integrate traditional Nigerian motifs and symbols into modern surroundings, providing a novel viewpoint on history and contemporary life. One way to think of Esther's work is as a link between Nigeria's rich cultural past and the constantly shifting dynamics of modern society. A detailed examination of the diversity within contemporary Nigerian art is made possible by contrasting the two artists. It draws attention to the variety of voices and viewpoints that shape the nation's colorful artistic fabric. Additionally, it emphasizes how crucial it is to acknowledge and value the part played by female artists in influencing and opposing social standards through their artistic manifestations. In conclusion, Kuforiji Esther and Funke Ifeta are two prominent female artists in contemporary Nigerian art, each of whom highlights their distinctive topics and approaches. The discourse concerning gender, identity, tradition, and modernity in Nigerian society and the international art community is furthered by their work.

Keywords: Artists, Contemporary Nigerian Art, Cultural Preservation, Funke Ifeta, Gender Equality, Kuforiji Esther, Women Artists

ERASING THE MALE GAZE FROM BOSNIAN WAR FILMS

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ABSTRACT

Since 1997, when *The Perfect Circle* by Ademir Kenović premiered at Cannes Film Festival, making it the first feature film from independent state of Bosnia and Herzegovina, almost 20 feature films have been shot about the 1992-1995 war. Most of these films have been directed by men and, although their central theme is far from love stories, half of them falls the Bechdel Test. Interestingly, 8 of these films have been highly successful and only 3 of them have been directed by men – Ademir Kenović and Danis Tanović. Two of them directed the first 2 bh. films and since then Tanović made the list once again in 2016 with *Death in Sarajevo*. Accolades have been mostly reserved for films by Jasmila Žbanić and Aida Begić. These two directors have changed both bh. cinema and (their own and general) approach to representation of women in films about war. From 1997 till 2020 when Žbanić's *Quo Vadis, Aida?* premiered, female characters have moved from the shadows of gone family members to the protagonists of great war dramas. Female directors managed to fight back the male gaze and got the approval from world film community. At the same time, while attitudes towards female characters changed, genre had to be questioned and changed, too. Theory of genre has been kind of a slippery field in film theory as most of the films have characteristics of several genres. Steve Neale, writing about problems of genre, writes about the difficulty of defining individual genres and need to stick to most banal definitions as “a war film is a film that represents the waging of war.” Although true, this definition excludes the most famous characteristics: those are films about groups of predominantly man who fight together forming brotherhoods. These films exclude women or plainly turn them into objects. At the same time, describing the films discussed in this paper as dramas or war dramas the moment one of them shifts the focus to female characters, seems a bit banal and unfair towards the films.

Keywords: character, problem, dramas

THE ROLE OF TECHNOLOGY IN ADVANCING GENDER EQUALITY AND WOMEN'S RIGHTS

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Abstract

This abstract provides an overview of the critical issues surrounding the human rights of women, gender equality, and empowerment. These interconnected concepts form the foundation of a just and equitable society, recognizing the inherent dignity and worth of every individual, irrespective of their gender. This abstract discusses the multifaceted dimensions of this topic, encompassing legal frameworks, cultural norms, and socio-economic factors that impact women's rights and gender equality.

The human rights of women are rooted in international agreements and conventions, such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Universal Declaration of Human Rights. These documents emphasize the importance of eliminating discrimination, violence, and harmful practices against women, promoting access to education and healthcare, and ensuring women's participation in political and economic spheres.

Gender equality is a fundamental principle that strives to abolish gender-based disparities in all aspects of life. It involves creating a society where women and men have equal opportunities, access to resources, and representation in decision-making processes. Achieving gender equality is essential not only for women's well-being but for the overall development and progress of nations.

Empowerment is closely linked to gender equality and involves enhancing women's agency, autonomy, and self-determination. Empowered women are better equipped to make choices about their lives, pursue education and career opportunities, and participate in leadership roles. This empowerment contributes to breaking the cycle of gender-based violence and discrimination.

While significant progress has been made in recent decades, gender inequality and violations of women's rights persist in various forms worldwide. Cultural norms, stereotypes, and systemic biases continue to hinder progress towards gender equality. Economic disparities, unequal access to education, and inadequate healthcare services further exacerbate these challenges.

Addressing these issues requires concerted efforts from governments, civil society organizations, and individuals. It involves reforming legal frameworks, implementing policies that promote gender equality, and challenging harmful cultural practices. Moreover, education and awareness campaigns play a crucial role in changing societal attitudes and fostering a more inclusive and equitable future.

Keywords: representation, significant, implement

LOOKING AT 'GANIKAS' THROUGH THE PRISM OF KAUTILYA'S ARTHASHASTRA

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Abstract

The paper attempts to look at the role and position of Ganikas (or Courtesans) in the Mauryan realm through the lens of Kautilya's Arthashastra. The term Gaṇikā (or courtesans) appears to mean a woman who is the member of a gaṇa or corporation whose charms are the common property of the whole body of men associated together by a common bond, economic or political." Kautilya in his famous text Arthashastra (3rd century BCE) looks upon prostitution as an occupation and mentions several categories of prostitutes in his text such as ganika, pratiganika, rupajiva, pumscali, bandhaki, etc. In fact, Kautilya has devoted one full chapter to discuss the duties of ganikadhyaksa, i.e. the Superintendent of Courtesans and rules regarding women following this profession. A Ganika was no ordinary prostitute but had a state appointed institutionalized position. She was to receive a salary of one thousand panas as her family-establishment.

Although a Ganika had access to arts and wealth, she was not free to follow her own inclinations and her dealings were strictly regulated. Nevertheless, violence against her was severely punishable. A ganika could come from the family of ganikas or from some other family but she had to be endowed with beauty, youth and expertise in arts. Moreover, a part of the income of the prostitute was collected per month and constituted a source of revenue under heading 'fort'.

On the other hand, Kautilya also talks about the person who gives training in music, dancing and or fine arts to ganikas and female slaves or who make a living by performance on the stage should get maintenance from king's treasury. Although the prostitute had low status, her profession received state protection and patronage. But the importance of the prostitutes in the Arthasāstra lies in the fact that they were regarded as essential factors in administration, politics and in palace services. They were employed in different departments of the government, and some of them even held high and responsible offices. Kautilya has also elaborated on the proprietary rights enjoyed by the ganikas as well.

Keywords: importance, categories, punishable

TRANSITION OF GENDER DIVERSITY IN INDIAN CORPORATE BOARDS: AN ANALYSIS OF THE REGULATORY LANDSCAPE

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ABSTRACT

Indian corporate boards traditionally had low representation of women. Many boards were predominantly composed of male members, which often did not reflect the diversity of the Indian population. The Indian government introduced regulatory initiatives to address gender disparity in corporate boards. One such initiative was the Companies Act, 2013, under S. 149, which required certain companies to have at least one woman director on their boards. This was a significant step toward increasing female representation. Despite regulatory measures, progress in increasing female representation on corporate boards in India has been slow. Many companies appointed female directors to meet the regulatory requirements, but genuine gender diversity and equality remained a challenge.

Gender disparity extended beyond board representation to issues like the gender pay gap, where women in senior executive roles and on boards often received lower compensation compared to their male counterparts. Cultural and societal factors, including traditional gender roles and expectations, often influenced corporate culture and decision-making, making it challenging for women to break into leadership roles. Some Indian companies and organizations made concerted efforts to promote gender diversity through mentorship programs, leadership development initiatives, and diversity and inclusion policies. These efforts aimed to create a more inclusive corporate environment. Various advocacy groups, both within India and internationally, pushed for greater gender diversity on corporate boards and highlighted the benefits of having diverse boards in terms of decision-making and performance. India's gender disparity on corporate boards was not unique and reflected a global issue. Many countries around the world faced similar challenges and implemented various strategies to address them. This situation seems to be changing as in the past decade one has witnessed a substantial growth in the level of female representation on corporate boards in India. According to the data (“Deloitte Global’s Women in the Boardroom Report”) for the year 2021, the representation of women in board seats in India was at 17.1%. This percentage has increased from 6% in the year 2013. The existing proportion of female representation, which stands at 18%, may be attributed to the compliance requirement. Further on in the year 2022, it was observed that 159 out of the NIFTY 500 firms had a board composition whereby women representation exceeded 20%. The number of firms has increased from 146 in 2021 to 139 in 2020. The representation of women in board chair positions is now at a mere 6.7%. On average, corporations have an average board composition of just over 11 male members, whereas the corresponding proportion for female members stands at a mere two. The study analyses the objectives and the impact of the increased gender diversity on the corporate boards in India and tries to trace the further challenges that still plague this bona fide effort.

Keywords: corporate governance, gender diversity, company, corporate board, women director

UNVEILING THE FORBIDDEN: NECROPHILIA IN INDIA'S DARK CORNERS

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ABSTRACT

Necrophilia is seen as a gross act and taboo around the world, and India is no exception to it.. Necrophilia originated from the Greek words philios, which means attraction or love for, and nekros, which means dead body. So in simple terms, ‘someone who loves dead bodies and has sexual relations with them will be called a necrophiliac’. There is hardly any country in the world in which sex with dead bodies is legal. No doubt the laws of different countries are either silent on necrophilia or criminalize it in other penal laws and provisions not specific to necrophilia, usually under unnatural offenses. Indian law also does not explicitly provide any provision for necrophilia. Though it can be seen as an unnatural sexual act under the ambit of section 377 of the IPC, this provision does not specifically mention corpses. In its judgment on May 30th, 2023, the Karnataka High Court acquitted a person of the charges of necrophilia, as there is no such provision for necrophilia in India. The court stated that no specific provision exists under Indian law that criminalizes the sexual act with a dead person. In the instant case, a 30-year-old man killed a girl and had sexual intercourse with her after her death. The person is punished with an amount of 50,000 INR and life imprisonment for his actions but was not punished for necrophilia.

The high court indicated that cases of necrophilia brought before the courts are forcibly prosecuted under "Sodomy" under Section 377 or Section 297 of the IPC. Section 297 also specifically does not deal with necrophilia, as it deals with trespassing on burial grounds with the intention to harm the feelings of an individual or the religious sentiments of any community. Having sexual intercourse with another person is not mentioned anywhere in Section 297, and hence no person can be punished for the offence of necrophilia under this section. The High Court of Karnataka remarked that it is high time that legislators think of maintaining the dignity of dead people and giving dignity to dead bodies even after death, for which it is important to amend the current Section 377 of the Indian Penal Code.

The cases of necrophilia are not just on the rise in India but also in neighboring countries, and the country worst hit by this psychopathic crime is Pakistan. The offense of necrophilia is not discussed in Pakistan under Sections 297 and 377 of the Pakistan Penal Code and has almost the same issues as the Indian Penal code. In Pakistan, necrophilia is so prevalent that people are forcing families to install metal bars and locks on their female family members to prevent post-mortem rape. There are many horrifying cases related to necrophilia in Pakistan. Families feel that installing metal bars and locks can protect the dignity of the corpses of their family members, as cases of people digging up graves and doing sexual acts on dead bodies are on the rise. It is important to note that engaging in sexual activity with a corpse can lead to emotional distress for the loved one of the deceased and can hamper their dignity as well, not just the dignity of the dead person.

We can find that in the past, many cases of necrophilia have been reported around the world, and it's not just India and Pakistan which are facing issues related to necrophilia. In 1937, the Rape of Nanking involved Japanese soldiers raping and murdering Chinese women and then forcing Chinese men to have sexual intercourse with their corpses.

In the 21st century, we have grave cases of necrophilia added to the element of cannibalism, as we have seen in the case of Nithari in Noida, in which more than 30+ girls, women, and children were killed for cannibalism and also faced the loss of bodily dignity after their deaths.

Necrophilia is creating a situation under which we can say that women during their lifetime are confined in their homes, and now the situation has worsened to the point that they are confined in their own graves so that their dignity can be protected. We need specific laws to deal with this filthy, gruesome, unethical, and illegal act of necrophilia with a higher standard of punishment.

Keywords: specifically, sexual, unnatural

GENDER ANALYSIS OF THE EFFECT OF RELIGIOSITY AND FAMILY FUNCTIONING ON YOUTH VIOLENCE

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ABSTRACT

Violence is one of the major harms in today's world, which is usually done by individual or collective actors, against themselves (suicide or self-harm) or against another (another murder or other abuse). Violence has a social nature and mostly in interactions between individuals and It takes place between groups, but it manifests itself in different physical, economic, political, social and cultural forms such as murder, assault, terror, war, threat, destruction, desecration, humiliation and insult and the like. It threatens the social and group security of people. Therefore, in this regard, an article aimed at gender analysis of the effect of religiosity and family functioning on violence among young people was carried out using a quantitative survey method.

The statistical population of the research is the youth of East Azarbaijan province, and 391 people were selected as samples by cluster sampling method. The data collection tool was also a questionnaire.

The results obtained from the research showed that the average violence among young girls is 72.12 and among young boys is 10.68. In other words, violence among young girls has been more than among young boys. But this amount of difference in violence was not a significant difference at the 95% confidence level.

The results of linear regression analysis showed that in the adjusted model of violence among young girls, the variable of religiosity was more important than the variable of the functional family with an explanation of 15.8% of the changes and a decreasing effect of -0.285, the family function was removed from the model and its effect compared with The religiosity variable was not meaningful. In the fitted model of boy youth violence, the situation is more different. In such a way that the family function variable entered the fitting model and explains nearly 9% of the changes in boy youth violence, and the effect of this variable on the reduction of boy youth violence was -0.248. The religiosity variable did not have a significant effect on the violence of boy youths and was excluded from the linear regression model.

Keywords: boy youths, girl youths, family function, youth violence, religiosity, regression model

WATER WIVES IN MAHARASHTRA: UNMASKING THE SILENT VICTIMS OF INDIA'S WATER CRISIS

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Abstract

This research paper delves into the profound gender disparities exacerbated by the acute water scarcity crisis in the Indian state of Maharashtra, as unveiled in a report from the United Nations' IPCC. With only 4% of Indians having access to clean and safe water resources as of 2022, the burden of water collection and management has disproportionately fallen on women, who are often considered inferior citizens. In this context, men resort to the practice of polygamy, colloquially known as "Water Wives," to aid in water collection for their households. It explores the multifaceted dimensions of this crisis, highlighting the processes of dehumanization and commodification to which women are subjected. The historical and cultural factors that have led to this dire state of affairs include the normalization of women's roles as water carriers and caregivers. The study also sheds light on the intergenerational impact of the water crisis, as girls drop out of school to collect water, perpetuating poverty, while rural communities' migration to urban areas, coupled with women's limited skills and education, poses challenges, with implications for India's economic growth due to women's informal sector roles and declining literacy rates.

In recent years, there has been a growing pushback from women who aspire to break free from the confines of being merely water carriers and caregivers. With climate change exacerbating water scarcity, it is imperative for government, community leaders, and stakeholders to prioritize long-term solutions and provide support for women in this endeavour. To transform India's approach to managing its water crisis, this paper highlights two key focus areas: inclusivity and women's participation in developing and scaling solutions. By addressing the gender disparities embedded in the water crisis and actively involving women in shaping the future of water management, India can pave the way towards a more equitable and sustainable water future.

Keywords: Water Crisis, Women, Maharashtra, Water Wives, Dehumanization, Ecofeminism, Danganmal

ANALYZING JUDICIAL CREATIVITY IN ABORTION CASES IN INDIA

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ABSTRACT

The primary obligation of a judge is keeping the inevitable evolution of the law on a rational course. The creative aspect of judicial decision-making does not however mean that the judge usurps the role of the legislator. It is the task of legislature to engage in continuous study of all areas of society in evolution to determine where and in what form laws should be applied to establish order, define justice, and resolve conflict. However, the judicial branch is left with task of applying existing statutes and established legal concepts to unprecedented situations demanding legal resolution. The recent decision of Supreme Court in X v. Principal Secretary, Health and Family Welfare Dept, Govt. of NCT of Delhi & Anr.(2022) is commendable example of Judicial Creativity.

While in the US reproductive rights are being rolled back for women Roe v. Wade overturned in Dobbs v. Jackson Women's Health Organization(2021), our Supreme Court is racing ahead, not only affirming the right to abortion for all women irrespective of marital status, but attempting to remove hurdles for women and girls to get access to safe and legal abortion. However, there has been a diverse opinion of the court when it comes to abortion decisions by married women. There have been cases like Suman Kapur v. Sudhir Kapur (2008) where Supreme Court held that aborting the womb without the consent of the spouse amounts to mental cruelty and was thus a ground for divorce. And then there is Z v. State of Bihar (2017) where it was held that spousal consent is not required for termination of woman's pregnancy. The judgment of in the case of X v. Principal Secretary was delivered on September 29, 2022, which was symbolically pronounced just after International Safe Abortion Day, has made a huge leap for women's reproductive rights. The court that is evolved and aware of the emerging issues around gender equality, and also creates the dichotomy for married women as non-consent of her husband for abortion could lead her to divorce according to one decision and other decision allows unmarried women to get divorce, such decisions are leading to discriminate on the basis of marital status. The present paper shall highlight these issues and analysis in detail.

Keywords: established, termination, spousal

**DIGITAL GENDER JUSTICE: A JURISPRUDENTIAL EXAMINATION OF
CYBERCRIME LAWS AND THEIR APPLICATION IN CASES OF ONLINE
HARASSMENT AND CYBERBULLYING AGAINST WOMEN**

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ABSTRACT

Cyberbullying and online harassment have emerged as pressing issues in the digital age, disproportionately affecting women. As per the National Crime Record Bureau data the cybercrimes against women have increased from 8306 in 2019 to 10521 in 2021. Companies like Facebook, Twitter and Instagram have reported incidents of online harassment and cyberbullying targeting women. It's important to note that online harassment and cyberbullying are underreported in India, and many cases go unreported due to various factors, including fear of retaliation, lack of awareness about legal remedies and social stigma. There is a need to have a look into the intersection of gender, law and technology by conducting a comprehensive jurisprudential analysis of cybercrime laws in India and their application in addressing online harassment and cyberbullying against women. The time has come to recognize the importance of a rights-based approach to addressing the complex challenges posed by online harassment and cyberbullying against women in India and, by extension, in the global context.

The paper shall provide a contextual framework, highlighting the alarming rise in gender-based digital violence and its profound implications for women's safety, privacy and online participation. It underscores the urgent need to adapt legal mechanisms to the rapidly evolving digital landscape. The paper shall also assess the adequacy and effectiveness of existing legal provisions in combating online harassment through an examination of Indian cybercrime legislation, including the Information Technology Act 2000, and its subsequent amendments. Particular attention is paid to provisions that address cyberbullying, cyberstalking, non-consensual sharing of intimate images (revenge porn) and online defamation as these forms of harassment significantly impact women's lives.

Furthermore, this research investigates the practical implementation of cybercrime laws by analyzing case studies and legal precedents, shedding light on the challenges faced by women when seeking justice for online harassment.

Keywords: intersection, framework, defamation

INDIAN WOMEN IN JOURNALISM: PROSPECTS AND CHALLENGES

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ABSTRACT

This abstract explores the opportunities and difficulties experienced by Indian women in journalism, illuminating their extraordinary path from underrepresented voices to significant participants in influencing public debate.

With more Indian women entering the business and excelling in professions like reporters, editors, anchors, and media entrepreneurs, India has made significant advancements in the area of journalism. Their unique viewpoints and narrative skills have improved the media environment and provided a more thorough grasp of India's complex society. Additionally, by giving a voice to underrepresented voices, their presence has helped bring attention to important topics like gender inequity, social injustice, and women's rights.

The path for Indian women in journalism is not without difficulties. In newsrooms all around the country, gender bias, workplace harassment, and unequal opportunity still exist. Particularly in conservative areas, stereotypes and societal expectations can restrict the breadth of their reporting. Women journalists experience a high attrition rate as a result of the difficulty of juggling their professional obligations with typical household responsibilities.

There is an urgent need for gender-sensitive policies in media organisations, mentorship programmes, and improved participation in senior roles in order to solve these issues and further improve the possibilities for Indian women in journalism. Additionally, creating an inclusive culture and giving women the tools, they need to reject stereotypes is essential for a more varied and equal media environment.

In conclusion, despite major challenges, Indian women in journalism have made great strides and considerably advanced the field. If concentrated efforts are made to overcome the current obstacles and provide equal opportunities and support for everyone, there is a good chance that they will continue to be successful and have a significant impact on how India's media portrays the country.

Keywords: Journalism, media, women, gender equality, empowerment

GENDER-RESPONSIVE GOVERNMENT BUDGETING IN ALBANIA: AN OVERVIEW

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ABSTRACT

Gender Responsive Budgeting (GRB) tool helps governments to assess how budget decisions impact gender equality and making programmes and policies more gender-responsive [22]. The purpose of this study is to provide an overview over the progress made in Albania from the firstly implementation of GRB initiative into budgetary programs in 2016 as a requisite for meeting the Sustainable Development Goals (SDGs). Results show improvements of gender equality goal regarding the main indicators of labour market and their effectiveness seems to be linked to the significant progress made in the gender responsive budgeting at the central government level. It is concluded that through the ongoing increase of public funds, new budgetary programs and the strengthening of the law with improved guidelines Albania is moving towards a sustainable development of the GRB process.

Keywords: Gender Equality, Gender Responsive Budgeting, Government Budgeting, Labour Market Indicators, Sustainable Development Goals.

INTRODUCTION

The budget is the most important tool of Central and Local Government policies and is an important indicator of the extent to which government policies are sensitive to the gender aspect and in accordance with the applicability of the objective of gender equality [18]. The purpose of gender budgeting is to analyze all forms of public revenue and expenditure from a gender perspective and determine the supposed different outcome that public expenditures and allocated resources have on men and women [19].

It is very essential that the gender budget is accompanied by other programs to promote equality. The good practices of GRB and field's experts have shown that gender equality cannot be ensured, and respectively gender-related programmes cannot be implemented successfully without having the appropriate monetary allocations and well-targeted resources [1].

The way in which GRB was initiated and supported at the central government level in Albania was the establishment of the gender budget on a legislative basis. The first gender-responsive budgeting initiative in Albania was undertaken in 2012 with the approved decision no. 465 of the Council of Ministers, "on Gender Mainstreaming in the Medium-Term Budgetary Programme" [3]. The main achievement at local government level, was the inclusion of GRB as a legal requirement in the Financial Management cycle of the local government with the approval of Law No. 68, date No. 68/2017 "Financing of local self-government" in collaboration with UN Women in Albania [2, 6].

At central government level, the gender-responsive budgeting initiative (GRBI) started to be implemented in 2016 in two ministries translating in budgetary allocations in nine budget programs in the Medium-Term Budget Programme (MTBP) 2015-2017 [2].

Findings based on recent reports indicate that GRBI has achieved great results as it was advanced to 47 budget programs in the 2022-2024 budget program to reduce the gender gaps [4].

MATERIAL AND METHOD

This article focus is to provide research evidence by exploring the actions taken to improve gender equality through the most important tool “government budgeting” at both the central and local levels and their impact in the reduction of gender gaps in the labour market.

This is a qualitative research and methodology is based on a descriptive content analysis conducted from the review of public strategic documents and reports related to GRB prepared at government level. Research findings will derive mainly from the analysis of the data and financial documents provided by the Ministry of Finance and Economy, reports on the evaluation of performance related to women’s economic empowerment released from Albanian Supreme State Audit (*KLSH*), reports released by World Bank regarding the improvements in GRB and on the analysis of statistical data on the labour market indicators collected from Institute of Statistics of Albania (*INSTAT*) reports.

BACKGROUND

GRB Advancements in Central Level

In Albania there are 11 Line Ministers and 4 Central Institutions that have effectively included gender responsive budgeting in their MTBP documents, in at least one budget program [19].

The government has made significant progress in the process of gender budgeting at the central level and this fact is evidenced by the following achievements:

- the continual increase in public funds
- the development of new programs
- the strengthening of the law with improved instructions on the presentation format of the budget requirements
- the application of a new methodology in 2019 for the preparation of the MTBP. The implementation of the Albanian Financial Management Information System (AFMIS) has made possible to effectively monitor the performance of the budget programs according to Key Performance Indicators at the level of objectives and products [19].
- the most positive effect was achieved by focusing on the measurement of Performance and for the first time in 2020 it is prepared a GRB Performance Report at the central level.

Official data provided by Ministry of Finance and Economy show that the largest share of public funds is dedicated to the fields of education (51%), health and social protection (33%) [5]. These budget policies have been translated into positive results by bringing a reduction of the gender gap in the social and economic fields and concretely achieving almost a complete gender equality in education and health [2, 16].

Related to the social protection field, it is important to mention two new positive actions undertaken by Albanian government in the 2023-2025 budget. Firstly will be ensure for the first-time a special support of payment of the social and health insurance for women unemployed with 3 or more children under 18 years old depending even in their family income [21]. And secondly will be an expansion in the scheme of financial support by doubling the amount of economic assistance for women, heads of families who have up to 2 children under 18 years old [9].

According to a report of World Bank (2021) the new AFMIS system has improved the monitoring process and shows that the percent of key performance indicators (KPIs) for gender responsive budgeting programs that directly address documented gender gaps in the country increased by 76%, from 25 to 44 reaching its target for this year [16].

One of the main challenges identified during the evaluation of the National Strategy for Gender Equality 2016-2020 was the impossibility of appointing a full-time gender equality officer dedicated only to the integration of the gender perspective in all actions and policies of the institutions of certain, both at the central level and at that of local self-government. In compliance with the Law on Gender Equality, this obligation could not be fulfilled properly in these four years, because in all line ministries and municipalities in the country there are qualified and full-time employees, who/ who have this responsibility but also other responsibilities in their job descriptions [5].

GRB Advancements in Local Level

The inclusion of GRB as a legal requirement in the Financial Management cycle of the Local Government has been achieved in cooperation with UN Women in Albania. In accordance with the principle of gender equality all budget programs, where possible, must define at least one gender-based objective accompanied by performance indicators respectively at the objective and product level.

From the reports prepared by the Gender Alliance for Development Centre (GADC) - GRB watchdog network, the evidence shows that more than 20 municipalities have adopted the GRB approach at the local level [20]. One of the main areas of focus at the local level has been strengthening internal capacities and building expertise in gender budgeting. More than 100 officials of local government units, for 61 municipalities, have been trained on the importance and ways of integrating GRB into the MTBP [4, 17].

At the local level, the analysis of public finances from the perspective of gender equality remains a challenge, since statistical problems continue to exist (such as the lack of sex-disaggregated data) making it difficult for the municipalities to measure the impact of budget programs by tracking the gender-related KPIs.

Existing practices show that there are budgets designed to meet only the needs of men and casually ignore the needs of women. For example, the report of Gender Responsive Budgeting (2019) in the Municipality of Vlora and Saranda indicates that a large amount of the budget is allocated for football, but there is no funding for a basketball or tennis court that can meet the needs of women for sports activities by achieve in this way a more equal gender treatment [19].

RESULTS

Analysis of Labour Market – Improvements in Gender Gaps

In 2019, Albania, with the support of the World Bank, was included in an economic development program with a focus on women that will further expand gender equality by increasing economic opportunities for women. The Albanian Government is institutionally committed to further improve the existing gender equality in all spheres of public life and mainly translate into positive results in the labour market to be in coherence and with the fulfilment of EU requirements for progress on the balance gender. Some of the positive actions already taken by the government include [15]:

- Creating better conditions for women to participate in the labour market.
- Increasing incentives for women with children to be included in the labour market.
- Increase in the number of women, including those categorized as vulnerable, who are employed through the National Employment Service; and,

- Increase in budgeting programs that enable reflection on policies related to increasing the role of women in the economy.

The labor market and the greater integration of women in it is very important for gender equality, economic growth, and economic productivity of the country, as well as for the well-being of individuals and families. Table 1 shows the changes that happened in the main indicators of the labour market regarding the gender perspective in 2017 and 2021 [12, 15].

Table 1. Tendencies of Labour Market Indicators (working group age 20-64 years old)

Key Indicators	2017	2021
Labour Force participation rates (%)	73.9	75.1
Men	84.3	84.2
Women	63.5	66.3
Employment rates (%)	63.9	66.3
Men	72.1	74.6
Women	55.6	58.3
Unemployment rates (%)	13.6	11.7
Men	14.5	11.4
Women	12.5	12.1
Gender Pay Gap (%)	10.5	4.5

Source: Authors' elaboration (data provided by INSTAT)

Referring to the analysis of data presented in Table 1, we have highlighted a summary of key findings:

The participation of women in the labor force has improved with an increase of 2.8 % in 2021 but continues to be lower than the rate of employment of men. Lower participation rates are mainly due to the fact that women are busy with unpaid work at home (22.9 % as compared to only 1.5 % for men).

According to the data obtained from the Labor Force Survey, focusing on gender differences and their impact on the employment of men and women, the situation related to the employment and unemployment rates of men and women is presented with an increasing trend from 2017 to 2021. It is important to emphasize that despite the improvements in employment “Gender Gaps” still remain, as women continue to be underrepresented.

The gender pay gap (GPG) has been reduced in recent years, resulting in 4.5% in 2021. So, men have an average gross monthly salary 4.5% higher than women. Compared to the GPG of 2017, which was 10.5%, in 2021 a great positive result has been observed as it was reduced by 6 %. In this regard it’s important to mention that Albania has presented a better performance in reducing the overall wage gap compared to the EU (12.7%) [14].

Evolution of GRB financial support over the years

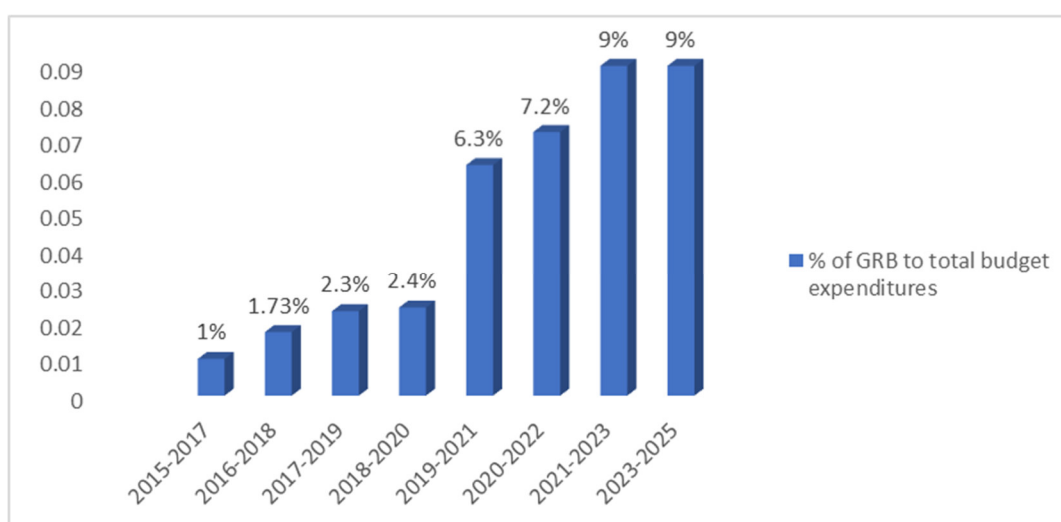
GRB approach in planning and budgeting have progressed significantly at central level. Albanian government has strengthened its commitments to promoting gender equality and advancing the economic empowerment of women through legislative changes and improvements of GRB programs/objectives and budgetary allocations. Table 2 shows how GRB has evolved over the decade [4, 20, 16, 10].

Table 2. Gender-Responsive Budgeting Allocations in MTPB

Years	No. of Budget Programs that include GRB	No. of Objectives	% of GRB to total budget expenditures
2015-2017	9	11	1%
2016-2018	20	27	1.73%
2017-2019	24	32	2.3%
2018-2020	28	41	2.4%
2019-2021	33	52	6.3%
2020-2022	36	57	7.2%
2021-2023	41	38	9%
2023-2025	47	44	9%

Source: Authors' elaboration (data provided by Ministry of Finance and Economy)

Figure 1. Percentage of GRB to total budget expenditures



From the analysis of data presented in Table 2, the key findings have been highlighted below: The GRB was first piloted in 2013-2015 within four (4) budget programs in the MTBP document, and over the past 10 years it scaled up with about 43 programs more. Data indicates that 47 out of 75 such budget programs have effectively included gender responsive budgeting in their requests for the MTBP 2023-2025.

It is noted that programs with GRB integration in 2023 occupy 63% of the total number of 75 budget programs in the central government compared to 2015 where they occupied only 11% of the total number of 84 budget programs, achieving the goal to reach more than 50% of total programs.

An increase is evident in the number of objectives by 33 more gender-related objectives (11 to 44) and also a great stride in the distributed funds, which go from 1% in 2015, to 9% in 2021 of the total state budgets or 9 times more, reaching the highest point of investment in this field at the end of 2022 (see Figure 1). This is considered the highest budgeted figure in the country but also in the region according to official data.

But the most important developments were made during the years 2019-2021, as the 2019 budget was significantly increased from 2.4 % to 6.3% of the total budget expenditures to address gender inequalities in 33 budget programs and 52 related objectives (see Figure 1).

This increase in monetary terms corresponds to the measures taken to cope with the effects of pandemic crisis, which in turn as research show impacted more negatively women than men [23].

CONCLUSION

The progress achieved in GRB agenda indicates the effective contribution in the advancement of women's rights and in the implementation of the Sustainable Development Goals (SDGs) in practice, specifically the progress made for the fulfilment of SDG 5 "Gender Equality" [8]. In this challenging journey Albania has successfully conducted the measurement of gender target indicator 5. c.1. by placing new methodology and systems for tracking budget allocations for gender equality [20].

From the achievements in gender equality goal, it is noted that the gender statistical data related to labour market indicators and provided by INSTAT have served as a basic evidence to identify the gaps of gender equality and to respond with the design and implementation of appropriate gender budget policies and programs at central level.

This study shows promising results, as it emerges that GRB initiative at the central government level has been evolved continuously and changed from promoting transparency and accountability of government institutions in the implementation of gender equality commitments to measuring gender key performance indicators for the evaluation of gender equality objectives achievement [5].

Government institutions should continue to be engaged actively in the GRB as a management strategy by improving the monitoring instruments, quality of key performance indicators, and placing the gender equality considerations at the centre of their work.

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CHILDHOOD EMOTIONAL ABUSE, EMOTIONAL NEGLECT AND LIFE SATISFACTION AMONG YOUNG ADULTS

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Abstract

There is a strong connection between negative childhood experiences and destructive mental and physical health. Those who have experienced childhood trauma have a higher rate of involving in suicides and other self-harming activities. Individuals with childhood trauma report more dissatisfaction in life as compared to the one who does not experience any kind of childhood trauma. Emotional abuse is the only abuse that causes more suicides as compared to physical or sexual abuse. After experiencing the trauma, factors such as parental involvement plays an essential role in a person's life than someone from a privileged environment with more alternatives for support, comfort, and self-esteem. Childhood traumatic events such as, emotional abuse and emotional neglect, plays a critical role in the development of life satisfaction, which is critically valuable for this study. Life satisfaction can be influenced by different forms, either negative or positive but in most cases, it develops during the developing years and can settle down in an individual during his/her late adolescence or young adulthood. This study aims to explore how young adults lead a satisfied life following a traumatic childhood. It examines the relationship between childhood emotional abuse, emotional neglect, and life satisfaction among young adults. A correlational (cross-sectional) study was conducted where a sample of 200 young adults (men = 100, women = 100) with the age range 18-28 years ($M= 22.4$, $SD= 2.65$) was selected by using purposive sampling. An online survey was conducted with validated measures including emotional abuse and emotional neglect from childhood trauma questionnaire (CTQ) by Bernstein and Fink (1998), and satisfaction with life scale (SWLS) by Diener, Emmons, Larsen, and Griffin (1985). A Pearson product-moment correlation, independent sample t-test, and multiple hierarchical regression analysis were conducted to analyse the data. The results indicated that childhood emotional abuse, and emotional neglect was negatively correlated with life satisfaction. Whereas, emotional neglect indicated to be the predictor of life satisfaction and corroborated the relationship of life satisfaction. There were no gender differences found in overall study.

Keywords: positive, critically, correlation

PMMY – A CATALYST IN BOOSTING WOMEN ENTREPRENEURSHIP IN INDIA

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ABSTRACT

This research paper aims to study the Pradhan Mantri MUDRA Yojana and its role in promoting Microfinance availability to the underprivileged sections of the society. This study critically examines Women Entrepreneurship in India as a by – product of Women Empowerment Revolution in the country. As per the report of World Bank in the year 2022 the proportion of female population as a percentage of total population was 48.41% in India and it even indicates at a growing trend in the near future.

India being the largest democracy and a fifth largest economy in the world, is soon set to achieve the third position with its well established aims, policies and measures, and serves as an example to the world. Hence the role of women in the development of the Indian Economy is indispensable as they contribute a significant portion of the population. There are various aspects for development of Indian economy. In India, women empowerment is a burning issue in the development process. For women empowerment, women herself should be participative in activities of various aspects such as economic, social, political and cultural. Keeping the grave issue in mind about women empowerment the Government of India launched “Pradhan Mantri Mudra Yojana” in 2015.

This provides an opportunity to Indian women to contribute to their varied needs such as family, education, enhancing their self respect and developing self decision making abilities and also define their status above the pre -imposed and pre – determined social culture and norms accorded to them by the society and contribute significantly to the growth of women and the country. Empowerment is a broader concept which can be defined in several ways, but women status can be raised by providing education, financial support to create own space in society and such schemes like PMMY prove to be a catalyst in the transformation and development process.

Keywords: PMMY, MUDRA, Microfinance, Women Empowerment, Women Entrepreneurship, Financial Inclusion, MSMEs, Economic Development, Social Development, Government of India

INTRODUCTION

Microfinance is a popular term all over the globe, however it is of a particularly greater importance to the developing countries who are striving to empower weaker and underprivileged sections of their society not only socially but also financially. Microfinance is not only viewed as a tool for poverty eradication but also an indispensable measure for financial inclusion and employment generation both in rural and urban areas of a nation thereby targeting a balanced economic growth of a country. It helps in tapping the potential of left out micro and small businesses with negligible and weak financial structure, financial instability and creditworthiness.

The Journal of Microfinance describes it as “ *What is arguably the most innovative strategy to address the problems of global poverty*”.

Kofi Annan, General Secretary, United Nations described Microfinance as “ *A critical anti – poverty tool and a wise investment in human capital*”.

The Reserve Bank of India (RBI) revised the definition of Microfinance in 2022 - “*A Microfinance loan is a collateral – free loan, given to a household with an annual household income of up to Rs 3 Lakhs*”. Earlier the upper limit of microfinance loans were 1.2 Lakhs for rural borrowers and 2 Lakhs for Urban borrowers.

India being the largest democracy and a fifth largest economy in the world, is soon set to achieve the fourth place by the year 2025 and third position by 2027 with its well established aims, policies and measures, and serves as an example to the world. Hence the role of women in the development of the Indian Economy is indispensable as they contribute a significant portion of the population. As per the World Bank database the proportion of female population in the total population of India is 48.41% which brings it at a level almost equal to the male population of the country. Even though the female population forms such a significant portion of the Indian population their participation in economic, social, financial and developmental activities remains of a meagre amount. Women empowerment in India is a burning issue and different individuals – male and female, organisations, groups, NGOs and the Government of India itself is promoting women empowerment through various laws, measures, incentives, policies and programs.

Today many Indian Women Entrepreneurs have established themselves and are leading global giants and multinational companies however a large chunk of women are still struggling to establish their identity in the country due to various constraints.

Schumpeter has defined Women Entrepreneurs as “*Women who innovate, initiate or adopt a business activity*”

The Government of India states that “*A women entrepreneur is defined as an enterprise owned and controlled by a woman having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to the women*”

As per the report published by National Association of Software and Social Companies (NASSCOM) 18% of Indian start – ups are led by women founder or co – founder. The report also stated that between the years 2019 and 2022 17% of investment deals were raised by start – ups with women entrepreneurs. The proportion of women entrepreneurs among the total entrepreneurs in India still remains at a low with only 14% share which makes it around 8 Million in figures. There are various schemes some of which are women centric launched by the Government of India and Banks for facilitating easy and affordable access to finance for the women entrepreneurs. Some major schemes that have been launched over the years are given in Table 1.

Major Bank /Government Schemes for boosting Women Entrepreneurship in India

S.no	Scheme	Objective/Target
1.	Annapurna Scheme	<ul style="list-style-type: none"> • Provided to women in food catering industry • Women can sell packed food items and snacks • Loan limit is INR 50,000
2.	Bharatiya Mahila Bank Business Loan	<ul style="list-style-type: none"> • Supports businesses of women entrepreneurs on large scale. • Provides loan for working capital, expansion or manufacturing under various plans • Loan limit is INR 20,00,00,000
3.	Pradhan Mantri Mudra Yojana	<ul style="list-style-type: none"> • Aims to improve status of women by making them financially independent and self reliant • Caters to different needs by its different plans according to business type, loan aim and level of expansion • Loans are divided into three schemes • Loan limit is INR 10,00,000
4.	Orient Mahila Vikas Yojana Scheme	<ul style="list-style-type: none"> • For women who hold 51% share capital individually or collectively • Do not require any collateral security • Provides interest concession of up to 2% • Loan limit is INR 25, 00,000 with repayment payment of 7 years
5.	Dena Shakti Scheme	<ul style="list-style-type: none"> • For women entrepreneurs in the field of agriculture, manufacturing, retail, micro and small organisations. • Ceiling limits depend on the sector of operation and growth stage/objective of business • Loan limit is INR 20,00,000
6.	Pradhan Mantri Rozgar Yojana	<ul style="list-style-type: none"> • Promotes skill based self employment • For both rural and urban areas • All ventures are eligible in industry, trade and services • Subsidy of up to 15% of project cost with ceiling of INR 12, 500 • Business loan limit – INR 2,00,000 • Service and Industry loan limit – INR 5,00,000 • Age limit of borrower is 35 years
7.	Udyogini Scheme	<ul style="list-style-type: none"> • Encourages budding women entrepreneurs by providing loans at low interest rates • Valid for women entrepreneurs with less than INR 40,000 annual family income • Encourages loan in trade and services • Loan limit is INR 1,00,000

8.	Cent Kalyani Scheme	<ul style="list-style-type: none"> • Only for women entrepreneurs. • For New, growing and expanding businesses • Offers collateral free loan with zero processing fee • Loan limit is INR 1,00,00,000
9.	Mahila Udyam Nidhi Scheme	<ul style="list-style-type: none"> • Promotes MSMEs and small sector investments • Targets Equity gap • Promotes reconstruction and revival of Small Scale Industrial Units • Loan limit is INR 1,00,000 with repayment period of 10 years
10.	Stree Shakti Yojana	<ul style="list-style-type: none"> • Government scheme promotes women entrepreneurship by providing concessions • Women entrepreneurs have to enrol in Entrepreneurship Programme (EDP) organised by respective state agencies • Additional 0.05% concession on loans above INR 2,00,000.

Table 1

Women face discriminations and a lot of challenges on various fronts. Some of them are patriarchy system, low literacy rates, inadequate finance, discrimination in male – dominated entrepreneurial system, weak creditworthiness, gender gap, not owning property and other fixed assets for keeping as collateral, lack of awareness, inefficient managerial, leadership and communication skills, unwillingness in breaking social and cultural barriers, insignificant career orientation and mobility restrictions. Thus it is evident that women face a plethora of challenges on social, economic, cultural and financial fronts.

To address these issues the Pradhan Mantri Mudra Yojana (PMMY) was launched with a dynamic approach. The Hon'ble Prime Minister of India Mr. Narendra Modi presented the concept of MUDRA in 2015, thereafter MUDRA was established as a wholly owned subsidiary of Small Industries Bank of India (SIDBI) as a public limited company in March, 2015. It was registered as a Non – Banking Finance Institution (NBFI) with the RBI and launched on April 8, 2015 to support micro enterprises sector in the country who are unable to acquire financial services of conventional banking and financial system.

An access to institutional finance could potentially turn these micro enterprises into strong instruments of GDP growth and employment. PMMY was set up with the objective of providing loans of up to 10 Lakhs to these enterprises to start or expand their businesses. The scheme also provides various advantages such as interest subvention for women borrowers under the scheme and skill development, technical knowledge and awareness programs for backward and new entrepreneurs.

The financial inclusion programme in the country is based on three pillars of implementation

Pillar I: Banking the Unbanked

Pillar II: Securing the Unsecured

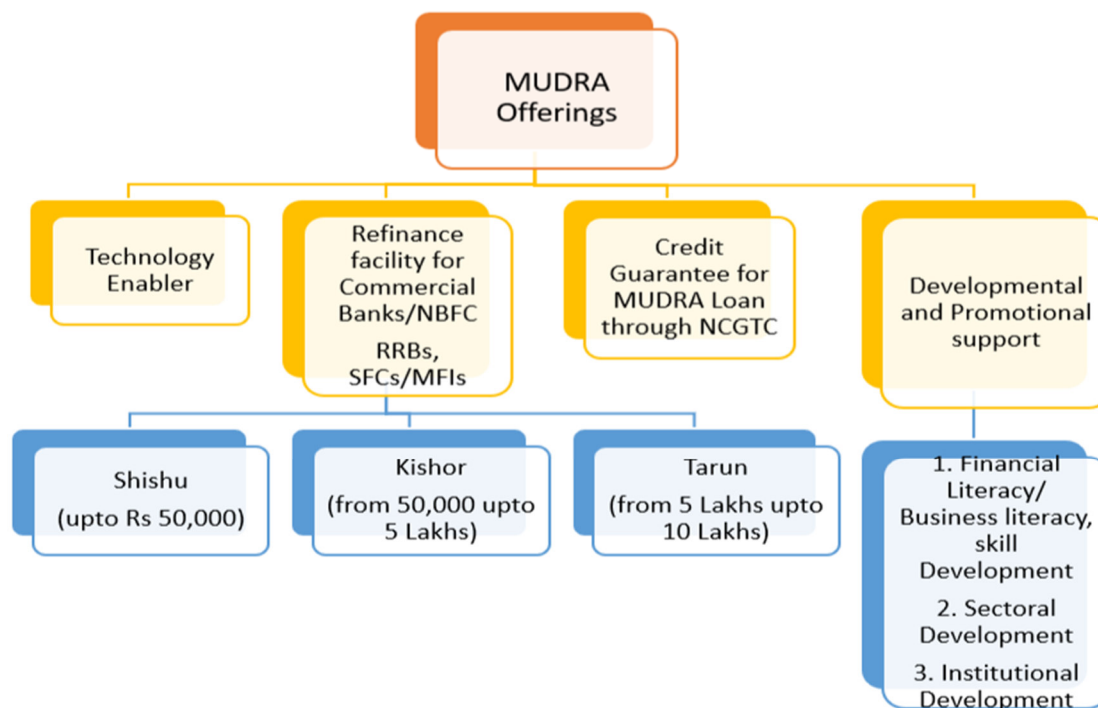
Pillar III: Funding the Unfunded

The PMMY serves the third pillar of financial inclusion by providing finance to the unfunded sections, left out of conventional banking channels and tapping their potential for economic growth and employment generation.

Objectives of MUDRA Yojana

MUDRA was primarily set up to provide access to finance by filling infrastructural gaps, filling skill development gaps by motivating the target section towards growth – both social and financial, developing financial markets for improved and better reach to the underprivileged and weaker sections and balancing the information asymmetry prevalent among the laggards.

Structure of MUDRA Yojana



Sourced from: mudra.org.in

Fig 1

The scheme only provides financial assistance but also provides support and facilities which are essential not only for the target population but also for the Banks and Financial Institutions as depicted in Fig 1.

The PMMY provides financial support by providing collateral free MUDRA Loans under three schemes, the Hindi names signify the growth stage.

Shishu provides loans of up to INR 50,000.

Kishor provides loans ranging from INR 50,000 to 5, 00,000

Tarun provides loans ranging from INR 5,00,000 to 10, 00,000

The performance of the beneficiaries is regularly monitored and well defined grievance redressal mechanism has been established.

According to the Press Information Bureau of India (PIB) (May, 2023) “The Pradhan Mantri Mudra Yojana scheme completed 8 years of existence in 2023 and according to the government data 69% of the borrowers under Mudra Yojana are women entrepreneurs.

REVIEW OF LITERATURE

Microfinance plays an important role in poverty alleviation, balanced socio – economic development and women empowerment. The goal of microfinance is to provide financial accessibility to the people at the bottom of the economic and social pyramid. The majority of population in India lives in rural areas and is heavily dependent on agricultural and allied activities. These underprivileged people do not have access to institutional credit therefore are dependent on informal sources of credit and are exploited. Thus microfinance is indispensable for country's development **Singh, S., Singh, N., & Singh, K. R. (2023). Saleh, M. A., & Ahmad, Z. (2023)** have stated in their study that a large chunk of Indian population and rural households still have a limited access to conventional banking and financial channels as they are still not completely developed to address their needs. The government is taking necessary steps to improve the framework for providing microfinance to them however there are a lot of obstacles and hinderances to be overcome such as high interest rates, indebtedness, funding pressure on commercial banks, insufficient regulatory framework of microfinance institutions and high operational cost.

Sinha, M., Mahapatra, S. S., Dutta, A., & Sengupta, P. P. (2023) in their research study have acknowledged that India is the fastest growing economy and provides a plethora of opportunities for entrepreneurs however women entrepreneurs struggle more as compared to their male counterparts due to patriarchy system prevailing in Indian business ecosystem. In 2013 a law for having at least one woman in the board of directors was introduced. It did have a favourable effect yet insufficient. The percentage share of women entrepreneurs in India is relatively low as compared to women entrepreneurs in other developed countries. Empowered women entrepreneurs are just a handful and majority remain behind the curtains of restrictions and financial inaccessibility. **Kumar, J. S., & Shobana, D. (2023)** identify the challenges and emerging growth opportunities for women entrepreneurs in India. The socio – economic evolution in the country, government initiatives, promotion of gender equality by mitigating the gender gap and providing education and development programme are improving the entrepreneurial landscape for women in India. The women entrepreneurs encounter various hurdles such as work – life balance, limited access to finance, cultural barriers and gender bias. they are considered inefficient in the area of entrepreneurship. These barriers often hinder the growth of women led enterprises.

Rathee, S., & Aggarwal, D. (2023) found that the credit amount sanctioned under Mudra Yojana had a considerable impact on employability. The study showed that the borrowers under the scheme had an increase in financial, social and psychosomatic empowerment as compared to the pre – Mudra loan phase. **Agarwala, V., Maity, S., & Sahu, T. N. (2022)** that Pradhan Mantri Mudra Yojana aims to provide affordable credit for promoting entrepreneurship as a sustainable livelihood practice. The findings of their study indicated that Mudra Yojana had a positive impact on employment generation and women empowerment. It empowered women economically, socially, psychologically and politically. Microfinance indeed provided a thrust and increased women participation in entrepreneurship activities and decision making. An ecosystem supporting and promoting women will have multiple favourable effects and PMMY definitely serves the purpose however microfinance alone is insufficient in improving the socio – economic status of women till they are considered as “weaker sections” of the society. The easy availability of funding through Mudra and a high demand motivated women borrowers under this scheme. Mudra promotes holistic growth and development of women however it was evident from the study that most of the women entrepreneurs borrowed under the Shishu scheme which indicated lack of confidence and unwillingness in investing in bigger ventures. Many invested the amount in secondary income generating activities while the primary earner was the male family member.

It was also discovered that many women availed loans to finance their existing family business or for their family consumption and most of them rely on their partners or family members in taking decisions instead of being a sole decision maker. On the other hand many women have become self – reliant and independent decision makers of their businesses. **Kumar, P., & Nandrajog, D. (2021)** Microfinance helped in developing entrepreneurial skills among women and also helped them in supporting their family. It also improved their decision making power in the family. Microfinance empowered women by reducing gender gap through social development **Bansal, S., & Singh, A. K. (2020)**. The Pradhan Mantri Mudra Yojana is a unique initiative which strives to create sustainable, inclusive and value based entrepreneurial culture by achieving financial security for weaker sections including women. The objective of women empowerment can be achieved when loan of bigger amounts under Tarun category are promoted among the women entrepreneurs coupled with skill development, training programmes and proper monitoring of their growth and performance **Kandpal, A., & Grover, M. (2020)**.

NEED OF THE STUDY

A lot of schemes/programme have been launched by the Government for upliftment of women and promoting women led businesses. PMMY was a major initiative to achieve the target of financial inclusion, employment generation, balanced regional growth and building a channel of institutional finance with a proper framework to cater the needs of neglected weaker and underprivileged sections such as Scheduled Castes, Scheduled Tribes, Other Backward Castes and Women with full force. Therefore it is necessary to analyse the performance of Mudra Yojana specifically in boosting women entrepreneurship in India to get a clear picture about its contribution to the cause and to analyse whether the performance of this flagship scheme has been able to set a benchmark in the area of Microfinancing with particular emphasis on Women Entrepreneurship.

OBJECTIVES OF THE STUDY

1. To study recent women entrepreneurial culture developments in India
2. To study the challenges/ problems faced by women entrepreneurs in India
3. To study the role of PMMY in improving the conditions of women entrepreneurs in India

RESEARCH METHODOLOGY

The study is exploratory in nature based on secondary data extracted from different sources like official websites, newspaper reports, journals and Press release by Press Information Bureau of India (PIB). It uses descriptive method keeping in consideration the easy approach to understanding of complex data, simple methods for analysis and depiction through charts and graphs have been adopted.

ANALYSIS AND INTERPRETATION

The Pradhan Mantri Mudra Yojana has achieved great milestones in the field of microfinance. Not only the scheme brought the neglected, underprivileged sections without any stable financial backing and collateral security under the umbrella of institutional finance but it also helped in a balanced socio – economic development. It created a favourable entrepreneurial environment for new and women entrepreneurs in the country owing to easy accessibility and affordability of funds. Over the years the participation of private banks and other financial institutions has also increased owing to its successful operations and growth.

As per the Press Information Bureau of India and data published on the official sources as of March 2023, more than 40.82 Crores loans have been sanctioned since the inception of Mudra Yojana. (Table 3). India is providing a favourable entrepreneurial environment for new entrepreneurs financially and by offering various development and training programmes and other initiatives which promote indigenous businesses. The Aatmanirbhar Bharat Abhiyan (Self – Reliant India) was launched to promote manufacturing of goods domestically instead of importing them. This gave opportunity to many new and existing entrepreneurs to take hold of the opportunity of entrepreneurial growth. Under the Mudra Yojana a 2% interest subvention was also provided to borrowers under Shishu scheme upon prompt repayment. This subvention was given to borrowers of Mudra Loans under Aatmanirbhar Bharat Abhiyan. A total of 21% loans have been sanctioned to new entrepreneurs and 69% have been sanctioned to women entrepreneurs.

Category	No. of Loans (%)	Amount Sanctioned (%)
Shishu	83%	40%
Kishore	15%	36%
Tarun	2%	24%
Total	100%	100%

Table 2

Table 2 shows that as of March 2023, the Shishu category account holders account for 83% share among the total account holders. This scheme registers maximum account holders due to small loan amount of up to INR 50, 000 which is a convenient amount to borrow and doesn't put heavy repayment burden. The government is also promoting micro credit through the Shishu scheme thus accounting for a larger number of account holders under this scheme as compared to Kishor and Tarun. However in the total share of amount sanctioned the 83% account holders occupy only 40% share in the total amount sanctioned. This is due to the meagre loan amount of INR 50,000.

The second scheme Kishor occupies a total of 36% share in the total amount sanctioned and 15% account holders under the Mudra Yojana. Over the years there has been a steady improvement in the Kishor scheme as the entrepreneurs are gaining confidence and are investing and trying to expand their scale of business.

The Tarun scheme which provides the largest loan amount of up to INR 10,00,000 struggles to occupy a larger share. It lags behind with only 2% account holders. However these 2% account for a 24% share in the total amount sanctioned due to the loan amount size being considerably bigger. A small number of participation from borrowers in this scheme shows that still the entrepreneurs are avoiding risk and financial burden of repayment of a larger amount. It also shows lack of growth orientation, lack confidence in business operations and management of funds and unwillingness to invest more if they are generating sufficient income to sustain themselves. To tap into the full potential of the scheme and entrepreneurs it is necessary to motivate them to borrow bigger loans.

Year	No of Loans Sanctioned (in cr.)	Amount Sanctioned (₹ Lakh crore)
2015-16	3.49	1.37
2016-17	3.97	1.80
2017-18	4.81	2.54
2018-19	5.98	3.22
2019-20	6.22	3.37
2020-21	5.07	3.22
2021-22	5.37	3.39
2022-23 (as on 24.03.2023)*	5.88	4.32
Total	40.82	23.2

**Provisional*

Table 3

The above data shows that the scheme has maintained steady growth since its inception. In the second year i.e 2016 – 17 it achieved a growth 13.75% in the number of loans sanctioned and of 31.39% in terms of amount sanctioned. In 2017 – 18 it registered an even better growth rate of 41.11% in the amount sanctioned and similarly a higher growth rate of 21.16% in loans sanctioned. In the year 2018 -19 it maintained a slightly less growth rate of 26.77% as compared to previous year and 24.32% growth rate in the loans sanctioned. Due to the ill effects of Covid - 19 pandemic in 2019 -20 the growth rate in the amount sanctioned was only 4.66% however it is commendable that in such unfavourable conditions the scheme still achieved a positive growth rate due to government initiatives. However the number of loans sanctioned maintained a stable growth rate of 24%. Due to the lockdown resulting in economic slow down as a result of the pandemic the year 2020 – 21 was the only year to witness a negative growth rate of -4.45% in the amount sanctioned and -18.49% in the number of loans. The year 2021 – 22 saw a revival in the growth rates as the economy started to revive from the unfavourable effects of the Covid – 19 pandemic. The year registered small yet positive growth rate of 5.92% in number of loans and 5.28% in the amount sanctioned. As per the provisional data from the official sources there is a surge in the growth rate for the year 2022 – 23. The data shows a growth rate of 9.5% in the number of loans and 27.43% in the amount sanctioned which was considerably better as compared to the previous years.

Performance of Women Entrepreneurs under “Shishu” category (2016 – 2022)

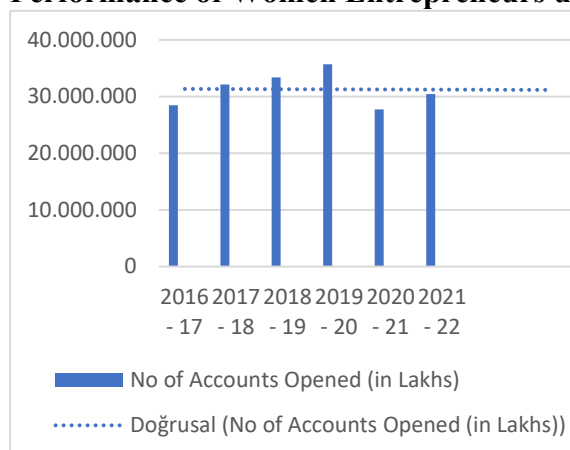


Fig 2

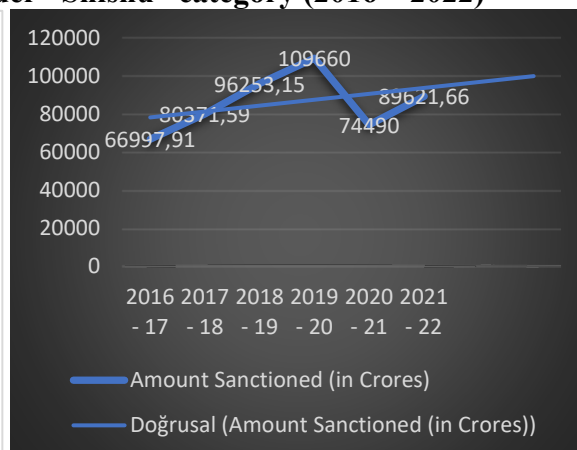


Fig 3

The Shishu category accounts for the major share of Women Entrepreneurs in terms of accounts opened and amount sanctioned. Fig 2 depicts the trend and popularity of the scheme among women. Maximum women borrowers fall under this category. Even the amount sanctioned shows a steady upward trend in the future (Fig 3). All the years showed a positive growth except 2020 – 21 due to the ill effects of Covid – 19 pandemic.

Performance of Women Entrepreneurs under “Kishor” category (2016 – 2022)

The second scheme Kishor has shown considerable improvement in the number of accounts and amount sanctioned to women entrepreneurs. As depicted in Fig 4 and Fig 5 respectively.

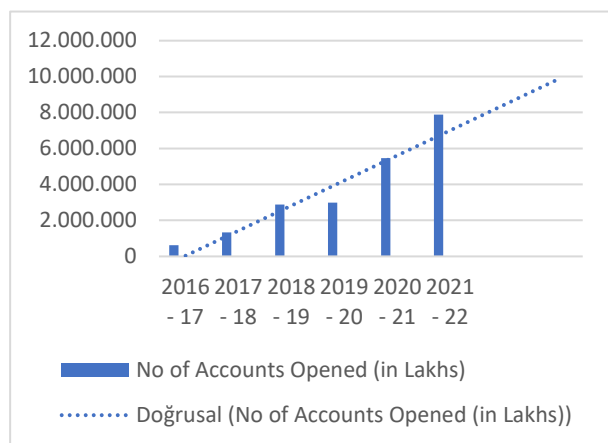


Fig 4

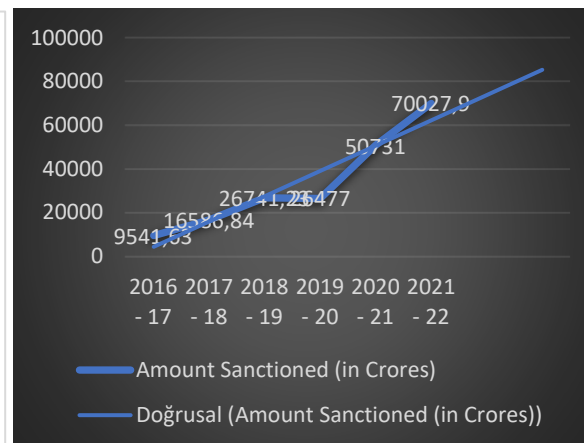


Fig 5

During the first year of inception the scheme 6.25 Lakh account holders. It has achieved a whopping growth in accounts opened and amount sanctioned. From 2016 – 17 to 2021 – 22 this scheme achieved a growth of 633.92% in terms of amount sanctioned. In the future also this growth trend is expected to continue to soar.

Performance of Women Entrepreneurs under “Tarun” category (2016 – 2022)

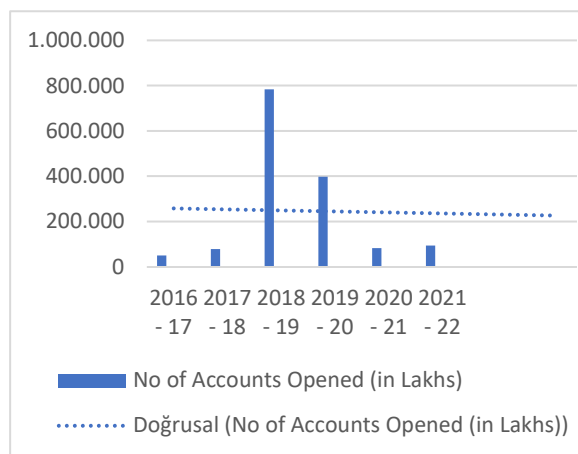


Fig 6

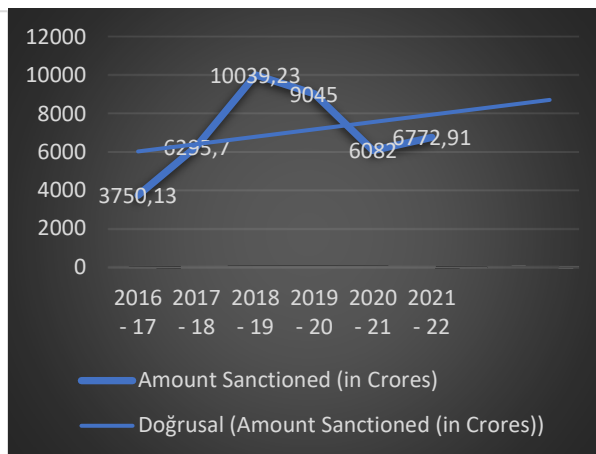


Fig 7

Under Tarun category the number of women account holders and their share in the amount sanctioned is the lowest. This is the loan category offering loans of highest amount of up to INR 10,00,000. However the women borrowers are less inclined in borrowing under this category as most of them are operating as sole proprietor in micro enterprises. This category shows a fluctuating trend of highs and lows (Fig 6 and Fig 7). Though the trend shows a decline in the number of accounts to be opened in the future, there is an upward trend in the amount sanctioned which has been forecasted, this can be due to expansion and engagement in other income generating activities by existing borrowers under this scheme.

Comparison of Women Account holders and Amount sanctioned under “Shishu” “Kishor” and “Tarun” (2015 – 2022)

The comparison of three schemes Shishu, Kishor and Tarun shows that Shishu scheme is widely popular among women entrepreneurs as shown in Fig 8.

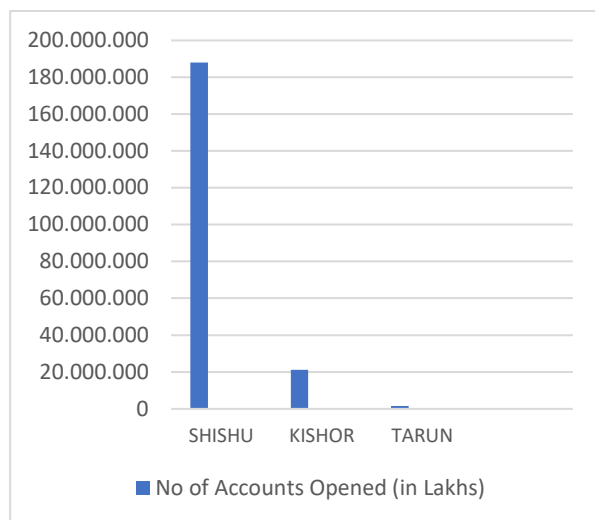


Fig 8

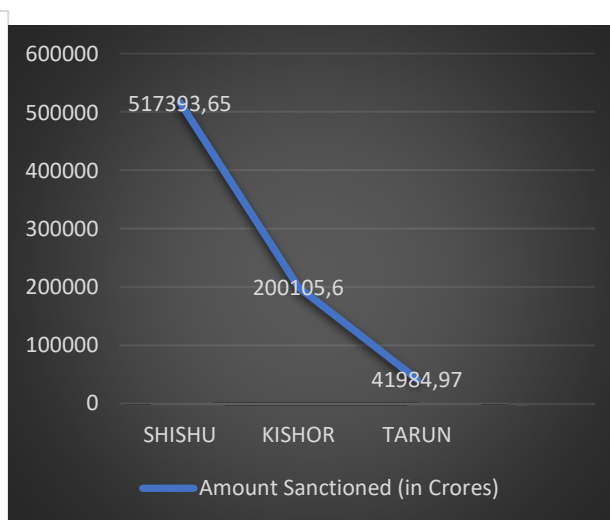


Fig 9

They are more likely to gravitate towards Shishu scheme and there is a wide difference in the performance of three schemes as maximum share has been occupied by the Shishu category. This difference is likely to increase if measures are not taken to promote Kishor and Tarun categories among women entrepreneurs.

Overall Performance of Mudra Yojana (combined performance of Shishu, Kishor and Tarun) in financing Women Entrepreneurs (2015- 2022)

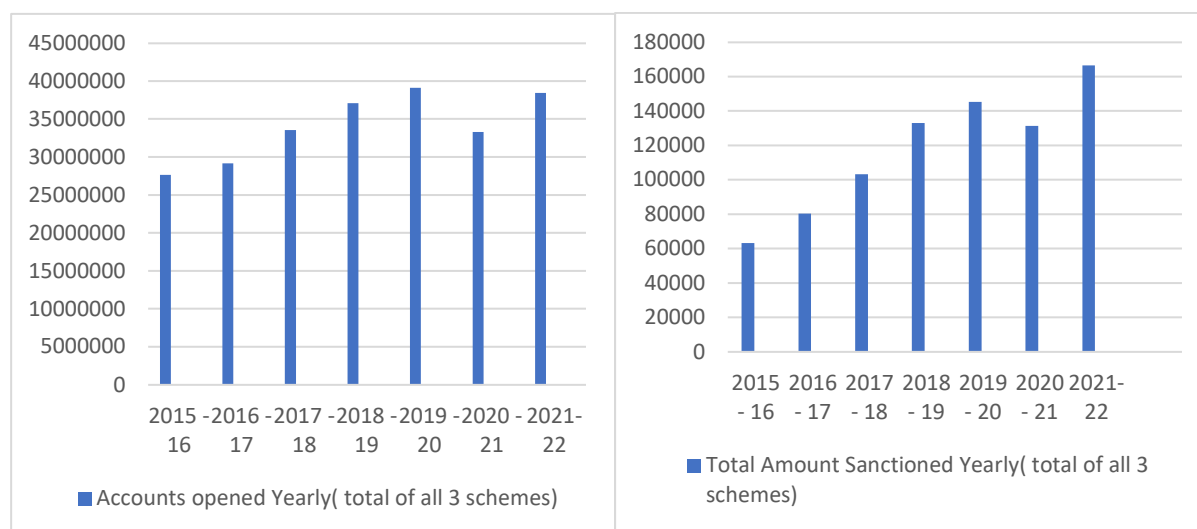


Fig 10

Fig 11

Fig 10 and Fig 11 show that the scheme has performed well and has shown considerable growth every year apart from the year 2020 – 21 due to the Covid – 19 pandemic. Lockdown, financial losses, economic slow down and health expenses deterred the performance of the scheme. Yet it showed a revival as soon as the economic activities started to revive even after the after shocks of the pandemic prevailed. The scheme has made tremendous contribution in financing women entrepreneurs and promoting women led enterprises. The scheme has a lot of potential of growth if implemented properly with a proper monitoring system and removing the loopholes by taking remedial measures.

Linear Forecast for 2022 - 23

Fitting a linear trend analysis by using FORECAST.LINEAR function in Excel to predict the performance of the scheme in respect of the women entrepreneurs for the year 2022 – 23 where:

X = the total amount sanctioned under Mudra Yojana to all beneficiaries;

Y = the total amount sanctioned to women account holders out of the total amount sanctioned;

Known X = 4.32 for which the value of Y (2022 – 23) is to be forecasted;

Year	Total amount sanctioned under mudra yojana to all beneficiaries (In Lakh Crores) (X)	Amount sanctioned to women account holders (In Crores) (Y)
2015- 16	1.37	63190
2016- 17	1.8	80289.68
2017- 18	2.54	103254.12
2018- 19	3.22	133033.62
2019- 20	3.37	145182
2020- 21	3.22	131303
2021- 22	3.39	166422.47
2022- 23	4.32	187337.049

Table 4

Table 4 shows the forecast for the amount sanctioned for women account holders in the year 2022 – 23 is 187337.049 Crores. i.e for 2022 – 23, known value of X is 4.32 for which the predicted value i.e unknown value of Y as per linear forecast is 187337.049 Crores.

Thus it is evident that a growth is expected with a forecasted growth rate of approximately 12.57% in the total amount sanctioned to women entrepreneurs.

Regression Analysis

The Regression analysis has been performed where to establish the relationship between Total Amount sanctioned under Mudra Yojana to all beneficiaries and Total Amount Sanctioned to Women Entrepreneurs.

Where the **Independent Variable X** is **Total Amount Sanctioned under Mudra Yojana to all beneficiaries**. The **Dependent Variable Y** is **Amount Sanctioned to Women Entrepreneurs out of the total amount sanctioned (converted into decimal for analysis)**

Year	Total amount sanctioned under mudra yojana (In Lakh Crores)	Amount sanctioned to women account holders (In Crores)
2015 - 16	1.37	0.63
2016 - 17	1.80	0.80
2017 - 18	2.54	1.03
2018 - 19	3.22	1.33
2019 - 20	3.37	1.45
2020 - 21	3.22	1.31
2021 - 22	3.39	1.66
2022 - 23	4.32	1.87

Table 5

Results of Regression Analysis

Correlations			
		Amount sanctioned to women account holders	Total amount sanctioned under mudra yojana
Pearson Correlation	Amount sanctioned to women account holders	1	0.978
	Total amount sanctioned under mudra yojana	0.978	1
Sig. (1-tailed)	Amount sanctioned to women account holders	.	0
	Total amount sanctioned under mudra yojana	0	.
N	Amount sanctioned to women account holders	8	8
	Total amount sanctioned under mudra yojana	8	8

Table 6

Model Summary^b									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.978 ^a	0.956	0.948	0.09557	0.956	129.439	1	6	0.00
a Predictors: (Constant), Total amount sanctioned under mudra yojana									
b Dependent Variable: Amount sanctioned to women account holders									

Table 7

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	0.008	0.115		0.072	0.945
	Total amount sanctioned under mudra yojana	0.431	0.038	0.978	11.377	0
a Dependent Variable: Amount sanctioned to women account holders						

Table 8

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.182	1	1.182	129.439	.000b
	Residual	0.055	6	0.009		
	Total	1.237	7			
a Dependent Variable: Amount sanctioned to women account holders						
b Predictors: (Constant), Total amount sanctioned under mudra yojana						

Table 9

Summary of Regression Analysis Results

Correlation - the Correlation analysis measures the strength of relationship between two variables. The values range from -1 to +1, where -1 signifies absolute negative relationship and +1 signifies absolute positive relationship and 0 shows that there is no relationship between two variables. Table 6 shows Correlation value as 0.978. **The results of Correlation analysis show that there is a very high degree of positive relationship between total amount sanctioned under Mudra yojana to all beneficiaries and total amount sanctioned to women.**

Multiple R - it is the Coefficient of Correlation which measures the strength of relationship between two variables. The values range from -1 to +1, where -1 signifies absolute negative relationship and +1 signifies absolute positive relationship. Table 7 shows the value **0.978** which tells that there is a very high degree of positive relationship between total amount sanctioned under Mudra Yojana and amount sanctioned to women.

R Square – it is the Coefficient of Determination which shows the goodness of fit. It shows the number of points that fall on the regression line. The values of 95% and above prove the goodness of the fit. Value of **0.955** obtained from the analysis which is given in Table 7 can be rounded of to **0.96** shows that 96% of the values fall on the regression line. **Hence it is a good fit.**

Adjusted R Square – Adjusted R square is the R square adjusted for the number of independent variables. It shows whether adding more independent variables improves the regression model or not Although it is used for a model with multiple independent variables, the value of adjusted R square according to Table 7 is 0.948.

ANOVA (Analysis of Variance)- Anova splits the sum of squares into individual units which give information about variability in regression model. Table 9 shows the Significance level of .000 shows that the test is statistically reliable and it is a good model. The value of significance level with less than 0.05% in a model is considered as good.

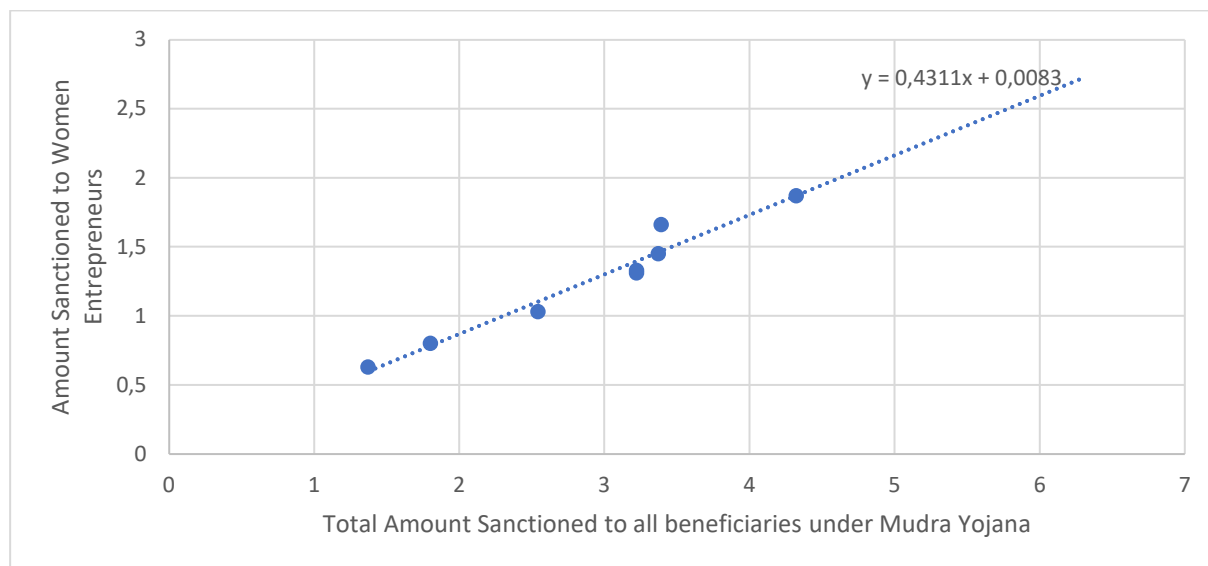


Fig 12

Fig 12 shows a scatter chart which shows where the values fall in respect of regression line. where X = Total amount sanctioned to all beneficiaries and Y = Amount sanctioned to women entrepreneurs, we obtain a linear forecast line and linear equation or the line of best fit i.e $Y = a + bx$. We obtain the equation values as $Y = 0.4311x + 0.0083$

By taking the time deviations from the year 2020 -21 as X, the value of X = (4), the predicted value of Y i.e Amount sanctioned to women entrepreneurs for the next year 2023 – 24 is 1.73 Crores.

SUGGESTIONS AND CONCLUSION

Thus it is evident that the Pradhan Mantri Mudra Yojana is a game changer in the field of Microfinance. It is transforming individuals from “Job Seekers” to “Job Givers”. It has shown considerable growth and favourable response from the women. It is provided an easy access to finance for women entrepreneurs and is likely to act as a catalyst in the future as well. However if the complete potential of the scheme has to be harnessed, the government need to integrate this scheme with other scheme of women welfare particularly designed to target women from backward areas and lower income families for a balanced approach. Priority should be given to loans under Kishor and Tarun Categories if considerable development and expansion activities are to be given impetus. This requires spreading financial literacy, motivation, self development and training programmes with women centric approach and regular advisory and monitoring system for best utilisation of funds.

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GENDER DIMENSION OF THE CYCLE OF SOCIO-ECONOMIC INEQUALITY

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ABSTRACT

The gender and social inequality concepts should be understood through the prism of the justice concept. In historical retrospect, it was women, as one of the most vulnerable social cohorts, who were subjected to various forms of exploitation and restrictions. It is the gender-related aspects of social inequality that are most demonstrative in the social justice' context. As before, women are paid less than men: the global gender pay gap is 20%; the level of gender digital inequality is high, in 2021 it was women and girls who made up the bulk of the 3.7 billion people in the world without access to the network.

In the course of social development, as a cyclical spiral process, social catastrophes periodically occur, which lead to changes in the level of socio-economic inequality, including gender. Naturally, that fluctuations in gender inequality are also cyclical. The cyclical development of the capitalist world-system is formed by the unity of the diversity of socio-economic cycles, the leading role among which is played by Kondratieff cycles, consisting of upward and downward waves, which in turn are formed by average cycles. The crises that occur within the framework of the medium and long socio-economic cycles' deployment lead to an increase in unemployment and a decline in the well-being of women in the first place. It is women who, in the context of cyclical economic crises, lose their jobs more quickly, due to gender discrimination in terms of labor rights. Sectors of the economy in which women are traditionally employed are most vulnerable during crises (meaning public catering, hotel business, etc.). Thus, the gender inequality permanently inherent in capitalist society manifests itself with the greatest force during the period of the development of cyclical economic crises. Despite the fact that the change in the forms of class society is a spiraling cyclical process of establishing more equitable than previous forms of social life, however, gender inequality and women's discrimination remains one of the most urgent problems hindering the global human development today.

Keywords: gender inequality, socio-economic inequality, gender justice, cyclical development.

WOMEN'S LABOR MARKET PARTICIPATION AND GENDER WAGE GAPS IN ROMANIA

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Abstract

Women's participation in the labor market is an important issue in terms of gender equality. Since ancient times, specialized studies point to the importance of men in the labor market, while women were the ones who took care of the household and child rearing. Over time, women have made significant progress in terms of labor force participation and career advancement. However, there are still some challenges that require special attention: occupational segmentation, work-life balance, and, last but not least, wage inequality. Women's occupational preferences and their lack of representation in leadership positions can contribute to wage gaps. This study aims to analyze labor market inequalities and wage income inequalities. Certain fields traditionally dominated by women tend to have lower average earnings. Although there were 426,482 more women than men (resident population) in Romania in 2021, the share of women in the average number of employed persons was about 48%, more than one percentage point (about 300 thousand persons) higher than in 2008, in terms of the number of employed persons. For the indicator of average monthly net nominal salary, we found differences between men and women of 84 lei, equivalent to 0.064 of the total salary in 2008, and 162 lei in 2021, equivalent to 0.047 of the total salary. The analysis of the data provided by INS shows that Romania is making progress in reducing gender inequality in the labor market and at the salary level in the last years. Achieving gender equality and eliminating the gender pay gap is essentially a holistic endeavor that requires coordinated efforts at multiple levels. When governments, organizations, and society work together, real progress can be made toward a more equitable labor market for all. This includes breaking down prejudices, promoting inclusive practices, and creating an environment where everyone has an equal opportunity to succeed.

Keywords: labor market, women, labor force, inequalities, gender equality

WOMEN PERSONNEL IN ARMED/LAW FORCES IN PEACE KEEPING OPERATIONS

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ABSTRACT

With the new world order after the Cold War, the perception of security has changed and security has begun to be analyzed in five different sectors. With this understanding, the policies prioritizing military security before the Cold War were abandoned and security is now categorized in military, political, economic, social and environmental dimensions. However, military personnel or law enforcement officers are still needed for the establishment of this secure environment, and as emphasized in the Paris school, security professionals gain importance in securitization.

It is important to maintain the supply chain for the needs of these security professionals, who ensure the continuation of the harmony in the international system. In particular, the fact that the needs of the female personnel, both in terms of accommodation and logistics, differ from the male personnel, requires the arrangement of separate spaces. Due to the fact that the number of female personnel assigned to the operations are less than the males the said regulations are either not included in planning processes at all or these needs are tried to be met with last minute measures. In addition, the lack of knowledge about female physiology of In this context, the logistics supply chain for the female personnel assigned to ensure the establishment of security needs to be planned in advance. In addition, trainings should be given to every male staff member who will serve as the supervisor of the female staff, and lessons on the "normal" order of a woman's daily life should be included in the curriculums.

Peacekeeping operations are practices of special importance in the establishment of international security, and for this reason, women, who form part of the security professionals who implement these practices, should be provided with the support to meet the needs of their physiology in the most maximized way.

Keywords: Female Soldiers/Law Enforcement Personnel, International Security, Securitization, Security Professionals.

THE ACCESS OF WOMEN TO EXECUTIVE POSITIONS IN EUROPEAN AND AMERICAN CORPORATIONS. A DESCRIPTIVE ANALYSIS BASED ON NDC INDEX AND BCG REPORTS

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Abstract

The paper aims to study the access of women to executive positions in European and American corporations based on important indexes like NDC Index and BCG Diversity Index reports along to the national laws and the US Bureau of labor Statistics that imply the equality between men and women in the executive positions. Findings demonstrate that during the history, especially the last 7 years all European countries and USA struggle to minimize the gap between men and women on executive positions. During the ongoing research it is portrayed that companies are adopting more female empowerment approaches in the participation of women in leadership positions, a result of the historical, social, legislative and cultural factors. After addressing access of the women to executive positions, we believe that there still much work and implications in whole around the world, main European and American areas, as the data shows a slow increase in the gender subject in the development countries, which it shouldn't be.

Keywords: empowerment, companies, executive

CONSUMER ENGAGEMENT IN THE BRAND: PROMOTING CONSUMER DECISION MAKING IN THE NEUROMARKETING PROCESS

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Abstract

The purpose of the current paper is to highlight the positioning of the concept of "engagement" in marketing and neuromarketing and to clarify the different attitudes of researchers regarding these constructs. Starting from the specific theoretical approach, the concept of engagement towards a certain brand can be defined and interpreted depending on the conceptual and applicative focus in which that cognitive construct is analyzed.

The method of this study is qualitative with factor analysis of engagement process constructs. The study sample consists of 100 researchers and professors of marketing and management sciences of "University of Elbasan" in Albania and "South-West University" in Bulgaria. The data collection method is through semi-structured interview and online administered questionnaire. The criteria of qualitative analysis were performed through the INVIVO program and the psycho-economic interpretation through the THEME program.

The results of this paper showed a strong negative correlation between cognitive development and critical attitudes towards brand dependence ($r = -.98$; $p < 0.05$) which means that the stronger the cognitively the consumer is the more the possibility for an addictive behavior is reduced. The findings also show a strong and positive relationship between emotional development and consumer brand attitudes ($r = .87$; $p < 0.05$) which means that the development of the consumer's emotional construct will develop the strongest link to its decision making towards a certain brand. Other indices of statistical importance included Factor 1 -Cluster 1 (20% of decision-making space and critical thinking about the product) and Factor 2-Cluster (24 % of consumer engagement in the brand).

The conclusions obtained provide a clear picture of the significance of developing medium-term and long-term plans for the development of engagement consumer strategies in the brand selection process and in adding macroeconomic policies to consumer inclusion in selection decisions of brands operating in the market.

Keywords: Neuromarketing, Brand involvement, consumer, social attitude, decision making

Introduction

Over the past three decades, a powerful line of research has emerged, highlighting the nature and dynamics of specific consumer and brand relationships (Fournier 1998; Aaker et al., 2004). Underlying this observed change is a growing academic recognition of active consumer behavior, role played and behaviors in brand processes (Pagani et al., 2011; Singh & Sonnenburg 2012; Prahalad & Ramaswamy, 2004; Hoffman & Novak, 1996; Ramani & Kumar, 2008). In the theory and practice of Strategic Management and Consumer Policies, a widespread orientation towards focusing on the heterogeneity existing among companies as a starting point for understanding the competitive advantage has increasingly established itself (Capaldo, 2004).

Regarding the dimensional growth of brand-consumer relation, the critical factor is represented by the creation of the most appropriate mix of resources (Rumelt, 1984), by the internal transfer of best practices (Szulanski, 1996), by the integration between new individual and collective knowledge already existing and set for growth (Nelson & Winter, 1982; Kogut & Zander, 1992), as well as the time that the replication of resources can entail (Dierickx & Cool, 1989). Further contributions later highlighted the role of interaction and dynamic integration between resources of different types (Leonard-Barton, 1992; Kogut & Zander, 1992; Grant, 1996; 1999) in the neuropsychological profile of the consumer (Morin, 2011; Kenning & Plassman, 2005).

Neuromarketing and branding activities

The optimization of branding strategies, as well as the improvement of the image of a company on the market, represents one of the possible applications of Neuromarketing as a corporate marketing tool (Roth, 2013). By analyzing the brain reactions of individuals to induced stimuli, it is in fact possible to understand which product or which brand of product the consumer prefers, as these reactions differ significantly depending on whether it is a product produced and marketed by a common or unknown brand. compared to a so-called Branded good, produced by a well-known Brand and considered to be preferential (Linzmajer & Kenning, 2011). It should be mentioned that the relationship of trust that is established between Brand and consumer depends to a large extent on the emotions that arise from such a relationship, which heavily intervene in the decision-making process of any human being.

It is therefore plausible to consider the hypothesis that provides for more loyal behavior by consumers towards their favorite company than towards any other brand (Roth, 2013). To prevail over other brands, a brand must therefore be able to emotionally involve consumers. This is because emotions play a crucial role in the consumer's decision-making process and are able to considerably influence their purchasing behavior. The favorite brand will be the only one capable of arousing real emotions in consumers by altering their mood and the only one capable of making any type of decision irrational. This kind of power is referred to in the literature as the “*winner-take-it all*” effect (Bechara & Damasio, 2005). Irrational decisions lead to irrational behaviors, which will favor the preferred Brand unconditionally over any other Brand, even in the face of obvious qualitative or price disadvantages of the product. At this point it is therefore evident the importance of branding strategies in a company's marketing policies and making them more effective, thanks to the use of Neuromarketing tools such as functional magnetic resonance imaging or electroencephalography that can certainly represent a significant contribution if one wants to improve his or her company's image and perceptions on the market (Roth, 2013). To date, the decision-making process is only partially explained and what influences this type of decision is mysteriously enclosed in the so-called “*consumer black box*” (Kotler & Armstrong, 2011). This complexity is given by the fact that purchasing decisions do not always turn out to be rational, as emotions, through reward and sanction mechanisms, play a key role in the decision-making process of the consumer, ultimately guiding his purchasing behavior (Zurawicki, 2010). Neuromarketing, using tools coming from neuroscience able to observe in real time the brain reactions of an individual to an induced stimulus, allows to study and analyze the purchasing behavior of a subject (Lee et al., 2007), thus managing to open its mysterious black box (Kenning, et al., 2007). The neuroscientific discoveries made are exploited by companies with the aim of improving their marketing activities (Kumar, 2015), with the ultimate aim of increasing sales and thus also profits (Horská & Berčík, 2017).

After a careful analysis of the scientific literature regarding the consumer's decision-making process, the role of cognitions and emotions in consumer decisions and Neuromarketing, through an empirical analysis of a qualitative and exploratory nature, we want to investigate the point of view of the Albanian and Bulgarian consumer through some semi-structured interviews and, questionnaires, to evaluate researchers and experts' consumer attitudes towards their field of study, which is defined as the attitude given by the set of his own previous evaluations (Lavrakas, 2008), in order to respond to the research question. Neuromarketing finds thus, application in each of the "4Ps" of the Marketing Mix and Consumer Black Box, which indicate the product, price, promotion and distribution policies of the brand. Figure 1 below offers a summary of the different marketing variables belonging to each of the four "Ps" mentioned.



Fig.1 Variables of Marketing Mix 4P's Source: Kotler & Keller, Marketing Management, 2012, p. 2

The characteristics of the consumer are multi-dimensional, including cultural, social, personal and psychological (Kotler & Armstrong, 2011):

- **Cultural factors.** Understanding the cultural differences of their target market consumers is of vital importance for companies and brands in order to achieve success (Kotler & Armstrong, 2011)
- **Social factors.** Belonging to a group is a key factor that can significantly influence the behavior of any consumer. Word passing or personal recommendations provided by a member of the group are not perceived by consumers as an advertising message, thus making them more credible and decisive in brand-target decisions. This kind of conversation can take place both offline and online, in physical presence or within social networks. Communities on the web often have at least one opinion leader, that is, an influencer that companies will have to make spokespersons for their Brand in order to create a positive image of themselves on the market.

Furthermore, it should be mentioned that a consumer usually decides be engaged in a brand only if it is deemed appropriate with his or her status and role in society (Kotler & Armstrong, 2011).

- **Personal factors.** Consumers change their tastes and needs over the years based on multiple variables, such as income, lifestyle or stage of the life cycle in which they are. Research has revealed that some important events such as marriage or the birth of the first child etc. - are able to upset a person's consumption habits (Kotler & Armstrong, 2011).

- **Psychological factors.** The needs of the human being can be summarized in five categories, hierarchically ordered as conceived by Abraham Maslow (1954-1987). These categories include physiological needs such as hunger, thirst, etc., safety, social, esteem and self-fulfillment. A need, to become a concrete motivation for the purchase or follow of a brand, must intensely lead the consumer to research and obtain their satisfaction (Kotler & Armstrong, 2011). Once reached, that same need is no longer a good enough reason to induce the consumer to buy. Therefore, man will now try to satisfy a need belonging to another category (idem). Before supporting his own motivations, however, the consumer is confronted with his perceptions that derive from the five senses, namely sight, hearing, touch, smell and taste (idem). The process of filtering, storing and interpreting these sensory stimuli is very complex (Zurawicki, 2010) and can differ from individual to individual (Kotler & Armstrong, 2011).

■ *Selective attention* (tendency to select the stimuli to pay attention to), *selective bias* (interpreting a stimulus in order to confirm previous beliefs) and *selective retention* (tendency to retain only information regarding what one prefers), can complicate this process: in fact, the same stimulus can be perceived in a different way by different consumers (idem). It should also be mentioned that sensory adaptation leads the human being to perceive only some of the stimuli received, ignoring the stable and constant ones considered to be less relevant (Zurawicki, 2010). The interpretation of information is also subject to lived experiences, learning and memory (idem). This helps the human being to solve a problem (idem) and to react adequately to situations already experienced in the past that recur in a similar way (Rolls, 2005). The ability to use previously acquired information is defined as cognition (Zurawicki, 2010). From learning, the consumer finally develops beliefs and attitudes, thus managing to build an idea about something. It is precisely the consumer's attitude to be responsible for the appreciation or otherwise of a product or brand (Kotler & Armstrong, 2011).

Psychological consumer engagement

From a sociological point of view, engagement has been studied as "*civil commitment*" (Jennings & Stoker, 2004; Mondak et al., 2010), while in the psychological field this concept has taken the connotation of "*social commitment*" (Achterberg et al. al., 2003; Huo et al., 2009). Studies related to educational psychology (Bryson & Hand, 2007; Hu, 2010) have explored "*student involvement*", while political science has examined "*member engagement of the nation*" (Kane, 2008; Resnick, 2001). Furthermore, the terms "*employee involvement*" (Catteuw et al., 2007; Crawford et al. 2010) and "*stakeholder involvement*" (Greenwood, 2007; Noland & Phillips, 2010). The most recent studies conducted by Hollebeek, Glynn and Brodie (2014) and by Vivek, Beatty, Dalela and Morgan (2014) consolidate the conceptualization of engagement as a multidimensional construct characterized by cognitive, affective and behavioral dimensions. Following this approach, consumer engagement has been defined as a cognitive, emotional and behavioral engagement of an active relationship with the brand (Mollen and Wilson, 2010; Wirtz et al., 2013; Hollebeek & Chen, 2014).

The marketing definitions of engagement can be divided into two large groups: those that focus on the psychological profile and those that define the behavioral aspect (Maslowska et al., 2016). However, there are some definitions that include both aspects. Many studies on engagement describe it as a psychological state (Gambetti et al., 2012), including those by Patterson, Yu, and Ruyter (2006); Brodie et al. (2011); Calder Malthouse, and Schaedel (2009) and Mollen and Wilson (2010). Hollebeek (2011) argues that engagement involves the consumer on a motivational level; Bowden (2009) defines engagement as a psychological process that drives loyalty. Higgins and Scholer (2009) outline engagement as a state of involvement in which the consumer is completely occupied and absorbed in something. Sprott, Czellar, and Spangenberg (2009) developed the Self-Concept Brand Engagement (SCBE) model, which defines the individual's propensity to include the brands with which they interface as part of themselves. The conative aspects of engagement have been made operational in terms of behavioral manifestations towards a brand (Maslowska et al., 2016). Verhoef et al. (2010) describe the commitment as a behavioral manifestation towards the brand or towards the company that goes beyond the transaction. Similarly, Van Doorn et al. (2010) pay attention to the behavioral aspects of the relationship between the consumer and the company that does not include transactions, but which derives from motivational drivers through their brands (Maslowska et al., 2016). However, Kumar et al. (2010) and Van Doorn et al. (2010) argue that purchases should be included in the definition of engagement as they represent an expression of interest in the company. But the authors also distinguish other engagement behaviors that create value for the company, such as the influence of consumers on other consumers following the sharing of positive or negative opinions (Kumar et al., 2010). Bijmolt et al. (2010) specifically describe three main manifestations of engagement behavior: *WOM, co-creation, and dissatisfaction behavior*. The authors argue that such manifestations can occur at different stages of the customer's life cycle such as acquisition, development and retention (Maslowska, et al., 2016). Some researchers have tried to combine both perspectives. Vivek et al. (2010) focus on the participation of customers in activities related to the organization, also recognizing the cognitive and affective elements of engagement. Although most research adopts an intra-individual perspective based on consumer psychology (Van Doorn et al., 2010; Verhoef et al., 2010; Goldsmith et al., 2010).

Methodology

The purpose of the current paper is to highlight the concept of "engagement" in marketing and neuromarketing and to clarify the different attitudes of researchers regarding these constructs.

The method of the current study is qualitative with factor analysis of engagement process constructs.

The sample of the study consists of 100 researchers and professors of marketing and management sciences of "University of Elbasan" in Albania and "South-West University" in Bulgaria. The data collection method is through semi-structured interview and online administered questionnaire. The criteria of qualitative analysis were performed through the INVIVO program and the psycho-economic interpretation through the THEME program.

Research hypotheses:

For the realization and verification of the results of the current study, some hypotheses have been raised as follows:

H₁ = What is the positioning of engagement within marketing theories and more general theories concerning the relationship between brand and consumers?

H₂ = What are the differences and overlaps of CBP compared to other theoretical constructs existing in the marketing literature?

H₃: What are the antecedents and consequences of engagement in the consumer brand-love bond?

Instruments and Procedures

A questionnaire was developed in Albanian a Bulgarian with the help of the online platform "Google Forms" containing a semi-structured interview. The survey presents an inductive approach as a whole, as it first introduces the concept of Neuromarketing mechanisms and Brand Engagement using some concrete examples of a general nature, deepening the subject more and more during the interview and finally noting, specifically, the point of view and attitude of respondents towards him. The questionnaire consists of a total of about 30 questions divided into three distinct parts: the first part introduces the interviewee to Neuromarketing and has the purpose of measuring whether or not he is already aware of this field of study and the related mechanisms. To do this, some real examples of Neuromarketing as a marketing tool used by Albanian or EU companies are presented at the beginning of the interview. The second part is inherent instead to the detection of his point of view and his attitude towards Brands and represents the heart of the discussion. The questions related to this part of the interview were constructed using the Likert scale, as the most popular methodology for this purpose. However, for each question, there is also a space dedicated to additional observations, thus allowing the respondent to further investigate their answer if they so wish. The statements towards which the participant is called to take a position reveal several aspects: the conduct towards a company that practices Brand marketing, the attitude towards a product developed through Brand marketing, the propensity to purchase such a product, the inclination to positive personal opinion about potential ethical issues such as the invasion of privacy and the danger of manipulation. These aspects were decided on the basis of the methodology used in a scientific study, carried out by Flores, Baruca and Saldivar (2014), which aimed to investigate the judgment of Albanian consumers towards a company that uses Brand-Bond Marketing, as well as the various implications related to it. The third and last part aims to collect some personal information such as the interviewee's gender, age and educational level, useful for a more in-depth analysis of the results obtained from the empirical survey.

Data analysis

Before proceeding with the current administration of the interviews, a "pre-test" was carried out, which contributed to further simplifying the interview outline. In order to reach the degree of significance, 100 interviews were carried out, which lasted about 20 minutes each. They were performed online with selected researchers from the University of Elbasan and South-West University. The qualitative data that emerged during the interviews were transcribed and analyzed using the *text mining method*. The aim of the research is to identify a model capable of rationalizing and systemizing the statements that emerged in the textual data analysis (Feldman & Sanger 2007), through 3 steps: *classification, clustering and associations*. The cluster analysis, in particular, consisted of a procedure that was used to outline the content of the text following significant thematic groupings. Furthermore, the clusters were identified on latent semantic axes, described by lexical units characterizing (in terms of who) from the phrases / messages entered in the THEME software and identified latent macro (semantic axes) and micro (cluster) concepts.

Ethical issues

For conducting the current study with juvenile school subjects, the working group took care of the strict observance of ethical aspects such as:

- **Approved information and allowance of subjects.** Through the platform in which the questionnaires were completed, a detailed description was presented regarding the purpose, conditions and method of the study that would be used, as well as where their assistance consisted. Participants were made aware of the voluntary nature of participating in the study and the possibility of withdrawing from the study if they did not wish to participate.
- **Maintaining the confidentiality and anonymity of the minors and youth** under which School Directorates and student’s parents were informed about the treatment of personal data of juveniles and that the data collected would be used only for research purposes respecting the principle of anonymity and confidentiality under the Privacy Protection Rule.

Results

94% of respondent of the current study revealed they had already encountered Neuromarketing and Brand Engagement mechanisms at the time of the interview. Descriptive data indices tables, not presented in this paper, of the Cluster Assets for Consumer Engagement and Neuromarketing show the scores of the mean distribution and standard deviation from which we can define that Cluster 1 on rational decision to be engaged with the brand (M = 2, 4001; SD = .9006), Cluster 2 on emotional bonding of the consumer to the brand (M = 1,62; SD = .430) ; Cluster 3 on brand previous experiences (M = 5,1; SD =3, 5637); Cluster 4 on the value and meaning of the brand to the consumer (M = 1.54; SD =, 875); Cluster 5 on the overlapping brand to its historical background (M = 1.498; SD =, 7991); Cluster 6 on the relationship of the consumer to the brand (M = .386; SD =, 6546); Cluster 7 on the positioning of the consumer to marketplace (M = .187; SD =, 031) and Cluster 8 on the involvement of the consumer to the brand (M = 2.654; SD =1, 87) provided significant clinical indices. The standard deviation displays sufficient and discrete dispersion indices for all 8 Clusters (SD = 1.0867). As it can be revealed, consumers tend to have better positive attitudes if the brand they engage with tends to provide them with a rational decision and emotional bonding rather than a historical background or marketing position and strength. A moderate influence is linked equally to the previous experiences, brand values and constructs which means that the general consumers not necessarily are prone to be influenced by the brand market meaning, research construct or previous experiences; they tend to be engaged in a brand even without any experience on the condition that it can provide consumers with positive feelings and control decion-making.

Table 1: Synthesis on the clusters emerged by data mining

CLUSTER	CULTURAL SPACE%	NEUROMARKETING LABEL
CLUSTER 1	20	Rational decision of someone to be engaged with a brand
CLUSTER 2	24	Emotional bonding with a brand
CLUSTER 3	10	Brand experiences & participation
CLUSTER 4	10	Brand values and meaning
CLUSTER 5	10	Overlapping in brand theory constructs
CLUSTER 6	8	Brand Love and consumer brand relationship
CLUSTER 7	7	Consumer engagement positioning in marketing
CLUSTER 8	11	Consumer brand involvement

To assess the development of different Assets Profile relating to the consumer engagement identity and behavioral attitudes toward brand we performed the Mann Whitey test. The indices, not shown here, indicate a higher degree of the emotional bond and rational decision-making expectancies rather than market price or value ($Z = 7.854$; $\text{Sig} = .876$). Degree of emotional belonging and rational decisions are confirmed even by T-test indices ($M = 1.94$; $SD = .862$).

Of clinical importance for the present study was the analysis of the correlation between cognitive development and critical attitudes towards brand dependence which revealed an inverse relation ($r = -.98$; $p < 0.05$). It means that the stronger the cognitively the consumer is, the more the possibility for an addictive behavior is reduced. Pearson correlation findings also confirmed the strong and positive relationship between emotional development and rational consumer brand attitudes ($r = .87$; $p < 0.05$) that means that the development of the consumer's emotional construct would develop a link to it rational decision making towards a certain brand. To analyze whether there is a relationship between these factors, the Pearson correlation test, not shown in this paper, showed a significant degree of 75% making variables significant in statistical values with values of $t = 1.3047$, $P = 0.462$, and cross-variable correlation ($r = 0.8463$, $p < 0.5$) with positive and strong correlations. This means that the strengthening of Rational and Emotional Constructs in consumers affect their engagement in the brand bond. From the analysis of the overall psychological Clusters in the total Consumer Engagement Profile through Spearman correlations, of all the sample researchers ($N=100$) the indices showed that the highest scores in the Rational decision-making dimension were in the University of Elbasan ($r = .754$; $p < 0.5$) and less high in the those in the "South-West University "of Bulgaria ($r = .065$; $p < 0.5$).

Discussion

The first part of the current research, of a more theoretical nature, aimed to investigate, with the help of scientific literature, the importance of cognitive, emotional and personality assets in the decision-making and brand engagement process of the consumer, as well as the concept of Neuromarketing. Empirically, however, we wanted to detect, through the administration of 100 ($N=100$) semi-structured interviews, the attitude of the local consumer for the brand engagement with a group of researchers from the University of Elbasan "A. Xhuvani" and the "South-West University" in Bulgaria. Often the scientific community proposes the introduction of new constructs intent on explaining the relationship between consumer and brand, but sometimes, these constructs are not able to favor the advancement of a general theory and do not integrate in a way consistent with the premises of the pre-existing paradigms. Therefore, a reflection appears to be needed by the scientific community aimed at evaluating the coherence of the constructs that emerged in the context of a theoretical model of general synthesis.

The active participation of the consumer on social mediums sometimes also starts with non-customers or former customers of the brand who share some or all of the values (old and new) communicated by the brand. Sometimes, in fact, a consumer goes through all the phases of involvement with the brand, described within the paper without ever having purchased the product or service. This is a particular situation in which, a consumer might love a brand "irrationally" and is strongly involved in the brand and publicly manifests the indissoluble bond with the brand, but he doesn't necessarily own a product of that brand. This bond is very strong and takes on the characteristics of a cult. Therefore, fidelity instead of being defined as the construct that precedes the Consumer Brand Psychological bond (CBP) represents the emotional aspect of the relationship. Brand attachment and brand-love are the premises of CBP and not necessarily of loyalty.

Neuromarketing in this case, provide consumer and brand managers a way to find a secure attach that very often involves the consumer in activities aimed at optimizing or improving the offer system, while, rarely, in activities aimed at generating innovative ideas. The CBP, is in this sense a spontaneous, emotional, affective condition, which implies a sentimental involvement of the consumer with the brand. It also implies a conscious decision on the part of the consumer. The customer experience, on the other hand, as highlighted by some of the interviewees, is a temporary situation of customer participation in activities that place a brand at the center. This construct, therefore, can manifest itself in one or more exchange situations, and unlike the CBP, it is not a condition in which the lasting bond with a brand is explicitly communicated by the customer and publicly declared externally. If the experience has a significant impact on the achievement of the consumer's personal life goals, then the regulatory commitment is a form of experience, and an official declaration of the link between the brand and the consumer, in which the latter self-declares his intention to love-brand. As revealed by the indices of the current study, consumers tend to have better positive attitudes if the brand they engage with tends to provide them with a rational decision and emotional bonding and make the consumer feel he is control of his engagement relation. From the analysis of the overall psychological indices in the sample of the current study (N=100), the highest scores reach in the Rational decision making dimension were in the University of Elbasan ($r = .754$; $p < 0.5$) and less high in the those in the "South-West University "of Bulgaria($r = .065$; $p < 0.5$).Correlations revealed a strong and positive relationship between emotional development and rational consumer brand attitudes ($r = .87$; $p < 0.05$), which confirms the idea that the strengthening of Rational and Emotional Constructs in consumers affect their engagement in the brand bond. Research has found that some important constructs contemplate the presence of a sentiment on the part of the consumer towards the brand (Park et al. 2010; Park & Priester,2007). The bond created between the consumer and brand, over time, leads to constant consumer trust and loyalty towards the brand and strong emotional involvement which in turn reinforce their rational perception of the utility and usefulness of the brand. The perception of value could lead the consumer, after a certain period of time, to a state of falling in love with the brand. Finally, CBP can be considered as a consequence of brand-love. The CBP then, requires the presence of a further condition: an affective-cognitive mental bond and a clear behavioral externalization of the relationship that the consumer has with the brand. At this point, the link between consumer and brand leads to CBP and develops life cycle between himself and the brand, which emerged from the interpretation of the results of the empirical analysis. The concepts of emotional bonding, attachment, and brand-love describe an affective, cognitive and sentimental mental condition of the consumer in relation to a brand, but this condition is not known outside the relationship, as the consumer does not externalize the feeling towards the brand. The customer, in fact, through the tools made available by new technologies and thanks to the new means of social communication can actively contribute to the creation of values for the brand and the enrichment of its symbolic and cultural meanings. These data are consistent with the studies of various research (Islam et al.2016; Maslowska et el. 2016; Karpen et al.2008; Kim et al., 2008; Keh et al., 2007; Kilger & Romer, 2007).

Conclusions

The present study can be described as exploratory and analytical. Empirical research was based on a qualitative research method that has highlighted a number of points of discussion: a) the substantial differences between the theoretical constructs that consider the relationship to be active between the customer and the brand. In particular, the concepts of rational-emotional brand bond, brand-love, brand attachment and brand experience, which have different meanings with respect to the concept of CBP; b) has identified a sequential process that connects the various constructs, along a time horizon that starts from the brand bond psychological constructs, experience, follows with the brand attachment, continues with the brand-love and ends with the brand engagement; c) put in highlights the link between the concept of rational-emotional connection from the CBP perspective and construct, notwithstanding, the nature and characteristics of the involvement in the two concepts of co-creation and engagement different to each-other; d) identified the main point of difference between brand engagement and involvement, which consists in the fact that the former is spontaneous, not stimulated and not designed by the company, on the contrary, the latter is characterized by being a phenomenon induced by corporate conduct aimed at particular consumers (Brodie et al. 2013; Brodie et al. 2011; Van Doorn et al. 2010). In fact, the Consumer Engagement (CE) is a psychological state that is reached as a result of interactive and co-creative experiences lived by the consumer with a brand. Depending on the context conditions in which the interaction occurs, it could lead to different levels of rational and emotional decisions to be involved. Therefore, the CE is a dynamic and iterative process. The CE plays a significant role in the relationships with brands and in particular in function of the other relational concepts (for example, co-creation, fidelity, loyalty) that are antecedents and consequences in the iterative processes of the consumer to the large market (Brodie et al., 2011).

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RİVAYETLERİN GÖLGESİNDE KALAN ŞAİRLİK: TARİHÎ KAYNAKLARDA MİHRÎ HATUN VE LEYLÂ HANIM

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ABSTRACT

Klasik Türk Edebiyatı geleneği içerisinde kayıtlara geçen ilk kadın şair, XV. yüzyılda yaşamış olan Zeyneb Hatun'dur. Onun ardından çağdaşı Mihrî Hatun gelerek XVIII. yüzyılda Zübeyde Fıtnat Hanım, XIX. yüzyılda Leylâ Hanım ve Şeref Hanım ile dönemlerinin en önemli kadın şairleri olmuşlardır. Şuarâ tezkireleri ve biyografik kitaplar, şairlerin yaşamlarına, edebî kişiliklerine dair bilgi veren, şiirlerinden örneklerin yer aldığı temel kaynaklar olup bu eserlerin yazarları; kimi zaman nesnelliklerini yitirip şairler hakkındaki olumlu/ olumsuz değerlendirmelerine kişisel görüşlerini dahil etmişlerdir. Kaynakların bir kısmında, Mihrî Hatun'un ve Leylâ Hanım'ın şaire kimlikleri özel hayatları hakkındaki söylentiler doğrultusunda değerlendirilmiştir. Mihrî Hatun'un bekar oluşuna, kendisiyle evlenmek isteyenleri reddedişine, Sinan Paşa'nın oğlu İskender Çelebi ve Müeyyed-zâde Abdurrahman Çelebi ile aralarındaki duygusal ilişkiye dair rivayetler alaycı bir üslupla aktarılmış; onun edebî faaliyetlerine yönelik değerlendirmeler ise ikinci plana atılmıştır. Mihrî Hatun'dan yaklaşık dört asır sonra yetişen Leylâ Hanım da tezkirelerde ve biyografik kaynaklarda kısa süren evliliğiyle ve mumculuk yapan esnaf bir gence söylediği rivayet edilen beyitle anılmıştır. Kaynakların bir kısmında ise Mihrî Hatun'un ve Leylâ Hanım'ın edebî kişilikleri nesnel bir dille değerlendirilmiştir; özel hayatlarına saygıyla yaklaşarak hakkındaki söylentiler bertaraf edilmeye çalışılmıştır. Çalışmada XVI. yüzyıldan Sehî Bey'in *Hesht Behişt*'i, Latîfî'nin *Tezkiretü's-Şu'arâ*'sı, Âşık Çelebi'nin *Meşâ'irü's-Şu'arâ*'sı, Kınalı-zâde Hasan Çelebi'nin *Tezkiretü's-Şu'arâ*'sı, Beyânî'nin *Tezkiretü's-Şu'arâ*'sı, Gelibolulu Âlî'nin *Künhü'l-Ahbâr*'ı, XVII. yüzyıldan Evliyâ Çelebi'nin *Seyahat-nâme*'si, XIX. yüzyıldan Fatî'nin *Hâtimetü'l-Eşâr*'ı, Ahmed Muhtar Bey'in *Şâir Hanımlarımız*'ı, Şemseddîn Sâmî'nin *Kâmûsu'l-A'lâm*'ı, Mehmed Zihni'nin *Meşâhirü'n-Nisâ*'sı, Mehmed Süreyyâ'nın *Sicill-i Osmânî*'si, Ahmed Rif'at Efendi'nin *Lügât-ı Târihiyye ve Coğrafiyye*'si ve Fatma Aliye Hanım'ın *Namdârân-ı Zenân-ı İslâmiyân*'ı, XX. Yüzyıl başlarında ise Mehmed Nâil Tuman'ın *Tuhfe-i Nâilî*'si, Bursalı Mehmed Tâhir'in *Osmanlı Müellifleri* ve İbnülemin Mahmut Kemal'in *Son Asır Türk Şairleri* incelenerek Mihrî Hatun ve Leylâ Hanım hakkındaki değerlendirmeler ele alınacaktır. Bu değerlendirmeler aracılığıyla Klasik Türk Edebiyatı'nın başlıca yazılı kaynaklarından olan tezkire ve biyografi kitaplarında kadın şairlere bakış açısının tespit edilmesi amaçlanmaktadır.

Anahtar Kelimeler: Klasik Türk Edebiyatı'nda kadın şairler, tezkireler, biyografi kitapları

POETRY OVERSHADOWED BY GOSSIP: MİHRÎ HATUN AND LEYLA HANIM IN HISTORICAL SOURCES

ABSTRACT

Zeyneb Hatun, who lived in the XV.th century, is the first female poet recorded in the tradition of Classical Turkish Literature. The second female poet after Zeyneb Hatun is Mihrî Hatun, who lived at the same time as her. Zübeyde Fıtnat Hanım in the 18th century, Leylâ Hanım and Şeref Hanım from the 19th century are the most important female poets of their era. Poet biographies and biographical books are the main sources that give information about the lives and literary personalities of these names and include examples of their poems.

These writers sometimes lost their objectivity and included their personal views in their positive and negative evaluations of poets. In some of the tezkires and biographies, the identities of Mihrî Hatun and Leylâ Hanım were evaluated in line with the rumors about their private lives. In these books, rumors about Mihrî Hatun's being single, her rejection of those who want to marry her and her emotional relationship with Sinan Pasha's son İskender Çelebi and Müeyyed-zâde Abdurrahman Çelebi are included in a cynical style, and Mihrî Hatun's poetic side is not taken into account. In some of these books, Leylâ Hanım's literary aspect was not taken into account, as the stories about Leylâ Hanım's short-lived marriage and the couplet she told to a young shopkeeper who was a candlemaker. In some of the historical sources, the literary personalities of Mihrî Hatun and Leylâ Hanım were remembered with an objective wording and the rumors about them were tried to be eliminated by approaching their private lives with respect. In this study, these books (Sehî Bey's "Heşt Behişt", Latîfî's "Tezkiretü'ş-Şu'arâ", Âşık Çelebi's "Meşâ'irü'ş-Şu'arâ", Kınalızâde Hasan Çelebi's "Tezkiretü'ş-Şu'arâ", Beyânî's "Tezkiretü'ş-Şu'arâ", Gelibolulu Âlî's "Kühû'l-Ahbâr" in XVI.th century; Evliyâ Çelebi's "Seyahat-nâme" in XVII.th century; Fatî'n "Hâtimetü'l-Eşâr", Mehmed Süreyyâ's "Sicill-i Osmânî", Şemseddîn Sâmî's "Kâmûsu'l-A'lâm", Ahmed Muhtar's "Şâir Hanımlarımız", Ahmed Rif'at Efendi's "Lügât-ı Târihiyye ve Coğrâfiyye" and Fatma Aliye Hanım's "Namdârân-ı Zenân-ı İslâmiyân" in XIX.th century; Mehmed Nâil Tuman's "Tuhfe-i Nâilî", Bursalı Mehmed Tâhir's "Osmanlı Müellifleri" and İbnülemin Mahmut Kemal's "Son Asır Türk Şairleri" in XX.th century) will be examined and their evaluations about these names will be discussed. Through these evaluations, it is aimed to determine the point of view of women poets in tezkire and biography books, which are the main written sources of Classical Turkish Literature.

Keywords: Women poets in Classical Turkish Literature, tezkires, biographies

GİRİŞ

Arapça "z-k-r" kökünden türetilen tezkire, Klasik Türk Edebiyatı'nın başlıca biyografik kaynakları arasındadır. "Belli bir meslekte tanınmış kişilerin, başta şairler olmak üzere, velilerin, hattatların, mimar ve musikî ustalarının, hatta usta bir çiçek yetiştiricisinin hayat ve sanatından söz eden bir edebî türün adı"dır (Kılıç, 2007, s. 543). Tezkirelerde şairlerin doğum/ ölüm tarihleri, doğum/ ölüm yerleri, baba adları, eğitimleri, meslekleri vb. yaşamlarına, şairliklerine, eserlerine dair bilgiler bulmak ve şairlerinden örnekler okumak mümkündür. Bunun yanı sıra şairlerin evlilikleri, çocukları, yakın arkadaşları, sağlık durumları ve özel hayatlarına dair kimi anekdotlar da tezkirelerde yer alabilmektedir. Tezkirelere ilave olarak ilk örneğini 1558'de Taşköprizâde Ahmed Efendi'nin verdiği *Şekâiku'n-Nu'mâniyye*¹ gibi biyografik eserler de şairlerin yaşam öykülerine ilişkin bilgi sahibi olunacak kaynaklar arasındadır.

¹ *Şekâiku'n-Nu'mâniyye*'de ulema ve meşayih biyografileri bulunmakta; şair biyografileri yer almamaktadır. Türünün ilk örneği olması ve Osmanlı'da biyografi yazma geleneğini başlatması sebebiyle yukarıda anılmaktadır. *Şekâiku'n-Nu'mâniyye* hakkında ayrıntılı bilgi için bk. (Özcan, 2010).

Ayrıca kimi seyahatnameler², Klasik Türk Edebiyatı'nın genel özellikleri hakkında verdikleri bilgilerle, tanıttıkları ve şiiirlerinden örnekler verdikleri şairlerle bir tür edebiyat rehberi niteliği taşımaktadır.

1. Tarihî Kaynaklarda Mihrî Hatun ve Leylâ Hanım

1.1. Mihrî Hatun

Mihrî Hatun, Amasya doğumludur. Babası, Belâyî mahlasıyla şiiirler yazan Kadı Hasan Amasyevî'dir. Sultan II. Bayezîd ve oğlu Şehzade Ahmed'in Amasya'daki valilikleri süresince onların edebî muhitlerinde bulunmuş; onlara kasideler sunmuştur. *Dîvân*'ı ve *Dîvân*'ının içerisinde yer alan *Tazarru-nâme* isimli dinî-didaktik konulu bir mesnevisi vardır. Döneminin önemli şairlerinden Necâtî Bey'in³ şiiirlerine nazireler yazmıştır. Dili sade, üslubu ise içten bir kadın duyarlılığına sahiptir⁴.

XVI. yüzyıl tezkirelerinden Garîbî'nin *Tezkire-i Mecâlis-i Şuarâ-yı Rûm*'unda (Garîbî Tezkiresi) (Babacan, 2010, s. 82), Sehî Bey'in *Heşt Bihişt*'inde (İpekten, vd., 2017, s. 159-160), Latîfî'nin *Tezkiretü'ş-Şu'arâ ve Tabsiratü'n-Nuzamâ*'sında (Canım, 2018, s. 496-498), Aşık Çelebi'nin *Meşâ'irü'ş-Şu'arâ*'sında (Kılıç, 2018, s. 355-358), Kınalı-zâde Hasan Çelebi'nin *Tezkiretü'ş-Şu'arâ*'sında (Sungurhan, 2017a, s. 808-810), Beyânî'nin *Tezkiretü'ş-Şu'arâ*'sında (Sungurhan, 2017b, s. 195) ve Gelibolulu Âlî'nin *Künhü'l-Ahbâr*'ının tezkire bölümünde (İsen, 2017, s. 83-84); XVII. yüzyılda Evliyâ Çelebi'nin *Seyahat-nâme*'sinin birinci cildinde (Kahraman ve Dağlı, 2003), XIX. yüzyılda Ahmed Muhtar Bey'in *Şâir Hanımlarımız*'ında (Ceyhan, 2000, s. 342-343), Mehmed Zihni'nin *Meşâhirü'n-Nisâ*'sında (1295'ten aktaran Akgül, 2006; Arslan, 2022), Mehmed Süreyyâ'nın *Sicill-i Osmânî*'sinde (Akbar, 1996, s. 1092), XX. Yüzyıl başlarında ise Mehmed Nâil Tuman'ın *Tuhfe-i Nâilî*'sinde (Yuvacı, 2014, s. 327-328) ve Bursalı Mehmed Tâhir'in *Osmanlı Müellifleri*'nde (Saraç, 2016); şaire yer verilmektedir. Mihrî Hatun, söz konusu kaynaklarda; şairliği, divan sahibi olması, döneminin az sayıdaki kadın şairlerinden biri olması ve Amasya'da şehzadeler çevresinde oluşan edebî muhitte adını duyurmasıyla anılmaktadır. Ancak Mihrî Hatun'un özel yaşamı da bu kaynaklar için ilgi çekici bir konu niteliğindedir.

² XVII. yüzyılda *Antoine Galland*'ın, XVIII. yüzyılda *Joseph de Tournefort*'un, XIX. yüzyılda *Franz von Werner/ Avusturyalı Murad Efendi*'nin, *Edmondo de Amicis*'in ve *Miss Julia Pardoe*'nun, XX. yüzyıl başlarında *Lucy Mary Jane Garnett*'in seyahatnamelerinde dinî-tasavvufî edebiyat, şiiirlerde işlenen temalar, yetişen önemli şairler ve şiiirlerinden örnekler, kimi şairlere dair anekdotlar, şair-hami/ şair-Osmanlı hanedanı ilişkisi gibi Klasik Türk Edebiyatı'na dair konular yer almaktadır. *Avusturyalı Murad Efendi* ve *Lucy Mary Jane Garnett*'in bahsettiği şairler arasında Mihrî Hatun da bulunmakta; İskender Çelebi ve Müeyyed-zâde Abdurrahman Çelebi'ye duyduğu sevgi ile anılmaktadır. *Avusturyalı Murad Efendi* ve *Lucy Mary Jane Garnett*, bu bilgileri XVI. yüzyıl tezkirelerinden edinmeleri, onlardan farklı bir konuya değinmemeleri sebebiyle bu çalışmada yer almamaktadır. Ayrıntılı bilgi için bk. (Egüz, 2011, 2013, 2014).

³ Necâtî Bey'in asıl adı İsa'dır. H. 847-850/ M. 1443-1446 yıllarında doğduğu düşünülmektedir. Fatih Sultan Mehmed'in divan katibidir. Bu görevine Şehzade Abdullah, Karaman sancağına getirilince de devam etmiştir. H. 914/ M. 1509 yılında vefat etmiştir. Günümüze ulaşan tek eseri *Dîvân*'ıdır. "*Döne döne*" redifli gazeline Mihrî Hatun da dahil olmak üzere pek çok şair tarafından nazireler yazılmıştır. "*Osmanlı şiiir dilinin kurucu isimlerinden biri*" (Çavuşoğlu, 1971, s. 17-22; Kaya, 2012, s. 145) olarak kabul edilmektedir. Necâtî Bey'in hayatı, şairliği ve *Dîvân*'ı hakkında ayrıntılı bilgi için bk. (Kaya, 2006; Mazoğlu, 1961; Tarlan, 1963).

⁴ Mihrî Hatun'un hayatı ve şairliği hakkında ayrıntılı bilgi için bk. (Arslan, 2018a, s. 4-14; Ayan, 1989; Erünsal, 2020; Hakverdioğlu, 2016, s. 13-88; Karahan, 1960).

Mihrî Hatun'un güzel bir kadın olarak anılmasına rağmen hiç evlenmemesi ve onunla evlenmek isteyenleri de geri çevirmesi, erkek şairlerin ve yöneticilerin de bulunduğu edebî meclislerde yer alması, şiirlerinden yola çıkılarak Sinan Paşa'nın oğlu İskender Çelebi ve Müeyyed-zâde Abdurrahman Çelebi ile aralarında var olduğu düşünülen duygusal ilişki gibi özel hayatına dair hususlar; Latîfî, Âşık Çelebi, Kınalı-zâde Hasan Çelebi, Beyânî, Gelibolulu Âlî ve Evliyâ Çelebi gibi isimler tarafından ele alınmıştır. Tezkirelerinde ele aldıkları şairi çoğunlukla, onun etrafında oluşturulmuş rivayetler, latifeler, güldürücü hikayeler ile tanıtan Latîfî⁵, Âşık Çelebi⁶, Kınalı-zâde Hasan Çelebi⁷ ve Gelibolulu Âlî⁸; Mihrî Hatun'un şairliğini takdir etmekle birlikte onun hayatına dair bu "ilginç" unsurlara daha fazla yer vermiştir. Mihrî Hatun'un, Osmanlı taşrasında yetişmiş, iyi eğitim almış, şiirlerinden övgüyle bahsedilen bir şair olmasının; üstelik şehzadelerle ve onların aileleriyle yakın ilişkiler kurmasının döneminin edebiyat çevrelerinde bir tür rekabete ve kıskançlığa yol açtığı düşünülebilir. Mehmet Arslan, bahsi geçen tezkirelerin "bir yandan onun namus ve iffeti konusunda el birliği etmişçesine aynı şeyi söylüyor yani ona bu konuda toz kondurmuyor" olmasını, öte yandan da "onun evlenmediğinden bahsederken veya namus ve iffetinden söz ederken hep imalı, îhamlı, tevriyeli, kinayeli yani yorumu açık ve iki anlama gelebilecek hatta ve hatta müstehcen sayılabilecek ifadeler" kullanmalarını ilginç bulmakta ve bu sözlerin pek de iyi niyetli olmadığını belirtmektedir (2018a, s. 7). Yasemin Ertek Morkoç, "tezkirelerde adı geçen şairelerin ister istemez erkeğin bakış açısına göre, cinsiyetleri özellikle vurgulanarak ele alınıp değerlendirildiğini" (2011, s. 225) bildirmekte; Latîfî'nin tezkiresinde söyleyiş tarzında zenâne-merdâne ayırımı yapılarak Mihrî Hatun'un şiirlerinin buna göre değerlendirildiğini aktarmaktadır. Yine bu doğrultuda Âşık Çelebi'nin *Meşâ'irü's-Şu'arâ*'sında, kadın şairlerin değerlendirilmesinde kullanılan ifadeler ve tabirler; tezkirenin bu hususta nesnellikten uzaklaştığını düşündürmektedir. Zeynep Toska, tezkirede XVI. yüzyılın kadın şairlerinden Hubbî'nin⁹ değerlendirilirken "gerek insani değerleri gerek şiir söyleme yeteneği bakımından onu çok üstün bulmasına, hiçbir kadın şairi övmediği kadar onu övmesine rağmen Âşık Çelebi'nin ölçüsü[nün] yine diğer kadın şairler" olduğunu; Mihrî Hatun, Zeyneb Hatun ve Cilâyî, Afâkî, Cihan Hatun ve Dilşad Hatun gibi Fars edebiyatı şairleriyle kıyaslanarak onlardan üstün bulunduğunu aktarmaktadır (2007, s. 675).

⁵ Latîfî, Mihrî Hatun'un şiirlerinin üslubunu kadınsı, duygularını âşikane, isteklerini ve dualarını dile getirmekte erkekçe bulmaktadır: "Egerçi işve-i eş'ârî zenâne ve şive-i güftârî mü'ennesânedür ammâ cihet-i sûz u güdâzda 'âşıkâne ve beyân-ı şevk u niyâzda merdânedür ne muhannesânedür" (Canım, 2018, s. 496).

⁶ Âşık Çelebi, Mihrî Hatun'un şiirlerinin anlam dünyasını " 'arâ'is-i ebkâr-ı ma'ânîyi mihr-i nazm ile kendünün idinüp hacle-i tasarrufına getirmişdür" ifadeleriyle beğenmiştir. Ancak şiirlerinde "nâ-mahrem" sözlerin bulunduğunu, üslubunda "nâkis edâlar" olduğunu da belirtmektedir. Âşık Çelebi, Mihrî Hatun'un şiirlerinde kadın kimliğinin varlığını "yazısı kız nakşı ve inşâsı rûspiyanedür" diye açıklamaktadır (Kılıç, 2018, s. 356).

⁷ Kınalı-zâde Hasan Çelebi, Mihrî Hatun'un şiirlerinin özgünlüğünü " 'arâ'is-i ebkâr-ı ma'ânî-i dakikayı hacle-i tasarrufına getirmekle ser-â-perde-i hâturunda ebkâr-ı efkâr mütezâhir ve gamâm-ı insicâm gülşen-i eş'âr-ı pür-ihâmından mütekâtdur" ifadeleriyle belirtmektedir (Sungurhan, 2017a, s. 808).

⁸ Gelibolulu Âlî, Mihrî Hatun'u "bikr-i fikri gibi mümtâz" (İsen, 2017, s. 83) bulmaktadır.

⁹ Hubbî'nin asıl adı Ayşe'di. Sultan II. Selim'in şehzadelik yıllarında hocalığını yapan Şems Çelebi'nin eşidir. Eşinin vefatından sonra sarayda görev yapmıştır. Kaynaklara *Cemşid ü Hurşid*'inin olduğu söylense de bu eser ele geçmemiştir. *İmâdu'l-Cihâd* isimli bir risalesi vardır. Hubbî'nin hayatı ve şairliği hakkında ayrıntılı bilgi için bk. (Kaçar, 2018; Uzun, 1998).

Yine *Meşâ'irü's-Şu'arâ*'da, Mihrî Hatun'un Amasya'daki edebî muhitlerde bir arada bulunduğu Zeyneb Hatun'un¹⁰ evlenerek şiiri ve edebiyat sohbetlerini bırakmasının bahsinde iki şair; "*Mihrî izdivâcdan âr idüp ölince tecerrüd ile geçinmiş, Zeynep ere varup eri hükminde olup şi'rden ve ricâl ile musâhabetden çekinmiş*" (Kılıç, 2018, s. 257) ifadeleriyle mukayese edilmiştir.

Tezkirelerde ve biyografik kaynaklarda Mihrî Hatun'un özel yaşamına dair ele alınan konular; bu çalışmada "*Bekarlığı*", "*Kendisiyle Evlenmek İsteyenleri Reddetmesi*", "*İskender Çelebi ve Müeyyed-zâde Abdurrahman Çelebi ile Aralarındaki İlişki*" başlıkları altında incelenmektedir.

1.1.1. Bekarlığı

Mihrî Hatun'un bekarlığından Latîfi, Âşık Çelebi, Kınalı-zâde Hasan Çelebi, Beyânî ve Gelibolulu Âlî'nin tezkirelerinde, Evliyâ Çelebi'nin *Seyahat-nâme*'sinde bahsedilmektedir. Evliyâ Çelebi yalın bir dille, Sultan II. Bayezîd dönemi şairleri hakkında bilgi verdiği bölümde Mihrî Hatun'un hiç evlenmemiş olmasını "*bıkr ü fikri gibi seçkin olup açılmadan cennet bağına gitti*" (Kahraman ve Dağlı, 2003, s. 301) ifadeleriyle anlatmakta; tezkirelerde ise bu durum imalı bir biçimde ele alınmaktadır. "*Bu tür şakalaşmaların ve imalı ifadelerin divan şiirinin genelinde bulunduğu ve tezkirelerin de böyle bir üslup kullanmalarının tabiatları ve yapıları gereği olduğunu da göz ardı etmemek*" (Arslan, 2018a, s. 7) gerekse de özellikle Latîfi ve Âşık Çelebi'nin değerlendirmeleri manidar bir anlam taşımaktadır.

Latîfi'nin ve Âşık Çelebi'nin tezkirelerinde Mihrî Hatun'un bekar oluşu cinsel çağrışımlar kullanarak anlatılmıştır. Latîfi, onun bu kadar güzel, erkekler tarafından sevilen, "*hevâ-yı aşk*" kadehi ile mest ve el ele vermiş bir kadın olmasına rağmen ismetinin ve iffetinin pak olduğunu; namusu hakkında mübalağa edildiğini belirtmektedir. Tezkireye göre Mihrî Hatun'un kavuşma sofrasının tuzluğuna bir kimse "*parmak*" salmamış, kavuşma bağından bir kimse "*şeftali*" yememiş, "*iki yarım nar*"'ından kimse "*kazanç*" sağlamamış, tat almamış ve kimse kavuşma bahçesinin "*gümüş havuz*"una "*balık*" saldım dememiştir.

"*Rivâyet iderler ki bu kadar hüsn ü cemâl ile mahbûbe-i mahbûb-perest ve câm-ı hevâ-yı 'aşk ile mest ü hem-dest iken gird-i dâmen-i 'ismeti ve zeyl-i 'iffeti 'alâyiş-i töhmetden pâk ve lücce-i deryâ sâkına gelmez pâk-i bî-bâk idi ve bil-cümle 'iffet ü 'ismetî bâbında ol kadar mübâлага iderler ki harem-i vaslını nâ-mahremden ve ol genc-i nihânı dahî mâr-ı arkamdan hıfz u hirâset idüp ne katarât- Nisân-ı ittisalden sade-i sîmîni sîrâb ve ne şebnem-i ebr-i ictimâ'dan gonca-i rengîni pür-âb olmuş ve ne hân-ı visâli nemekdânına bir ferd parmak salmış ve ne behre-i temettu'dan âferîde kâm almak olmuşdur ve ne hod bir kimse bâg-ı visâlınden şeftâlî yemiş ve ne enâr-ı dünîminden bir kes temettu' itmiş dad almış ve ne kimse havz-ı sîmînine ravza-i vaslında mâhî saldım dimiş*" (Canım, 2018, s. 496-497).

Âşık Çelebi tezkiresinin aşağıdaki satırlarında, kimsenin "*zen-i dünya*"dan murat almadığı gibi Mihrî Hatun'dan da "*murat*" almadığını, hürmetinin haremine yabancı ayak girmeyip "*gizli hazine*"sine cimri eli dokunmadığını, "*zer kuvveti ile anberîneden*" başka nesnenin boynuna "*kol salma*"dığını belirtmekte; "*dünyaya kız geldi kız gitti*" sözleriyle şairin hiç evlenmediğini ifade etmektedir.

"*Bu cümle şâhid-bâzlukla zen-i dünyâ gibi kimesne andan murâd almamış ve câm-ı 'ışkdan gayrı harîm-i hürmetine yâd ayak girmeyüp genc-i nühüfteye bahîl eli tokunmayup zer kuvveti ile 'anberîneden özge nesne boynuna kol salmamışdur. Dünyâya kız geldi kız gitti*" (Kılıç, 2018, s. 355).

¹⁰ Mihrî Hatun'un çağdaşıdır. Kadı Mehmed Çelebi'nin kızıdır. Amasya'da edebiyat muhitlerinde bulunsa da Kadı İshak Fehmî Çelebi ile evlendikten sonra şiiri bırakmıştır. Kaynaklarda divan sahibi olduğu belirtilse de günümüze ulaşmamıştır. H. 879/ M. 1474-1475 yılında Amasya'da vefat etmiştir. Zeyneb Hatun'un hayatı ve şairliği hakkında ayrıntılı bilgi için bk. (Aksoy, 2013; Arslan, 2020).

Kınalı-zâde Hasan Çelebi ve Beyânî'nin tezkirelerinde birbirlerine yakın ifadelerle Mihrî Hatun'un hakkındaki rivayetler bertaraf edilmeye çalışılmıştır. Kınalı-zâde Hasan Çelebi, Mihrî Hatun'un kendi zamanında şairlerle ve zariflerle sohbetler ettiğini, ahbaplık kurduğunu ancak “*mühürlü kesesinin mihrine yabancı ellerin değmediğini*” ve “*ismetinin ve iffetinin serâperdesine namahrem ve haramın girmedini*” belirtmektedir. Beyânî de Mihrî Hatun'un güzellik göğünün parlayan güneşi olup şairler ve zariflerle sohbetler edip ahbaplık kurduğunu ancak “*mühürlü kesesinin mihrine icâbet ellerinin değmediğini*” ve “*ismetinin serâperdesine namahrem girmedini*” belirtmektedir.

“*Egerçi zemânında şu 'arâ vü zurefâyla sohbet ü ülfet ve mihr ü mahabbet üzre olurmuş lâkin kîse-i mahtûminun mihrine dest-i ecânib irmemiş ve ser-â-perde-i ismet ü iffetine nâ-mahrem harâm girmemişdür*” (Sungurhan, 2017a, s. 810).

“*Zemânında sipihr-i melâhatun tâbende-mihrî olup şu 'arâ vü zurefâ ile mihr ü mahabbet ve sohbet ü ülfet üzre iken kîse-i mahtûminun mihrine dest-i icâbet irmemiş ve serâ-perde-i ismetine nâ-mahrem girmemişdür*” (Sungurhan, 2017b, s. 195).

Gelibolulu Âlî, *Kühü'l-Ahbâr*'ın tezkire kısmında Mihrî Hatun hakkında müstehcen çağrışımları olan ifadeler kullanılmakla birlikte şairin “*ismet gömleği*”ne kimsenin kavuşmadığı belirtilmektedir. Gelibolulu Âlî, imalı bir dille de olsa şairi savunarak onun “*zen-i dünya*”nın aldatmacasına kanmayıp dünyaya “*yiğitçe*” gidip geldiğini, “*kavuşmanın tatlı suyu*”ndan nasiplenmediğini ve kimseyle “*yakınlık bezmi*” kurmak için uygun yeri olmadığını söylemektedir:

“*Ve pîrâhen-i 'ismetine 'uşşâk-ı müştâk-ı ferzânedenden kimse vâsıl olmadı. Muhassal-ı kelâm zen-i dehr-firîbine aldanmayup dünyâya merdânelikle geldi gitdi. Zülâl-i visâlınden ne bir kimse behremend oldı ve ne bezm-i ülfeti servaktine yetdi*” (İsen, 2017, s. 83-84).

1.1.2. Kendisiyle Evlenmek İsteyenleri Reddetmesi

Mihrî Hatun'un karşısına onunla evlenmek isteyen kimseler çıkmışsa da şair hiç evlenmemiş; kendisine gelen teklifleri reddetmiştir. Şairin bu taliplerinden biri de Eyüp müderrisi Paşa Çelebi'dir¹¹. Âşık Çelebi ve Kınalı-zâde Hasan Çelebi, tezkirelerinde XV. yüzyılın sonu-XVI. yüzyılın ilk yarısının önemli şairlerinden Zâtî'nin¹² söylediği alaycı ve müstehcen bir kıtaya yer vermektedir. Zâtî'nin kıtasından Paşa Çelebi ve Mihrî Hatun arasında büyük bir yaş farkı olduğu anlaşılmaktadır:

İşitdük istemiş Mihrîyi Paşa

Ana ol kendüzin râm eylesün mi

Niçe gündür oruç tutar bu miskîn

Eşek s.k.yle bayrâm eylesün mi (Kılıç, 2018, s. 357; Sungurhan, 2017a, s. 810).

1.1.3. İskender Çelebi ve Müeyyed-zâde Abdurrahman Çelebi ile Aralarındaki İlişki

Mihrî Hatun hakkında bilgi veren kaynaklar onun güzel bir kadın olduğu konusunda hemfikirdir. Şairin güzel bir kadın olması, erkek şairlerin bulunduğu edebî toplantılarda yer alması ve şiirleriyle ilgi çekmesi; onu kimi aşk dedikodularının merkezine yerleştirmiştir.

¹¹ Mehmet Arslan, bu kişinin Fatih Sultan Mehmed'in hocası Akşemseddin'in yeğeni Gıyâseddin olduğunu belirtmektedir (2022).

¹² XVI. yüzyılın önemli şairlerinden olan Zâtî, H. 876/ M. 1471 yılında Karesi'de doğmuştur. Sultan II. Bayezid, Yavuz Sultan Selim ve Kânûnî Sultan Süleyman dönemlerini görmüş; onlara sunduğu kasidelerle geçimini sağlamıştır. İstanbul'da Bayezid Camii yakınlarında bir remil dükkanı olan Zâtî; burada Bâkî, Hayâlî Bey, Yahyâ Bey gibi genç şairlerin gelip gittiği bir edebî muhit kurmuştur. *Divân*'ı, *Şem ü Pervâne*'si, *Edirne Şehr-engiz*'i, *Letâyif*'i ve mizahî bir mektubu bulunmaktadır. Zâtî'nin şairliği, hayatı ve eserleri hakkında ayrıntılı bilgi için bk. (Armutlu, 1998; Çavuşoğlu ve Tanyeri, 1987; Kurtoğlu, 2016; Serdaroğlu Coşkun, 2013; Ünver, 2007).

Bu dedikodular, Sinan Paşa'nın oğlu İskender Çelebi'nin ve "Hâtemî" mahlasıyla şiirler yazan Müeyyed-zâde Abdurrahman Çelebi'nin¹³ etrafında toplanmakta; Evliyâ Çelebi, Mihrî Hatun için "sanki İmrülkays kızı gibi aşkla oynayan bir kadın" yakıştırmaları yapmaktadır (Kahraman ve Dağlı, 2003, s. 301).

Latîfî'nin tezkiresinde Mihrî Hatun'un, dîvânındaki bir gazelinin makta beyti "İrdi çün âb-ı hayâta Mihrî ölmez haşre dek/ Gördü çün zulmet şebinde ol 'ayân İskender'i"nden hareketle Sinan Paşa'nın oğlu İskender Çelebi ile duygusal bir ilişki yaşadığı belirtilmektedir. Tezkire yazarının aktardığına göre, bu ilişki sonuçsuz kalmış; şair "kaddin kemâna şebîh idüp hedefine hadeng-i la'l peykânın" vuramamıştır (Canım, 2018, s. 497). Âşık Çelebi (Kılıç, 2018, s. 357), Kınalı-zâde Hasan Çelebi (Sungurhan, 2017a, s. 808-809), Gelibolulu Âlî'nin (İsen, 2017, s. 83) tezkirelerinde ve Mehmed Süreyyâ'nın *Sicill-i Osmanî*'sinde (Akbayar, 1996, s. 1092) de şairin, İskender adında bir gençle ilişkisi olduğundan aşağıdaki beyte yer verilerek bahsedilmektedir:

Nice İskenderi la'lüm zülâli
Suya iletirdi vü susuz getürdi

Âşık Çelebi, Mihrî Hatun'un "Sen yalandan Hâtemî 'âşık geçersin Mihrî'ye/ Sümme vallâhi seni Mihrî sever oğlandan" (Arslan, 2018a, s. 119) beytini Müeyyed-zâde Abdurrahman Çelebi'ye gönderdiğini; ikisinin gençken birbirlerini sevdiklerini belirtmektedir. Tezkireye göre bu ilişki Müeyyed-zâde kadı olduğunda da devam etmiştir (Kılıç, 2018, s. 356):

"Bir zemân kâzî-'asker olan Mü'eyyed-zâde ki Amâsiyyelidür, tâze iken anunla evvel âşnâlık ba'dehu 'ışk ile rûşenâlık tahsîl idüp tarafeynden mahabbet olmuş. Sonra Mü'eyyed-zâde ki Hâtemî tahallus ider, kâzî-'asker iken Mihrî gâhî gelüp mülâzemet ider".

1.2. Leylâ Hanım

XIX. yüzyılın şairlerinden Leylâ Hanım İstanbul doğumludur. Şairin babası, kazasker Moralı-zâde Hâmid Efendi, annesi ise döneminin en önemli şairlerinden biri olan Keçeci-zâde İzzet Molla'nın ablası Hatice Hanım'dır. Leylâ Hanım, gençliğinde çok kısa süren bir evlilik yapmış; sonrasında ise bir daha evlenmemiştir. Babasının H. 1240/ M. 1825 yılında vefatının ardından maddî açıdan zor zamanlar geçiren şair; Sultan II. Mahmûd, Sultan Abdülmecîd, hanedan üyeleri ve devrinin kimi yöneticilerine kasideler sunarak geçimini sağlamaya çalışmıştır. Mehmet Arslan, şairin çektiği maddî sıkıntıların arkasında eski eşinin bulunduğu şüphe etmekte ancak bu konu kesinlik kazanmamaktadır (2018b, s. 8). H. 1264/ M. 1848 yılında vefat eden şair, Mevlevî olduğu için Galata Mevlevî-hânesi'ne defnedilmiştir¹⁴.

¹³ Müeyyed-zâde Abdurrahman Çelebi, H. 860/ M. 1456'da Amasya'da doğmuştur. Dedesi Şemseddin Müeyyed Çelebi'den dolayı "Müeyyed-zâde" lakabı ile tanınmaktadır. "Hâtemî" mahlası ile şiirler yazmış; Şehzade Bâyezid'le yakın dostluğunu çekemeyen kimselerin kendisine yönelttiği, şehzadeyi içkiye ve afyona alıştırdığı iftiralara sonucu Fâtilh Sultan Mehmed tarafından idama mahkum edilmiştir. İdam fermanı Amasya'ya ulaşmadan Şehzade Bâyezid'in yardımı ile Halep'e kaçmış; şehzadenin cülusunun ardından İstanbul'a gelmiştir. Din, tasavvuf, felsefe ve mantık konularında risaleleri bulunmaktadır. Müeyyed-zâde Abdurrahman Çelebi'nin hayatı, şairliği ve eserleri hakkında ayrıntılı bilgi için bk. (Aksoy, 2020; Gökbilgin, 1979; Kaplan, 2020).

¹⁴ Leylâ Hanım'ın hayatı ve şairliği hakkında ayrıntılı bilgi için bk. (Alkan İspirli, 2007; Arslan, 2018b; Ünver, 2003).

XIX. yüzyılın biyografik kaynaklarından Mehmed Süreyyâ'nın *Sicill-i Osmânî*'sinde (Akbayar, 1996, s. 901), Şemseddin Sâmî'nin *Kamusu'l-A'lam*'ında (Nazik, 2008, s. 49-50), Ahmed Muhtar'ın *Şâir Hanımlarımız*'ında (Ceyhan, 2000, s. 338-339), Ahmed Rif'at Efendi'nin *Lugât-ı Târihiyye ve Coğrâfiyye*'sinde (Arslan, 2019, s. 1097), Mehmed Zihnî'nin *Meşâhirü'n-Nisâ*'sında (1295'ten aktaran Akgül, 2006, s. 146-147), Fatma Aliye Hanım'ın *Namdârân-ı Zenân-ı İslâmiyân*'ında (1311'den aktaran İnal, 1969, s. 880-881) ve yüzyılın tezkirelerinden Fatîn'in *Hâtimetü'l-Eş'âr*'ında (Çiftçi, 2017, s. 430-431); XX. yüzyılın başlarında ise İbnülemin Mahmut Kemal İnal'ın *Son Asır Türk Şairleri*'nde (1969, s. 880-885), Bursalı Mehmed Tahir'in *Osmanlı Müellifleri*'nde (Saraç, 2016, s. 830-831) ve Mehmed Nâil Tuman'ın *Tuhfe-i Nâilî*'sinde (Yuvacı, 2014, s. 222) Leylâ Hanım'ın hayatı ve şairliği hakkında bilgi edinmek mümkündür. Şemseddin Sâmî¹⁵, Mehmed Süreyyâ¹⁶, İbnülemin Mahmut Kemal İnal¹⁷ ve Bursalı Mehmed Tahir¹⁸, onun şiirlerinden beğeniyle söz etmektedir. Bunun yanı sıra şairin kısa süren evliliği, balmumu satan bir gençle aralarındaki latife ve onun şakacı, şuh, serbest kişiliği; kaynaklarda ilgiyle ele alınmaktadır.

Kaynaklarda (Arslan, 2018b, s. 8) Leylâ Hanım'ın, babası Moralı-zâde Hâmid Efendi'nin ölümünün ardından maddî açıdan sıkıntılar yaşadığı belirtilmektedir. Babasının vefatına kadar maddî açıdan rahat yaşadığı tahmin edilen, evliliğini bitirip ailesinin yanına dönebilen ve dayısı Keçeci-zâde İzzet Molla tarafından eğitimi ile bizzat ilgilenilen şairin aile bireylerinin arasında sevgi bağının ve dayanışma duygularının güçlü olduğu anlaşılmaktadır. Leylâ Hanım, belki de bu rahat ve güvenli aile ortamı sayesinde kendine güvenen, nüktedan, eğlenmeyi seven, serbest bir karakter yapısı geliştirmiştir. Şairin bu kişilik özellikleri, evliliğinin bitiş sebebi hakkındaki rivayetlerle ve balmumu satan gençle aralarındaki nükteyle birleştiğinde; Leylâ Hanım, edebiyat dünyasında şairliğini geride bıraktıracak bir söylenti sarmalının merkezinde kalmıştır. Şairin dîvânında yer alan "disünler" redifli gazelinin aşağıdaki beyitleri; onun bu söylentilere cevabı niteliğindedir:

Kıl meclisi âmâde ne dirlerse disünler
İç dilber ile bâde ne dirlerse disünler

Bu kâra yüzüm ag ola da rûz-ı cezâda
Şimdi bana dünyâda ne dirlerse disünler

Farkı nedir 'âlemde bana medh ile zemmin
Sag olsun ahıbbâ da ne dirlerse disünler (G. 37/ b. 1, 5, 6) (Arslan, 2018b, s. 158)

15 Şemseddin Sâmî, Leylâ Hanım'ın münacatlarını ve mersiyelerini "pek güzel" (Nazik, 2008, s. 49) bulmaktadır.

16 Mehmed Süreyyâ, Leylâ Hanım'ın şiirlerinin güzelliğinin, yüzünün güzelliğinden fazla olduğunu ve bu yönüyle bülbüle benzetildiğini bildirmektedir (Akbayar, 1996, s. 901).

17 İbnülemin Mahmut Kemal, Leylâ Hanım'ın dönemin Mısır valisi Mehmed Ali Paşa'ya sunduğu kasideye yer vererek onun sadece kadın şairlerden değil erkek şairlerin bazılarında da iyi söylediğini itiraf etmek gerektiğini belirtmektedir (1969, s. 884).

18 Bursalı Mehmed Tahir, Leylâ Hanım'ın irticalen şiir söylemekte başarılı olduğunu, münacatlarının ve mersiyelerinin etkili, yakıcı olduğunu kaydetmektedir (Saraç, 2016, s. 831).

Leylâ Hanım'ın yukarıdaki beyitleri, şair hakkındaki söylentilere bir son vermemiş; aksine bu gazel sebebiyle Mehmed Zihnî'nin *Meşâhirü'n-Nisâ*'sında (1295'ten aktaran Akgül, 2006, s. 146) “*âlûfte-i zenân*” olarak anılmış ve “*bazı ebyâtı kadınlarca matlûb olan sıfât-ı memdûha-i muhaddereyete killet-i mübâlâtını mu'lindir*” sözleriyle eleştirilmiştir. İbnülemin Mahmut Kemal İnal ise, *Son Asır Türk Şairleri*'nde bu yorumları aktarırken alaycı bir üslupla Mehmed Zihnî'nin “*nezahet ve fazileti herkesçe müsellemlen olan bir zâtı muhterem*” (1969, s. 881) olduğunu; dolayısıyla *Meşâhirü'n-Nisâ*'daki söz konusu eleştirileri yakışıksız bulduğunu ima etmektedir.

Tezkirelerde ve biyografik kaynaklarda Leylâ Hanım'ın özel yaşamına dair ele alınan konular; bu çalışmada “*Kısa Süren Evliliği*” ve “*Balmumu Satan Gençle Aralarındaki Latife*” başlıkları altında incelenmektedir.

1.2.1. Kısa Süren Evliliği

Leylâ Hanım gençliğinde, ismi ve mesleği bilinmeyen bir bey ile çok kısa süren bir evlilik yapmıştır. Bu evliliğin bitişinden Fatîn'in *Hâtimetü'l-Eş'âr*'ında, Şemseddin Sâmî'nin *Kamusu'l-A'lam*'ında, Mehmed Süreyyâ'nın *Sicill-i Osmânî*'sinde, Fatma Aliye Hanım'ın *Namdârân-ı Zenân-ı İslâmiyân*'ında ve İbnülemin Mahmut Kemal İnal'ın *Son Asır Türk Şairleri*'nde bahsedilmektedir. Mehmed Süreyyâ bu evliliğe dair “*evlendiyse de bir haftada boşandı*” (Akbayar, 1996, s. 901) diye kısaca bilgi vermiştir. Fatîn ve Şemseddin Sâmî, Leylâ Hanım ve eşinin geçinemeyip kısa süre sonra ayrıldıklarını; şairin ömrünün geri kalanını şiire ayırdığını belirtmişlerdir:

“*evâil-i hâlinde bir hafta mikdârı ârâyiş-nümâ-yı haclegâh-ı izdivâc olmuş ise de zenn u şevher beyninde keşide olan bisâta ihtilât-ı deride ve o sırada merbût olan rişte-i inbisâtı beride eyleyip gûşe-gîr-i tecerrüd olduğu hâlde evkât u ezmânını mütâlaa-i eş'âr ve tanzîm-i güftâr ile imrâr u güzâr eylemekte iken bin iki yüz altmış dört senesi hilâlinde dârü's-selâma hırâm eylemiştir*” (Çiftçi, 2017, s. 430).

“*Tezevvüc etmiş ise de zevciyle imtizâc edemeyip, çok geçmeden mufarakat vukû' bulmuş ve Leylâ Hânım bâkîye-i ömrünü mütâlaa ve şi'irle geçirerek, 1264'te vefât etmiştir*” (Nazik, 2008, s. 49).

İbnülemin Mahmut Kemal İnal'ın *Son Asır Türk Şairleri*'nde Leylâ Hanım'ın eşinden ayrılmasının arkasındaki sebepler detaylı bir biçimde açıklanmıştır. Biyografi yazarının, Fatma Aliye Hanım'dan (Topuz)¹⁹ aktardığı bilgilere göre Leylâ Hanım'ın eşi, düğün gecelerinde kolundaki nohut yakısını şaire uzatmıştır. Leylâ Hanım da bunun üzerine odadan dışarı fırlamış, dışarıda bekleyen akrabalarının ısrarlarına karşı çıkarak eşinin yanına dönmemiştir.

¹⁹ Fatma Aliye Hanım, 1862 yılında İstanbul'da doğmuştur. Babası, döneminin önemli bürokratlarından hukukçu ve tarihçi Ahmed Cevdet Paşa; annesi Adviye Rabia Hanım'dır. Gazete ve dergiler için Fransızca'dan Türkçeye tercüme yaparak adını duyurmuştur. Edebiyat dünyasında en büyük desteği Ahmed Midhat Efendi'den görmüş; beraber “*Hayal ve Hakikat*” romanını kaleme almışlardır. Ayrıca Ahmed Midhat Efendi'nin “*Fatma Aliye Hanım yahud Bir Muharrir-i Osmâniyye'nin Neş'eti*” isimli eserinin merkezinde Fatma Aliye Hanım vardır. Tercümeleleri, romanları, felsefe ve tarih konulu çalışmaları vardır. “*Nisvân-ı İslâm*” ve “*Namdârân-ı Zenân-ı İslâmiyân*” isimli eserleri Batı dünyasında Osmanlı kadını tanıtmak amacıyla yazılmıştır. “*Nisvân-ı İslâm*” ile 1893 yılında Chicago kitap fuarına davet edilmiştir. 1936 yılında vefat eden yazarın resmi; 2009 yılından beri 50 Türk lirasının üzerinde yer almaktadır. Fatma Aliye Hanım'ın hayatı, edebî kişiliği ve eserleri hakkında ayrıntılı bilgi için bk. (Argunşah, 2020; Aşa, 1995; Kızıltan, 1993).

Şair, eşi için “Ömrüm oldukça beni nohudlu yahni yemekten öğrendiren bir herifin yüzünü görmeğe mümkün değil tahammül edemem” demiştir (1311’den aktaran İnal, 1969, s. 880-881)²⁰. İbnülemin Mahmut Kemal İnal, bu bilgileri verdikten sonra Leylâ Hanım’ı haklı bulmuştur:

“Nohud yakısı maddesi, hakikaten vâki ise Leylâ’nın kocasından ayrılmakta yerden göğe kadar hakkı vardır. Yüzünü henüz gördüğü bir Kadıasker kızına-kopası-kolundaki yarayı gösteren, temizlenmesini emreden bir herifin, zaman geçip de iki tarafın yüzü açıldığında neler göstermeğe, neler temizletmeğe kalkışacağını keşfetmek pek kolaydır” (1969, s. 881).

1.2.2. Balmumu Satan Gençle Aralarındaki Latife

Leylâ Hanım, eşinden ayrıldıktan sonra bir daha evlenmemiştir. Ahmed Muhtar’ın *Şair Hanımlarımız*’ında (Ceyhan, 2000, s. 338-339) ve İbnülemin Mahmut Kemal İnal’ın *Son Asır Türk Şairleri*’nde (1969, s. 883), şair ve balmumcu bir genç arasında geçen bir latifeden bahsedilmektedir. Buna göre Leylâ Hanım, balmumcu bir genci beğenmiştir. Bu gençle konuşabilmek için sık sık dükkanına gidip alışveriş yapmıştır. Şairin bu gence duyduğu ilgiyi fark eden zarif bir kimse, gence “*Şem’î ruhuma dikkat ile bakma yanarsın*” mısramı ezberleterek Leylâ Hanım dükkanına geldiğinde ona söylemesini istemiştir. Balmumcu genç, şaire bu mısrai söylediğinde ise Leylâ Hanım, “*Hattın gelicek sen de beni mumla ararsın*” diye cevap vermiştir.

SONUÇ

Klasik Türk Edebiyatı’nın başlıca kaynaklarından olan tezkirelerden ve biyografi kitaplarından şairlerin yaşam öyküleri hakkında bilgi sahibi olmak mümkündür. Seyahatnameler de şairlere yer vermeleri bakımından edebiyat ve kültür tarihi açısından önemli kaynaklardır. Edebiyata ilişkin önemli birer rehber olan bu kaynaklarda, ele alınan şairlerin özel yaşamlarına fazlaca yer verildiği örnekler vardır. Bu örnekler arasında XV. yüzyıl şairlerinden Mihrî Hatun ve XIX. yüzyıl şairlerinden Leylâ Hanım da bulunmaktadır. Mihrî Hatun, merkez İstanbul’dan uzaklarda Amasya’da doğup büyümüştür. Şehzade sarayları çevresinde teşekkül eden edebî muhitlerde bulunan, erkek şairlerin bulunduğu sohbetlerde “*çekinmeden*” şiirlerini söyleyen ve takdirle karşılanan, “*güzel*” bir kadın olduğu kaynaklarda belirtilen Mihrî Hatun; edebiyat tarihi içerisinde “*alışılmışın dışında*” bir portre çizmektedir. Onun bu yapısı, tezkire yazarları için ilgi çekici bir konu niteliğindedir. Örneğin şairin hiç evlenmemiş olması Latîfi ve Âşık Çelebi’nin tezkirelerinde kısaca belirtilen bir husus değil; bekarlığı ifade eden müstehcen çağrışımlı kelimeler ve tabirlerle detaylı bir biçimde ele alınan bir mevzudur. Gelibolulu Âlî ise, Mihrî Hatun’a dair imalı ifadeler kullanmış olsa da onu hakkındaki rivayetlerden koruma niyetinde olduğu ilgili satırlarından anlaşılmaktadır. Şairin hiç evlenmemesine dair Kınalı-zâde Hasan Çelebi ve Beyânî dikkatli bir dil kullanarak; Mihrî Hatun’un döneminin erkek şairleriyle, zarifleriyle ahbaplık kurmasına rağmen “*iffetsizlik*” sayılacak hiçbir ilişkisi olmadığını belirtmektedir.

²⁰ *Son Asır Türk Şairleri*’nde Fatma Aliye Hanım’dan aktarılan bu bilgilere, İbnülemin Mahmut Kemal İnal şöyle bir not düşmüştür (1969, s. 881):

“Bu, Leylâ’nın tercemei halinde pek mühim bir meseledir. Fakat mehaz, hangi eser, hangi zat? Fatma Aliye Hanım, bu vak’ayı babasından, yahud sözüne itimad olunur diğer bir zattan işidiüp de nakletmiş ise söylemeliydi. Menkulâtta mehaz göstermemek, insanı tereddüde düşürüyor. Bir eserin şayanı itimad ve haizi kıymet olması arzu olunuyorsa mutlaka mehaz göstermeli, vesika ibraz etmelidir. Mehazsız, vesikasız eserleri kıymeti ilmiyeden mahrumdur”.

Şiirlerinde kadın duyarlılığını ve duygusal dünyasını açık bir dille aktaran Mihrî Hatun'un beyitlerinden yola çıkılarak Latîfi'nin tezkiresinde Sinan Paşa'nın oğlu İskender Çelebi ile; Âşık Çelebi'de ise Müeyyed-zâde Abdurrahman Çelebi ile aralarında bir sevgi bağı olduğu rivayet edilmiştir. Şairin kendisiyle evlenmek isteyen bir müderrisi reddetmesi ise Âşık Çelebi ve Kınalı-zâde Hasan Çelebi'de Zâtî'nin söylediği oldukça kabih kıtayla anılmıştır.

Tezkire yazarlarının ve biyografik kaynakların Leylâ Hanım'a olan tutumları ise Mihrî Hatun ile kıyaslandığında daha olumludur. İki şairin yetişmesi arasında geçen yaklaşık dört asırlık zaman farkı; Osmanlı aydınının kadın şairlere bakış açısını değiştirmiştir. Mehmed Zihnî'nin *Meşâhirü'n-Nisâ*'sı haricinde şairin özel yaşamı hakkında alaycı ve eleştirel bir yorum bulunmamaktadır. Ancak yine de kaynakların şairin kısa süren evliliğine ve balmumcu gençle aralarında geçen latifeye fazlaca yer ayırmaları; Leylâ Hanım'ın edebî kimliğinin değil "kadın" kimliğinin daha ilgi çekici bir özellik taşıdığını göstermektedir. Bu hususta İbnülemin Mahmut Kemal İnal'ın Fatma Aliye Hanım'dan aldığı bilgiler doğrultusunda şairin evliliğinin bitişinin ardındaki gerçeği aktarması ve Leylâ Hanım'a hak vermesi; biyografik bir kaynağın nesnellliğini zedelemiş olsa da şairin, rivayetlerin ötesindeki kimliğinin açığa çıkması bakımından önemlidir.

Sonuç olarak edebiyat tarihi için büyük bir önem taşıyan tezkirelerde Mihrî Hatun'un bekar olmasına, kendisiyle evlenmek isteyenleri reddetmesine ve yaşadığı düşünülen duygusal ilişkilere dair rivayetler; şiirlerinin taşıdığı kadın duyarlılığının, üslubundaki yeniliklerin ve anlam dünyasındaki özgünlüğün "hak ettiği gibi" değerlendirilmemesine sebep olmuştur. Özellikle Latîfi ve Âşık Çelebi'nin tezkirelerinin Mihrî Hatun'a yer verilen bölümlerinde; tezkire yazarlarının şaire dair görüşlerinin nesnellikten bir ölçüde uzaklaştığı görülmektedir. Leylâ Hanım'a yer veren kaynaklarda onun özel yaşamına ilişkin özenli bir üslup kullanılmış olsa da dönemin edebiyat dünyasında şairin özgüvenli yapısı ve serbest yaradılışı çokça eleştirilmiştir. Leylâ Hanım'ın dîvânında yer alan "disünler" redifli gazeli de onun bu söylentilerden usandığını ortaya koymaktadır.

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Hertha Kräftner (1928-1951) (Fotoğraflayan: Wolfgang Kudrnofsky)

HERTHA KRÄFTNER'DEN KADINA YÖNELİK ŞİDDETE DAİR BİR ŞİİR: "ABENDS"

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Özet

Bu çalışmada, Avusturya yazınının sıra dışı kadın şair-yazarı Hertha Kräftner'in (1928-1951) *Kühle Sterne* adlı şiir kitabında yer alan "Abends" adlı bir şiiri analiz edilecektir. Genç yaşta Viyana yazın çevresinde kendini kabul ettirmeyi başaracak kadar yetenekli olmasına rağmen, 23 yaşında aşırı dozda uyku hapi içerek intihar eden Hertha Kräftner, savaş sonrası Almanca yazınının (Nachkriegsliteratur) en seçkin temsilcileri arasındadır. Şair, "Abends" adlı şiirini 20.03.1949 tarihinde kaleme almıştır. Bu tarih, II. Dünya Savaşı'ndan (1939-1945) dört yıl sonrasına, tam olarak Soğuk Savaş (1947-1991) yıllarına denk gelir. Buna göre, çalışmanın araştırma nesnesi olarak seçilen şiir, tarihsel-toplumsal açıdan kitlesel katliamların, kıyım ve yıkımların gerçekleştiği büyük bir kaos ve kriz döneminde kaleme alınmıştır. Tüm dünyada yaşanan küresel ölçekli sıcak ve soğuk savaş dönemlerinin yarattığı 'şiddet' ortamı, bireylerin dünyasında da aynı şekilde kendini göstermektedir. Ana tema olarak kadın ve erkek arasındaki ilişkiye odaklanan şiirde, (fiziksel açıdan) güçlü olanın (erkeğin), (fiziksel olarak) zayıf olana (kadına) şiddet ve baskı uygulaması, onu fiziksel-ruhsal ve zihinsel olarak tahakküm altına alması izlenim edilmiştir. Araştırma nesnesi olan şiir, daha önce Türkiye'de hiç incelenmemiş ve dilimize çevrilmemiş olduğu için, analizinden önce tarafımdan şiirin Türkçe 'ye çevirisi yapılmış ve ardından şiirin analizi gerçekleştirilmiştir. Çalışmanın hipotezi, Hertha Kräftner'in "Abends" adlı şiirinde, kadına yönelik (eril) şiddeti eleştirdiği ve bunun kamusal alandan özel alana yayılmasına dikkat çektiğidir. Çalışmanın amacı ve hedefi; şairin bu konudaki eleştirisini ortaya çıkarmak ve bu şekilde, içinde yaşadığımız 21. yüzyıl dünyasında bile sonlanmayan kadına yönelik şiddete dair eleştirel bir bakış, duyarlık ve farkındalık kazandırılmasına küçük bir katkı sağlamaktır. Çalışmada, araştırma nesnesi olarak belirlenen şiirin izlegine uygun olarak; tarihsel, pozitivist-biyografik ve feminist eleştiri yöntemlerinden yararlanılmıştır.

Anahtar Sözcükler: Hertha Kräftner, Abends, kadın, şiddet, savaş.

HERTHA KRÄFTNER ON VIOLENCE AGAINST WOMEN A POEM: “ABENDS”

Abstract

This study analyzes a poem entitled “Evenings” by Hertha Kräftner (1928-1951), an extraordinary female poet-writer of Austrian literature, in her poetry book Kühle Sterne. Hertha Kräftner, who committed suicide at the age of 23 by overdosing on sleeping pills, is among the most distinguished representatives of post-war German literature (Nachkriegsliteratur). The poet wrote his poem "Abends" on 20.03.1949. This was four years after World War II (1939-1945), precisely during the Cold War (1947-1991). Accordingly, the poem chosen as the research object of the study was written during a period of chaos and crisis in which mass massacres, slaughter and destruction took place from a historical-social perspective. The 'violent' environment created by the global hot and cold war periods experienced all over the world manifests itself in the same way in the world of individuals. Focusing on the relationship between men and women as the main theme, the poem is about the (physically) strong (man) inflicting violence and oppression on the (physically) weak (woman), subjugating her physically-spiritually and mentally. Since the poem, which is the object of the research, has never been analyzed and translated into Turkish before, I translated the poem into Turkish before its analysis and then analyzed the poem. The hypothesis of the study is that Hertha Kräftner criticizes (masculine) violence against women in her poem “Evenings” and draws attention to its spread from the public to the private sphere. The aim and objective of the study is to reveal the poet's criticism on this issue and thus to make a small contribution to raising a critical view, sensitivity and awareness about the violence against women, which does not end even in the 21st century world we live in. In the study, historical, positivist-biographical and feminist methods of criticism were utilized in accordance with the theme of the poem, which was determined as the object of research.

Keywords: Hertha Kräftner, Evenings, women, violence, war.

*“Aşkı tamamen yitirdik. Terör geliyor yerine ...”
W. Blake*

GİRİŞ

Sıra dışı yeteneği ve trajik yaşamı, dünya çapında tanınmış Amerikalı şair Sylvia Plath’le kıyaslanan Hertha Kräftner (1928-1951), savaş sonrası Almanca yazınının (Nachkriegsliteratur) en seçkin kadın şair-yazarları arasındadır. Çoğu sanatçının kıymeti öldükten sonra anlaşılırken, onda tam tersi olmuştur: O yaşarken, hem de çok genç yaşta ve Viyana Yazın Çevresi gibi zorlu bir yazın arenasında birdenbire ünlenmiş, ancak ölümünden sonra uzun yıllar unutulmaya terk edilmiştir, ta ki, feminist eleştirmenler tarafından yeniden keşfedildiği 1970’li yıllara kadar. Kalemının gücü açısından Avusturyalı şair “Ingeborg Bachmann’ın yanın(a)” yerleştirilen Hertha Kräftner, “savaş sonrası (Almanca) yazınının en önemli kadın şairlerinden” biri olarak nitelendirilir. (Härtling: 1983, 248); (Schütz: 1988: 153). Kendisinden “harika çocuk”, “muazzam yetenek” ve “deha yazar” nitelemeleriyle söz edilen Kräftner, “Avusturya yazınının en büyük umut vaat eden” (Kastberger, 1997) şairlerinden biri sayılır (Zeyringer, 2008: 87); (Kıziler Emer, 2017: 128).

I. Dünya Savaşı’ndan (1914-1918) sonra çöken Avusturya-Macaristan İmparatorluğu’nun yerine kurulan Avusturya Devleti’nin, her açıdan krize girdiği bir dönemde dünyaya gelen Hertha Kräftner, henüz on bir yaşındayken II. Dünya Savaşı (1939-1945) patlak vermiştir. Ölümle ilk kez, kendisini ağaca asarak intihar eden büyükbabası aracılığıyla tanışan şair, II. Dünya Savaşı’yla da insanlığın cinnet durumu olan kitlesel cinayetlere tanık olur.

Daha bu yaşlardayken, her anlamda yıkım ve kıyımın egemen olduğu, dehşet ve vahşetin kol gezdiği gerçek dünyadan, metinlerin büyüğü evrenine sığınarak dünya klasiklerini okumaya başlamıştır. Küçük yaşlarda edindiği okuma tutkusu onda yazına karşı özel bir duyarlılık geliştirmiştir. Germanistik ve Anglistik öğrenimi gördüğü Viyana Üniversitesi'ndeki hocaları da onun bu yeteneğini hemen fark etmiştir (Kızıler Emer, 2014: 86-94); (Kızıler Emer, 2019: 13-21).

Ancak savaşın dehşetine çok travmatik biçimde maruz kalması, onu gittikçe derinleşip kronikleşecek bir depresyona sürükler: Çok sevdiği babası, 1945'in mart ayında evlerine zorla giren askerlerle tartışırken aldığı yara yüzünden beş ay can çekiştikten sonra vefat etmiştir. Dine Petrik'in bu konudaki araştırmasına göre; Viktor Kräfner, kızına tecavüz eden Rus askerlerini komutanlıklarına şikâyet edeceğini duyunca zorla eve giren bir Rus askeri tarafından yaralanmıştır. Bu arbede sırasında, "vahşice tecavüze uğrayan" Hertha'yı evde tedaviye gelen Emilie Adam adlı ebe, aynı asker tarafından kalbinden vurularak öldürülmüş, ebenin küçük kızı da ağır yaralanmıştır. Yapılan soruşturmada, eve zorla giren askerin "sarhoş" olduğu ve ebenin, "tabancanın birden patlaması" sonucu vurulduğu iddia edilmiş, korku içindeki Hertha Kräfner'e ve annesine bu iddiayı onaylamaktan başka çare kalmamıştır (Petrik, 2008: 23-27). Henüz on yedi yaşındayken yaşadığı bu trajedi, onu zaten başından beri *tutunamadığı* yaşama iyice yabancılaştırmıştır (Kızıler Emer, 2012: 552).

Yaşamını çocuk yaştan itibaren savaşın gölgesinde sürdüren Kräfner, metinlerinde de yaşamında da ölüm'ü bir an olsun yanından ayırmamıştır. Bir eczacının oğlu olan bir arkadaşı aracılığıyla lise yıllarından beri bir tür zehir koleksiyoncusu gibi zehir toplamış, bu zehirlerle, vazgeçilmezi olan uyku ilacını cam şişeciklerde her yere yanında taşımış, adeta intihar etmek için yaşamıştır. Metin evreninde de ölüm, ölmek, intihar arzusu en çok işlediği motiflerdendir. Tezer Özlü gibi *yaşamın ucuna* doğru yol alarak intiharsal bir yaşam sürdüren şair, Viyana Üniversitesi'nde Franz Kafka üzerine yazmaya başladığı doktora tezini ve daha birçok metnini bitirmeden, yirmi üç yaşında aşırı dozda Veronal hapı içerek intihar etmiştir (Kızıler Emer, 2022: 13).

Zeyringer'in söylemiyle 1951'deki intiharından sonra geriye "ince, ama çok değerli bir yapıt" (2008: 88) bırakan Kräfner'in, yaşasaydı dünya çapında bir ün kazanacağı açıktır. Bunun en güçlü kanıtı, onun gelenekselle avangardı virtüözce harmanlayan "pre-postmodern" özellikler barındıran poetikasının,¹ günümüzde de birçok sanatçıya esin kaynağı olma başarısı göstermesidir (Kızıler Emer, 2019: 134). Onun poetikası, özyaşamöyküseldir, ancak "Herbert Eisenreich'a yazdığı bir mektupta "Her ruhsal tasvir, aynı zamanda dünyanın bir tasviridir. Hatta en gerçekçi dünya tasviri aynı zamanda ruhsal bir tasvirdir" (Akt.: Altmann, 2001: 347) diyen Kräfner, klasik iç ve dış dünya, gerçek (factual) ve kurmaca (fictional) dünya ayırımına karşı çıkarak, metinlerinin özyaşamöyküsel irasını vurgular (Kızıler Emer, 2019: 80-93).

Ölüm saçan karanlık bir yüzyılda dünyaya gelen Hertha Kräfner, kısacık yaşamöyküsüne sığdırdığı farklı türdeki metinlerinde en çok 'ölüm' temasını işlemiştir. Aslında onun poetikasında kurucu unsur; ölüm Tanrısı Thanatos'la aşk Tanrısı Eros arasındaki sürekli savaşımdır (Altmann: 2007: 62-76). Sabine Grossi, bir tür psikografiye benzettiği Kräfner şiirlerindeki ana motifleri; ölüm başta olmak üzere, melankoli, yalnızlık, yabancılık, umarsızlık, huzursuzluk, eksiklik, arzu, aşk, korku, acı, gözyaşı vb. şeklinde sıralar (Grossi, 1973: 22). Trajik yaşamı ve yazdıklarıyla hala büyük merak ve heyecan uyandırmaya devam eden Kräfner'in poetikası; tıpkı "Annette von Dröste Hülshoff şiirlerindeki gibi yüzeydeki yaşam coşkusuna benzer tuhaf canlılığına karşın, derin düzlemde hep dizginlenemez bir melankoliyle" (Kızıler Emer, 2019: 18), intihar ve ölüm arzusuyla kaplıdır.

¹ Hertha Kräfner'in poetikası için ayrıca şu söyleşilere bkz: (Arsal, 2021: 163-181); (Kırer, 2023: 111-112).

Bu çalışmada, Hertha Kräftner'in *Kühle Sterne* adlı şiir kitabında yer alan "Abends" adlı şiiri analiz edilmiştir. Çalışmanın hipotezi, Kräftner'in bu şiirinde, kadına yönelik (eril) şiddeti eleştirdiği ve bunun, kamusal alandan mahrem alana doğru yayıldığına dikkat çektiğidir. Çalışmanın amacı; Kräftner'in şiirinde erkeğin kadına uyguladığı fiziksel ve ruhsal şiddeti, arkasında yatan düzeneği de sorgulatarak eleştirdiğini ortaya çıkarmak ve bu şekilde, 21. yüzyılda bile insanlığın kanayan yarası olarak varlığı koruyan kadına – genel anlamda her tür ötekileştirilen'e – yönelik şiddete karşı eleştirel bir tavır, duyarlılık ve farkındalık kazandırmaktır.

Yapılan literatür taramasında, Hertha Kräftner'in bu çalışmaya araştırma nesnesi olarak seçilen şiiri üzerine sadece Kurt Klinger'in, "Zu Hertha Kräftners Gedicht "Abends" (2021) başlıklı kısa bir yazısı olduğu saptanmıştır. Ancak ileride değineceğim Klinger'in bu okumasının, şiddeti meşrulaştıran eril bakış açısına saplanıp kalarak Kräftner'in mahremiyetine fütursuzca bir saldırıdan öteye geçmediğini belirtmeliyim. Bettina Balàka'nın "Sehnsucht nach Wüsten und Meeren" (2001), Erich Jooß'un "Das blaue Licht" von Hertha Kräftner" (2015) ve Matthias Buth'un "Lebenslinien-Leselinien" (2022) adlı yazılarında da şairin bu şiirine kısaca değindikleri bulgulanmıştır: Kräftner'in bu sekiz dizelik şiirinde son derece yalın bir dille "aile içi şiddet" olgusunu işlediğini belirten Balàka'ya göre, bir adamın bir kadını dövdüğü dizesiyle başlayan bu şiir, okurlarında, etkisi "bugüne kadar devam eden bir şok yaratmayı başarmıştır" (Balàka, 2001). Jooß'a göre, "bir erkeğin bir kadına yönelik şiddeti(nin) şaşırtıcı ve kesin bir şekilde kadının bakış açısından" ele alınması bakımından Kräftner'in bu şiiri Alman şiirinde bir ilktir (www. dasgedichtblog.de, 2015). Buth, Kräftner'in poetik becerisini gösteren bu şiiri, içerik ve biçim açısından oldukça "güçlü" bulur. Şiirde ışık (das Licht) ve yüz (das Gesicht) sözcükleriyle yakalanan iç uyağı "umutsuzluk, inziva ve karanlık güçler(in)" egemenliğinin, "ötekinde aydınlanmayı umması" olarak okur ve bunun, şiirin temel motifini de yakaladığını savunur (Buth, 2022).

Bu çalışma ise; Hertha Kräftner'in 1949 yılında, toplama kampları ve krematoryumlarda uygulanan sistematik soykırım vahşetinin ve atom bombası dehşetinin yaşandığı Sıcak Savaş yıllarından, yetkeci totaliter rejimlerin baskısı ve nükleer savaş tehdidi altında süren Soğuk Savaş dönemine geçilen sıcak ve/ veya soğuk, açık ve/veya örtük olarak şiddetin egemen olduğu bir zaman diliminde kaleme aldığı bu şiirinde, küresel ölçekte kamusal alana egemen olan şiddetin mahrem alana, kadın-erkek ilişkilerine yayıldığını göstererek eleştirdiği savıyla diğerlerinden ayrılır. Türkiye'de ise bu şiir daha önce hiç incelenmemiş ve dilimize çevrilmemiştir. Bu nedenle hem yurtdışı hem de yurt içi ölçekte özgün bir nitelik taşıyan bu çalışmada, şiirin analizi (tarafımdan) Türkçe'ye çevirisi de yapılarak gerçekleştirilmiştir. Analizde, araştırma nesnesine uygun olarak; tarihsel, pozitivist-biyografik ve feminist eleştiri yöntemlerinden yararlanılmıştır.

I. ŞİİRİN ANALİZİ:

Bu bölümde öncelikle şiirin Almanca orijinali ve tarafımdan gerçekleştirilen Türkçeye çevirisi verilecektir:

ABENDS

Er schlug nach ihr. Da wurde ihr Gesicht
sehr schmal und farblos wie ein Brei.
Er hätte gern ihr Hirn gesehn. – Das Licht
blieb grell. Ein Hund lief draussen laut vorbei.

Sie dachte nicht an Schuld und Schmerz und nicht
an die Verzeihung. Sie dachte keine Klage.
Sie fühlte nur den Schlag vom nächsten Tage
voraus. Und sie begriff auch diesen nicht.

(Hertha Kräftner)

AKŞAMLARI

Adam ona vurdu. Kadının yüzü
küçüldü iyice ve bir lapa gibi soluklaştı.
Aklını okumayı çok isterdi adam. – Işık
göz kamaştırıcıydı. Dışarıda bir köpek havladı.

Ne suçu düşünüyordu ne acıyı ve ne de
özrü. Şikâyeti de düşündüğü yoktu kadının.
Yalnızca gelecek günlerin dayağını hissediyordu
şimdiden. Ve işte bunu da aklı hiç almıyordu.

(Çev. Funda Kızıler Emer)

Hertha Kräftner, “Abends” adlı bu şiirini 20.03.1949 tarihinde kaleme almıştır. Bu tarih, II. Dünya Savaşı’ndan dört yıl sonrasına, Soğuk Savaş dönemine denk gelir. Buna göre, çalışmanın araştırma nesnesi olarak seçilen şiir, tarihsel-toplumsal açıdan kitlesel katliamların, kıyım ve yıkımların gerçekleştiği büyük bir kaos ve kriz döneminde kaleme alınmıştır. William Blake’in *Vala, or The Four Zoas*’ta dediği gibi, “Aşk tamamen yitirdik. Terör geliyor yerine ...” (Akt. Miller, 1995: 17) sözleri yeniden egemen olmuştur dünyaya. Nitekim 23 yıllık trajik yaşamını intiharla sonlandıran Kräftner’le arasında iki yaş fark olan – kuvvetle muhtemel o da 47 yaşındayken intihar eden – Avusturyalı şair Ingeborg Bachmann (1926-1973), Hitler birliklerinin doğduğu şehre, Klagenfurt’a girmesiyle Avusturya’ya da çöken faşizminin alacakaranlığını “korkunç” diye nitelendirir. “Uygar” diye nitelenen dünyada “görünüşte uygar davranan insanlar arasında, gerçekte sürekli bir savaşın egemen[...]” olduğunu, aslında “insanların birbirlerini ağır ağır öldürmekte oldukları(nı)” savunur. Ona göre faşizm, “atılan ilk bombalarla” ya da “terörle başlamaz. Faşizm, insanlar arasındaki ilişkilerde başlar [...]” (Bachmann, 1985: 9). Bir roman dizisi olarak yazmayı tasarladığı “Ölüm Türleri” (Todesarten) başlıklı metinlerden ilki olan *Malina* (1971) adlı romanında, kadın-erkek ilişkisi ekseninde bu düşüncelerini işlemiştir (Kızıler Emer, 2018: 165).

Kräftner’in 1949 yılında kaleme aldığı “Abends” adlı şiiri de aynı terörün insan ilişkilerine sirayet eden karanlığını, başlığındaki “akşam” vaktiyle metaforlaştırır. Küresel ölçekte yaşanan sıcak ve soğuk savaş dönemlerinin yarattığı ‘şiddet’ ortamının, öznelerin düşün ve duygu dünyasına ve özneler arası ilişkilere yansımaması kaçınılmazdır. Nitekim böyle bir kriz döneminin ürünü olan bu şiir de kadın ve erkek arasındaki ilişkide (fiziksel açıdan) güçlü olanın (erkeğin), (fiziksel olarak) zayıf olana (kadına) şiddet ve baskı uygulamasını, onu şiddet ve zorbalık uygulayarak (fiziksel-ruhsal-zihinsel) her açıdan tümüyle tahakküm altına almasını tematize eder.

“Abends” adlı şiir, iki kıtadan oluşur. Uyak şemasına bakıldığında; ilk dördlüğünde a b a b şeklinde çapraz uyak, ikinci dördlüğünde b c c b şeklinde sarmal uyak kullanılmıştır. İçerdiği yoğun redif ve uyaklarla sağlanan şiirin ritmi, Almanca bilmeyen okurlara bile kendini hissettirir.

Şiirde öncelikle, lirik ben'in bakış açısının 'tanrısal' (oktoryal) olduğu dikkati çekmektedir. Lirik ben'in konumu, figürlerin iç dünyalarına süzülme yetisinden, (hem iç hem dış) mekâna ve olaya tümüyle hâkim olmasından ("– Işık/ göz kamaştırıcıydı. Dışarıda bir köpek havladı") anlaşılır. İki dizeden oluşan şiirin ilk dördlüğü erkeğe, ikinci dördlüğü kadına ayrılmıştır. Şiirin yansız (gibi) görünen anlatım tutumu, ikinci dördlüğünden itibaren, özellikle de son dizede kadının tarafında olduğunu ve dolayısıyla erkeğin yaptığı eylemi – ki bu, dayak atmaktır – eleştirdiğini ele verir.

Şiirde yalnızca iki ana figür vardır: Bir kadın ve bir erkek. Figürlerin cinsiyeti, kullanılan "er" ve "sie" / "ihr" zamirlerinden anlaşılmaktadır. Figürlerin tanımlanmasında adların değil, zamirlerin kullanılması, erkek ve kadın figürlerini anonimleştirir. Bu anonimlik özelliği, şiirdeki kadın ve erkek figürlerine, geneli örnekleyen birer prototip konumu kazandırır. Bu sayede şiirin ana teması olan erkeğin kadına dayak atması/ şiddet uygulaması da yalnızca A (adam) ve B (kadın) aktörleri arasında geçen bireysel ölçekli spesifik bir olay olarak değil, genel anlamda aktörler/ öznelere arası farklı ilişki biçimlerine yayılan toplumsal ölçekli bir olgu olarak okunabilirlik kazanır.

Şiirin ilk iki dizesi açıkça erkeğin kadına dayak attığını anlatır: "Adam ona vurdu. Kadının yüzü/ küçüldü iyice ve bir lapa gibi soluklaştı." Üçüncü dizede eril figürün iç dünyasına süzülen lirik ben, onun gizli arzusunu açığa çıkarır: "Aklını okumayı çok isterdi adam". Şiirin orijinalinde geçen das "Hirn" sözcüğü, "beyin" (Gehirn) ve "akıl; kafa (düşünme yeteneğinin, aklın yeri olarak)" (www.duden.online, 2023) anlamına gelir; yani motomot bir çeviriyle, burada erkek (dayak attığı) kadının beyninin/ aklının içini görmeyi ister aslında. Bu da erkeğin kadına uyguladığı fiziksel şiddetin yanında bir de düşünsel ve ruhsal bir şiddetin söz konusu olduğunu ele verir. Erkek kadının yalnızca bedeni üzerinde değil, beyni (aklı ve ruhu) üzerinde de egemenlik kurmak, koşulsuz-şartsız kendi tiranlığını ilan etmek istemektedir. Bu da kadının erkek tarafından her açıdan (fiziksel-düşünsel-duygusal) tahakküm altına alınması anlamına gelir. Bu noktada, şiirde anlatılan olayın, (Dünya Sağlık Örgütü'nün tanımlamasına göre) "cinsiyete dayanan, kadını inciten, ona zarar veren, fiziksel, cinsel, ruhsal hasarla sonuçlanma olasılığı bulunan, toplum içerisinde ya da özel yaşamında ona baskı uygulanması ve özgürlüklerinin keyfi olarak kısıtlanmasına neden olan her türlü davranış(1)" (Subaşı ve Akın, 2003: 231) kapsayan 'kadına yönelik şiddet' kategorisine girdiği belirginleşir. Kräftner'in şiirinde erkek figürün kadın üzerinde her açıdan tam bir denetim kurmak amacıyla uyguladığı 'şiddet' gibi, "eşine karşı şiddet kullanan [...] kişi, eşinin irade özgürlüğüne, doğrudan vücudu üzerinden saldırıda bulunarak, bu özgürlüğünü ortadan kaldırır ve onun ayrılığına darbe indirir" (Miller, 1997: 43), ki bu öteki'nin/ "Diğeri'nin belirsiz kaçışını şiddet yoluyla" (Sartre'dan akt: Miller, 1997: 32) engelleyen teröre karşılık gelir.

"Akşamları" başlığıyla, şiirine metaforik olarak dışarıdaki akşamın karanlığını düşüren Kräftner'in tam da bu noktada – erkek kadına şiddet uygularken – (yaktığı) "ışık" ı hem de tüm "göz kamaştırıcı(lığıyla)" devreye sokması, başlıktaki ve içerikteki karanlığı ısıtıp aydınlatarak hem şiirdeki kadın figürü hem de okuru olayın kasvetli karanlığından, ışığa (karanlığa karşın ışığa) davet eder. Muhtemelen sevgilisi ya da eşi olduğu izlenimini veren bir erkekten dayak yiyen bir kadını odak noktasına alan şiirin tam da o dayak an'ında, tepelerinde acımasızca parıldayan "keskin ışık" olması manidardır. Bu hamleyle birlikte şiirde anlatılan olay, bir sorguya çekme sahnesine dönüşür; ışık, hem dayak yiyen kadını hem de dayak yiyen kadının öyküsünü okuyan biz okurları düşündüren, aydınlatan veya en azından aydınlanmaya çağırın çift yönlü bir yabancılaştırma efekti yaratır.

İç mekâna (anlatılan olayın karanlığına karşın) göz kamaştırıcı bir ışık düşerken, tam da bu aydınlanma anında, lirik ben'in bakışıyla şiirin rotası (yeniden) dış mekâna yönelir: "Dışarıda bir köpek havladı."

Aslında dikkat edilecek olursa; “Akşamları” şeklindeki başlık, şiirin uzamını zaten ‘dışarıdan’ başlatır; düz anlamıyla gündüzün sonlanıp gecenin başladığı zaman kesitine, her günlük bir doğa olayına karşılık gelirken, aydınlığın yerini karanlığa bırakmasıyla açılan yan anlamları oldukça zengin olan “akşam”, daha doğrusu her güne genişletilmiş-genelleştirilmiş “akşamları” ibaresi, metaforik açıdan evin içindeki gibi, dışında da bir karanlığın; olumsuz, tekinsiz, kötücül bir şey(ler)in hüküm sürdüğünü imler.

Dışarıdan içeri yayılan bu karanlığın neyi simgelediğini kavrayabilmek için bu noktada şiirde de dışarıyı, yani oluşum tarihi devreye girmelidir: Şiirin yazıldığı tarih olan 1949’un, olası bir nükleer savaş gölgesinde gergin ve kaotik bir barışın egemen olduğu uzun Soğuk Savaş döneminin ilk yıllarına denk geldiği göz önüne alındığında, şiirdeki akşamın/ karanlığın; dünyada otoriter, totaliter ve askeri siyasi rejimlerin yönetimde olduğu, siyasal-yönetsel açıdan baskı ve şiddetin egemen olduğu bir dönemi imlediği aydınlanır. Şimdi bu sahneye bir de dışarıdan havlayarak geçen bir “köpek” figürü eklenir. Gündelik yaşamın sıradan bir parçası gibi görünen “köpek” ve “köpek havlaması” ibareleri şiirdeki olumsuz semantiği berkitir niteliktedir. Nitekim normalde insana sevgisi ve sadakatiyle tanınan köpekler, yaşayanlar ve ölümler dünyası arasında araçlar, öte dünyanın eşiğindeki simgesel bekçiler olarak kötü bir şeyin habercisi de olabilirler (Müller-Kaspar, 2005: 133). Ayrıca 1949’da savaşın üzerinden dört yıl geçmiş olsa da Nazi subaylarının köpekleri olmasından hareketle, şiirde “köpek” aracılığıyla Nazi faşizminin alacakaranlığına gönderme yapıldığı savunulabilir. Şiirin ikinci dördüğüne geldiğimizde; kadın figürün öne çıktığı gözlenir. Lirik ben’in ilk kıtada kadına dayak atan adama odaklanan bakışı, burada kadının iç dünyasına yönelir: “Ne suçu düşünüyordu ne acıyı ve ne de/ özrü. Şikâyeti de düşündüğü yoktu kadının.” Bu yönelimi, görünürde pasif bir tutumla adamın arzusunu izler: kadının aklını okumak isteyen adamın arzuladığı gibi, düşüncelerine odaklanır. Bu dizelere göre, kadın erkeğin otoritesini sarsacak – ne’liği belli olmayan – bir “suç” – ya da şeceresi “ilk günah” a dek uzanan – bir “günah” işlemiş olmalıdır. Ancak o; bu “suç” / “günah” her ne ise ne onu ne bundan duyacağı/ duyması gereken “acı”yı ve ne de bu suçtan ötürü “özür” dilemeyi düşünür. Bunlar kadının (görünüşteki) edilgen tutumunun altında yatan güçlü reddiyeyi/ örtük başkaldırıcıyı ele verir. Demek ki o, bu şekilde; yani evdeki erkeğin ve dışarıdaki ataerkil toplumun kendisinden beklediği şekilde DÜŞÜNME’yi reddeder. Ancak “Şikâyeti de düşündüğü yoktu kadının” dizesi bu okuma düzlemini bozuyor gibi görünür. Oysa mantık çok basittir. Asıl sorun dışarıdadır. (Söz aramızda: Kimi kime şikâyet edecektir ki?)

Kräfte’ın, dışarıyı gibi içeriye de çöken “akşam” ve “dışarıda havlayan köpek”le metaforlaştırdığı terör ve şiddete yönelik örtük eleştirisinin ne kadar yerinde olduğunu, Giriş’te değindiğim Kurt Klinger’in eleştirisinde apaçık görmek mümkündür: Kräfte’i 1950’de, bu şiiri okuduğu bir toplantıda dinleyen ve sesindeki çökkünlüğü Bachmann’a benzeten Klinger’e göre, bu şiir, onun “görünüşte uyumlu, ama gerçekte hermetik ve bencil karakterini yaşamayı reddetmeye iten güdülerden birini acımasızca ortaya çıkarır.” Şiiri çözümlenmek yerine, Kräfte’ın yaşamını ve karakterini deşifre etmeye yönelik Klinger, kendisiyle empati kurduğu bu şiirdeki adamın (şairin bir ara nişanlandığı kütüphaneci erkek arkadaşını kastederek) ruh halini sorgular: “Bu adam [...] sevgilisini, neden yüzünü lapaya [...] çevirecek kadar korkunç bir şekilde döver? Kendisini ona teslim etmek istediği kadar onu ele geçirmeyi başaramadığı için çaresizlikten değilse neden?” Çünkü Kräfte’ın ruhunda, “en mahrem birliktelik anında bile kendisini öfkeden çıldırtacak denli itip reddeden bir bölgeyle karşılaşır.” Gittikçe daha da irrite edici bir hal alan yorumunu şöyle sürdürür:

“Direnci kırmak, bu kaprisleri uyduran kafanın içini görmek, en içtekini en dışa çevirmek ister: Açıklanamayan bir karşı-gücün başarısız kovuluşu olarak dayak. Adam bunu yapmak zorundadır ve sonuna kadar ya da özlemine çektiği yanıtı zorla alana kadar bunu tekrar tekrar yapmak zorunda kalacaktır.

Öte yandan dayak yiyen kadın şikâyet etmeyi aklına bile getiremez. Şikâyet etmeyi, “suçluluk duymayı”, “affetmeyi” “düşünemez” bile. Niçin ilk darbenin acısını değil de “bir sonraki günün darbesini”, ondan sonrakini ve ondan sonrakini – hiç bitmeyen bir darbeler zincirini hisseder? Çünkü idrak felci içinde bir şeyi çok iyi anlamıştır: adam onu yalnızca öyle, kendi istediği gibi kabul edebilse de, onu terk etmeyeceğini, edemeyeceğini, çünkü yalnızca ona bağlı olmak, kendini tanımasını, ne gönülden bağlılığa ne de gönülden yalnızlığa muktedir olduğunu anlamasını geciktiriyor [...] Dayatılan baskı yine de hiç tutunamamaktan iyidir – bunun sonucu amaçsız bir isyandan; kendini özgürleştirme kapasitesini inkar eden, sürekli uzayan itaatkâr bir isyandan başka bir şey olamaz (Klinger, 2021).

Erkeğin attığı dayacağı açıkça bir “zorunda(lık)” olarak gören, son derece haklı ve meşru kılan bu skandal eleştiriye² karşıt olarak, bence burada, Kräftner’in başka metinlerinden de örnekler sunarak feminist eleştirinin bakış açısından şöyle bir okuma düzlemi açılabilir:

Şiirin bu ikinci dörtlüğünde, üç kez “düşünmek(le)” ilgili fiiller (orjinali: 2 x “dachte”, 1x “begriff”) yer alır. Kräftner’in, kadın figürün (ne) düşündüğünü, aslında düşünmedikleriyle, düşünmekle ilgili fiilleri olumsuzlayarak verdiği dikkat çeker. Kıtadaki tek olumlu fiil, “hissetmek(tir)” (orjinali: fühlte”). Bu şekilde şair, erkeğin istediği gibi kadının (beyninin/ aklının içini) ne düşündüğünü değil ne ‘hissettiğini’ vurgulayarak görünürdeki edilgen tutumunu bir kostüm gibi sıyırıp atar. Şiirin son dizelerinde, alaycı ve eleştirel tutumunu son derece etkileyici biçimde ortaya koyan bir son hamle yapar: “Yalnızca gelecek günlerin dayağını hissediyordu/ şimdiden. Ve işte bunu da aklı hiç almıyordu.” Demek ki kadın yalnızca hisleriyle hareket eden, (ataerkil toplumun yaftaladığı gibi) düşünme yeteneksizi bir varlık da değildir. Nitekim Kräftner’in bir gün aynanın önüne geçen bir kadının, kafasının bedeninde olması gereken yerde olmadığını fark ettiği anda yaşadığı dehşeti anlatan “Kafa” (Der Kopf) adlı küçürek öyküsünde de kadınları “kafasız” gören ataerkil toplum yapısına yönelik alaycı bir eleştiri vardır (Fliedl, 1998: 140); (Kızılar Emer, 2012: 560).

Daha önce saptandığı gibi, kadın düşünmeyi değil, mahrem alandaki/ evdeki erkeğin ve kamusal alandaki/ dışarıdaki ataerkil toplumun kendisinden beklediği şekilde düşünme’yi reddeder, yani o düşünür, ama farklı düşünür; hisleriyle, sezgileriyle birlikte düşünür. Tepedeki göz kamaştırıcı ışıkla her şeyin farkına varmıştır: Dayak, şiddet, baskı ve zorbalık yalnızca evde, içeride değil, dışarıdadır da. Kräftner, “öldürmek” eylemini, devasa bir devlet, ideoloji ve yasa aygıtı aracılığıyla yasal çerçevede gerçekleştiren cellâdın karısının bir gün ansızın evden koşarak kaçmasını anlattığı “Celladın Karısı” (Die Frau des Henkers) adlı şiirinde de şiddet ve baskıyla ırasallaşan ataerkil düzenin kadın-erkek ilişkilerine nasıl sirayet ettiğini, dışarıdaki ataerkil düzenin evdeki ana aktörü olan erkeğin, kadın üzerindeki tahakkümünü meşrulaştırmasına nasıl hizmet ettiğini açığa çıkarır (Kızılar Emer, 2017: 140).

Bu şiirdeki kadının yediği dayak, bir kezlik değildir, “gelecek günler(de)” de sürecektir. “Akşamları” başlığı da dayağın, her akşam yinelenen/ yinelenen bir şey olduğunu imler. Kräftner, şiirin başlığından itibaren dışarıdaki akşamın karanlığını eve düşürerek aslında dışarıdan içeriye yönelen bir karanlığa/ teröre dikkat çeker. Nitekim Otto Kernberg hem geleneksel hem de özgürlükçü ideolojilerde, kadın-erkek arasındaki aşk ilişkilerinde, (sado-)mazoşistik patolojinin farklı kılıklarda ama aynı kapıya, şiddetin etken ya de edilgen haline çıkacak biçimde aklileştirilip meşrulaştırılması tehlikesine, ideolojik ve psişik aygıtın doğru orantılı işleyişine dikkat çeker (2000: 178-195).

² Kräftner’in metinlerini (sözümona) yorumlarken, yaşamını ve ilişkilerini ataerkil bir bakış açısından skandal niteliğinde sorgulayan tek erkek eleştirmen Klinger, değildir (bkz. Kızılar Emer, 2019: 48).

İkili İlişkilerde Terörizm adlı çalışmasında Michael V. Miller de “diğerlerinin sınırlarını ihlal etme ve bunu, onların iyiliğini düşünme bahanesiyle gizleme eğilimi[nin]; [...] güvensizlik ve soğuk savaş diplomasisi ortamı[nın]; gerilla savaşlarıyla, sabotajlarla sürdürülen politik çatışmalar[ın]” egemen olduğu bir dönemde terörizmin, kadın-erkek arasındaki aşk ilişkileri başta olmak üzere tüm insan ilişkilerine sirayet ettiğini savunur: “Terörizmi genelde devletlerle ve birbiriyle savaşan politik hiziplerle ilişkilendirsek de bu terim aynı zamanda sorunlu evliliklerin ve diğer yakın ilişkilerin başına gelebilecek şeyleri de gayet iyi tanımlıyor” (Miller, 1997: 24).

Aslında bu, dışarıdan içeriye doğru yayılıp kurulan bir düzendir; dışarıdaki (Weimar Cumhuriyeti’ndeki ve Soğuk Savaş dönemindeki) terör, ikili ilişkilere de sirayet etmiştir ve bu kavranabilir bir şey değildir, hiçbir ‘akıl alır’ tarafı yoktur. Kadının ne yapacağı belirsizdir, şiirin sonu açık uçludur. Ancak kadının, evdeki erkeğin ve dışarıdaki ataerkil toplumun kendisinden beklediği şekilde düşünmeyi reddettiği saptaması dikkate alındığında, şiirin son dizesi (“Ve işte bunu da aklı hiç almıyordu”) bu yapının bozumunun; statükoyu onaylayıp uygulayan değil sorgulayıp eleştiren (duyguyu da dışlamayan) farklı bir düşünce tarzının yaşama geçirilmesiyle olacağını imi olarak okunmaya açıktır.

SONUÇ

Hertha Kräftner’in 1949 yılında kaleme aldığı “Abends” adlı bu şiiri, erkeğin kadına şiddet uygulamasını, onu baskı ve zorbalıkla tahakküm altına alma arzusunu konu edinmiştir.

Çalışmada gösterildiği gibi, iki dördlükten oluşan şiirin ilk dördlüğü erkeği, ikinci dördlüğü kadını mercek altına alır: İlk dördlükte, erkeğin kadını yalnızca fiziksel açıdan değil düşünsel-duygusal açıdan da tahakküm altına alma arzusu ve evde hüküm süren bu terörün – “akşam” ve (havlayan) “köpek” metaforları aracılığıyla – dışarıyla, kamusal alanla güçlü bir bağ(lantis)ı olduğu imlenir. Tarihsel-pozitivist okumayla aydınlatıldığı gibi, üzerine akşamın karanlığı çökmüş şiirin ilk dördlüğündeki erkek figürü dışarıdaki karanlığı; Sıcak Savaş ertesi Soğuk Savaş başlangıcı döneminin mahrem alandaki/ evdeki şiddet ve terörünü simgeler. İkinci dördlükte ise feminist eleştirinin bakış açısından; kadın figürün düşüncelerinin, evdeki ve dışarıdaki baskı ve şiddeti olumsuzlama yoluyla ve ne düşündüğüne değil ne ‘hissettiğine’ vurgu yapılarak verildiği ve bu şekilde duyguyu reddetmeyen yeni bir düşünce ve sorgulama biçimine – hem de daha ilk dördlükte – ‘ışık’ yakıldığı saptanmıştır.

Sonuç olarak tarihsel, pozitivist-biyografik ve feminist eleştiri yöntemlerinden yararlanılarak gerçekleştirilen bu çalışmada; Sıcak Savaş’tan dört yıl, Soğuk Savaş’tan iki yıl sonrasına karşılık gelen, tarihsel-toplumsal-siyasal açıdan tam bir kaotik kriz döneminde kaleme alınan bu şiirde, erkeğin kadına şiddet ve baskı uygulaması, onu fiziksel-düşünsel, duygusal açıdan denetim altına alma çabasının, yalın ve etkileyici bir dille ve alaycı bir anlatım tutumuyla eleştirildiği ortaya çıkarılmıştır. Dayakla açılan, erkeğin kadına vurmasıyla başlayan bu şiir, kadın ve erkek arasındaki ilişkiye odaklanarak – 21. yüzyılda bile her gün bir başkasına tanık olduğumuz – ‘kadına yönelik şiddet’ olgusunu eleştirir ve aslında küresel ölçekli sıcak ve soğuk savaş dönemlerinin yarattığı ‘şiddet’ ortamının, kamusal alandan mahrem alana yayılarak özneler arası ilişkilere nasıl sızdığını gösterir.

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CİNSEL KİMLİK KARMAŞASI SORUNSALINDA *HİZMETKAR ALBERT NOBBS*

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ÖZET

İrlandalı yazar George Moore tarafından kaleme alınan, 1918 yılında yayımlanan *The Singular Life of Albert Nobbs*, Türkçe'ye *Albert Nobbs* olarak çevrilmiş, cinsel kimlik tartışmasını betimleyen uzun bir öyküdür. Dublin'in en iyi otellerinden birinde uzun yıllarca garsonluk yapan orta yaşlı adamın herkesten sakladığı bir sırrı vardır, aslında o bir kadındır fakat dönemin koşulları gereğince saygın bir iş bulabilmek adına erkek kılıfına girmiş, yıllarca biriktirdiği parayla bir işyeri sahibi olabilme umuduyla yaşamış ve bu umut uğruna herkesten ve her şeyden uzak kalmıştır ki en sonunda kendi kimliğini unutmuştur. Moore'un dikkat çekici uzun hikayesi 2011 yılında sinemaya da uyarlanmış, yönetmenliğini Rodrigo Garcia yapmış ve başrollerinde Glenn Close, Mia Wasikowska ve Aaron Johnson rol almıştır. Film, "En İyi Kadın Oyuncu" ve "En İyi Yardımcı Kadın Oyuncu" dallarında "Akademi Altın Küre" ve "SAG" ödülüne aday gösterilirken, Glenn Close'ın olağanüstü makyajı da "En İyi Makyaj Akademi Ödülü"nde adaylık elde etmiştir. Türkiye'de, *Hizmetkar Albert Nobbs* adıyla gösterime giren film, bir kadının cinsel kimlik karmaşası sorununu ele alırken diğer bir taraftan, 19. yüzyılın başka bir gerçeğini izleyiciye sunar. Kadınların ikinci sınıf muamele gördüklerini ve çalışma özgürlüklerinin nerdeyse olmadığı bir zamanda İrlanda'da geçen öykü bir kadının tek başına yaşam mücadelesi verişinin trajedisidir. Bir kadın olarak erkek kimliğine bürünen ve hayatını erkek olarak inşa eden Nobbs'un zamanla hayalleri de değişir, âşık olur, kendine aile de kurmak ister fakat bu noktada ise bireyin benlik inşası sorunsalı ortaya çıkar. Kadının ve erkeğin nasıl düşüneceğini, davranacağını ve hissedeceğini belirleyen en önemli etken aile ve çevredir, o halde cinsel roller gereğince toplumda kadına ve erkeğe yüklenen farklı roller vardır, bu roller değiştirilirse bireyin duyguları ve davranışları da değişiklik gösterebileceğini tartışan bu film aynı zaman da toplumun yani 19. yy. İrlanda'dan hareketle kadın sorunsalını da tartışır. Film boyunca kadının ikincil statüsü diğer bir hizmetçi olan Helen karakteri üzerinden sunulur, çalışan bir kadın olmasına rağmen çorap almak için bile bir başka erkeğe bağımlıdır ve evlenmeden hamile kaldığı için çocuğuna tek başına bakmaya hakkı yoktur ve toplumsal dışlanmaya maruz bırakılır. Bu araştırma da tüm bu tartışmaların ekseninde kalan *Hizmetkar Albert Nobbs* filmi örneğiyle cinsel kimlik tartışması ve 19. yy.'da kadın sorunsalı dile getirilmeye çalışılacaktır.

Anahtar Kelimeler: Cinsel Eşitsizlik, Cinsel Kimlik Bozukluğu, Toplumsal Cinsiyet, Cinsel Roller

***SERVANT ALBERT NOBBS* IN THE QUESTION OF SEXUAL IDENTITY CONFUSION**

ABSTRACT

The Singular Life of Albert Nobbs, written by Irish author George Moore and published in 1918 as *Albert Nobbs*, is a long story about the debate over sexual identity. A middle-aged man who has been working as a waiter in one of Dublin's best hotels for years has a secret that no one knows: he is actually a woman. In order to find a respectable job as per the conditions of the time, she disguised herself as a man, lived for years with the hope of becoming a business owner with the money she saved, and avoided everyone and everything for this hope. In the end, she forgot who she was. Moore's remarkable long story was adapted into a movie in 2011, directed by Rodrigo Garcia and starring Glenn Close, Mia Wasikowska, and Aaron Johnson. The film was nominated for Academy Golden Globe and SAG awards for Best Actress and Best Supporting Actress, while Glenn Close's extraordinary makeup was nominated for the Academy Award for Best Makeup. Released in Türkiye as *Servant Albert Nobbs*, the film deals with a woman's sexual identity confusion while presenting the audience with another reality of the 19th century. The tragedy of a woman's struggle to survive on her own is set in Ireland at a time when women were treated as inferior and almost had no freedom to work. Nobbs' dreams change over time as she assumes a male identity and builds her life as a man; she falls in love and wants to start a family, but at this point, the question of the individual's personality development emerges. The family and the environment are the most important factors that influence how men and women think, behave, and feel. As a result, men and women are assigned different roles in society based on their gender. This film, which discusses how these roles can change an individual's emotions and behaviors, also discusses the question of women in 19th-century Ireland. The character of Helen, another maid, represents the inferior treatment of women throughout the film. Despite the fact that she works, she is dependent on another man even to buy a pair of socks, and because she is pregnant and unmarried, she has no right to care for her child on her own and faces social exclusion. This study attempts to express the debate on sexual identity and the question of women in the 19th century with the example of the movie *The Servant Albert Nobbs*, which is on the axis of all these discussions.

Keywords: Gender, Sexual Identity Disorder, Gender Inequality, Sexual Roles

SINIRIN ÖTESİNDE KADIN CİNAYETLERİ, CIUADAD JUÁREZ'İN KUM KADINLARI

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ÖZET

Ciudad Juárez, Meksika'nın Chihuahua eyaletinde yer alan 1.301.452 nüfuslu bir şehridir fakat şehir yüzlerce kadının aydınlatılmayan kayıpları ve cinayetleriyle anılır. İddialara göre, en az 350 kadın işkence görerek öldürülmüş ve cesetlerin tanınmasını diye yüzleri parçalanarak kullanılmayan boş arazilere veya şehir çöplüklerine atılmıştır. Ölümünün arkasında organ mafyası, porno endüstrisi, enfiye film çekme gerçeği ve ataerkil toplum yapısı gibi birçok yapının ve yapıların olduğu tartışılırken bölgede birçok inceleme yapılmış ve tam bir sonuca varılamamıştır. Kayıp ve öldürülenlerin toplam rakamı ve öldürülenlerin kadın olması ise bu durumun bir nefret suçu olduğu anlamına geldiğini gösterirken, ayrımcılık ve toplumsal cinsiyet şiddeti bağlamında açığa çıkan bu durum evrensel bir boyut da kazanır. Kültürel bağlamına göre değişiklik gösterilebilen ve kadınların kadın oldukları için öldürülmeleri olarak tanımlanan ve cinsiyete dayalı bir nefret suçu olduğunu içeren terim "kadın cinayeti" (İngilizce; "femicide") Türkçe 'ye de "femisid" olarak girmiştir. İlk belgelenen kadın cinayeti 13 yaşındaki Alma Chavira Farel'e ait ceset, 23 Ocak 1993'te bulunmuştur. Ciudad Juárez, kadın cinayetlerinin merkezi haline gelmiştir gerçekte bu durum dünyada var olan bu nefret suçunun temsili bir bölgesidir. Tüm bu anlatılanlarına tepki çekebilmek için her alan da olduğu gibi sinema dünyasında da *Sınır Ötesi* filmi çekilmiştir. Yönetmenliğini ve senaristliğini Gregory Nava'nın üstlendiği 2007 yapımı filmin başrollerinde Jennifer Lopez ve Antonio Banderas rol almaktadır, gazeteci bir kadının sınır ötesi aşarak kimsenin araştırmak istemediği bir konuyu duyurmak istemesini konu edinir. Bu araştırma da ise öncelikli olarak temsili örnek olan Ciudad Juárez kadın cinayetleri üzerinde bilgi verdikten sonra femisid kavramının tarihi ve sosyolojik incelemelerinden söz edilerek, *Sınır Ötesi* filminden sahneler kullanılarak araştırma somutlaştırılacaktır.

Anahtar Kelimeler: Ayrımcılık, Toplumsal Cinsiyet, Femisid, İnsan Hakları

FEMICIDES BEYOND THE BORDER, THE SAND WOMEN OF CIUADAD JUÁREZ

ABSTRACT

Ciudad Juárez is a city of 1,301,452 residents in the Mexican state of Chihuahua, known for the unsolved disappearances and murders of hundreds of women. At least 350 women were allegedly tortured to death, their faces mutilated so that their bodies could not be recognized and dumped in vacancies or city dumps. While many theories, including the organ mafia, the porn industry, the reality of snuff filming, and the patriarchal social structure, have been floated as possible explanations for the deaths, numerous investigations in the region have yielded no results.

The total number of missing and murdered people, as well as the fact that the majority of those killed were women, suggests that this is a hate crime, and what is revealed in the context of discrimination and gender violence gains a universal dimension. The term "femicide", which varies according to the cultural context, is defined as the killing of women for being women and is used in the sense that it is a gender-based hate crime. The first documented murder of a woman, the body of 13-year-old Alma Chavira Farel, was found on January 23, 1993. Ciudad Juárez has become the center of femicide. In fact, it is a representative region of this hate crime that exists in the world. In order to create a reaction against all these, efforts have been made in every field. Cinema is one of these fields with the movie "*Bordertown*". Directed and written by Gregory Nava, the 2007 film stars Jennifer Lopez and Antonio Banderas. It is about a woman journalist who goes beyond the borders and wants to publicize a subject that no one wants to investigate. This study will first provide information on a representative example of femicide in Ciudad Juárez, then discuss the historical and sociological analysis of the concept of femicide, and finally, the research will be concretized by using scenes from the film "*Bordertown*".

Keywords: Discrimination, Femicide, Gender, Human Rights

TÜRK ATASÖZÜ VE DEYİMLERİNDE “CİNSİYET” VE “ÖTEKİ”

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Özet

Atasözleri ve deyimler bir milletin yaşam tasavvurunu, görme, algılama ve anlama biçimini, değer yargılarını özlü biçimde dile getiren anlatım araçlarıdır. Bir toplumun varlıklara, yaşamsal kesitlere, olgu ve olaylara bakış açısı doğrudan atasözü ve deyimlere yansımaktadır. Bu bakış açısının söyleminde “kadın” ve “öteki” toplumsal kesimlerin nasıl yer aldığı çalışmanın ortaya koymayı hedeflediği unsurlardır. Doküman incelemesi yönteminin kullanıldığı çalışmada veriler Millî Eğitim Bakanlığınca 2001 yılında iki cilt halinde yayımlanan Türk Atasözleri ve Deyimleri adlı eserlerdir. Eserin başında genel ahlaka aykırı, milli duyguları incitici, devleti kötüleyici, kötümserliği telkin edici örneklerin kitaba alınmadığı belirtilmektedir. Söz konusu eserlerde yer alan atasözü ve deyimler taranarak veri seti elde edilmiştir. Çalışmanın odaklandığı kavramlara yönelik veriler betimsel analiz yöntemiyle incelenmiştir. Bu kapsamda belli tematik çerçeveler oluşturulmuş ve bulgular özetlenip yorumlanmıştır. Atasözü ve deyimlerin içerikleri göz önünde bulundurularak oluşturulan tematik ulamlar şunlardır: Kadını değersizleştiren atasözü ve deyimler, dişilik karşısında erilliği olumlayan atasözü ve deyimler, kadının varlığını koca parası üzerinden betimleyen atasözü ve deyimler, çocuğun terbiye kaynağını anneye bağlayan atasözü ve deyimler, kadını yuva kavramı ekseninde ele alan atasözü ve deyimler, farklılıkları ötekileştirici atasözü ve deyimler. Adı geçen ulamlar tespit edildikten sonra ilgisine göre atasözleri ve deyimler ulamların altında toplanmış ve frekans değerleri verilmiştir. Yapılan işlemin güvenilirliğini sağlamak için Türkçe eğitimi alanında çalışan iki akademisyenden görüş alınmış ve geri bildirimlere göre çalışmaya son şekli verilmiştir. Çalışma bulgularından hareketle ulaşılan sonuçlar şunlardır: Sözlüklerdeki atasözü ve deyimlerden 153’ü çalışma konusuyla ilişkilendirilebilmiştir. *Kadını değersizleştiren veya aşağılayan* atasözü ve deyim sayısı 73 (%47,71), *dişilik karşısında erilliği olumlayan* atasözü ve deyim sayısı 32 (%20,92), *kadının varlığını koca parası üzerinden betimleyen* atasözü ve deyim sayısı 6 (%3,92), *çocuğun terbiye kaynağını anneye bağlayan* atasözü ve deyim sayısı 3 (%1,96), *kadını yuva kavramı ekseninde ele alan* atasözü ve deyim sayısı 6 (%3,92), *toplumsal farklılıkları ötekileştirici* atasözü ve deyim sayısı 33 (%21,57)’tür. Bu sonuçlara göre ülkemizde kadınlar başta olmak üzere farklı toplum kesimlerine yönelik iyileştirici yasal düzenlemelere ve günümüzün yaşam pratiklerinde geçmişe göre olumlu sayılabilecek gelişmelere rağmen olumsuz örneklerin geleneğin içinde yaşatılan atasözü ve deyimlerde varlığını sürdürdüğü anlaşılmaktadır.

Anahtar Kelimeler: Atasözleri, deyimler, kadın, farklılık

“GENDER” AND “OTHER” IN TURKISH PROVERBS AND IDIOMS

Abstract

Proverbs and idioms are means of expression that concisely express a nation's vision of life, its way of seeing, perceiving and understanding, and value judgments. A society's perspective on entities, vital sections, facts and events is directly reflected in proverbs and idioms. How “women” and “other” social segments take place in the discourse of this point of view are the elements that the study aims to reveal.

In the study, in which the document analysis method was used, the data are the Turkish Proverbs and Idioms published in two volumes by the Ministry of National Education in 2001. At the beginning of the work, it is stated that examples that are against general morality, hurt national feelings, disparage the state, and encourage pessimism are not included in the book. The data set was obtained by scanning the proverbs and idioms in the mentioned works. The data on the concepts that the study focuses on were analyzed by descriptive analysis method. In this context, certain thematic frameworks were created and the findings were summarized and interpreted. The thematic categories created by considering the contents of proverbs and idioms are as follows: proverbs and idioms that devalue women, proverbs and idioms that affirm masculinity against femininity, proverbs and idioms that describe the existence of women through the husband's money, proverbs and idioms that connect the child's source of education to the mother, proverbs and idioms that deal with women in the axis of the concept of home, proverbs and idioms that marginalize differences. After the mentioned categories were determined, proverbs and idioms were gathered under the categories according to their relevance and their frequency values were given. In order to ensure the reliability of the process, opinions were taken from two academicians working in the field of Turkish education and the study was finalized according to the feedback. The conclusions reached based on the findings of the study are as follows: 153 of the proverbs and idioms in the dictionaries could be associated with the study subject. The number of proverbs and idioms that devalue or humiliate women is 73 (47.71%), the number of proverbs and idioms affirming masculinity versus femininity is 32 (20.92%), the number of proverbs and idioms describing the existence of women over their husband's money is 6 (3.92%), the number of proverbs and idioms that connect the child's source of education to the mother is 3 (1.96%), the number of proverbs and idioms that deal with women in the axis of the concept of home is 6 (3.92%), the number of proverbs and idioms that marginalize social differences is 33 (21.57%). According to these results, it is understood that negative examples continue to exist in the proverbs and idioms that are kept alive in the tradition, despite the improvement legal regulations for different segments of society, especially women, and the developments that can be considered positive in today's life practices compared to the past.

Keywords: Proverbs, idioms, woman, difference

A CRITICAL STUDY INTO THE PERCEPTION OF ENGLISH LANGUAGE LITERATURE STUDENTS ON WOMEN RIGHTS

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Abstract

The purpose of this study is to examine and critique the perceptions of English Language Literature students on women's rights. Research data was derived from the essays of English Language Literature students who took the elective course Critical Thinking and Writing II in 2022-2023 Spring. Forty students constitute the sample of this study. Participants of this study were requested to write a critical essay on women's rights and one week was allocated to them to share their essays via e-Mail. Besides, participants were asked to give consent for using these essays for this study. Twenty extracts from the written essays of the participants who gave consent were used in order to critique the perceptions of English Language Literature students on women's rights. The findings of this study reveal that English Language Literature students have distinctive perceptions on women's rights ranging from legislative perspective to daily life traits.

Keywords: *ELL, critique, perceptions, women, rights*

Introduction

In today's world, humankind has made significant progress in many areas from transportation to communication, from technology to controlling the environment. Especially in 21st century, besides many innovations and progress, human value has been given importance and put it at the forefront. Yet, despite this development and rapid progress, violation against women (VAW) stands as a prominent issue to be solved in the world. In addition to violation against women, women still did not have equal rights like men in many countries of the world. There are definitions on women's rights. In Cambridge Online Dictionary, women's rights are defined as *the rights of women to be treated equally to men in all areas of society*.

The United Nations defines violence against women as "any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

In literature studies have been conducted to reflect public perception on women rights. *2021 Public Perceptions of Gender Equality and Violence Against Women* was one study that dealt with VAM and gender in(equality) published in 2021¹. Survey: *Public Perceptions of Gender Roles and the Status of Women in Turkey* was carried out in Türkiye in 2022, which was a public opinion project on the perception of gender and women.² A similar study on perceptions *Surprising insights from a global study on perceptions of gender norms* was published in 2023.³

Perceptions about women rights are changing year by year and new studies are required to project these perceptions. Furthermore, studies on the perceptions of women rights by students are few. Therefore, current study that reflects the perceptions of English Language Literature Department students on women rights is expected contribute to this area. Moreover, it will critique perceptions and address to issue in different dimensions.

Method

Data of current research was derived from the essays of English Language Literature students who took the elective course Critical Thinking and Writing II in 2022-2023 Spring. Forty students constitute the sample of this study. Participants of this study were requested to write a critical essay on women's rights and one week was allocated to them to share their essays via e-Mail. Besides, participants were asked to give consent for using these essays for this study. Twenty extracts from the written essays of the participants who gave consent were used in order to critique the perceptions of English Language Literature students on women's rights in conclusion.

Findings

Twenty extracts from the written essays of the participants who gave consent were used in order to critique the perceptions of English Language Literature students on women's rights.

Extract 1: *As I said, women's rights are important. With these rights, women receive education and have the opportunity to win the society. People should do their part in this regard. In other words, they should support the struggle for women's rights. Since today is the age of technology, almost every person can access the internet and open personal accounts on YouTube, Instagram and similar social platforms. it is precisely through these channels that they can fight. Although progress has been made in women's rights today, it is not enough in my opinion. For example, if there is a march on women's rights, we should definitely support it.*

Extract 2: *Woman are physically weaker than men so, their rights are usurped by men and society. That is why women's rights are talked about more than human rights. Women have to work harder than men to exist in society because in most societies women seem to have less rights than men. There are very few women who have managed to get rid of male hegemony, so it is very important to know and apply women's rights. Violation of women's rights exists in almost all societies. it is present in developed countries, even to a lesser extent. There is psychological violence against women.*

¹ <https://eca.unwomen.org/en/digital-library/publications/2022/04/2021-public-perceptions-of-gender-equality-and-violence-against-women> and https://eca.unwomen.org/sites/default/files/2022-04/Public%20Perceptions%20of%20Gender%20Equality%20and%20Gender%20Based%20Violence%20in%20Kosovo_KGSC.pdf access date 14.09.2023

² <https://gender.khas.edu.tr/en/survey-public-perceptions-gender-roles-and-status-women-turkey> access date 14.09.2023

³ <https://siepr.stanford.edu/news/surprising-insights-global-study-perceptions-gender-norms> access date 14.09.2023

Another example is that women cannot find jobs in most industries simply because they are women. As they cannot find a job and earn money, mental and financial weakness occurs as well as physical weakness.

Extract 3: Gender inequality is a condition in which men and women do not have equal social status, power, resources, or opportunities, and their voices, ideas, and are not given equally value by society. When societies, institutions, or communities support or do not oppose violence against women, violence can be observed to increase. Individuals and society that have these beliefs are more likely to use violence against women. Condoning violence against women, practices that legitimize this violence, make it unimportant or put the blame on the victim take place in many forms. For example, in the pre-Islamic age of ignorance, violence, plundering, the use of female captives as slaves and concubines, especially enslavement of women, and trading as a commodity were common. Such humiliation of women caused girls to be regarded as a shame by the Arab society. Therefore, girls were buried alive as soon as they were born or after a certain period of time. Here, the Arab society began to see women as a problem by putting the blame on the victim. On the contrary, a prophet who did not accept this, opposed this disgrace and tried to abolish the existing practices. If we ask whether it was successful, she has lifted some practices by valuing women, but unfortunately, some religious organizations that try to apply the so-called Islamic laws have continued this violence by enslaving Yazidi girls and selling them as property and continuing the same Arab practices as age of ignorance.

Extract 4: Female is the shortest term for an adult human in the female gender. Many human rights have been discussed from history until today, but what if it is said that human rights are? Human rights are human rights. Women's rights are also among the most human rights. Women's rights are also seen as rights that should be protected by law, why is a woman's right among the emerging norms? Why are they held in separate norms as other human rights? Women's rights are an irreducible reality and as societies develop and religious impositions decrease, women can become an unshakable reality. With the Magna Carta Agreement, women's rights may begin to be taken into account in all the processes that have come so far, but why when women's rights are mentioned? As a negative result of this, religious ideologies and women's sociological life can be considered as worthless among the biggest impositions.

When the findings are critiqued, it could be concluded that perceptions on women rights are multidimensional. For instance, when Extract 1 is critiqued, an act on social media over women rights could be observed. When Extract 2 is analysed and critiqued, violation of women rights is seen approximately all societies and also Extract 2 addresses psychological violence rather than physical violence. When Extract 3 is analysed and critiqued, the participant attributes the violence and misconduct in women rights to religion/misuse. When Extract 4 is analysed and critiqued, the participant knows about Magna Carta while questioning the mention of women rights. If rights are given, why is it still a big problem? Participant tries to inquire the core reason.

Extract 5: First of all, gender discrimination is the most effective weapon in reducing women's rights. As gender discrimination, women's bodies are believed to be worthless and consist of a Adam's rib, since the first humanity, and this ongoing system of thought despises the female gender with religious impositions. And the female body is seen as a kind of sinful Eve's body, which shows that women are subjected to gender discrimination in both the Bible, the Qur'an and the Torah. Therefore, religious norms constitute unshakable judgments mainly in terms of the female gender of society. Scriptures say that a man is stronger than a woman, that a woman is physiologically inferior to a man, and that women have a vagina to reproduce and must satisfy with a man.

For example, women who are exposed to gender discrimination claim that they are only for procreation and cannot think like a man, but a developing and enlightened society can break all taboos to remove religious impositions. And a woman does not just have a vagina, a woman does not need only a man's semen, a woman is not only focused on the thought of a man, a woman is not incompetent except for being only monogamous. And women's gender discrimination does not develop in a society that cannot use their bodies comfortably, approaches with fear in their clothing and sees themselves as a sexual object. Woman is not just a mother, this can be seen as a gender discrimination, but isn't being a mother a second class in itself? Calling Eve, a mother becomes a second-class treatment and becomes a creature that exists only for the female body to be silenced and reproduce. That's why religious considerations should be questioned in order to understand that the female body is not just a productive mother. Or will it not be more Libertarian to say come and tell this to my clit? I wonder if I will be in a difficult situation as a woman when this thought is written? Or should my face be red? At work, where there is gender discrimination, women should be silent, and this may be because of the seeds of religious thoughts.

Extract 6: The most important of women's rights are freedom and equality. Other important rights are inheritance and management right should be. Women always want their freedom and to live under equal conditions. While they want for them, they might encounter many difficulties. Everybody tells that women have many rights this time, yet I do not see any right. According to me, no woman is free and they do not behave them equality. For example, a boy may stay out until 12 at night and there is not a problem for them, but when a girl stays out until 12 at night, it is a problem for them.

Extract 7: Finally, I mentioned about both equality and the right to run. As a woman, I am in favour of a woman running the state. Think about it, what would it be like if a woman ruled as Finland? How do we know that a woman cannot run a state? A woman can give decisions without ostentatiousness and without feelings. My only hope is that women should be valued, no one should oppress women and then they should give their own decisions independently.

Extract 8: It can be said that there has been a period of women's rights that has developed in a serious way from the past to the present but this is not a fully resolved issue. There are people who refuse women's rights today. There are negative thoughts. It is impossible to completely eliminate these negative thoughts about women, but we can clearly see that women have made a strong and successful development on their own rights. There are women who are subjected to a lot of bad situations due to their gender status, and there are a lot of cases where they stand strong and fight. It can be said that these events they are struggling with are thanks to the calm, patient and strong characteristics of women. We can see these situations especially in the political and social rights they have received.

Extract 9: In many countries, women have been underrepresented in the government and political situation due to their gender. Women encountered a number of challenges that affect their ability to participate in political life but thanks to the success they have shown when women have achieved political and governmental rights, they have shown that they can be even more successful than men. Women can be elected to head the state and government looking at the current situation and this shows that women have the power to manage everything that is women have the right to participate in political processes that affect them, their families, and their societies. Countries with increased women's participation and leadership in civil society and political parties tend to be more inclusive, responsive, egalitarian and democratic. When women participate in peace processes they can help to expand the scope of agreements and improve the prospects for durable peace.

When Extract 5 is analysed and critiqued, a religious bond is established. The participant criticises holy books such as The Bible, The Koran, The Testament (Torah) proclaiming the verses of them could be used by some for gender discrimination. When Extract 6 is analysed and critiqued, participant connects women rights with freedom. Or women rights equals to freedom. When Extract 7 is analysed and critiqued, there is an addressing to government/state/ruling aspect. When Extract 8 is analysed and critiqued, women rights are described around learned helplessness case. When Extract 9 is analysed and critiqued, there is an addressing to government/state/ruling aspect like Extract 7.

Extract 10: *According to research, 81 thousand 100 women have been murdered worldwide in the last year. One of the reasons for these murders is the right to divorce. Women are often subjected to violence by their husbands or pressure from their own families after seeking a divorce. When their husbands don't want a divorce, they often try to persuade their wives by resorting to violence rather than talking, and the father of the women usually doesn't want their daughters to divorce because he doesn't want the gossip that will be generated by society.*

Extract 11: *In the past, our women had neither political nor legal rights. but thanks to Atatürk, women had the right to have a say in many issues. Being a political individual, not women, they didn't even have the right to vote. Besides, our women gained freedom and had the right to receive education.*

Extract 12: *Men must maintain their respect for women, just as women maintain their respect for men. Feminism is important in this context. but some people misunderstand feminism. They think that feminism claims that women are superior to men, but on the contrary, feminism advocates the equality of men and women. But we are sure that in some societies men are superior to women.*

Extract 13: *In short, women are sacred beings. Societies, men and families, in short, giving women their rights is an imperative duty. It is not optional. I am saying it by emphasizing it is MANDATORY... A woman is not a being to be despised, restrained, or withered. If you give a woman her rights and offer a beautiful life, that woman will be the most important and powerful factor behind success. Every successful man needs a woman who is free and has equal rights. If you take a bird from the sky where it is free and lock it in the cage, the bird will die after a while. A woman is like a bird. That's why women deserve to live, not death as, "the value given to women is the biggest investment for the future."*

Extract 14: *In today's world, people have made significant progress in many areas from transportation to communication, from technology to controlling the environment. Especially the century we live in, besides many innovations and progress, human value has been given importance and put it at the forefront. However, despite this development and rapid progress, women still did not have equal rights like men in many countries of the world. According to this, women are considered to be of lower status than men, they cannot receive equal pay for equal work, they take more responsibility in marriages and may be exposed to violence. Moreover, this situation has turned into a social culture which women have to internalize and accept. So, why does humanity leave women behind and progress slowly in women's rights while making rapid progress in many areas? We can answer this question by looking at the development process of humanity from three perspectives.*

When Extract 10 is analysed and critiqued, a criminal aspect of women rights is conveyed by the participant. Women might be murdered even though they are under protection by legislations. When Extract 11 is analysed and critiqued, participant attributes women rights to Mustafa Kemal ATATÜRK, the founder of Turkish Republic. This extract also associates women rights with a great leader. Women were able to acquire (in addition *acquired*) plenty of rights thanks to the great leader in Türkiye.

When Extract 12 is analysed and critiqued, participant discusses women rights through Feminism by explaining what Feminism is and is not. When Extract 13 is analysed and critiqued, participant reminds the cliché “behind every successful man is a woman” in “every successful man needs a woman who is free.” Participant grants the bird metaphor. When Extract 14 is analysed and critiqued, participant clarifies a paradox.

Extract 15: *The second reason for the inequality between men and women emerge of this difference between this muscle strength and emotional strength. While muscular strength represents authority and spontaneous leadership, emotional strength represents the language of love. Unfortunately, societies prefer the easy way, that is, muscle power, in their life processes. I can give an example of family to explain this better. Parents can use authoritarian and harsh language and even violence to control their children. (The child, who is weaker than the adults, represents all the weak segments in the societies). This will be effective and result-taking in the short term. A well-behaved child is apparently a good choice. However, in the long term, this choice creates a trauma. Families who use the language of love are expected to be patient with the child. The aim is not to establish authority over the child, but to accompany them on their life journey. In order to achieve this, the family must have a strong emotional intelligence and foresight. It is very hard and troublesome to keep emotional power at the forefront in the short term and requires continuous development. This is also not easy. But as a result, families consisting of healthy individuals emerge in the long term, which represents healthy societies. In today's societies, the basis of inequality between men and women is the society's preference for the easy one.*

Extract 16: *Women's rights have been a controversial topic for a long time. There is no constitution in our country that limits women's rights. So why is this issue still going on today? Because the society has not fully grasped the situation of women and men having equal rights. The predominance of the male population in workplaces and parliament proves this inequality. Unfortunately, women cannot use their constitutional rights in a male dominated society. It is very difficult to be a woman who defends her rights at this time when violence against women still continues. Many women around the world suffer gender discrimination, lacking in justice, property rights and democracy. While the main reason for the inequality of women's rights is the mentality of the society, the solution is to change the attitudes and behaviours of the society.*

Extract 17: *However, the society which has lived with mentality for many years, has not been able to completely change its behaviour and attitudes towards women's rights. That is why women still do not have the wages and working conditions that they are entitled to in the workplace. A crime is sought for the woman who has been subjected to violence, and the main culprit is released with very low sentences. It is considered strange for women to go out at night. Even today, the vast majority of prime ministers in the world are men. Women cannot get rid of the stereotyped mentality of society. As Sylvia Plath said, "The thought that a woman should have a single and clean life and a man can have two lives, one clean and one dirty, drives me crazy.*

Extract 18: *From ancient times, women were stereotyped and deprived of their rights. Although they gained their political, economic and social rights in the constitution, they could not fully gain their rights in the society. Because changing the mentality of the society is more difficult than changing an article in the constitution. As every problem, this problem has a solution, too. Raising public awareness is one of the most important strategies. It is quite annoying that there are discussions about women's rights in 2023. The only desire of women is to live in a unique world where there is no gender discrimination.*

Extract 19: *Women's rights is a struggle for women in all countries so that men and women have equal rights. Although many rights were given to women during the Atatürk era, even though we are in the 21st century, women's rights such as life, education and travel are still violated. Women are still despised and injustices are perpetrated. Even in Turkey, one of the biggest problems is women's rights and inequalities against women.*

Extract 20: *The family ends, this time the woman has many problems in marriage. For example, the man is jealous and does not allow the woman to go out. Likewise, he does not allow her to talk to anyone. Then the man inflicts violence on the woman. Worst of all, some men kill their wives for petty reasons. The state clearly causes this. They do not take the necessary precautions for the woman or they take this decision late, by then the woman will already be dead. Or they give less punishment to men. Worst of all, the male is given a discounted punishment by saying that he has been provoked. A woman's right to live the life she wants freely is taken away from her in the first family, then it passes to her husband when she gets married, and the woman is destroyed day by day rather than living. The greatest injustice is nothing but the right to live free from a woman's hand. Women don't deserve these... These can't be accepted.*

When Extract 15 is analysed and critiqued, participant narrates biological and emotional strength between man and woman. These biological and emotional strengths might be reasons why people talk over violation of women rights. When Extract 16 is analysed and critiqued, constitutional dimension of women rights is observed. What are the lacks in constitution could be a matter of discussion in societies. When Extract 17 is analysed and critiqued, violation of women rights are recruited through stereotypes referring to Sylvia Plath to support the view. When Extract 18 is analysed and critiqued, there exists a mentality barrier even though you change necessary legislations in constitutions. Changing an article does not guarantee that it will advance women rights in some male dominant societies. When Extract 19 is analysed and critiqued, participant again attributes women rights to Mustafa Kemal ATATÜRK as in extract 11. The role/impact of a historic figure/leader on women rights is vividly observed in participants' perceptions. When Extract 20 is analysed and critiqued, the lacks in law are expressed with a concrete issue addressing the regulation in law/constitution.

Conclusion

The findings of this study reveal that English Language Literature students have distinctive perceptions on women's rights ranging from legislative, historical, psychological, religious, figurative perspective to daily life reflections based on the data obtained from essays. When the findings are critiqued, it could be concluded that perceptions on women rights are multidimensional. For instance, when Extract 1-5 are critiqued, an act on social media over women rights, violation of women rights in approximately all societies, an addresses to psychological violence rather than physical violence, the violence and misconduct in women rights regarding religion/misuse, an inquire about the core reason behind women rights violation could be observed.

When Extract 5-10 are critiqued, a religious bond is established. The participant criticises holy books such as The Bible, The Koran, The Testament (Torah) proclaiming the verses of them could be used by some for gender discrimination. Besides, participant connects women rights with freedom. Or women rights equals to freedom. In Extract 7 and 9, there is an addressing to government/state/ruling aspect. Another significant conclusion is that women rights are described around learned helplessness case in Extract 8.

When Extract 10 is critiqued, a criminal aspect of women rights is conveyed by one participant. Women might be murdered (femicide) even though they are under protection by legislations.

Koç (2022) analysed the reasons and motives for femicides in Turkey and their relationship to other forms of violence against women (VAW). In this example, the fact that participant did not use femicide word demonstrates a need for students in terms of defining and referring woman murder as femicide is a kind of murder but highlight woman murder. The concept of femicide, used as early as the 1800s to refer to the killing of a woman, was reintroduced by Radford in 1976 at the Tribunal on Crimes Against Women as the misogynous killing of women by men (Radford & Russell, 1992; Russell & Van de Ven, 1976). Even though it was an ancient definition, the case is still prevalent and read in the essays.

When Extract 11 is critiqued, one participant attributes women rights to Mustafa Kemal ATATÜRK, the founder of Turkish Republic. This extract also associates women rights with leaders, perhaps an anticipation or miss. Women were able to acquire (in addition *acquired*) plenty of rights thanks to the great leader in Türkiye. When Extract 12 is analysed, participant discusses women rights through Feminism by explaining what Feminism is and is not. When Extract 13 is critiqued, participant reminds the cliché “behind every successful man is a woman” in “every successful man needs a woman who is free.” Participant grants the bird metaphor. When Extract 14 is critiqued, participant clarifies a paradox.

When Extract 15 is analysed and critiqued, participant narrates biological and emotional strength between man and woman. These biological and emotional strengths might be reasons why people talk over violation of women rights. When Extract 16 is analysed and critiqued, constitutional dimension of women rights is observed. What are the lacks in constitution could be a matter of discussion in societies. When Extract 17 is critiqued, violation of women rights are recruited through stereotypes referring to Sylvia Plath to support the view. When Extract 18 is critiqued, there exists a mentality barrier even though you change necessary legislations in constitutions. Changing an article does not guarantee that it will advance women rights in some male dominant societies. When Extract 19 is critiqued, participant again attributes women rights to Mustafa Kemal ATATÜRK as in Extract 11. The role/impact of a historic figure/leader on women rights is vividly observed in participants’ perceptions. When Extract 20 is critiqued, the lacks in law are expressed with a concrete issue addressing the regulation in law/constitution.

To conclude, current study reflects the perceptions of English Language Literature Department students on women rights. The critique and analyses of these perceptions expand the issue in different dimensions.

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INVESTIGATION OF THE EXPERIENCES AND NEEDS OF MOTHERS WITH CHILDREN DIAGNOSED WITH ADHD

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ABSTRACT

Attention Deficit Hyperactivity Disorder (ADHD), characterized by inattention, hyperactivity, and impulsivity behaviors, is a neurodevelopmental disorder that usually occurs in childhood. In families with children with special needs, it is seen that mothers mostly undertake the basic care needs of the child, while fathers often play an auxiliary role to the mother. As a result, it is stated that the stress and depression levels of mothers are more severe than fathers. Based on these, it is thought that it is important to express the difficulties and needs of mothers with children diagnosed with ADHD during their motherhood experiences through their views. Since the study aimed to express the experiences and needs of mothers, an interpretative was used phenomenological design. The study group consisted of 20 mothers who applied to various Guidance and Research Centres in Istanbul in February 2023 for an educational evaluation examination. A purposive sampling method was used to determine the participants. The participants' children were required to have been diagnosed with ADHD in state hospitals or child psychiatry clinics of universities and to volunteer to participate in the study. Semi-structured interview technique was used in the research. Smith and Osborn's Interpretative Phenomenological Analysis steps were applied in the analysis of the data. As a result of the analyses, it was seen that mothers' experiences of having a child diagnosed with ADHD consisted of three main themes and twelve sub-themes. The main theme of *Being A Mother of A Child Diagnosed with ADHD* consisted of four sub-themes: "Physical fatigue, Emotional fatigue, Seeking support, and Acceptance", the main theme of *The Needs of the Mother of A Child Diagnosed with ADHD* consisted of four sub-themes: "Spousal support, Social support, Psychological help, Educational and Social opportunities", and the main theme of *The Needs of Children Diagnosed with ADHD* consisted of four sub-themes: "Family support, Educational opportunities, Social and Artistic opportunities, Peer support". Based on the results obtained, the experiences of the mothers were observed and the needs of the mothers and children were expressed to increase their well-being.

Keywords: Attention Deficit Hyperactivity Disorder, Special Education, Mothers of Individuals with Special Needs, Rehabilitation Counselling.

DEHB TANILI ÇOCUĞA SAHIP ANNELERİN DENEYİMLERİNİN VE GEREKSİNİMLERİNİN İNCELENMESİ

ÖZET

Dikkatsizlik, aşırı hareketlilik ve dürtüsellik davranışları ile karakterize olan Dikkat Eksikliği Hiperaktivite Bozukluğu (DEHB), genellikle çocukluk çağında ortaya çıkan nörogelişimsel bir bozukluktur. Özel gereksinimli çocuğu olan ailelerde, çocuğun temel bakım ihtiyaçlarını çoğunlukla annelerin üstlendiği, babaların ise genellikle anneye yardımcı bir rol üstlendiği görülmektedir. Bunun sonucunda annelerin stres ve depresyon düzeylerinin babalara göre daha şiddetli olduğu belirtilmektedir. Bunlardan yola çıkarak DEHB tanılı çocuğa sahip annelerin annelik deneyimleri sırasında yaşadıkları zorlukların ve ihtiyaçlarının onların görüşleri aracılığıyla ifade edilmesinin önemli olduğu düşünülmektedir.

Çalışmada annelerin deneyimlerini ve ihtiyaçlarını ifade etmek amaçlandığından yorumlayıcı fenomenolojik desen kullanılmıştır. Çalışma grubu, Şubat 2023'te İstanbul'daki çeşitli Rehberlik ve Araştırma Merkezlerine eğitsel değerlendirme incelemesi için başvuran 20 anneden oluşmaktadır. Katılımcıları belirlemek için amaçlı örnekleme yöntemi kullanılmıştır. Katılımcıların çocuklarının devlet hastaneleri veya üniversitelerin çocuk psikiyatri kliniklerinden DEHB tanısı almış olmaları ve araştırmaya katılmak için gönüllü olmaları şartı aranmıştır. Araştırmada yarı yapılandırılmış görüşme tekniği kullanılmıştır. Verilerin analizinde Smith ve Osborn'un Yorumlayıcı Fenomenolojik Analiz adımları uygulanmıştır. Analizler sonucunda annelerin DEHB tanılı çocuk sahibi olma deneyimlerinin üç ana ve on iki alt temadan oluştuğu görülmüştür. *DEHB tanılı çocuk annesi olmak* ana teması "*Fiziksel yorgunluk, Duygusal yorgunluk, Destek arayışı ve Kabullenme*" olmak üzere dört alt temadan, *DEHB tanılı çocuk annesinin gereksinimleri* ana teması "*Eş desteği, Sosyal destek, Psikolojik yardım, Eğitsel ve sosyal fırsatlar*" olmak üzere dört alt temadan ve *DEHB tanılı çocukların gereksinimleri* ana teması "*Aile desteği, Eğitim fırsatları, Sosyal ve sanatsal imkanlar, Akran desteği*" olmak üzere dört alt temadan oluşturduğu görülmüştür. Elde edilen sonuçlardan yola çıkarak annelerin yaşadıkları deneyimlerin neler olduğu görülmüş, annelerin ve çocukların iyilik hallerinin artırılabilmesi için ihtiyaç duymuş oldukları gereksinimler dile getirilmiştir.

Anahtar Kelimeler: Dikkat Eksikliği ve Hiperaktivite Bozukluğu, Özel Eğitim, Özel Gereksinimli Birey Anneleri, Rehabilitasyon Danışmanlığı.

WOMEN'S CALLS FOR GLOBAL PEACE, DISARMAMENT AND DENUCLEARIZATION IN THE 1970s: THE CASE OF TURKEY

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ABSTRACT

During the 1970s, women's voices became increasingly significant in promoting global peace, disarmament, and denuclearization. This period witnessed the emergence of various women-led movements, organizations, and initiatives aimed at promoting peace, arms control, and the elimination of nuclear weapons across the globe. Turkish women were no exception in this regard. One of the most notable examples in Turkey that worked for raising awareness about the dangers of nuclear proliferation was the women gathered around the Progressive Women's Association (PWA). This organization, founded during the period when second-wave feminism was on the rise in Europe, appeared as the largest and most significant women's organization established in Turkey's recent history. The PWA, which was established in 1975 under the auspices of the Turkish Communist Party (TCP) and shut down following the military coup of 1980, was a leftist women's organization working for women's causes without aligning itself with the European feminist politics of the 1970s. From 1975 to 1980, the PWA organized protests, rallies, conferences, educational and aid campaigns to raise awareness and improve the status of working-class women in Turkey and arguably beyond by forming transnational alliances and solidarity. One of the main purposes of this present work is to disclose the PWA's activism for disarmament and denuclearization. To address this question, this paper will focus on *Kadınların Sesi* (Women's Voice) magazine published by the PWA. The Women's Voice, which reached a significant circulation of 25,000 as of 1978 in Turkey, where the proportion of illiterates among women was high as 45% as until 1980 is considered a milestone in the history of women's press in Turkey. Therefore, by reading the *Women's Voice* very closely, this study shall first explore how women of the PWA understood cold war politics and where they position themselves within the bipolar international world order of the period. Secondly, yet more significantly, it shall focus on the question of why the women of PWA were against the armament and nuclearization and what discourses and strategies they employed in raising awareness against the nuclearization and pressuring their governments and international organizations to take meaningful steps towards disarmament.

Keywords: Women's History, Turkey, Peace, Disarmament, Denuclearization

KADINLARIN 1970'LERDE KÜRESEL BARIŞ, SİLAHSIZLANMA VE NÜKLEER SİLAHLARDAN ARINMAÇAĞRILARI: TÜRKİYE ÖRNEĞİ

ÖZET

1970'ler boyunca, kadınların sesleri küresel barışı, silahsızlanmayı ve nükleer silahsızlanmayı teşvik etmede giderek daha önemli hale geldi. Bu dönem, dünya çapında barışı, silah kontrolünü ve nükleer silahların ortadan kaldırılmasını teşvik etmeyi amaçlayan çeşitli kadıngirişimlerinin ve eylemlerinin ortaya çıkmasına tanıklık etti. Türk kadınları da bu konuda istisna değildi. Türkiye'de nükleer yayılmanın tehlikelerine dikkat çekmeyi amaçlayan en dikkate değer örneklerden biri, İlerici Kadınlar Derneği (İKD) etrafında toplanan kadınlar oldu.

İKD, ikinci dalga feminizmin Avrupa'da yükseldiği dönemde kurulmuş olup, Türkiye'nin yakın tarihinde kurulan en büyük ve en önemli kadın örgütü olarak ortaya karşımıza çıkar. 1975 yılında Türk Komünist Partisi'nin himayesinde kurulan ve 1980 askeri darbesinin ardından kapatılan İKD, 1970'lerin feminist söylem ve politikalarına mesafekoyarak kadınların hakları için çalışan solcu bir kadın derneğiydi. 1975-1980 yılları arasında İKD, Türkiye'de ve hatta Türkiyedışındaki işçi sınıfı ve çalışankadınların durumunu iyileştirmek, kadınsorunlarına dair farkındalık yaratmak amacıyla yayımlar, protestolar, mitingler, konferanslar ve eğitim ve yardım kampanyaları düzenledi.

Bu çalışmanın ana amaçlarından biri, İKD'nin silahsızlanma ve nükleer silahsızlanma konusundaki söylem ve eylemlerini ortaya çıkarmaktır. Bu soruyu ele alabilmek için bu makale, İKD tarafından yayımlanan "Kadınların Sesi" dergisine odaklanacaktır. Kadınların Sesi, Türkiye'de 1978 yılı itibariyle 25,000'i aşan önemli bir tiraja ulaşmış olup kadınlar arasındaki okuma yazma oranının 1980'e kadar %45 seviyesinde olduğu bir dönemde Türk kadın basınının tarihinde bir kilometre taşı olarak kabul edilmektedir. Bu nedenle, *Kadınların Sesi*'ni yakından okuyarak, bu çalışma öncelikle İKD'nin Soğuk Savaş politikalarını nasıl anladığını ve dönemin ikikutuplu uluslararası dünya düzeni içinde kendisini nasıl konumlandığını açığa çıkarmayı amaçlamaktadır. İkinci olarak, İKD kadınlarının niçin silahlanmaya ve nükleer silahlara karşı olduklarını ve kendi hükümetlerini ve uluslararası örgütleri silahsızlanma yönünde anlamlı adımlar atmaya zorlamak için hangi söylem ve stratejileri kullandıklarını araştıracaktır.

Anahtar Kelimeler: Kadın Tarihi, Türkiye, Barış, Silahsızlanma, Nükleer Silahlardan Arınma

ISLAM AND WOMEN IN THE THOUGHT OF A PROGRESSIVE MUSLIM WOMEN SCHOLAR: THE CASE OF BAHİRİYE ÜÇOK IN THE TWENTIETH CENTURY TURKEY

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ABSTRACT

Since the mid-nineteenth century, Muslim women and men have been critical of restrictions placed on women regarding education, seclusion, veiling, polygamy and concubinage. Reformist Muslims also known as Progressive Muslims have questioned these practices and advocated for reform since the mid-1800s in the Islamic world. One such progressive Muslim women scholar in Turkey was Bahriye Üçok (1919-1990), scholar of Islamic Studies, left-wing politician with strong Kemalist lineage, columnist, and women's rights activist. Bahriye Üçok comes to the fore in Turkish literature not with her ideas and works, but with the news of her brutal assassination in 1990s. To put in another way, the questions of how, why and by whom Bahriye Üçok was killed curtain off her scholarship on Islamic History in general and status of women in Islam in particular. Bahriye Üçok did not identify herself as a feminist, but she was very much aware of women's issues in Turkey and beyond in the Islamic world and worked tirelessly to interpret Islamic teachings and traditions in ways that promote gender equality, social justice, and the empowerment of women. Women's voices and contributions have often been overlooked in historical narratives. In the case of Bahriye Üçok, even feminist historiography has up until now seems to marginalize her scholarship. There exist no single academic work devoted to analysis of her ideas and works in Turkish women's historiography. This study is an attempt to highlight the scholarly contribution of Bahriye Üçok to the academic field of gender and Islam. In the first part, a brief justification is going to be made as to why a study of Bahriye Üçok's thought in relation to gender and Islam requires examination. Following that, the question of why Bahriye Üçok has been overlooked in the historiography of the Turkish women's movement will be addressed. Finally, Üçok's studies on Islamic history and the status of women in Islam will be discussed by emphasizing the main arguments of these works.

Keywords: Bahriye Üçok, Turkish Women's History, Islam, Women, Progressive Muslims

İLERİCİ BİR MÜSLÜMAN KADIN AYDININ DÜŞÜNÇESİNDE İSLAM VE KADIN: YIRMİNCİ YÜZYIL TÜRKİYE'SİNDE BAHİRİYE ÜÇOK ÖRNEĞİ

ÖZET

On dokuzuncu yüzyılın ortalarından itibaren, Müslüman kadınlar ve erkekler, eğitim, tecrit, peçe, çok eşlilik ve cariyelik gibi konularda kadınlara getirilen kısıtlamalara eleştiri getirmişlerdir. Reformist Müslümanlar, İslam dünyasında on dokuzuncu yüzyılın ortalarından itibaren bu uygulamaları sorgulamış ve reformu savunmuşlardır. Türkiye'de böyle bir ilerici Müslüman kadın aydını olarak karşımıza Bahriye Üçok (1919-1990) çıkar. Bahriye Üçok İslam Araştırmaları üzerine uzmanlaşmış bir akademisyen, Kemalist kökenlere sahip solcu bir siyasetçi, köşe yazarı ve kadın hakları aktivistidir. Türkçe yazında Bahriye Üçok, düşünceleri ve çalışmalarıyla değil, 1990'ların başında vahşice öldürülmesi haberiyle öne çıkmaktadır. Başka bir deyişle, Bahriye Üçok'un nasıl, neden ve kim tarafından öldürüldüğü soruları, onun İslam Tarihi ve özellikle İslam'da kadının statüsü konusundaki yaptığı çalışmaları perdelemektedir.

Bahriye Üçok kendisini bir feminist olarak tanımlamamış olsa da, Türkiye'deki ve İslam dünyasındaki kadın sorunlarının farkında olan, İslam kaynaklarını, öğretilerini ve geleneklerini cinsiyet eşitliğini, sosyal adaleti ve kadınların güçlenmesini teşvik edecek şekillerde yorumlamak için çaba göstermiştir. Kadınların sesleri ve katkıları genellikle tarihsel anlatılarda göz ardı edilmiştir. Bahriye Üçok örneğinde ise feminist tarih yazımı dahi onun çalışmalarını ve aktivizmini bugüne kadar görmezden gelmiştir. Türk kadın tarih yazımında onun düşünceleri ve çalışmalarına adanmış tek bir akademik çalışma bulunmamaktadır. Bu çalışma, Bahriye Üçok'un İslam tarihi ve İslam'da kadın konusuna dair yaptığı çalışmaları yakından okuyarak, Bahriye Üçok'un kadın tarihinin gelişimine yaptığı katkıları vurgulama amacı taşımaktadır. İlk bölümde, Bahriye Üçok'un İslam ve kadın bağlamındaki düşüncelerini incelemenin nedenine dair kısa bir gerekçe sunulacaktır. Ardından, Bahriye Üçok'un Türk kadın hareketi tarih yazımında niçin şimdiye kadar göz ardı edildiği sorusu üzerinde durulacaktır. Son olarak, Üçok'un İslam tarihi ve İslam'da kadının statüsüne dair yaptığı çalışmalar tartışılacak ve bu çalışmaların ana argümanları vurgulanacaktır.

Anahtar Kelimeler: Bahriye Üçok, Türk Kadın Tarihi, İslam, Kadınlar, İlerici Müslümanlar

BÜYÜK SELÇUKLU İMPARATORLUĞU'NDA KADIN: SIYASİ, SOSYAL VE KÜLTÜREL ROLLERİN KESİŞİMİ

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Özet

Tarihsel ilerleyiş içerisinde, çeşitli bölgeler ve medeniyetler, kültürel zenginliklerinden kaynaklanan nedenlerle kadın ve erkek ilişkilerinde farklı dinamikler gösterdi. Aynı şekilde, her toplumun kendine özgü gelenekleri, yaşam tarzları ve dini inançları bulunmaktaydı. Bu faktörler, cinsler arası toplumsal konumların oluşumunda kritik bir rol oynadı. Bu topluma özgü unsurlar, kadınların sosyal statüsünü ve rolünü belirlemede etkili oldu. Kadınların toplum içindeki değerini belirlemede bu yerel faktörler önemli bir etken olarak öne çıktı. Toplumların değer yargıları, kadınların konumunu belirlemede çeşitlilik göstermekteydi ve bu durum Orta Çağ döneminde de belirgin şekilde görülmekteydi. Bu perspektiften bakıldığında, Türk kadınının tarih boyunca siyasi, sosyal, ekonomik ve kültürel bağlamda özel bir konumda bulunduğunu söylemek mümkündür. Özellikle siyasi karar alma mekanizmaları ve toplumsal düzenlemeler içerisinde, Türk kadınları etkin bir rol üstlendi ve devlet yönetiminde ve işleyişinde etkili oldu. Ayrıca, İslamiyet öncesi ve sonrası dönemlerde kadınların erkeklerle eşit şekilde katıldığı faaliyetler ve aktif görevler gözlemlendi. Bozkır kültürü, Türk toplumunun temel taşıyıcısı durumundaydı ve Türk kadınları bu kültürün parçası olarak önemli bir role sahip oldu. 11. yüzyılda geniş bir coğrafyada etkili olan Büyük Selçuklu İmparatorluğu (1040-1308), ilim, sanat ve edebiyatın gelişiminde önemli bir pay sahibiydi. Selçuklu kadınları, ataerkil yapıya rağmen siyasi, sosyal ve kültürel arenalarda etkinlik göstererek dönemin diğer kadınlarına örnek oldular. Medreselerde eğitim gören Selçuklu kadınları, ilim alanında çalışma fırsatları elde etti, aldıkları eğitimle “âlime” unvanını kazanarak dersler verdiler ve öğrenci yetiştirdiler. Selçuklu âlimleri yalnızca erkekleri değil, aynı zamanda kadınları da eğitti. Evlerinde topluluklar oluşturan Selçuklu kadınları, önemli toplantılar düzenlediler. Gündelik yaşamda anne, eş ve kız kardeş rollerini üstlenen Selçuklu kadınları, aynı zamanda ilim, eğitim, sanat, mimari, edebiyat ve müzik gibi alanlarda da başarılar elde ettiler. Bu çalışma, Büyük Selçuklu İmparatorluğu döneminde Türk kadınının toplumsal, siyasi ve kültürel konumunu incelemekte olup, günlük hayattaki mücadelelerinin yanı sıra üstlendikleri etkili rolleri de ele almaktadır.

Anahtar Kelimeler: Selçuklular, Kadın, Siyasi, Sosyal, Kültürel.

WOMAN IN THE GREAT SELJUK EMPIRE: INTERSECTION OF POLITICAL, SOCIAL, AND CULTURAL ROLES

Abstract

Throughout historical progression, various regions and civilizations exhibited different dynamics in gender relations due to their cultural richness. Similarly, each society had its unique traditions, lifestyles, and religious beliefs, which played a crucial role in shaping the dynamics of gender roles. These culturally specific factors significantly influenced the social status and role of women, emphasizing the importance of these local elements in determining the value of women within societies. Societal values varied in defining the position of women, a phenomenon that was distinctly observable even during the Middle Ages. From this perspective, it can be asserted that Turkish women held a distinctive position throughout history in political, social, economic, and cultural contexts.

Especially within political decision-making mechanisms and societal regulations, Turkish women assumed active roles and exerted influence in the governance and functioning of the state. Moreover, in both pre-Islamic and post-Islamic eras, women participated in activities and held active roles on an equal footing with men. The steppe culture was foundational to Turkish society, with Turkish women playing a significant role as part of this culture. The Great Seljuk Empire (1040-1308), which wielded influence across a vast geography in the 11th century, was a major contributor to the advancement of knowledge, art, and literature. Despite patriarchal structures, Seljuk women demonstrated activity in political, social, and cultural domains, setting an example for their contemporaries. Seljuk women who received education in madrasas (Islamic educational institutions) obtained opportunities to work in the field of knowledge. With their acquired education, they earned the title of “scholar” (âlîme), delivered lectures, and trained students. Seljuk scholars not only educated men but also women. Establishing communities within their homes, Seljuk women organized important gatherings. Balancing the roles of mother, spouse, and sister in their daily lives, Seljuk women also achieved success in fields such as knowledge, education, art, architecture, literature, and music. This study examines the societal, political, and cultural position of Turkish women during the Great Seljuk Empire era, shedding light on their struggles in daily life as well as the influential roles they undertook.

Keywords: Seljuks, Women, Political, Social, Cultural.

Giriş

Tarihsel olarak, dünya üzerindeki farklı coğrafyalarda, medeniyetlerde ve kültürlerde kadın ve erkek arasındaki toplumsal hiyerarşi büyük çeşitlilik göstermiştir. Bu farklılıklar, uygarlıkların kendi kültürel, dini ve coğrafi bağlarına bağlı olarak ortaya çıkmıştır. Örneğin, bazı toplumlar kadını kutsallaştırmış ve hatta tanrıça olarak kabul etmişken, diğer toplumlarda kadınlar ötekileştirilmiş ve köleleştirilmiştir. Bu farklılıklar, insanların hayata bakış açıları ve değerler sistemleriyle yakından ilişkilidir.

Tarihsel örneklerle açıklamak gerekirse, Antik Yunan toplumunda, kadınlar ev işleriyle sınırlı tutulmuş, kamusal alanlara erişimleri kısıtlanmış ve hatta eşlerinin isteği üzerine başka birine devredilebilmişlerdir. Çin’de ise kız çocukları, insan yerine konulmadıkları için isimleri verilmemiş, rakamlarla adlandırılmışlardır. Ayrıca, erkeklere karşı gelen kadınlara fiziksel cezalar uygulanmıştır. Arap toplumlarında da kız çocukları bazen diri diri toprağa gömülmüş, kadınlar köle olarak alınıp satılmış ve hatta miras olarak devredilmiştir. Bu örnekler, farklı medeniyetlerde kadınların toplumsal statülerinin çeşitli şekillerde nasıl etkilendiğini göstermektedir (Özdener, 1988, 227-228; Afşar ve Öğreççi, 2015, 71).

Farklı toplumlarda kadınların rolü tarih boyunca büyük çeşitlilik göstermiştir. Birçok toplumda, kadınlar sıklıkla soyun devamı için bir araç olarak görülmüş, toplumsal statülerinin genellikle ikinci sınıf olduğu bir düzenin içinde yer almışlardır. Ancak Türk toplumunda, kadınların rolü farklı bir perspektife sahiptir. Türk kültüründe kadınlar, sadece soyun devamı için değil, aynı zamanda toplumun sosyal ve kültürel dokusunun önemli bir parçası olarak kabul edilirler. Kadının kişiliği, onuru ve iffeti büyük bir saygıyla korunur ve değer verilir. Türk toplumunda kadınlar, sadece aile yaşamında değil, aynı zamanda iş dünyasında, siyasette ve toplumun diğer alanlarında da aktif rol oynamışlardır. Bu, Türk toplumunun kadınlara verdiği değerın bir yansıması olarak kabul edilir ve kadınların toplumun her seviyesinde etkili olmalarına fırsat tanır. Bu nedenle Türk kültüründe kadının yeri, toplumun temel yapı taşlarından biri olarak kabul edilir (Özdener, 1988, 231).

Türk toplumlarının tarihinde, İslamiyet öncesi dönemden itibaren kadınlar her zaman siyasi ve sosyal hayatta aktif bir rol oynamışlardır. Toplumsal yapının merkezinde yer alan kadınlar, çeşitli Türk boylarının liderleri, yöneticileri, hükümdarları ve devlet adamlarının yanı sıra toplumun ekonomik ve kültürel hayatının önemli bir parçası olmuşlardır.

İslamiyet'in kabulünden sonra bile, Türk toplumlarında kadınlar siyasi ve sosyal etkinliklerde yer almaya devam etmişlerdir. Selçuklu İmparatorluğu, Osmanlı İmparatorluğu ve diğer Müslüman Türk devletleri döneminde padişah anneleri, eşleri ve kızları, devletin yönetiminde etkili roller üstlenmişlerdir. Aynı şekilde, Türk hükümetlerinin modernleşme sürecinde de kadınlar, eğitim, kültür, sanat ve siyaset gibi alanlarda aktif bir şekilde yer almışlardır. (Kapar, 2022:207).

Türk kültüründe, kadın ve erkek arasında eşitlik ve iş birliği önemli bir yer tutar. Kadınlar, toplumun temel yapı taşları olarak kabul edilir ve siyasi karar mekanizmalarında da aktif rol alırlar. Özellikle Hakan'ın sol yanındaki yeri, devlet yönetiminin merkezindeki bir sembol olmuştur. Bu sembol, Hakan ile Hatun'un eşit birlikteliğini ve devletin denge ve uyum içinde yönetilmesini temsil eder.

Türk toplumunun tarih boyunca düzenlediği çeşitli şöenler, kurultaylar, ibadetler, ayinler ve meclislerde de Hatun, mutlaka Hakan ile beraber bulunmuştur. Bu etkinlikler, toplumun bir araya gelmesi ve kararlar alması için önemli fırsatlar sunar. Hatun, Hakan ile birlikte bu etkinliklerin düzenlenmesinde ve yönetilmesinde etkili bir rol oynamıştır. Toplumun her iki cinsiyeti de birlikte hareket ederek toplumsal düzeni korur ve geliştirir (Gökalp, 1990:158-159).

Bütün bunlardan başka Tarihsel olarak, ata binip kılıç kuşanan Türk kadınlarının bazı dönemlerde savaflara katıldığı ve savaş alanında önemli roller üstlendiği de bilinmektedir (Sutay, 2018:307).

Türk kadını, nesiller arasında geçen değerleri sadece korumakla kalmayıp aynı zamanda toplumun her alanında etkili bir rol oynamıştır. Bozkır geleneği içinde hayvancılıkla uğraşarak hem ailesinin geçimini sağlamış hem de süt, peynir, yoğurt gibi ürünlerin üretimi ve pazarlamasıyla ekonomik çarkın dönmesine katkıda bulunmuştur. Bu sayede Türk kadını hem maddi hem de manevi anlamda ailesinin temel dayanağı olmuş, Türk kültürünün yaşayan bir yansıması haline gelmiştir (Sutay, 2018: 307).

Her toplumun kendi özgün gelenekleri, yaşam tarzları ve dini inançları bulunur ve bu faktörler genellikle bir toplum içinde kadınların konumunu şekillendirmede önemli bir rol oynar. Orta Çağ boyunca, farklı toplumlar arasında kadınlara verilen değer önemli ölçüde değişiklik göstermiştir. Özellikle Selçuklu İmparatorluğu gibi büyük Türk devletlerinin, çağdaşlarına kıyasla daha insancıl bir yaklaşım benimseyerek kadınlara daha fazla değer verdiği gözlemlenmiştir (Eke, 2014: 997-988).

Bu bağlamda 11. yüzyılın ortalarında, Tuğrul ve Çağrı Bey'in liderliğinde kurulan Büyük Selçuklu Devleti (1040-1308)¹, İran'dan Anadolu'ya, Irak'tan Suriye'ye kadar uzanan geniş bir bölgede hüküm sürmüştür.

Bu geniş coğrafya içerisinde önemli bir Türk-İslam medeniyeti olarak karşımıza çıkan Selçuklular ilim, sanat ve edebiyat alanlarında dünya medeniyetinin gelişiminde önemli rol oynamışlardır (Turan, 2014:106-109; Kafesoğlu, 1992:73).

¹ Büyük Selçuklu Devleti kuruluş yıllarına dair ayrıntılı bilgi için bkz. Sümer, F. (2009). Selçuklular. TDV İslam Ansiklopedisi (C.36, 365-371) İstanbul: TDV Yayınları; Özgüdenli, O.G. (2009). Selçuklular. TDV İslam Ansiklopedisi (C.36, 371-375) İstanbul: TDV Yayınları; Ocak, A. (2009). Selçuklular. TDV İslam Ansiklopedisi (C.36, 375-377) İstanbul: TDV Yayınları.

Selçuklular genellikle eril bir toplum olarak algılsa da Selçuklu kadınlarının toplumsal, ekonomik, siyasi ve kültürel alanlarda etkin bir rol üstlendiği bilinmektedir. Ayrıca, ilim ve sanatla yakından ilgilenen Selçuklu hanımlarının, tarih boyunca unutulmaz izler bıraktığı görülmektedir².

Bu çalışma, Büyük Selçuklu Devleti ve Anadolu Selçukluları döneminde Türk kadınlarının dünya tarihine önemli katkılarda bulunduğu ve siyasi, ekonomik, sosyal ve kültürel alanlarda etkin roller üstlendiği dönemleri incelemekte ve bu dönemlerde Türk kadınının yüksek statüsünü diğer çağdaş toplumlardan ayıran özellikleri vurgulamaktadır.

Hatunların Siyasi Rolü

Orhun Yazıtları ve Yenisey Yazıtlarından anlaşıldığı üzere Türk kadınları devlet meclislerinde ve elçi kabullerinde bulunmuş, devlet idaresine yön vermiştir. Dünya tarihinde ve Türk tarihinde çok sayıda kadın hükümdar olduğu bilinmekle beraber diğer toplumlara kıyasla Türklerde kadınların devlet yönetiminde daha etkili olduğu bilinmektedir. Nitekim tarihte bilinen ilk kadın hükümdar İskit (Saka) kraliçesi (M.Ö.) *Tomris Hatun*'dur (Altınay ve Çeçen, 2023, 348). Bundan başka XIX. yüzyılda Türkistan coğrafyasında Kırgız bir ailede dünyaya gelen *Kurmancan Datka* (1811-1907)³ Müslüman bir Türk kadını olup, siyasi ve askeri alanda halkı için büyük işler başarmış efsanevi bir kadın general ve liderdir (Keserci, 2020, 45). Bu örnekler, Türk toplumunda kadının tarih boyunca ne denli önemli bir konumda olduğunu göstermektedir. Ayrıca geçmişten günümüze kadının toplumsal statüsünün değişimini ortaya koymaktadır.

Büyük Selçuklu Devleti'nin İslam dinini benimsemesi, gelenek ve göreneklerini korurken İslam kültürünün etkisi altına girmesine neden olmuştur. Bu dönemde, Türk-İslam devletlerinde hanedan üyeleri arasında yer alan kadınlar, eski Türk devletlerindeki gibi politik arenada etkili bir rol oynamışlardır.

Örenğin Selçuklu devletine, Hatunlar, sadece hükümdarın yanında değil, aynı zamanda devletin merkezinden uzakta da etkili siyasi figürler olarak varlıklarını sürdürmüşlerdir (Gündüz, 2012, 139-140; Akarsu, 2019, p.54-56). Yine sultanla birlikte devletin işlerini titizlikle takip etmiş, devlet yönetimine katkı sağlamış ve önemli politik kararlara etkin bir şekilde katılmışlardır. Bütün bu özellikleriyle Hatunlar, Selçuklu Devleti'nin siyasi arenasında önemli bir rol oynamış, bilge danışmanlar ve güçlü karar vericiler olarak tarih sahnesinde yerini almışlardır (Kuşçu, 2016, p.177; Altınay ve Çeçen, 2023: 348).

Öte yandan Hatunların, sultanın yanında olmasının zorunlu olmadığı ve farklı sebeplerle başka şehirlerdeki saraylarda kalabildikleri birçok durum bulunuyordu. Bu durumlar siyasi, sosyal, kültürel ve iktidar yapılarındaki farklılıklar ve gereksinimlerle ilişkilendirilebilirdi. Bunun yanı sıra sultanla beraber yaşayıp yaşamamalarına bakılmaksızın, emirlerinde küçük çaplı idari ve askeri teşkilatlar, özel bir hazine, özel bir vezir ve diğer görevliler mevcuttu. Kendilerine tahsis edilmiş saraylarında ve yine kendi emrindeki hazinesi ve askeriyle ayrı bir güç konumunda bulunan Hatunlar, devlet yönetimine direkt etki etmekteydi. İhtiyaç duyulduğunda buldukları yerden ayrılarak sultanın yardımına koşabilirlerdi.

² Eski Türk toplumunda kadınların konumuyla ilgili ayrıca bkz. Aksoy, N.D. (2010). Eski Türk Toplumunda Kadının Sosyal Statüsü. *Türk Dünyası Araştırmaları Dergisi*. S.185, 149-166.

³ Kurmancan, 1811 yılında Orke Köyünde doğmuş olan, sadece tarihi kişiliği ile değil aynı zamanda sıradışı yaşamıyla da tanınmış bir kişidir. Kökeni, Kırgızların Munguş Boyu'na ait olan Capalak Uruğu'na dayanmaktadır ve soyunu Mamatbay adlı bir erkeğe dayandırabiliriz. Kurmancan, bu tarihi bağlam içinde Orke Köyü'nde dünyaya gelmiştir. Daha fazla bilgi için bkz. Keserci, R. (2020). Türkistan Tarihine Damga Vuran Bir Kadın Lider: Kurmancan Datka (1811-1907). *Uluslararası Türk Dünyası Bilimsel Araştırmalar Dergisi*. 1(1), 43-62.

Ayrıca, bazı durumlarda Hatunlar sultanın yanında olmayı tercih ederken, diğer zamanlarda kendi işlerine bakabilmek için kendi mekanlarında zamanlarını geçirmekteydiler (Gündüz, 2012, 139-140).

Bütün bu ayrıcalıkların yanında Hatunların, kendilerine ait iktâlarda⁴ bulunmaları bazen devletin takibi açısından sıkıntı yaratmaktaydı. Devletin merkezinde yer alanlar, devletin içinde cereyan eden hadiselerle doğrudan vakıf olurken, merkezden uzak konumdaki Hatun, devlet işlerinden dolayı yollarla haberdar olmaktaydı. Buna bağlı olarak, devlet işlerine doğrudan müdahaleleri ve etkileri sınırlı kalmaktaydı⁵.

Duruma örnek teşkil etmesi açısından Selçuklu Devleti'nin kurucu hükümdarı Tuğrul Bey'in eşi Altuncan Hatun gösterilebilir⁶. Üvey kardeşi İbrahim Yınal'ın saltanat iddiası olarak 1058 yılında isyan etmesi sonucu Tuğrul Bey'i Hemedan'da kuşatma altına alması Selçuklu devlet istikrarını tehlikeye atmıştı (Bayındır, 2020, 224-229; Kuşçu, 2016, 186-187). Durum karşısında yeğenlerinden, vezirinden ve eşi Altuncan Hatun'dan yardım isteyen Tuğrul Bey, bu tehlikeden onların sayesinde kurtulmuştu. Altuncan Hatun'un eşine yardım edebilmek amacıyla ona engel olmaya çalışan vezir Amidü'l- Mülk Kündürî ve oğlu Enûşirvan'a rağmen yeterli kuvveti toplayarak eşi Tuğrul beyi uzun saltanatı boyunca düştüğü en tehlikeli durumdan kurtarmıştı (Öngül, 2014, 32-33; Kapor, 2022, 211).

Altuncan Hatun, aile içinde ve devlet hayatında son derece önemli bir rol üstlenmişti. O, Aile içindeki yeri bakımından, Tuğrul Bey'e eş olmanın yanı sıra bir danışman, destekçi ve güvenilir bir arkadaş olmuştu. Onun saygın ve etkili kişiliği, sarayın sosyal ve politik hayatında belirleyici bir rol oynamasını sağladı (Sutay, 2018, 309).

Altuncan Hatun ve yukarıda adı geçen Hatunlardan başka Selçuklu tarihinde birçok önemli Hatun karakter bulunmaktadır. Burada sadece isimlerini vererek zikredeceğimiz bu Hatunlar kendi devirlerinde devlet işlerinde ve yönetimde etkin rol almışlardır. Çoğu soylu ailelerden gelen bu Hatunlar, hükümdara eş statülerde devlet nezdinde işler tutmuşlardır. Bu minvalde Çağrı Bey'in kızı olan Hatice Arslan Hatun bu kadın karakterlere bir diğer örnektir. Abbasî Halifesi el Kâim biemrillah ile evlenerek Selçuklu devletinin önemli politik bağlantılarından birini yapmıştır. Hatice Arslan Hatun Türk geleneğini gittiği yerde yaşatmış sağlam bir karakter olarak bilinmektedir (Sümer, 1986, 8-13).

Diğer bir önemli hatun ise Sulatan Sencer'in eşi Terken Hatundur. Bu hatun da Karahanlı soyundandır ve Muhammed Arslan Hanın kızıdır (Özaydın, 1991, 401). Bu Hatun da Sultan Sencer ile birçok devlet işini beraber yürütmüştür (el-Hüseyni, 66). Özellikle Sultan Sencer ile babası Muhammed Arslan Han arasında çıkan anlaşmazlıkta önemli rol oynayan Terken Hatun, Oğuz isyanında eşiyle beraber esir düşmüş ve bu esareti sırasında vefat etmiştir.

Selçuklu hatunlarına diğer bir örnek te Çağrı Beyin kızı, Sultan Alparslan'ın kız kardeşi Gevher Hatundur. Gevher Hatun'da güçlü ve ihtiraslı bir karakter olarak varlığını hissettirmiştir. O, Yusuf (Yunus) Yınal'ın oğlu Erbasan (Elbasan, Erbasan) ile evlenmişti. Kendi soyundan biriyle evlenen Gevher Hatun ne yazık ki siyasi çekişmelerin ortasında kalmıştır. Çünkü Tuğrul Beyin iktidar döneminde Yınal ailesinden gördüğü saltanat isyanları Gevher Hatun'unda sıkıntıya düşmesine sebep olmuştur. Bu durum Alparslan döneminde başlayarak Melikşah devrine kadar devam etmiştir (İbnü'l Cevzi, 136).

⁴ Selçuklu devleti iktâ sistemiyle ilgili bkz. Göksu, E. (2010). *Türkiye Selçuklularında ordu*. Ankara: TTK yayımları. p.79-89.

⁵ Selçuklularda kadınların devlete etkileri konusunda ayrıca bkz. Can, S. (2011). Büyük Selçuklu Devleti'nde Siyasi Gücün Kadınlar Tarafından Kullanılması (Toplumsal Cinsiyet Bakış Açısıyla Büyük Selçuklu Tarihi). *Ortaçağda Kadın*, (Ed. A.Çetin), 395-419, Ankara: Lotus Yayınları; Can, S. (2008). *Selçuklular Döneminde Kadın (1040-1308)*. İstanbul: Ufuk Ötesi Yayınları.

⁶ İlk Selçuklu hükümdarı Tuğrul Bey dönemi için ayrıca bkz. (Turan, 2016: 57-81; Bayındır, 2020, 96-103).

Öte yandan Sultanların, Terken unvanını taşıyan Karahanlı prenseslerle evlenmesiyle beraber hatunların bu unvanı kullandıkları görülmektedir. Tarihçiler nezdinde *Terken* isminin daha çok bir ünvan olduğu kanısı kabul görmektedir (Bezer, 2011, 509). Bu bağlamda Çağrı Bey, Alparslan, Melikşah ve sultan Sencer'in hatunları *Terken Hatun* unvanını taşıyan Karahanlı prensesleridir (Sutay, 2018, 311-312). Terkenlerin ülke yönetimindeki etkinlikleri olumlu sonuçlar doğurduğu gibi, zaman zaman da olumsuz sonuçlara yol açmıştır. Bu bağlamda, Terkenlerin artan gücü, kendi kişisel çıkarlarını korumak için kullanıldığında, siyasi istikrarsızlık gibi olumsuz sonuçlara sebep olmuştur (Altınay ve Çeçen, 2023: 348). Sultan Melikşah'ın eşi Terken Hatun, bu konunun en güzel örneğini teşkil etmekle beraber şüphesiz ki Selçuklu saraylarının rakipsiz imparatoriçesi olmuştur (Sutay, 2018, 313-314).

Kaynaklardan anlaşıldığı üzere Türkiye Selçuklu Sultanlarının savaş meydanına eşlerini de götürdükleri, ülke idare ve savunmasını dönem dönem eşlerine bıraktığı bilinmektedir. Örneğin Sultan I. Kılıç Arslan⁷ başkent İznik'in Haçlılara karşı savunmasını eşine bırakmıştır. Sultan I. Kılıç Arslan Bizans'a karşı ittifak kurmak amacıyla İzmir ve çevresinde hakimiyet süren Çaka Bey⁸'in kızıyla evlenmiş, fakat kayınpederi Çaka Bey, ikili oynayarak Bizans İmparatoru Alexios Komnenos'u I. Kılıç Arslan'a karşı kışkırtmıştır. Durumdan haberdar olan Sultan, kayınpederini bir ziyafet sırasında öldürmüştür. Bu olayın ardından Pierre l'Ermite⁹'in idaresinde ilk Haçlı ordusu¹⁰ ile savaşmak zorunda kalan Sultan, savaşın ardından Malatya seferine çıkmak zorunda kalmış, başkent İznik'in idaresini ve hazinesini eşine, çocuklarına ve kız kardeşine teslim etmiştir. Sultan'ın eşi Melike Sultan (Çaka Bey'in kızı) ve Sultan'ın kız kardeşi, İznik'in Haçlılara karşı savunmasında ve şehrin Bizans'a teslimi sırasında ılımlı ve etkili bir rol oynamışlardır.

Yine bu konuya benzer bir durum Sultan Mesud¹¹ döneminde yaşanmıştır. Sultan Mesud Bizans'a karşı başkent Konya'nın savunmasını eşine bırakmış ve dağlara çekilmek zorunda kalmıştır. Bizans İmparatoru Manuel Komnenos, Sultan Mesud'un eşine bir mektup göndererek; "*Bilmenizi isteriz ki, imparatorluğumuzun kölesi olan sultan yaşıyor. Savaşın tehlikelerinden kaçtığı için hayatta*" demiştir. Kaynaklarda yer alan bilgilere göre Sultan'ın karısı da ılımlı bir politika izleyerek, imparatoru misafir olarak ağırlamış, iki bin koyunla pek çok yemek hazırlatmıştır. Bu bilgilerden anlaşıldığı üzere Sultanlar dönem dönem başkent savunmasını hatunlara bırakmıştır. Dolayısıyla Türkiye Selçuklu Devleti'nde kadınlar, devlet işlerinde önemli bir konuma sahiptir (Altınay ve Çeçen, 2023, 350-352).

⁷ I. Kılıç Arslan dönemiyle ilgili bkz. Turan, O. (1997). *Kılıçarslan I. TDV İslam Ansiklopedisi* (C.6, 681-688) İstanbul: TDV Yayınları; Demirkent I. (2022). "Kılıçarslan I". *İA*, 25, 396-398.

⁸ Çaka Bey'in adına dair detaylı bilgi için bkz. Kafesoğlu, İ. (1984). Selçuklu çağındaki İzmir Türk Beyi'nin adı: Çaka mı, Çağa mı, Çakan mı? *İÜEF Tarih Dergisi*. 34, 55-60.

⁹ Halkın haçlı seferi olarak adlandırılan Haçlıların ilk hareketine önderlik eden Pierre l'Ermite ilgili bkz. Özer, S. (2020). Haçlı Tarihi Yazımında Pierre l'Ermite: Sıradan Bir Keşiş mi, Haçlı Seferinin Mimarı mı? *Atatürk Üniversitesi TAED*. 67, 493-522.

¹⁰ Haçlı seferleriyle ilgili ayrıca bkz. Runciman, S. (2008). *Haçlı Devletleri Tarihi (Birinci Haçlı Seferi ve Kudüs Krallığının Kuruluşu)*. (Çev., Fikret İşıltan). C. I. Ankara: TTK Yayınları; Demirkent I. (1997). *Haçlı Seferleri*. İstanbul: Dünya Yayıncılık.

¹¹ Anadolu Selçuklu hükümdarı (1116-1155) hakkında detaylı bilgi için bkz. Sümer, F. (2004). Mesud I. *TDV İslam Ansiklopedisi* (C.29, 339-342) İstanbul: TDV Yayınları.

Selçuklularda Kadınların Sosyal ve Ekonomik Etkinliği

Selçuklu kadınları vakıflar aracılığıyla yürüttükleri projeler ile sosyal ve ekonomik hayatta etkin rol oynamışlardır. Bu duruma en iyi örnek Bacıyân-ı Rûm teşkilatı¹² vasıtasıyla yaptıkları faaliyetlerdir. Bacıyân-ı Rûm teşkilatında vakıflar aracılığıyla vermiş oldukları sosyal hizmetler, kanunlar aracılığıyla kadın haklarının korunması, kadınların meslek sahibi olması gibi örnekler kadınların saygınlığını, değerini ispatlar niteliktedir.

Bacıyân-ı Rûm teşkilatı XIII. yüzyılda Anadolu Ahilik teşkilatının¹³ bir kolu olarak Kayseri'de Türkmen kadınlar tarafından kurulmuştur. Teşkilatın kurulma amacı insana önem veren, cinsiyetçiliği öteleyen, kadınların günlük hayat içerisinde ötekileştirilmeden daha fazla etkin olmasını sağlayan kadın topluluklarının olmasıdır. Böylece Anadolu Bacılar Teşkilatı olarak da adlandırılan teşkilat Selçuklu devletinde sosyo-kültürel alanda ve ekonomik anlamda büyük faydalar sağlamıştır. Kadınların sosyal ve kültürel alanda geliştirilmesi, kadına yeni sorumluluklar yüklenmesine, kadının ekonomiye katkısına, ahlaki temele oturtulmuş erdemli davranışlar sergilemesine destek olmuştur.

Bacıyân-ı Rûm teşkilatı Ahiliğin bir kolu olarak kurulduğu için zanaat ve sanatkarların da örgütlenmesini sağlamıştır. Böylece kadınlar kendi yetenekleri dahilinde ve dönemin şartlarına uygun iş ve sanat alanlarına yönelmişlerdir. Yetenekleri doğrultusunda meslek edinen kadınlar iş hayatına atılmış, aile gelirlerine katkı sağlamışlardır. Toplumsal, ekonomik ve kültürel hayatta sosyalleşme fırsatı bulan kadınlar, kendi aralarında toplantılar düzenleyerek, hünerlerini yarıştırmak, hoş sohbetlerde bulunmuşlardır. Selçuklu kadınları genellikle dokumacılık, kilimcilik, örgü işi, deri işleme ve terzilik gibi iş alanlarında çalışarak üretim yapmışlardır (Eke, 2014, 997-988).

Evhadüddîn-i Kirmâni'nin Menakıpnâmesi, Bacılar tarafından üretilen halı, kilim, kumaş gibi ürünlerin dokunarak dışa satıldığını ayrıntılı bir şekilde belgeliyor (Bayram, 1987, 49). Bu kadınlar, Türkiye'nin çeşitli bölgelerinde farklı kumaş türlerine ustalıklarla dokudular; Antalya'da ipekli kumaşlar, Erzurum'da pamuklu kumaşlar, Karaman'da renkli kumaşlar ve Denizli'de yünlü kumaşlar ürettikleri bilinmektedir (Can, 2008, 178). Ayrıca, benzerleri bulunmayan altın işlemeli kumaşlar, Rum kadınları tarafından üretildi (İbn Battûta Tancî, 2023, 408).

Anadolu Bacıları, sadece üretimde değil, aynı zamanda hem cinslerine maddi ve manevi destek sağlayarak toplumsal dayanışmanın en güzel örneklerini sergilemişlerdir. Bu örgüt, özellikle kimsesiz kadınları koruma altına almış, temel ihtiyaçlarını karşılamış ve yakından ilgilenmiştir. Ayrıca, maddi sıkıntı içindeki ailelerin evlilik çağındaki kızlarının çeyiz masraflarını da üstlenerek, bu genç kadınların hayatlarına daha iyi bir şekilde başlamalarını sağlamışlardır. Yaşlı ve bakıma muhtaç kadınlar için de bu teşkilat tarafından tüm masraflar karşılanmış ve ekonomik sıkıntı çeken kadınlara finansal destek sunulmuştur. Tüm bu faaliyetler günümüzdeki sosyal sorumluluk projelerinin kökenlerini oluşturan erken örneklerdir.

Bacıyan-ı Rum Teşkilatı, Selçukluların toplumsal ve kültürel yaşamında kadının rolünü anlamak için son derece önemli bir referans noktasıdır. Bu teşkilatın üyelerine verdiği *nefsine, aşına ve eşine dikkatli ol* öğüdü, sadece erdem ve ahlakın vurgulanmasının ötesinde, Selçuklu toplumunun değerlerini ve zihniyetini de aydınlatıcı bir işlev taşır (Sırım, 2015, 124).

¹² Detaylı bilgi için bk. Bayram, M. (1987). *Bacıyan-ı Rum (Anadolu Selçukluları Zamanında Genç Kızlar Teşkilatı)*, Konya; Bayram, M. (2016). *Fatma Bacı ve Bacıyan-ı Rum Anadolu Bacılar Teşkilatı*. Konya: Çizgi Kitabevi; Erdem, Y. T. ve Yiğit, H. (2010). *Bacıyan-ı Rum'dan Türk Kadınının İktisadi Hayattaki Yeri*. İstanbul: İstanbul Ticaret Odası Yayınları.

¹³ Ahilik Teşkilatı hakkında ayrıntılı bilgi için bkz. Köksal, F. (2008). *Ahi Evran ve Ahilik*. Kırşehir: Kırşehir Valiliği; Bayram, M. (2016). *Ahilik ve Meslek Ahlakı*. (Ed: Mustafa Akkuş), Konya: Karatay Üniversitesi Yayınları.

Selçuklu Kadınlarında İlim ve Sanat Etkinliği

Selçuklularda eğitim ve öğretim ayrı bir öneme sahiptir. Selçuklu halkı çocuklarını küçük yaşlardan itibaren eğitim kurumlarına gönderirken, kız çocuklarının temel eğitimleri ilk olarak aile tarafından gelenek görenekler doğrultusunda şekillendirilmiştir. Kız çocukları annelerinden ev işlerinin temel işleyişini öğrenmişlerdir. Ayrıca bazı ailelerin kız çocukları özel öğretmenler aracılığı ile eğitim almışlardır. Örneğin, Şeyh Evhadüddin- Kirmani kızı Fatma'nın eğitimine önem vermiş ve kızının gelişmesi için tüm imkanları kullanmıştır. Fakat Kirmani'nin kızı Fatma yaramaz bir çocuk olmasından dolayı derslerine pek önem vermemiştir. Kirmani kızının tahsilata olan ilgisizliğini fark edince dokuma ve örgü sanatına yönlendirmiştir. Kirmani kızı Fatma'dan verdiği emeğin karşılığını alamamıştı ancak diğer bir kızı olan Amine'ye hem tahsil yaptırmış hem de zanaatta ilerlemesini sağlamıştır.

Bu konu hakkında bir diğer örnek ise Mevlana'nın gelini Kirake Hatun'un eğitimiyle yakından ilgilenmesidir (Bıçak, 2007, 67-68). Tüm bu örnekler Selçuklu toplumunda cinsiyet fark etmeksizin eğitim aldıklarını açıklar niteliktedir. Ayrıca kadınların toplum içerisinde ilim çalışmaları yaptıkları, eğitimi destekleyici projelerde görev aldıkları ve aynı zamanda dönemin ünlü âlimlerinin sohbetlerine katılmış, mütekabiliyet esaslı tartışmalara da özgür bir biçimde fikirlerini beyan etmişlerdir.

Dönemin medrese âlimlerinden tahsilini tamamlayan Selçuklu kadınları, zamanla ilim sahasında çalışma fırsatı yakalamıştır. Eğitimi tamamlayan kadınlar *âlime* olarak dersler vermiş, öğrenciler yetiştirmiştir. Âlimelerin, büyük âlimler yetiştirdiği de bilinmektedir. Örneğin, dönemin ünlü âlimlerinden biri olan *es-Sem'ânî*¹⁴ on yedi Selçuklu âlimesinden kitabet on bir âlimeden semâ¹⁵, altı âlimeden icâzet yoluyla toplam otuz dört kadından hâdis almıştır. Âlimelerin Hadis, Kur'an ve Tefsir gibi ilim dalları üzerinden dersler verdiği ve yine bu alan üzerinden araştırmalar yaptığı ve eserler kaleme alarak ilim dünyasına katkı sağladığı bilinmektedir. Dönem içerisinde isim yapan âlimelere örnek olarak; Büyük Selçuklu devletinde ismini duyuran *Nişaburlu Zeynep*, *Fatıma bint Ebî Ali ed-Dekkâk*, *Rabia bint Muammer el-İsbehâniyye* ve *Kerîme bint Ahmed el-Merveziyye* gibi âlimelerin isimlerini saymamız gerekir (Gürses, 2021,16).

Bunlardan başka Selçuklu hatunları gazel, kaside ve şiir gibi türler başta olmak üzere edebiyatla da yakından ilgilenmişlerdir. Anadolu Selçukluları döneminde ender kadın şairler arasında ismini duyuran *Erguvan Hatun* bu durumun en seçkin örneklerindedir. Hatun hakkında bilgileri Sadeddîn Mesud'a ait olan hususi mektuplardan öğrenmekteyiz. Hatun'un eşiyile mektuplaşırken şiirler yazmasıyla şair olduğu keşfedilmiştir (Turan, 2014, 161; Kartal, 2008, 128). Dönemin bir diğer şairi de *Takiyye bint Ğays es-Sûrî Hatun*'dur. Edebiyat alanında ismini duyuran hatunun aynı zamanda devletin ileri gelenleri ile iletişimi iyidir (Ocak, 2011, 449).

Bir diğer şair kadın ise *Gürcü Hatun*'un kızı *Aynü'l -Hayat*'tır. Aynü'l -Hayat Anadolu Selçuklular döneminde müderris olarak görev yapmış hatta *Mevlânâ Celâleddîn Rûmî*'nin oğlu *Baha Veled* ders vermiştir. Ayrıca yine bu aileye mensup olan *Arif Çelebi*'ye gönül verdiği ve aşkı üzerine *Delinin başında bir sevda olması hoştur fakat bu sevda senin sevdan olmak koşuluyla gibi* etkileyici mısralarla şiirler kaleme aldığı bilinmektedir (Eflâkî, 2012, 669). Bir diğer şair ise, *Mevlânâ*'nın kadın müridelerinden olan *Fatıma Hatun*'dur.

¹⁴ es- Sem'Ânî, Abdülkerîm b. Muhammed: dönemin hadis ve fıkıh âlimlerinden birisidir. el- Ensâb adlı eseri ile tanınan tarihçi ve hadis hâfızıdır. Detaylı bilgi için bk. Efendioğlu. M. (2009). Sem'Ânî, Abdülkerîm b. Muhammed. TDV İslâm Ansiklopedisi (C.36, 461-462) İstanbul: TDV Yayınları.

¹⁵ Semâ kelime olarak işitmek, dinlemek anlamlarına gelmektedir. Terim olarak "hadisi hocadan işiterek öğrenme anlamında kullanılmıştır. Ayrıca Sûfinin zâhirî ve bâtinî şeyleri işitmesi anlamına gelen tasavvufî bir terim. Detaylı Bilgi için bkz. Ceylan. (2009). Semâ. TDV İslâm Ansiklopedisi (C.36, 455-457) İstanbul: TDV Yayınları.

Fatma Hatun'un yazmış olduğu iki gazel türündeki eserinin günümüze kadar ulaştığı bilinmektedir (Gölpınarlı, 2018, 259).

Gazel veya kasidelerin yanı sıra küçük oranda da olsa kadınlar müzik alanında da kendilerine yer bulmuşlardır. Selçuklu toplumunda kadınların müzik aleti çalıp şarkılar söyledikleri hatta şehirdeki seçkin mekanlarda raks ettikleri bilinmektedir (Turan, 2014, 38). Bunu yanı sıra kadınların günlük eğlencelerde, bayramlarda, düğünlerde, cülûs ve zafer merasimlerinde dini sohbetlerde çalgı çalan kadınlar mevcuttur. Örneğin Eflâkî'nin *Ariflerin Menkıbeleri* adlı eserde *Tavus Hatun*'dan bahseder. Hatun'un şarkı söyleyip raks ettiğine dair detaylı bilgiler aktarılmıştır (Eflâkî, 2012, 315/389; Turan, 1969: 321).

Bahsi geçen alanların dışında *Fatıma bint El-Hasan b. Ali el-Müeddib* adındaki hatun da Büyük Selçuklu Devleti döneminde hat sanatının önde gelen isimlerinden biriydi ve bu dönemde hat sanatında büyük başarılar elde etmişti (Piyadeoğlu, 2011, 462). Hatun'un hat sanatındaki üstün yeteneği Tuğrul Bey'in veziri *Amîdülmülk el-Kündürî*'nin dikkatini çekmiştir. Bu bağlamda hatun saraydaki kişilerle yakından iletişime geçmiş ve aynı zamanda Bizans Devleti'ne gönderilecek barış mektubu Fatıma bint El-Hasan b. Ali el-Müeddib tarafından yazılmıştır (Ocak, 2011, 448). Bu olay, devletin resmi yazışma işlerinde bir kadının yetenek ve katkılarını gösteren özel bir örnektir, ancak genel olarak kadınların bu alandaki rolü oldukça sınırlı ve istisnai bir durumu yansıtmaktadır.

Selçuklu toplumu içinde kadınların eğitim ve ilim alanındaki etkilerini artırmak amacıyla, Selçuklu hanedan kadınlarının vakıflar aracılığıyla desteklediği medrese ve kütüphane inşaatları gerçekleşmiştir. Bu, kadınların ilim sahasındaki etkinliğinin arttığını ve devletin düşünce yapısının olgunlaştığını gösteren önemli bir kanıttır. Örneğin, Anadolu Selçuklu Devleti'nin ilk külliyesi olan *Hunat Hatun Külliyesi*, Kayseri'de *Alâeddin Keykubad*'ın eşi, *Mahperi Hatun* tarafından yaptırılmıştır (Sar, 2021, 1296; Cunbur, 1996, 610-612).

Ayrıca, Selçuklu döneminde *Melik kızı Efray Hatun* tarafından Kırşehir'de inşa edilen *Melik kızı Efray Hatun Medresesi*, Konya'da *Gömeç Hatun Medresesi*, Mardin'de *Sitti Radviyye Hatun* tarafından yaptırılan *Hatuniye Medresesi*, Tunceli'de *Elti Hatun Medresesi* ve Ankara'da *Melike Hatun Medresesi* gibi yapılar, o dönemin ilim dünyasının gelişmesine önemli katkılarda bulunan önemli eğitim ve kültürel merkezlerdir (Sar, 2021, 1297; Cunbur, 1996, 596-613; Gürses, 2021, 70). Bu medreselerin yanı sıra, eğitim gören kişilerin kolayca kaynaklara erişim sağlayabilmeleri için genel kütüphaneler de inşa edilmiştir.

Bu bağlamda, kütüphaneler genellikle medreselerin yanında veya bazen medreselerin içinde inşa edilmiştir. Örneğin, Anadolu Selçuklu devletinin başkenti Konya'da, *Kadı Sıraceddin Urmevî*'nin soyundan *Bedreddin Mahmud*'un eşi *Kutlu Melek Hatun* tarafından *Atabekiyye Medresesi* yakınlarındaki *Darü'l-Huffaz* adında bir kütüphane kurulmuş ve bu kütüphaneye birçok eser bağışlanmıştır. Kutlu Melek Hatun dışında, kütüphane kurma veya kitap bağışında bulunan kadınlara dair kaynaklarda bilgi bulunmasa da bu eksiklik vakıflar aracılığıyla kütüphane oluşturulmadığını veya kitap bağışı yapılmadığını göstermez. Aksine, bu dönemdeki sosyal projeler, kadınların ilim ve kültür merkezlerine katkı sağladığını ve kadınların eğitim seviyelerinin ve kitap okuma oranlarının arttığını gösteren önemli işaretler taşır (Cunbur, 1986, 43; Gürses, 2021, 70-71).

Hatunlar sadece medrese ve kütüphaneler inşa ettirmekle kalmamışlar, aynı zamanda Selçuklu kentlerinin gelişimine de önemli katkılarda bulunmuşlardır. Vakıf aracılığıyla gerçekleştirdikleri projeler, toplumun sosyal yaşamına büyük bir etki yapmıştır. Su kanalları, çeşmeler, yollar, köprüler, hanlar, hamamlar, kervansaraylar, ticaret yolları gibi altyapı projeleri, şehirlerin modernleşmesine ve refah seviyesinin yükselmesine katkıda bulunmuştur.

Özellikle hastanelerde ücretsiz sağlık hizmetleri sunulması, kervansaraylarda ve imarethanelerde yoksul ve ihtiyaç sahiplerinin bakımının yapılması, şehirlerdeki hanlar, hamamlar, çarşılar ve dükkanlar sayesinde şehirlerin canlı ve aktif bir merkez haline gelmesini sağlamıştır. Bu nedenle, kadınların vakıflar aracılığıyla gerçekleştirdikleri bu projeler, devlete ve topluma önemli katkılarda bulunmuştur. Bu durum kadınların sosyal hayattaki etkilerini büyük ölçüde açıklar niteliktedir.

Selçuklu toplumunda, kadınlar yukarıda bahsedilen faaliyetlerin yanı sıra evlerinde sosyal gruplar oluşturarak toplantılar düzenlemişlerdir. Ayrıca, kendi evlerinde misafirlerini ağırlama geleneği de yaygınlaşmıştır. Misafirlerin karşılanması, onlara hediyeler verilmesi ve ikramlarda bulunulması, toplumda kadınların saygıdeğer bir konuma sahip olduğunu gösterir. Örneğin, Kayseri’de *Eretna Bey*’in eşi *Togay Hatun*, *İbn Battûta* ve arkadaşlarını misafir olarak ağırlamış ve onları uğurlarken en iyi koşumlu bir at ve bir miktar para ile hediyelendirmiştir. Bu tür örnekler, kadınların misafirlerini özgürce ağırladıklarını ve toplumda saygın bir konumda olduklarını açıkça göstermektedir.

Ayrıca, Selçuklu toplumundaki kadınların hizmetçileriyle birlikte tek başlarına uzun yolculuklar yaptıkları da kayıtlara geçmiştir. Bu konuyla ilgili *İbn Battûta* ve *İbn Cübeyr*’in seyahatnamelerinde detaylı bilgiler bulunmaktadır. Örneğin, *İbn Battûta*, Selçuklu kadınlarından birinin hizmetçisi ile birlikte Bursa’nın İnegöl ilçesine bağlı küçük bir yerleşim yeri olan Yenice’ye doğru bir yolculuk yaptığını eserinde anlatmıştır (Gürses, 2021, 18). Bundan başka *İbn Cübeyr* ise eserinde kendisiyle beraber hac yolculuğu yapan *II. Kılıçarslan*’ın kızı *Melike Selçuka Hatun* ile beraber yolculuğa çıkan aristokrat Türk kadınlarından bahsetmiştir (Gürses, 2021, 19; *İbni Cübeyr*, 2019, 131; *Kitapçı*, 2014, 425).

Gerçekten de Selçuklu dönemindeki kadınların tek başlarına veya hizmetçileriyle uzun yolculuklar yapabilmiş olmaları, dönemin toplumsal ve kültürel zihniyetinin ileri bir seviyede olduğunu gösteren önemli bir göstergedir. Bu durum, Selçuklu kadınlarının sadece ev yaşamıyla sınırlı kalmadığını, aynı zamanda kamusal alanlarda da aktif roller üstlendiklerini ve bağımsız bir şekilde hareket edebildiklerini gösterir.

Selçuklu kadınları için seyahat etmek, bilgi edinmek, ticaret yapmak veya aileleriyle ilişkileri sürdürmek gibi çeşitli amaçları yerine getirebilecekleri bir fırsat sunuyordu. Bu, kadınların toplumsal etkileşimlerini artırarak, kendi sosyal ağlarını genişletmelerine ve toplumun farklı kesimleriyle iletişim kurmalarına olanak tanıdı. Ayrıca, kadınların seyahatleri sırasında farklı kültürlerle tanışma ve deneyim kazanma fırsatlarına sahip olmaları, onların dünya görüşlerini zenginleştirdi ve ev dışındaki dünyayı daha iyi anlamalarını sağladı.

Bu örnekler, Selçuklu döneminde kadınların toplumsal cinsiyet rollerinin sıkı sınırlamalara tabi olmadığını ve kadınların toplumun çeşitli alanlarında etkili bir şekilde varlık gösterebildiğini gösterir. Bu, Selçuklu toplumunun kadınlara daha fazla özgürlük ve fırsat tanıdığı, kadınların potansiyellerini gerçekleştirmelerine izin verdiği ve cinsiyet eşitliği konusunda ileri bir durumda olduğu bir dönemin yansımasıdır.

Sonuç

Her toplumun kendine özgü gelenekleri, yaşam tarzları ve dini inançları vardır ve bu faktörler genellikle kadınların toplum içindeki rolünü şekillendirmede önemli bir rol oynar. Türk toplumları için bu etkenler tarih boyunca kadınların siyasi ve sosyal faaliyetlere katılmasını ve devletin yönetiminde etkili olmasını desteklemiştir. Kadınlar, İslamiyet öncesi dönemden İslamiyet sonrası döneme kadar politik karar alma süreçlerine katkıda bulunmuşlar ve devlet yönetiminde önemli pozisyonlarda görev almışlardır. Bundan başka Türk kadınları, gelenek ve göreneklerin kuşaktan kuşağa aktarılmasında da önemli bir rol oynamış ve siyasi, sosyal, ekonomik ve kültürel alanlarda özel bir konuma sahip olmuşlardır.

Bu bağlamda Orta Çağ döneminde, farklı toplumlarda kadına verilen değer büyük ölçüde değişiklik gösteriyordu. Selçuklu İslam medeniyeti, Orta Çağ'da önemli bir yere sahipti ve ilim, sanat ve edebiyat alanlarında büyük katkılar sağlamıştı. Bu dönemde, Selçukluların kadınlara verdiği değer, çağdaşlarına kıyasla daha yüksek bir statüye işaret etmektedir. Selçuklu toplumu, erkek egemen bir toplum olarak görülebilir ancak buna rağmen Selçuklu kadınlarının ekonomik, siyasi, sosyal ve kültürel alanlarda etkili bir rol oynadığı bilinmektedir.

Selçuklu kadınları, ailelerinin ve toplumun refahına katkıda bulunmanın ötesinde, ilim ve sanat alanlarında da önemli faaliyetlerde bulunmuşlardır. Birçok Selçuklu hatunu, tarihe adlarını kazınmış ve eserler bırakmıştır. Bu, onların sadece aile yaşamında değil, aynı zamanda toplumun entelektüel ve kültürel gelişiminde de etkili olduklarını gösterir.

Selçuklu İslam medeniyeti, Orta Çağ dünyasında kadınların statüsünün farklı toplumlarda nasıl değişebileceğini gösteren bir örnektir. Selçuklu toplumu, kadınların potansiyelini tanımış ve değer vermiştir, bu da onların çok yönlü roller üstlenmelerine ve medeniyetin ilerlemesine katkıda bulunmalarına olanak tanımıştır.

Bacıyan-ı Rum teşkilatı, günümüzdeki sosyal sorumluluk projelerinin öncülerinden biri olarak kabul edilir ve kadınların toplumsal ve ekonomik bağımsızlık kazandığı bir eğitim merkezi olarak önemli bir rol oynamıştır. Bu teşkilat, Ahiliğin bir türevidir ve ortaya çıktığı için, zanaatkar ve sanatkarların da bir araya gelip örgütlendiği bir platform sunmuştur. Bu sayede, kadınlar kendi yetenekleri doğrultusunda farklı iş ve sanat dallarına yönelmişlerdir.

Bacıyan-ı Rum teşkilatı sayesinde, kadınlar iş hayatına atılmış ve aile ekonomilerine katkıda bulunmuşlardır. Ayrıca, toplumsal, ekonomik ve kültürel olarak gelişim fırsatları elde etmişlerdir. Kadınlar arasında düzenlenen toplantılar ve hoş sohbetler, sosyal bağların güçlenmesine katkıda bulunmuştur.

Selçuklu kadınları genellikle dokumacılık, kilimcilik, örgü işi, deri işleme ve terzi gibi el sanatlarıyla ilgilenerek üretim yapmışlardır. Bu sayede hem kendi geçimlerine katkı sağlamışlar hem de diğer kadınlara maddi ve manevi destek sunmuşlardır. Ayrıca, Bacıyan-ı Rum teşkilatı, korunma ihtiyacı olan kimsesiz kadınları himayesi altına almış ve temel ihtiyaçlarını karşılamıştır. Öte yandan, ekonomik sıkıntı içindeki ailelerin kızlarının evlenme masraflarını karşılayarak toplumsal dayanışmaya büyük katkılarda bulunmuştur.

Selçuklu döneminde eğitim ve öğretim büyük bir öneme sahipti ve kadınlar da bu alanda aktif rol oynadılar. Selçuklu medreselerinde eğitim alan kadınlar, âlimlerden dersler alarak ilim sahasında kendilerini geliştirdiler ve bu sayede *âlime* unvanını kazandılar. Bu âlimeler, kendi bilgi birikimlerini öğrencilere aktararak yeni âlimler yetiştirdi.

Ayrıca, Selçuklu kadınları evlerinde sosyal gruplar oluşturarak ilmi toplantılar düzenledi. Bu toplantılar, bilgi ve düşünce paylaşımını teşvik ederek toplumun entelektüel gelişimine katkıda bulundu.

Bunların ötesinde Selçuklu hanedan kadınları, vakıflar kurarak medrese ve kütüphane gibi eğitim kurumlarına katkıda buldular. Bu vakıflar, kadınların daha rahat bir şekilde çalışmalarını sağladı ve ilim sahasında kadınların sayısının artmasına ve toplumun bilinç seviyesinin yükselmesine olanak sağladı. Bu durum, Selçuklu toplumunun ilim ve eğitim konusundaki zihniyetinin geliştiğini gösteren önemli bir kanıttır.

Sonuç olarak Büyük Selçuklu Devleti, 11. yüzyılda geniş bir coğrafyada etkili olan Türk-İslam medeniyetinin önemli bir temsilcisidir ve ilim, sanat ve edebiyatın gelişiminde öncü bir rol oynamıştır. Bu dönemde, Selçuklu toplumu, genel olarak ataerkil bir yapının egemen olduğu bir yapıya sahip olmasına rağmen, Selçuklu kadınlarının siyasi, sosyal ve kültürel alanlarda etkin bir şekilde varlık gösterdiği ve çağdaşlarına ilham verdiği açıkça bilinmektedir.

Selçuklu kadınları, günlük yaşamlarında anne, eş ve kız kardeş rollerini üstlenirken aynı zamanda ilim, eğitim, sanat, mimari, edebiyat ve müzik gibi çeşitli alanlarda da başarılı bir şekilde faaliyet göstermişlerdir. Bu başarılar, Selçuklu kadınlarının toplumun her sektöründe önemli katkılarda bulduklarını ve kendi alanlarında öne çıktıklarını göstermektedir.

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KIRGIZ TARİHİNİN TEK KADIN GENERALI: KURMANCAN DATKA (1811-1907)

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Özet

Türk Tarihi boyunca liderliği, cesareti ve diplomatik becerileri sayesinde öne çıkarak devlet yönetiminde etkili olmuş birçok kadın yönetici gelmiş geçmiştir. Bunlardan birisi de XIX. yüzyıl Kırgız tarihinde Datka (Datha-General) unvanıyla ömrünün sonuna kadar Kırgızların idarecisi olarak görev yapmış ve “Altay Kraliçesi” olarak anılmış olan Kurmancan Datka’dır. İyi bir eğitim görmüş, görgülü ve güçlü bir kişiliğe sahip olan Kurmancan, Hokand Hanlığı yöneticisi Alimbek Datka ile evlendikten sonra Kırgız siyasetinde etkin bir konuma gelmiştir. Aynı zamanda milletin güvendiği, akıl danıştığı bir kadın ve askerlerin başında da bir komutan olmuştur.

Eşi Alimbek Datka’nın öldürülmesinden sonra 1876’da Datka unvanını alarak, oğullarıyla birlikte Rus işgaline karşı bağımsızlık mücadelesine devam etmiştir. Rus kuvvetlerinin karşısında askerleriyle aşılması mümkün olmayan bir güç olmuştur. Ancak aynı yıl Oş’tan Altay vadisine ilerlemeye çalışan Rus General Skobelev’i püskürtmek için oğlu Abdıldabek ile hazırlıklarını yapan Kurmancan Datka “bir kadının bu denli başarısını çekemeyen imam Kulu adlı bir Kırgız” tarafından haberdar edilince Skobelev’e yenilir ve esir edilir. General Skobelev, 65 yaşındaki Kurmancan’ın güzelliği, dik duruşu karşısında hayranlığını gizleyememiş ve ona saygı göstermiştir. Skobelev’in “çarpışmaları durdurması” yönündeki isteğine Kurmancan, “iç işlerine karışılmaması” şartıyla “evet” olur şeklinde cevap vermiştir. Sonuç olarak Kurmancan, Skobelev ile 5 maddelik bir şartname imzalamıştır. Bu anlaşmadan sonra Ruslar Kurmancan’ın ölümüne kadar ona karışmamışlar; onun ülkesini 1876-1907 yılları arasında idare etmesine izin vermişlerdir. Bu çalışmada Kırgızlar arasında efsane olan bu kahraman kadının hayatı ve yaptığı faaliyetleri ele alınmıştır.

Anahtar Kelimeler: Rusya, Hokand Hanlığı, Datka.

THE SOLE FEMALE GENERAL OF KYRGYZ HISTORY: KURMANCAN DATKA (1811-1907)

Abstract

Throughout Turkish history, numerous women leaders have risen to prominence due to their leadership, courage, and diplomatic skills, effectively influencing state administration. One of these remarkable individuals is Kurmancan Datka, who held the title of "Datka" (Datha-General) in the 19th century within Kyrgyz history, serving as the ruler of the Kyrgyz people until the end of her life and earning the title "Queen of Altai." Possessing a solid education, refined manners, and a strong personality, Kurmancan gained significant influence in Kyrgyz politics after her marriage to Alimbek Datka, a leader of the Kokand Khanate. She not only enjoyed the trust of her people but also became an advisor and commander for her soldiers.

Following the assassination of her husband Alimbek Datka, Kurmancan assumed the title of Datka in 1876 and continued the struggle for independence against Russian occupation alongside her sons. Her force of soldiers proved an insurmountable power against Russian forces. However, in the same year, while preparing with her son Abdıldabek to repel Russian General Skobelev's advance from Osh to the Altai Valley, Kurmancan Datka was betrayed by a Kyrgyz individual named Imam Kulu, who couldn't bear a woman's such success. This betrayal led to her defeat and capture by Skobelev.

Despite her capture, General Skobelev couldn't help but admire Kurmancan's beauty and resolute demeanor. He requested a cessation of hostilities, to which Kurmancan responded with the condition that they wouldn't interfere in her internal affairs. Eventually, Kurmancan and Skobelev signed a 5-point agreement. Following this agreement, the Russians refrained from intervening in Kurmancan's affairs until her passing, allowing her to govern her country from 1876 to 1907. This study delves into the life and activities of this legendary heroine among the Kyrgyz people.

Keywords: Russia, Kokand Khanate, Datka.

OSMANLI'DA KADIN EŞİNDEN NE BEKLER?: KADININ SOSYAL HAYATTAKİ BEKLENTİLERİNE DAİR BATILI SEYYAHLARIN GÖZLEMLERİ

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ÖZET

Merak, insanın varoluşundan bugüne değin uğruna çeşitli yolculuklara çıkmasının sebebi olan bir duygu olmuştur. Yaradılışın sırrına ermek için veya yalnızca dünyevi nedenlerle çıkılan bu yolculukları gerçekleştiren insanlara seyyah, onların tecrübelerini aktardıkları kitaplara ise seyahatname denilmiştir. Bu eserlerde seyahat edilen yerin sosyal, kültürel, ekonomik, coğrafi, tarihi, idari, siyasi alanlarına dair bazen resmi kayıtlarda dahi yer almayan verilere ulaşabilmek mümkündür. Dolayısıyla seyahatnameler, tarihe kaynaklık eden önemli eserler olarak değerlendirilebilir.

Tarihin başlangıcından beri kadın-erkek ilişkileri varlığını sürdürmüştür. Bu ilişkilerin devamlılığı bireylerin birbirlerine olan sevgi, saygı ve sadakatlerinin yanında, karşılıklı yardımlaşma ve ihtiyaçların giderilmesi ile sağlanmıştır. Bireylerin birbirlerine olan görevlerinin yerine getirilmemesi bazı ilişkilerde problemlere yol açmış ve hatta bazen boşanmaya kadar gitmiştir. Osmanlı'da, toplumun geleneksel değerleriyle şekillenmiş olan kadın-erkek ilişkilerinde ortaya çıkan çeşitli örnekler bakıldığında, bir erkeğin eşine karşı yerine getirmesi gereken sorumluluklarından olan kahve içme, hamama gitme, alış-veriş yapma gibi temel ihtiyaçların karşılanmaması, boşanmaya bir sebep olarak görülmüştür. Bu anlamda iki tarafın da birbirine zaman ayırması ilişkiler açısından oldukça önem arz etmiştir. Neticede bu çalışmada eşler arasındaki ilişkilerde etkili olan birtakım hususların seyahatnameler ışığında ele alınması amaçlanmıştır. Bunu yaparken de Osmanlı'da kadınların eşlerinden beklentilerinin sosyal hayatlarına olan etkileri incelenmiş, 16.-19. yüzyıllarda Osmanlı'yı ziyaret eden Julia Pardoe, Lady Montagu, Pavel Artemyeviç Levaşov, Nicolas de Nicolay, J.f. Michaud- J.j F. Poujoulat, Hans Jacob Breuning gibi Batılı seyyahların kaleme aldıkları seyahatnameler esas alınmıştır.

Anahtar Kelimeler: Osmanlı Devleti, Kadınlar, Batılı Seyyahlar, Seyahatnameler, Hamam Kültürü, Kahve

WHAT DO WOMEN EXPECT FROM THEIR HUSBAND IN THE OTTOMAN STATE?: SOME FINDINGS ABOUT WOMEN'S SOCIAL LIFE DESCRIBED BY WESTERN TRAVELERS

ABSTRACT

Curiosity has been a feeling that is the reason why people go on various journeys since their existence. The people who make these journeys to reach the secret of creation or for only worldly studies are called travelers and books about the experiences they conveyed are called travelogues. In these works, it is possible to access data about the social, cultural, economic, geographical, historical, administrative and political areas of the travel destination, which are sometimes not included in the official records. Therefore, travelogues can be considered as important works that are the source of history.

Since the beginning of history, male-female relations have existed. The continuity of these relations has been ensured by the love, respect and loyalty of individuals to each other, as well as mutual aid and the satisfaction of needs. Failure of individuals to fulfill their duties to each other has caused problems in some relationships and sometimes even went to divorce.

Considering the various examples that emerged in the relations between men and women, which were shaped by the traditional values of the society in the Ottoman State, failure to meet the needs of women, such as drinking coffee, going to the Turkish bath and shopping, which are among the responsibilities that a man must fulfill towards his wife, was seen as a reason for divorce. In this sense, it is very important for both parties to allocate time to each other in terms of relations.

As a result in this study, it is aimed to deal with some issues that are effective in the relations between spouses in the light of travel books. While doing this in the Ottoman State, the effects of women's expectations from their husbands on their social lives were examined, the travel books written by Western travelers such as Julia Pardoe, Lady Montagu, Pavel Artemyeviç Levaşov, Nicolas de Nicolay, J.f. Michaud- J.j F. Poujoulat, Hans Jacob Breuning who visited the Ottoman Empire between the 16th-19th centuries, were taken as a basis.

Keywords: Ottoman State, Women, Travelogues, Western Travelers, Turkish Bath, Coffee

GİRİŞ

Osmanlı Devleti, kurulduğu coğrafya ve içinde barındırdığı kültürel çeşitlilikten ötürü birçok batılı seyyahın ilgisini çekmiştir. Tanıklık ettikleri toplumun değerlerini ele alan seyyahlar kültürler arası etkileşimde önemli bir yere sahip olmuştur. Bu anlamda seyyahlar kültürel aktarımda köprü rolünü üstlenmişlerdir. Deneyimleri neticesinde elde ettikleri bilgileri bir araya getirmişler ve farklı disiplinlere katkı sağlayan eserler ortaya koymuşlardır. “*Kâşif, gördüğü her şeyden etkilenmiş ve topladığı bilginin unsurlarını anlaşılır bir sıra içinde, sabırla seçip ayırarak birleştirmiştir.*” (Rana Kabbani, 1993: 105).

Seyahatname adı verilen bu eserlerde zaman zaman resmi kayıtlarda dahi bulunmayan verilere ulaşabilmek mümkündür. Bu eserler seyahatin yapıldığı coğrafyanın o günkü sosyal, ekonomik ve kültürel özelliklerini yansıtmaya açısından da önemli bir yere sahiptir. Osmanlı coğrafyasını ziyaret eden seyyahlar arasında, sırf yeni yerler görmek için seyahat edenler dışında, farklı sebeplerle gelenlere de rastlanmıştır. Savaşlarda esir alınmış veya sığınma talebinde bulunmuş askerler; ticaret ile uğraşan kişiler; hacılar ile din adamları; devlet hizmetinde çalışmak için gelenler; arkeolojik kazılar gibi bilimsel sebepler yüzünden gelenler bu duruma örnek verilebilir (Menekşe ve Menekşe, 2021: 216).

Seyyahların dikkat çektiği konulardan biri de Türk kadınları olmuştur. Nitekim tarih boyunca birçok alanda başarıya imza atan kadınlar, toplumun ilerlemesine öncülük etmişlerdir. Yüzyıllar boyunca kadınlar için pek çok şey yazılmış, söylenmiş; haklarında kimi zaman olumsuz yargılara yer verilmiş, kimi zaman erdemin yegâne örneği olarak görülmüşlerdir.

Tarih ve kültür içerisinde de kadınların önemli rolü olduğu inkâr edilmez bir gerçektir. Nitekim “*Kadın kültürün yaratıcı ve taşıyıcısıdır. Kadın, insan olarak hayat bulmamızdaki asli unsurdur. İnsanların kendi kişisel tarihleri her ne kadar birbirinden farklı olsa da bu tarihin başlangıcı bütün insanlar için aynıdır*” (Bayraktar, 2022: 3). Kadınların tarihsel süreçteki tüm rolleri kültürün nesilden nesle aktarımını kolaylaştırmıştır.

Avrupalıların, yüzyıllar boyunca Şark hakkında yazdıkları kitapların ve seyahatnamelerin büyük kısmının konusu, *Doğu'nun erotik yönü ve cinselliği* (Gürsoy Şahin, 2017:377) olmuştur. Dolayısıyla kadınların cinsellikle özdeşleştirilmesi uzun süre devam etmiştir. Örneğin, 19. yüzyılın ilk çeyreğinde Türkiye'ye gelen R. R. Madden, kadınların toplumda genel olarak cinsellikle alakalı olarak görüldüklerini ifade etmiştir (Şahin, 2017:377). Dolayısıyla Batılı seyyahların Osmanlı kadınıyla ilgili değerlendirmelerinde uzun bir süre kadını değersizleştiren oryantalist izlere rastlanmıştır.

Bazı Batılı seyyahlar, kadını, dışa kapalı, evden çıkmayan, sadece eşine hizmet eden bir varlık olarak tarif etmiştir. Örneğin, Batı'da botanikçi olarak ün salan *Tournefort*, kadının sosyal hayata katılımı ile ilgili şu ifadelerle yer vermiştir: “...sokaklarda Türk kadınlara az rastlanıyor; onlar dünyanın geri kalan bölümünde olup bitenlerle ilgilenmeden evlerinde oturuyorlar; kentten uzakta olan bazı paşaların eşleri hariç...” (Tournefort, Cilt: II, 2013: 17).

Perulu gezgin *Pedro Paz Soldan*, 1862 yılında İstanbul seyahati esnasında, kadınlarla ilgili gözlemlerine yer verirken, kadınların tutum ve davranışlarını şekillendiren hususa dair şu düşüncesine yer vermiştir: “Türk kadınları yaşam tarzları nedeniyle narin bir yapıdadır. Zira erkeğin kadına karşı gösterdiği kayıtsızlık kadınları narinleştirmiş, onları himayeye muhtaç, bu dünyada birer gölge gibi dolaşan melankolik yaratıklar haline getirmiştir. Sonuçta erkeği son derece güçlü bir varlık olarak gördüklerinden kadınların erkeğe karşı olan yaklaşımları tatlı, duygusal ve çocuksu olmuştur.”(Gürsoy Şahin, 2017: 385).

Türk kadınının sosyal hayattaki özgür hayatına işaret eden değerlendirmeler de görülmüştür. Özellikle kadın seyyahların ön plana çıkmasıyla birlikte tarafsız ve doğrudan gözlemlere dayanan bilgiler işlenmeye başlanmıştır. Bu da batıda oluşan Osmanlı kadını algısının değişmesinde önemli rol oynamıştır. Özellikle hamam ve harem gibi sadece kadınların olduğu, erkeklerin giremediği alanlara kadın seyyahların rahatlıkla girebilmeleri doğrudan gözlem olanağı sunmuştur. Nitekim *Lady Montagu*, *Pardoe* gibi bazı batılı kadın seyyahlar, Osmanlı kadınlarının, batıdaki kadınlardan çok daha fazla söz hakkına sahip olduklarından ve giyim-kuşam, kişisel bakım konusundaki zarafetlerinden hayranlıkla bahsetmişlerdir. Hatta bir kadın seyyah olarak erkeklerin hayal dünyasıyla sınırlı kalan ve girmelerinin yasak olduğu hareme girmeyi başaran *Lady Montagu*, Batı'nın Osmanlı hakkındaki görüşlerinin doğruluğunu sorgulayarak şu ifadelerle yer vermiştir: “Görüyorum ki fikirlerinizi Türkiye hakkında bilgisi gayet az ve itimad edilemeyecek olan, yazar *Dümon*'dan almışsınız. Umumiyetle yalan ve saçma dolu Şark seyahatnamelerini okumak bana garip bir zevk veriyor. Bu yazarlar herhalde ömürlerinde hiç kadın görmedikleri halde kadınlardan; erkeklerle görüşmedikleri halde onların ahlakından bahsedenlerdir.” (Lady Montagu,t.y. :101-102). Burada *Lady Montagu*'nun, kendisinden önce gelen seyyahların bizzat görmeden kadınlar hakkında yazdıklarına sert bir eleştirisi görülmektedir. *Montagu*, Osmanlı Devleti hakkında yazdığı 21 mektup ile kendisinden sonra gelen birçok batılı seyyaha da ilham kaynağı olmuştur.



Resim 1: Lady Montagu (Değişik Bir Kadın Kıyafetiyle)
(Lady Montagu,t.y.: 7)

1836 yılında babasıyla beraber İstanbul'a gelen *Pardoe*, burada dokuz ay kadar kalmıştır. *Pardoe, The City of Sultan and the Domestic Manners of Turks* (Sultanın Şehri ve Türklerin Âdetleri) kitabında, Türk kadınlarının tutum ve davranışlarını son derece lüks bulmuştur. Türk kadınlarının, vakitlerinin çoğunu giyinerek, süslenerek, hamamda ya da uyuyarak harcadıklarını, fakat bu durumun değişmeye yüz tuttuğunu belirtmiştir (Pardoe, 2004: 25).



Resim 2: Julia Pardoe (Pardoe, 2004: 5).

Pardoe'e göre, imparatorlukta en özgür insanlar Türk kadınlarıdır, çünkü Türk erkekleri, eşlerinin sözlerine gücenmez, kızmaz, eğer eşinin misafiri varsa hareme adım dahi atmazlar (Pardoe, 2004: 67). Türk kadını, sokaklarda Avrupalı kadınlardan bile daha özgürdür: "İtiraf etmek zorundayım ki ne kadar müşkülpeşent olursa olsun, bir kadın çoğu zaman yarı uygar olarak nitelendirilen bu insanların oluşturduğu kalabalığın keşmekeşi içinde, Londra veya Paris sokaklarında on dakikalık yürüyüşte yaşayacağından daha az sıkıntı yaşar." (Pardoe, 2004: 80)

Bu çalışmada, Osmanlı'da kadınların sosyal hayattaki beklentilerinin, eşler arasındaki ilişkilere olan etkisini batılı seyyahlar gözünden incelemek amaçlanmıştır. Bilimsel araştırma metodları doğrultusunda elde edilen bulgular sekiz seyahatnamenin incelenmesiyle bir araya getirilmiştir. Kadının sosyal hayattaki beklentilerine dair incelenen seyahatnamelerde konu edilen ve öne çıkan üç hususa değinilecektir; bunlardan ilki temel ihtiyaçların karşılanması ve gezme gibi sosyalleşme faaliyetleri, ikincisi kahve kültürü, üçüncüsü ise hamam kültürüdür.

1. Alışveriş, Gezi ve Nezaket

Kadınların, gündelik hayatta alışverişe çıkma, gezinti yapma, yakınlarıyla buluşma gibi sosyal faaliyetlerinin kadın-erkek ilişkilerindeki rolü seyahatnamelere konu olmuştur.

Pardoe' nin aktardığına göre Türk erkeği, evlendiği eşine gereken değeri vermiştir. Her akşam eve geldiğinde maddi durumuna göre mutlaka bir hediye getirmiş, eve eli boş dönmemiştir. *Pardoe*, bu hususta şu ifadelerle yer vermiştir:

“Atlamamam gereken bir nokta da ailedeki beylerden her birinin hareme girerken dairenin girişindeki masaya akşam hediyesini bırakmasıydı; çünkü mevkii ne kadar yüksek olursa olsun, hiçbir erkek gündelik işlerini bitirdikten sonra gece evine boş dönmez. Getirdiği şeyin değeri önemsizdir; bu bir salkım üzüm, bir külah tatlı ya da daha düşük kesimlerde olduğu gibi, birkaç küçük balık veya bir marul olabilir.” (Pardoe, 2004: 29).

Alman seyyah *Hans Jacob Breuning* (1579), bir erkeğin eş sayısına ve eşler arasındaki eşitlik kavramına dikkat çekerken şu ifadelerle yer vermiştir:

“Türklerde uyuşmayan çiftin boşanması kolaydır. Birkaç eşi olan erkek, kadınlarına eşit davranmıyor, birini diğerlerine tercih ediyorsa, ona daha güzel giyecekler ve daha iyi yiyecekler, içecekler sunuyorsa ve bundan ötürü ailenin huzuru bozuluyorsa, eşlerin ayrılması gündeme gelebilir. Ailenin kadınları arasında eşitliğin korunmasına çok önem verilmektedir.” (Breuning, 2022: 118).

Her ne kadar çok eşlilik mevzusu zihinlerin kalıplaşmış bir örneğini teşkil ediyor olsa da Osmanlı’da birden fazla eşi olan bir erkeğin toplum içerisinde hoş karşılanmadığı gerçeği de çeşitli seyahatnamelerde öne çıkan konular arasındadır. Kimi seyahatnamelerde yeni eş adayı ihtimalinin, evin diğer hanımına danışılıp onayı alındığı surette gerçekleştirildiği yazılmıştır. Bununla ilgili olarak *Pardoe*, “Üst tabaka dışında, bir Türk erkeğinin, iki eşli olması ender bir durumdur.” (Pardoe, 2004: 67) şeklinde değerlendirmede bulunmuştur.

Bu duruma ek olarak birden fazla eş olması durumunun Osmanlı erkeğinin maddi gücüyle doğrudan orantılı olduğu görülmektedir. Yeni eş adayına tahsis edilecek bir ev, oda, kılık-kıyafet ve temel ihtiyaçların tümünün karşılanabilmesi durumu, çoğu zaman maddi olanakların yetersizliğinden ötürü gündeme gelmemiştir. Çok eşliliğin, gelir düzeyi düşük kesimlerde görülmesinin mümkün olmadığını dile getiren *Ortaylı* şu ifadelerle yer vermiştir:

“Gelir grupları ve toplumsal konumları yakın eşlerin kurduğu yuvada kuma getirilmesi mümkün değildir. ‘Gül üstüne gül koklamak’ hemen hiçbir ailede tahammül edilebilen bir durum değildir. Gelir düzeyi düşük geniş halk kesiminde ise bu tür bir kurumun yerleşmesi zaten mümkün değildir.” (İlber Ortaylı, 2009: 124)

Reina Lewis ise, çok eşlilik hususunda *Lucy Garnett*’in gözlemlerinden bahsederek şu noktalara değinmiştir:

“Batılı beklentilerin tersine, pek az harem bir erkeğin birden fazla eşini barındırıyordu. Çok eşli olanlarsa, genellikle, dini hukukun izin verdiği toplam dört eşin ikisiyle sınırlıydı. Çok eşlilik uzunca bir süredir -hiç kuşkusuz 19. yüzyıla gelindiğinde- esasen seçkinlerle sınırlı olan pahalı bir uygulamaydı. Ziyaret ettiği çok sayıda evde sadece bir tane çok eşli haneyle (o da iki eşi) karşılaşan *Lucy Garnett*’in (1891) gözlemlediği gibi, 19. yüzyılın sonuna gelindiğinde çok eşlilik kesinlikle gerilemekteydi. Ancak nadir de olsa varlığını sürdürmüştür” (Reina Lewis, 2006: 148).

18. yüzyılda Rus Diplomat *Levaşov* (1763-1771), kadınların, gıda, giyim ve diğer ihtiyaçları karşılanmadığında boşanma hakkına sahip olduklarını belirtmiştir. Nitekim bu hususların hâkim (kadın) tarafından ayrıntılı olarak araştırıldığını, boşanma onayı verildiğinde ise erkeğin, ömrü boyunca kadının bütün maddi ihtiyaçlarını karşılamak zorunda olduğunu belirtmiştir (Levaşov, 2018: 83,84). Dolayısıyla boşanma sonrası ortaya çıkan bu maddi yükümlülük de erkeğin birkaç kadınla beraberliği üzerinde caydırıcı etki oluşturmuştur.

Türk kadını için alışveriş yapmak, gündelik hayatın hoş zaman dilimlerinden biri olmuştur. 19. yüzyıl seyyahı *J. F. Michaud* ve yardımcısı *J.J. F. Poujoulat* (1830), Türk kadınının alışverişe veya gezmeye çıkarken giyim-kuşama verdiği özene şu ifadelerle dikkat çekmiştir:

“Bir Türk kadınının en mutlu saatleri güzel hint kumaşlarını denediği, kürklere bürünüp, parlak mücevherlerle süslediği saatlerdir; bir kadın ne kadar çok altını, elması varsa kocası tarafından o kadar çok sevildiğini, beğenildiğini sanıyor.” (Michaud ve Poujoulat, 2015: 246).

Kadınların, ahbaplık etmek için bir araya gelip hoş vakit geçirdikleri etkinliklerden biri de mesireye gitmek olmuştur. Mesireye gitmek ya da günümüzdeki adıyla piknik yapmak, 17. yüzyıldan bugüne kadar hep çok sevilen bir eğlence olarak devam edegelmiştir (Suraiya Faroqi,1998: 122). Kadınların sosyal hayattaki bu hoş zamanlarına dair Michaud ve Poujoulat şu ifadelerle yer vermiştir; *“Türk kadınları kendi aralarında ziyaretler düzenler, hamamlara giderler, bazen de bir kayık kiralayıp Osmanlılarda çok sevilen boğaz sefasına çıkarlar, kahve ve çubuğu onlar da severler.”* (Michaud ve Poujoulat, 2015: 246).

Pardoe, Türk kadınının sokağa çıkarken, arkadaş ziyaretinde bulunurken serbest hareket ettiğini, bu konuda eşinin de kendisine müsamahakâr yaklaştığını şu ifadelerle anlatmıştır:

“Bir Türk kadını yürümek veya arabayla gezmek istediğinde, hatta bir arkadaşıyla kısa bir müddet beraber kalmak istediğinde kimseden izin almak mecburiyetinde değil. Yaşamak ve feracesini giyer, halayını çağırır, muslin bir örtüden müteşekkil olan bohçasını itinayla hazırlar. Kocası daireye girip onu sorduğunda, hanımefendinin bilmem kimin haremindedir bir hafta geçirmek üzere ayrılmış olduğu cevabını alır. Bunun doğruluğundan şüphelenirse, sahiden de orada olup olmadığını soruşturur; ama böyle bir şüpheyle onu kontrol etmeye çalışmak veya döndüğü zaman onu azarlamak hiçbir şekilde mevzubahis olamaz.” (Julia Pardoe, 2004:67).

2. Kahve Kültürü

16. yüzyılın başlarında Osmanlılar tarafından tanınan kahve, kısa zaman içerisinde çok beğenilerek saray mutfağında yerini almış, ardından konaklara ve evlere girmiştir. Gündelik yaşamda vazgeçilmez bir lezzet haline almıştır. 16. yüzyılın sonlarına doğru bu içecek Avrupa’da hemen hemen bilinmezken, Anadolu’nun köylerinde dahi içilir olmuştur (Menekşe, 2022: 45). Osmanlı Devleti’nde oldukça ün salan bu içeceğin, seyahatnamelerde de sık sık adının geçtiği görülmüştür. 17. yüzyılda Fransız seyyah Jean de Thévenot (1633-1667) seyahatnamesinde, *“Türklerin yaşadığı ülkelerde bol miktarda kahve içilir; ister fakir ister zengin olsun, günde iki veya üç fincan kahve içmeyen yoktur.”* sözleri ile kahvenin toplumun her kesimine hitap ettiğini belirtmiştir. Kahvenin aile içi ilişkilerdeki yerine de değinen seyyah, bu içeceğin eşlerin birbirine zaman ayırmasında önemli bir unsur olduğuna işaret ederken; *“kocanın, eşine temin etmek zorunda olduğu temel ihtiyaç maddelerinden biridir”* şeklinde ifadeye yer vermiştir (Thévenot, 1978: 91-92).

Fransız Joseph de Tournefort (1656-1708), seyahatnamesinde; *“erkeklerin, kadınları gönül hoşluğuyla evlerinde tutabilmek için kahveyle oyaladıklarından”* bahsetmiştir (Tournefort, Cilt: II, 2013: 18).

J.F. Michaud ve yardımcısı J.J.F. Poujoulat (1830), kadın-erkek ilişkilerinde önemli bir yere sahip olan kahvenin rolünü bir üst safhaya taşıyarak, bu içeceğin erkek tarafından karşılanmasının önemli bir husus olduğuna dikkat çekmiş, karşılanmaması durumunda ise sonucun boşanmaya kadar gidebileceğini vurgulamıştır. Nitekim buna dair: *“Haremdeki kadınları kahvesiz bırakmamak bir Türk erkeğinin en önde gelen görevleri arasındadır. Kahvesiz kalması kadının boşanma talep etmesi için yeter de artar.”* şeklinde bir değerlendirmede bulunmuştur (Michaud ve Poujoulat, 2015: 52).

3. Hamam Kültürü

Osmanlı döneminde devletin yayıldığı bütün topraklarda çok sayıda hamam inşa edilmiştir. Bunların dışında büyük konaklarda, âyan saraylarında, varlıklı kişilerin evlerinin yanında küçük ölçüde özel hamamlar da yapılmıştır. Ufak yerleşim yerleriyle köylerdeki evlerde ise gusülhane denilen yıkanma yerleri bulunmuştur. Bu yaygın kültür, Osmanlı topraklarında dolaşan Batılı seyyahların da dikkatini çekmiş, bilmedikleri ve alışmadıkları hamamların mimarisini ve burada yapılan işlemleri eserlerinde anlatmışlardır (Semavi Eyice, 1997: 412-428).

Türk kültüründe önemli bir yere sahip olan hamamlar Osmanlı'da pek çok kadının gündelik ev hayatının telaşına kısa mola verdiği alanlar olmuştur. Haftanın perşembe günlerinde gidilmesi daha çok tercih edilen hamamlarda adeta bayram şenliği coşkusunun olduğu görülmüştür. Şen kahkahalar ziyafetlere ve danslara eşlik etmiş, dostane ilişkiler hamamlarda güçlenmiştir. 16. yüzyılda Fransız coğrafyacı *Nicolas de Nicolay (1551)*, doğulu kadınlar arasında daha güçlü bir dostluk bağı görülmesinin nedeninin hamama gitme alışkanlıkları olduğundan bahsederek, Osmanlıda kadınlar arasındaki hamam kültüründen şu şekilde bahsetmiştir:

“Osmanlı Türk kadınları gerek sağlıklarını gerekse güzelliklerini korumak için sürekli hamama gitmekten büyük zevk almaktadırlar. Sadece yoksul olanlar değil, hali vakti yerinde olanlar da bu alışkanlığı sürdürmektedir. Ama haftada düzenli olarak üç dört kez hamama giden zengin kadınlar, halka açık hamamlardan ziyade, kendi konak ya da saraylarındaki özel hamamları tercih etmektedirler. Maddi durumu elverişli olmayan kadınlar ise, hamama haftada en az bir kez giderler.” (Nicolay, 2014: 171).

Pardoe, kadınlar için hamamın önemine vurgu yaparken şu ifadelerle yer vermiştir: *“Hamam aslında Doğulu kadınların yeryüzündeki cennetidir, burada eğitimsiz ama zeki kadınlar kapasitelerinin elverdiği ölçüde siyaseti, toplumsal ve ulusal sorunları, skandalları, evlilikleri ve bu göğün altında olup biten diğer bütün mevzuları tartışırlar.”* (Julia Pardoe, 2004:81).

Fransız Seyyah *Tournefort (1656-1708)*, seyahatnamesinde, *“Kocalar, karılarının dışarı çıkma bahanelerini ellerinden almak için, kadınlar için cennetin olmadığına ya da olsa bile en azından cennete gidebilmek için evlerinden çıkmalarına gerek olmadığına onları inandırdıklarından”* bahsetmiştir. Hatta kadınları gönül hoşluğuyla evlerinde tutabilmek için evlerine hamamlar yaptırmışlardır (Tournefort, Cilt: II, 2013: 18).

Lady Montagu (1717-1718), Batının, doğu kadını imajını değiştirmeyi başarmış, onlarla geçirdiği vakitlerde detaylı gözlem yapma olanağı bulmuştur. Nitekim kadınların sıklıkla buldukları yerlerden biri olan hamamları ziyaret ederek burayı *Türk kadınlar kahvehanesine* benzetmiştir. Şehrin tüm dedikodusunun burada anlatıldığından söz etmiş, haftada bir defa muhakkak ziyaret ettiklerini belirtmiştir. *Montagu*, Türk kadınlarıyla olan hamam deneyiminden de şu şekilde bahsetmiştir:

“Sırtımda ata bindiğim zaman giydiğim elbise bulunduğu için Türk hanımlarına pek garip göründüm. Yine de hiçbiri bana hayret eden veya küçümseyen bir merakla bakmadılar. Bilakis hepsi de nezaketle karşıladılar. Hiçbir Avrupa sarayı düşünemem ki, bu derece namuslu hareket etsinler. Hamamda aşağı yukarı iki yüz kadın vardı, hiçbirinde değişik kıyafetle içeri giren birine gösterilen küçümseme tebessüme, fısıldaşmalarına tesadüf etmedim. Aksine benim için ‘Güzel, hem de pek çok’ dediklerini işittim.”

Montagu, bu kadınlara olan hayranlığının sebebini şu şekilde belirtmiştir:

“İçlerinde en seçkin olanı beni yanına oturmam için zorladı. Soyunmam için ısrar etti, hatta yardım teklif etti. Ben bir müddet çekindim, fakat bütün diğerleri de aynı şekilde ısrar edince elbisemi çıkardım. Korsemi görünce eşimin beni oraya hapsettiğini zannedip daha fazla zorlamadılar. Hislerine ve inceliklerine hayran oldum.” (Lady Montagu, t.y.: 36-37).

Rus Diplomat *Levaşov (1763-1771)*, Türk erkeğinin eşini hamama göndermekle sorumlu olduğunu, kadınların da hamama giderken çok özenli hareket ettiklerini ve âdeta bayrama girdesine hazırlık yaptıklarını belirterek şu ifadelere yer vermiştir:

“İstanbul’da kadınlar hamama perşembe günleri gidiyorlar. Çünkü onlarda cuma günü, bizim Pazar günümüz gibi kutsaldır. Türk erkeği ne kadar kıskanç olsa da haftada bir kere eşini hamama göndermek zorundadır. Kadınlar hamama bir bayrama veya kutlamaya gidiyormuşçasına en iyi kıyafetlerini giyiyor, yanlarına da yemek, kahve, çeşitli meyvelerle mezeler alıyorlar. Böylece çıplak halde sabahtan akşama kadar müzik ve şarkılarla eğleniyorlar. Onların hamamlardaki görkemlilikleri öyle bir seviyeye ulaşmaktadır ki, soylu ve zengin kadınlar kasten ellerine, dirseklerinin yarısına kadar değerli taşlardan yapılmış bilezikler takıyorlar. Yine onların kunduraları veya diğer ayakkabıları, inci taneleri ve yakutlarla süslenmiş oluyor.” (Levaşov, 2018: 43)

19. yüzyılda Avusturyalı seyyah *Ida Preiffer (1842)*, kadınlar için hamamların önemli bir sosyalleşme alanı olduğunu, burada güzel zaman geçirdiklerini ifade etmiş ve devamında şunları aktarmıştır:

“Çarşılar ve hamamlar başlı başına Türk kadınının buluşma ve eğlence mekânlarıdır. Alışveriş ya da banyo yapma bahanesiyle, genellikle yarım gün boyunca dolaşılıyor, sohbetlerle, aşk maceralarıyla ya da ürünleri inceleyerek eğleniyorlar.” (Preiffer, 2018: 76).

SONUÇ

Batının algısında Osmanlı kadınları başlangıçta yaşmak ve feracelerin ardındaki silik bir unsur gibi görünse de elde edilen çalışmalar neticesinde, zaman içerisinde bu algının yerini hakları olan ve imkân verildiği takdirde pek çok şeyi başarabilen kadınlar gerçeğine bıraktığı görülmüştür. Nitekim Batılı seyyahların aktardığı bilgiler de göstermiştir ki kadın sosyal hayatta kendine yer bulmuş ve eşiyile olan ilişkisinde önemli haklara sahip olmuştur.

Kimi seyyahlarca dört duvar arasına sıkışıp kalmış, gündelik hayattan uzak olarak tarif edilen Osmanlı kadını ile ilgili değerlendirmelerde zaman zaman oryantalist söylemlere rastlansa da batılı kadın seyyahların, Osmanlı kadını ile ilgili gözlemleri, erkek seyyahlar tarafından üretilen doğulu kadın kurgusunun yanlışlığına dair önemli kanıtlar sunmuştur.

Bu çalışmada, Batılı seyyahların gözlemlerinden hareketle Osmanlı’da kadınların, kahve içmek, hamama gitmek, alışveriş yapmak gibi eşlerinden beklentileri ortaya konulmuştur. Kadınlar, eşleriyle hoş zaman geçirmek için birlikte kahve içmeyi; sosyal hayata dâhil olmak için de hamama gitmeyi, mesire alanlarını gezmeyi, arkadaşlarıyla buluşmayı istemişlerdir. Eşlerini evlerinde tutmak isteyen erkekler de bu isteklere olumlu yaklaşmışlar, hatta durumu iyi olanlar eve hamam inşa etmişlerdir. Neticede iki tarafın birbirine karşı sorumluluk bilinciyle hareket etmesiyle kahve içmek gibi basit ama çok sevilen gündelik aktiviteler karşılıklı hoş sohbetlerle gerçekleştirilmiştir. Diğer taraftan, kadının bu zevklerden mahrum kalması, Batılı seyyahlarca boşanma sebebi olarak yeterli görülmüştür. Bu yaklaşım, her ne kadar boşanma gerekçesini basite indiriyor olarak görülse de burada, eşler arasındaki ilişkilerin geliştiğine ve kadına verilen önemin arttığına dikkat çekilmek istenmiştir.

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MİLLÎ MÜCADELENİN GÜNEY CEPHESİNDE İKİ KAHRAMAN KADIN: MERZUKA SELCANOĞLU VE TAYYAR RAHİME

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ÖZET

30 Ekim 1918'de imzalanan Mondros Ateşkes Antlaşması'nın 7. Maddesini bahane eden İtilaf Devletleri hemen harekete geçerek Anadolu'yu işgale başlamışlardı. İlk etapta İngilizler Musul'u, Kilis'i Antep'i Maraş'ı, Urfa'yı işgal ederken; Fransızlar ise Dörtyol, Mersin ve Adana'yı işgal ettiler. Ermeniler ile birlikte hareket eden işgalcilerin bazı insanlık dışı uygulamaları halk arasında büyük bir infiale neden olmuştur. Batı Cephesi'nde olduğu gibi Güney Cephesi'nde de işgalcilere karşı verilen bağımsızlık mücadelesinde kadınlar da erkekler ile sırt sırta savaşmışlardı. Hatta cephe gerisindeki hizmetleri dikkate alındığında erkelerden bir adım önde zikredilmeleri gerektiği bile söylenebilir. Anadolu'nun kahraman kadınları ölümü bile göze alarak, millî şuur ile cephede savaşarak her biri adeta bir destan yazmışlardı. Kadınlar bununla da yetinmeyerek gerektiğinde evlerini yakarak, yıkarak ve dehlizler yaparak, işgalcilerin önemli zayıflıklarına neden olmuşlardır. Maraş Millî Mücadelesinin simge isimlerinden biri olan Bitlis Defterdarı Hakkı Bey'in Eşi Merzuka Hanım (Merzuka Selcen/Selcanoğlu), Maraş şehir içi çarpışmalarında cesaret ile ortaya atılarak Türk-Fransız vuruşmalarında sokakta bir fiil silahı ile mücadele etmiştir. 29 Ocak 1920'de Ermenilerin sokakta bir çocuğu öldürmesi üzerine evinde açtığı mazgaldan tüfeği ile ateş açarak sekiz Fransız/Ermeni askerini öldürmüştü; evinin karşısına kurulan Fransız topunu da etkisiz hale getirmiştir. Gece ise erkek elbisesi giyerek çarpışmaya devam eden Merzuka Hanım, evinin altında Türk askerlerini tereyağı kullanmak suretiyle tedavi etmiş ve savaş bitene kadar da hastane olarak kullanılan camii de hemşire olarak çalışmıştır. Adana bölgesinde yer alan Osmaniye'nin işgalinde simge kadınlardan biri de Rahime Hatun'dur. Cebel-i Bereket (Osmaniye) bölgesinin işgali sırasında bizzat ön saflarda yer alan Rahime Hatun, Fransız ve Ermenilere karşı baskınlarda bulunmuş, sevkiyat trenlerinin basılmasında ve tren raylarının tahrip edilmesinde önderlik yapmıştır. Fransız savunmasının şiddetlendiği ve savaşan çetelerin moral bozukluğu yaşadığı bir sırada; *"ben kadın olduğum halde ayakta duruyorum. Siz erkek olduğunuz halde yerde sürünmekten utanmıyor musunuz?"* diyerek, savaşan erkekleri cesaretlendirmiştir. Bu kahraman Türk kadını Fransız karargâhına yapılan bir saldırı sırasında anına isabet eden bir kurşunla şehit olmuştur.

Anahtar Kelimeler: Millî Mücadele, Maraş, Adana, Merzuka Hanım, Tayyar Rahime.

TWO HEROIC WOMEN IN THE SOUTHERN FRONT OF THE NATIONAL STRUGGLE: MERZUKA SELCANOĞLU AND TAYYAR RAHİME

ABSTRACT

Using Article 7 of the Armistice of Mudros signed on October 30, 1918 as a pretext, the Allied Powers promptly initiated the occupation of Anatolia. Initially, the British occupied Mosul, Kilis, Antep, Maraş, and Urfa, while the French occupied Dörtyol, Mersin, and Adana. The inhumane practices of the occupiers, who acted in concert with Armenians, caused a significant uproar among the population. As was the case on the Western Front, women stood shoulder to shoulder with men in the struggle for independence against the occupiers on the Southern Front.

Considering their contributions even in the rear lines, it could be argued that women should be acknowledged one step ahead of men. The heroic women of Anatolia, braving death itself, fought on the front lines with a sense of national consciousness, each of them composing their own epic. Not content with this, women also resorted to burning, demolishing homes, and constructing underground tunnels, causing substantial casualties to the occupiers when necessary. Merzuka Hanım (Merzuka Selcen/Selcanoğlu), the wife of Bitlis Treasury Officer Hakkı Bey, one of the symbolic figures of the Maraş National Struggle, courageously took part in the urban battles of Maraş, actively engaging in street fighting with a weapon during Turkish-French clashes. On January 29, 1920, witnessing Armenians brutally beating a child in the street, she fired her rifle from a concealed window, killing eight French/Armenian soldiers and neutralizing the French cannon positioned in front of her house. At night, she continued to fight in male attire, treating Turkish soldiers under her house with the use of butter and working as a nurse in the mosque, which served as a makeshift hospital until the end of the war. Rahime Hatun was one of the emblematic women during the occupation of Osmaniye, located in the Adana region. Taking an active role on the front lines during the occupation of Cebel-i Bereket (Osmaniye), Rahime Hatun led attacks against the French and Armenians, conducted raids on supply trains, and oversaw the destruction of railway tracks. When the French defense intensified and guerrilla fighters experienced a decrease in morale, she encouraged the male combatants by saying, "I, as a woman, am standing tall. Aren't you, as men, ashamed of crawling on the ground?" This heroic Turkish woman was martyred by a bullet to her forehead during an attack on the French headquarters.

Keywords: National Struggle, Maraş, Adana, Merzuka Hanım, Tayyar Rahime.

GİRİŞ

İngiltere ile Fransa arasında imzalanan Skes-Picot gizli paylaşım projesine göre; İngiltere'ye Hayfa ve Akak Limanları ile Irak bırakılırken; Fransa'ya ise Musul, Filistin, Suriye, Kilikya ve Güneydoğu Anadolu Bölgesi bırakılmaktaydı (Şıvgın, 2014: 13-15). 30 Ekim 1918'de Mondros Mütarekesi'nin imzalanmasıyla birlikte Fransa, Sykes-Picot Antlaşması hükümlerine göre kendisine bırakılan yerlere el koymaya başlamıştır. General Gouraud komutasındaki kuvvetler ise karargâhlarını Beyrut'ta kurarak, Suriye ve ondan ayırdıkları Lübnan ile Kilikya'yı yönetmiştir (Soysal, 1983: 960). I. Dünya Savaşı sırasında işgalleri yaşamamış olan Güney Anadolu, Mondros Ateşkes Anlaşması'nın 7. ve 10. Maddeleri ileri sürülerek, işgal edilmeye başlanmıştır (Yorulmaz, 2005: 346). İşgalcilerin en önemli hedeflerinden birisi Anadolu'da bir Ermeni devleti kurmaktır. Bu emellerini gerçekleştirmek için ise Mondros Mütarekesi'nin 24. Maddesinden yararlanmak istediler. İngilizler harekete geçerek önce Kasım 1918'de Musul'u, 6 Aralık 1918'de Kilis'i, 15 Ocak 1919'da Antep'i, 22 Şubat 1919'da Maraş'ı ve 24 Mart 1919'da Urfa'yı işgal ettiler. Fransızlar ise önce Dört Yol'u daha sonra Mersin'i ve Adana'yı işgal ettiler. İngilizlerin bölgede başlattıkları işgaller Ermenileri oldukça sevindirmişti. İşgalcilerden güç alan Ermeniler, başta çocuklar ve kadınlar olmak üzere yöre halkına yönelik türlü türlü işkenceler yapmaya başladılar. Bu eziyetler karşısında seyirci kalmayan bölge halkı zaman içinde birlik ve beraberlik içerisinde direnme refleksini ortaya koymuştur (Özteke, 2021: 36). Millî Mücadele'nin bu çetin yıllarında toplumdaki her sınıf yediden yetmişe, kadın erkek demeden elinden gelen her şeyi yapmıştır. Dolayısıyla kazanılan bu büyük muvaffakiyette toplumun tüm bireylerinin önemli rolleri vardır (Sakallı, 1997: 412-413). Millî Mücadele'nin kazanılmasında özellikle lojistik destek açısından kadınların çok önemli katkıları olduğu gibi unutulmamalıdır ki, cephenin en ön saflarında da savaşan kadınlara rastlanmıştır. Ayrıca kadınların birleştirici yanlarını ön plana çıkararak cemiyetler kurmaları, onların halkı bilinçlendirip mücadele ruhunu geniş kitlelere yaymak amacıyla hareket ettiklerini bizlere göstermektedir.

Merkezi İstanbul'da olan Asrî Kadınlar Cemiyeti ve Hilâl-i Ahmer Cemiyeti Hanımlar Cemiyeti, Muallimler Cemiyeti ile merkezi Anadolu'da bulunan Müdafaa-i Hukuk Kadınlar Şubesi ve Anadolu Kadınları Müdafaa-i Vatan Cemiyeti, en etkin çalışan cemiyetlerdendir. Bu cemiyetler Anadolu'da açtıkları şubeler vasıtasıyla Türk ordusunun ihtiyaçlarını karşılamak bakımından büyük katkılar sağlamışlardır (Özdemir, 2011: 50).

Türk kadını, dönemin zor şartlarına rağmen bütün cephelerde asla vazgeçmeyen mücadeleci yapılarıyla dikkat çekmiştir. Güney Cephesi'nde Türk kadınının üstün mücadele yapısına kuşkusuz en önemli örnekler arasında Adana (Osmaniye) Cephesi'nde Tayyar Rahime (Rahime Onbaşı) ve Maraş Cephesi'nde de Bitlis Defterdarı Hakkı'nın Eşi Merzuka (Selcen/Selcanoğlu) Hanım sayılabilir. Fransızların Maraş'ı işgalleri sırasında yaptıkları zulümler Anadolu halkını da haliyle derinden etkilemiştir. 10 Kanun-u Evvel 1335'te (10 Aralık 1919) Kastamonu Kadınlar Cemiyeti, başkanları Zekiye Hanım'ın öncülüğünde toplanarak, bir miting vasıtasıyla Maraş'ta yaşananları protesto etmişlerdi (Açıksöz, 14 Kanun-u Evvel 1335 (14 Aralık 1919): 2-3).

İnci Enginün, *Milli Mücadele'de Türk Kadını* adlı çalışmasında, Türk kadınına Millî Mücadele Dönemi'ndeki faaliyetleri ve buldukları durum açısından şu şekilde tasnif etmektedir:

1. İşgal bölgesinde kalan kadınlar. Maruz kaldıkları tecavüz ve taarruzlar dolayısıyla erkekleri göreve çağırarak mazlum kadınlar.
2. Bizzat eline silah alarak savaşa katılanlar.
3. Geniş kitleyi uyandırmak için, dernek vasıtasıyla veya yazılı faaliyetlerle seslerini duyuranlar. Bunlar için de en meşhuru Halide Edip'tir.
4. Bunların dışında bu faaliyete bira moda diye bakan ve o yüzden katılan, İstanbul sosyete hanımları ile bu faaliyetin dışında kalanlar da vardır (Alpaslan, 2015: 7; Enginün, 1998: 504-505).

Enginün'ün bu tasnifi düşünüldüğünde Anadolu'nun diğer kesimlerinde olduğu gibi Adana ve Maraş'ın düşmana karşı savunulmasında bölgenin Türk kadını, erkeği ve çocuğuyla birlikte bizzat cephede savaştığı için "*silahları ile savaşa katılanlar*" grubuna dâhil edilebilir. Gerekli gördüklerinde bu kadınlar evlerini yıkararak, yakarak ve dehlizler yaparak, evlerinin bulunduğu alanın düşmanla savaşmaya uygun hale getirilmesine müsaade etmişler; bu sayede savaşan eşlerine, kardeşlerine ve oğullarına yardımcı olmuşlardır (Bağdadlılar, 1974: 104). Mustafa Kemal'in 1 Mart 1923'te Konya'da Hilal-i Ahmer Kadınlar Şubesi'nin tertip ettiği çay ziyafetinde, Dünya'nın hiçbir yerinde milletini kurtuluşa ve zafere götürmekte Anadolu köylü kadını kadar çalışan bir kadın mesaisi yoktur demek suretiyle, Türk kadınının yaptığı fedakârlığın büyüklüğünü vurgulamıştır (Atatürk'ün Söylev ve Demeçleri, 1997: 152).

1. Bitlis Defterdarı Hakkı'nın Eşi (Merzuka Selcanoğlu)

Sykes-Picot gizli paylaşım antlaşmasına aykırı olarak İngilizler, Fransızlara bırakılması kararlaştırılmış olmasına rağmen önemli bir petrol sahası olan Musul ile birlikte Urfa, Antep ve Maraş'ı işgal ettiler. Buraları işgal etmekteki İngilizler stratejisi bu yerleri daha sonra Fransızlara karşı bir pazarlık unsuru olarak kullanmak istemeleriydi (Öztürk, 1994: 26). Maraş'ın da işgal edileceğini duyan Maraş halkı işgali engellemek amacıyla Aksu Köprüsü'nü yıkmış, fakat bu çaba İngilizleri engelleyemediği gibi İngiliz askerleri 22 Şubat 1919'da Ermenilerin sevinç gösterileri arasında Maraş'ı işgal etmişlerdi (Akbiyık, 1999: 6-8). Şehirdeki Ermeniler, önlerinde bando olduğu halde çiçekler arasında hükümet caddesinden geçmişler ve Şeyh Adil denilen mevkiin ilerisinde İngilizler ile beraberindeki Ermenileri karşıladılar (Saral & Saral, 1970: 153). Asırlardır düşman ayağı değmemiş olan Maraş'ın işgali ve Ermenilerin taşkınlıkları bir taraftan Maraşlının gururunu kırarken; diğer taraftan da Maraş halkını işgallere karşı birleştirmiştir. Maraş'ın nispeten sakin geçen İngilizler tarafından işgali sekiz ay sürmüştü.

15 Eylül 1919 tarihinde İngilizler ile Fransızlar arasında imzalanan Suriye Antlaşmasına göre İngilizler işgal ettikleri Güneydoğu Anadolu Bölgesinden çekilmiş ve bu bölge Fransızlar tarafından işgal edilmiştir (Yavuz, 1994: 53).

İngilizlerden yeteri kadar yakınlık göremeyen Ermeniler, dört gözle Fransızların şehri işgalini bekliyorlardı. 29 Ekim 1919 Çarşamba günü Fransızların şehre gelecekleri kesinleşmişti (Maraş İl Yıllığı, 1967: 81). İşgal söylentileri üzerine Maraşlılar, Fransızları Maraş'a sokmamak ve işgalleri protesto etmek için Ulu Cami'de bir miting tertip ettiler. Miting heyeti başkanlığını yapan Doktor Mustafa, daha önceden hazırlanan ve hükümete yazılan telgrafi vaaz kürsüsü önünde ayakta okunmuştur (Akbiyık, 1999: 87; Saral & Saral, 1970: 156-157). 29 Ekim 1919'da Yüzbaşı Joly, bir gün sonra da Yüzbaşı Fouquet 1000 Fransız, 400 Ermeni ve 500 Cezayirli askerlerden oluşan bir kuvvet ile Maraş'a girmiştir (Akbiyık, 1999: 87; Bağdadlılar, 1974: 45; Gönen, 2005: 96). Maraş'ın Fransızlar tarafından işgal edilmesine sessiz kalmayan Mustafa Kemal, 30 Ekim 1919'da Yörük Selim takma adıyla Yüzbaşı Salim'i ve Kılıç Ali takma adıyla da Üsteğmen Asaf Bey'i Maraş Bölgesi Kuvâ-yı Milliye Teşkilatı'nın başına atamıştır. Mustafa Kemal, Fransız işgali konusunda İstanbul Hükümetini uyardığı gibi Anadolu ve Rumeli Müdafaa-i Hukuk Cemiyetinin bu ve benzeri işgallere izin vermeyeceğini, ayrıca bölge halkının da işgali protesto etmesi gerektiğini, hatta gerekirse de halkın Fransız işgaline karşı çıkacağını belirtmiştir (Mustafa Kemal Atatürk, 1987: 278; Çelik, 2019: 154).

Maraş'ın işgali sırasında en fazla yararlılık gösteren kadınlar arasında Bitlis Defterdarı Hakkı Bey'in eşi Merzuka Hanım (Selcan/Selcanoğlu) sayılabilir (Küçükuğurlu, C. III, 2019: 187). 1882 yılında Malatya Arapgir'de doğan Merzuka Hanım'ın babası Arapgir Müftüsü Halit Bey, Annesi ise Fatma Zarife Hanımdır. Maraş kahramanı Merzuka Hanım'ın Rasih, Fahim, Semih ve Mükrimе adlarında dört çocuğu vardı (Merzuka Hanımın Torunu Abdullah Yavuz Selcanoğlu İle Yapılan 24.01.2023 tarihli röportaj; Cebeci Askeri Şehitliği kayıt bilgisi).

Merzuka Hanım'ın eşi İbrahim Hakkı Bey önce devlet memuru olarak Harput'ta daha sonra Maraş'ta çalışmaya başlamıştı. I. Dünya Savaşı'nın çıkması ile birlikte cepheye giden Hakkı Bey, savaşta büyük yararlılıklar gösterdiği için kendisine harp madalyası verilmiştir. Mondros Mütarekesi sonrası Bitlis'e tayini çıkan Hakkı Bey'in eşi Merzuka Hanım ve dört çocuğu ise Maraş'ta kalmıştı. Bitlis Defterdarı Hakkı Bey, Maraş'ın işgal süreci başlayınca ismini tespit edemediğimiz kardeşini, Hanımını ve çocuklarını Bitlis'e getirmesi için Maraş'a göndermiştir (Abdullah Yavuz Selcanoğlu ile 24.01.2023 tarihinde yapılan röportaj). Maraş'ta işgalin yaşandığı sırada Maraş'ın Kayabaşı Mahallesinde ikamet eden Merzuka Hanım, Maraş Cephesi'nde sokak çatışmaları başlayınca 29 Ocak 1920'de Fransızlara karşı verdiği mücadelesiyle ön plana çıkmış kahraman bir Türk kadınıdır (Akbiyık, 1999: 214; Özalp, Y. Tar. Yok: 180-181). Çarpışmaların şiddetlendiği bir sırada Merzuka Hanım, evinden sokağa fırlayarak, mahalleye hâkim bir duvar önünden sokağı taramaya başlamıştır. Daha önce hiç silah kullanmadığını ailesinden öğrendiğimiz Merzuka Hanım, Bir başka gün Fransız ve işbirlikçileri Ermenilerin sokakta bir çocuğu öldüresiye dövmeleri üzerine daha fazla dayanamayarak, evinin duvarına açtığı mazgaldan onların üzerine ateş açarak onları püskürtmeyi başarmıştır. Hatta başka bir gün Kayabaşı mahallesinde çarpışmalar şiddetlenince yine evinden ateş açarak, sekiz Ermeni-Fransız askerini etkisiz hale getirmiştir (İrade-i Milliye, 2 Şubat 1336 (1920): 1; Hâkimiyet-i Milliye, 6 Şubat 1920: 4; Tansel, 1988: 41). Belki de Merzuka Hanım'ın en önemli icraatlarından birisi evinin karşısına kurulu olan Fransız topunun başına geçen takriben 18 Fransız askerini etkisiz hale getirmesidir. Hatta Fransızların bu topu bu yüzden kullanamadıkları için Maraş'a Fransızların vereceği muhtemel zarar da engellenmiştir (Abdullah Yavuz Selcanoğlu ile 24.01.2023 tarihinde yapılan röportaj).

Merzuka Hanım'ın öldürdüğü Fransız/Ermeni sayısı gazete haberlerine 8, Cebeci Askeri Şehitliği'ndeki Merzuka Hanım ile ilgili mezarlık kayıt tutanağına ise 13 olarak yansımıştır (İrade-i Milliye, 2 Şubat 1920: 1; Hâkimiyet-i Milliye, 6 Şubat 1920: 4).

Sokak çarpışmalarında büyük yararlılık gösteren Merzuka Hanım, bu başarısının yanı sıra tereyağı kullanmak suretiyle, evinin altındaki bodrumda yaralı Türk askerlerini tedavi etmiş, Maraş'ın işgali sona erene kadar da ismini tespit edemediğimiz hastane olarak kullanılan bir camide hemşire olarak çalışarak da çok önemli hizmetler ifa etmiştir. Maraş'ın işgalcilerden temizlenmesinin ardından Kayseri'ye gitmek için hareket eden İbrahim Hakkı Bey'in kardeşi ile Merzuka Hanım ve dört çocuğu on üç gün çok yorucu bir yolculuktan sonra Kayseri'ye ulaşmayı başarmışlardı. Kayseri'ye yerleşen Merzuka Hanım, burada büyük oğlu Rasih Bey'e bir kumaş dükkânı açmıştı. Ailenin Semih adındaki oğlu bu dükkânda çalışırken Ermeniler tarafından Kayseri'de bıçaklanarak öldürülmüştür. Tahminlerimize göre Merzuka Hanım'ın Maraş'taki kahramanlıklarını dönemin gazetelerinden okuyan Ermeni militanları öç almak gayesiyle bu cinayeti işlemişlerdi. Merzuka Hanım, kızı Mükrim'e'yi VII. Dönem Kırşehir ve VIII. Dönem Kayseri Milletvekilliği ile Kayseri Belediye Başkanlığı da yapan Faik Seler'in oğlu İhsan Seler ile evlendirmiştir. Merzuka Hanım, oğlu Rasih Bey'in Ankara Bahçelievler'de inşaat işleri alması dolayısıyla daha sonra Ankara'ya taşınmıştır. Merzuka Hanımın eşi İbrahim Hakkı Bey, Bitlis'ten sonra Kayseri Defterdarlığı da yapmış; İzmir'e tayini çıktığı sırada ise hastalığından dolayı vefat etmiştir (Abdullah Yavuz Selcanoğlu ile 24.01.2023 tarihinde yapılan röportaj; Milliyet 28.01.1975: 2). Merzuka Hanım'ın büyük oğlu Rasih Bey, Ankara Sanayi Odası Meclis Başkanlığı da yapmış olan bir iş adamıydı (Koç&Baskıcı, 2013: 146). Merzuka Hanım'ın eşi Hakkı Bey 1950 öncesinde, Merzuka Hanım 15 Mart 1973'te, oğlu Rasih Bey ise 27 Ocak 1975'te vefat etmiştir (Milliyet Gazetesi, 28.01.1975: 2; Küçüküçurlu, 2019: 187).

Maraş'ın kahramanlarının başında gelen Merzuka Hanım, Mustafa Kemal Atatürk'ün Temsil Heyeti Başkanı sıfatıyla Sivas Kadınları Müdafaa-i Vatan Cemiyeti Reisliğine yolladığı yazıya da konu olmuş bir şahsiyettir. Mustafa Kemal, Bitlis Defterdarının eşinin sekiz kişiyi telef ettiğini ve akşam da erkek elbisesi giyerek çatışmaya devam ettiğini belirtmektedir (TİTE Arşivi, 03.02.1336/1920, Sıra No: 755, Kutu No: 27, Gömlek No: 174, Belge No: 174-1-Ek: Belge 34; İrade-i Milliye, 2 Şubat 1336 (1920): 1). Balıkesir'de yayımlanan İzmir'e Doğru gazetesi de "*Türk Kadınının Celadeti*" başlığıyla verdiği haberde, Merzuka Hanım'dan övgüyle bahsetmiştir (Sarıhan, 2006: 285-286; İzmir'e Doğru, 11.02.1920: 2). Yine Ali Fuat Cebesoy da, hatırat eserinde kahraman kadınlarımızın başında Bitlis Defterdarının Hakkı Bey'in eşini zikretmekteydi (Cebesoy, 2002: 305; Tansel, 1988: 40-41; Başdoğan, 2001: 58). Maraş'ın düşman işgali esnasında verdiği bu büyük mücadele dolayısıyla, Amasya'da Anadolu Kadınları Müdafaa-i Vatan Cemiyeti Başkanı tarafından bir telgraf çekilmişti. Bu telgrafta cemiyet üyeleri Bitlis Defterdarı Hakkı Bey'in hanımına "*Türk Mücahidesi*" unvanını vermişlerdi (Baykal, 1996: 63-64; Alpaslan, 2015: 20). Yine Yozgat Müdafaa-i Hukuk Cemiyeti'nin 1920 yılında Meclis'e gönderdiği telgrafta Bitlis Defterdarının hanımının kahramanlığından bahsedildiğini görmekteyiz (Gökhan, 2017: 92-93). Ayrıca Antep vilayetinin bakanlık ile kolordulara gönderdiği bir raporda da Merzuka Hanım'dan ve Türk kadınının kahramanlığından övgüyle bahsedilmekteydi (Mısıroğlu, 1994: 128-129).

TBMM, Maraş Millî Mücadelesinin simge ismi olan Merzuka Hanım'ın bu kahramanlığını ödüllendirmek istemiştir. TBMM, Merzuka Hanım'a 26 Mayıs 1927 tarihinde aldığı 345 numaralı bir karar ile kırmızı şeritli İstiklal Madalyası verilmesini kabul etmişti. Merzuka Hanım'ın madalyası Meclis'te bizzat Mustafa Kemal Paşa tarafından takdim edilmiştir (TBMM Zabıt Ceridesi: 573; Resmî Gazete, 20 Haziran 1927, S. 612: 2695; Merzuka Hanım'ın Cebeci Askeri Şehitliği'ndeki Ölüm Kaydı).

Yaptığımız gazete taramalarında Ulus gazetesinin 15 Şubat 1947 tarihli sayısındaki haberden anlaşıldığı kadarıyla Merzuka Hanım sık sık “Maraş’ın Kurtuluş Bayramı” kutlamalarına katılarak halkı selamlamaktaydı (Ulus, 15 Şubat 1947: 2).

2. Tayyar Rahime (Rahime Onbaşı)

Adana Cephesi’nde Osmaniye’nin işgal edilmesiyle birlikte Rahime Hatun, Millî Mücadeleye katılmış ve istiklal uğruna da hayatını vermiş olan bir şahsiyettir. Rahime Hatun 1890 (1360) yılında Osmaniye’nin Kaypak nahiyesine bağlı Raziyeler köyünün Kanlıgeçit mahallesinde dünyaya gelmiştir. Babası Köse Abdullah, annesi ise Hatice Hatun’dur. Rahime Hatun’a ailesi “*bolluk ve bereket*” anlamına gelen “*Rahime*” ismi verilmiştir (Millî Mücadele’de ve Cumhuriyet’in İlk Yıllarında Kadınlarımız, 1998: 122; Çaka, 1948: 62; Payaslı, 2017: 292). Şuana kadar eğitim hayatı hakkında bir bilgiye rastlayamadığımız Rahime Hatun’un; Ayşe, Elif, Eşe ve Meryem isimli dört kız kardeşi ile Abdullah adında bir erkek kardeşi olduğu bilinmektedir. Rahime Hatun iki evlilik yapmıştır. Bunlardan ilkini kendi köyünden Demiroğlu İbrahim Bey ile yapmış ve bu evlilikten iki çocukları olmuş; fakat bu çocuklar fazla yaşamamıştır. Rahime Hatun, ikinci evliliğini ise Çalikoğullarından Süslü Onbaşı oğlu Vız Ali ile yapmıştır. Rahime Hatun’un bu evlilikten iki oğlu olmuş fakat biri henüz küçük yaştaiken diğeri ise evlendikten sonra bilinmeyen bir neden ile vefat etmiştir (Dinçer, 1983: 18).

Birçok kaynakta hemen hemen benzer bir şekilde tarif edilen Rahime Hatun’un Fransız işgali zamanındaki hali şu şekilde tasvir edilmektedir: Rahime Hatun; Orta boylu, normal vücutlu, siyah saçlı, esmer tenli, ela gözlü idi. Güleç görünmesine rağmen yerinde sert tabiatlıydı. Başında daima saçlarını içine koyduğu sırmalı poşu sarılı olurdu. Sırtında Maraş abası veya ceket vardı. Siyah şalvar giyer, göğsüne ise fişek takardı. Omuzunda Alman filintası vardı. Ayağına ipli çarık veya yemeni giyerdi. Kıyafetleriyle bir erkekten farksızdı. Genellikle atı ile gezerdi piyade olduğu da görülürdü. Çok cesur kadındı. Gözünü daldan budaktan esirgemezdi (Dinçer, 1998: 19).

Osmaniye yöresini işgal eden Fransızlar işbirlikçileri Ermenilerle birlikte hareket ederek, yöredeki insanların mallarını yağmalayıp, canlarına kastediyorlardı. Bu duruma daha fazla dayanamayan yöre halkı, işgal güçlerine karşı halk çete harbine başladılar. Böylece Osmaniye’de (Cebel-i Bereket), Bahçe ve Yarpuz bölgelerinde Kuvâ-yı Millîye hareketi güç kazanmaya başladı. Bu sıralarda Kanlı Geçit çete reislerinden Hayta Hüseyin tek tek evleri dolaşarak milis kuvvetlere katılmaları için yardım istemekteydi. Köse Abdullah’ın evine geldiği sırada Rahime Hatun derhal beni aranıza alın diyerek harekete geçti. Hayta Hüseyin’in “*Sen kadınsın, köyde kalıp geri hizmette çalışman uygun olur*” cevabını vermesine rağmen; Rahime Hatun onu dinlemez ve “*Ben cephe gerisinde değil, cephele erkeklerle birlikte savaşıcağım*” diyerek, Hayta Hüseyin’i ikna etmiştir. Böylece bu cengâver Türk kadını Kırmızı Müfrezeye Onbaşısı olarak katıldı (Türk İstiklal Harbi Güney Cephesi, 2009: 83; Dinçer, 1983: 21-25; Solak, 2013: 14-17).

Mensup olduğu kuvvetlerle birlikte Fransız ve Ermenilere karşı baskınlarda bulunan Rahime Hatun, aynı zamanda sevkiyat trenlerinin basılmasında, tren raylarının tahrip edilmesinde de önderlik etmiştir. Rahime Hatun’un düşmana yapılan baskınlarda düşmana verdirdiği zayıatların yanı sıra en ön saflarda savaşması halkta büyük bir heyecan yaratmıştı. Rahime Hatun’un asıl adının duyulmasına sebep olan hadise ise Hayta Hüseyin’in çetesinde bulunan bazı kişilerden oluşan yaklaşık 70-80 kişilik bir kuvvetle Fransızların karargâhına 5 Ağustos 1920 tarihinde, bazı kaynaklara göre ise 1 Temmuz’da yaptıkları taarruzdur (Delikoca, 2010: 82; Dinçer, 1983: 24-25; Payaslı, 2017: 294; Çaka, 1948: 59; Kurnaz, 1991: 122; Tansel, 1988: 43; Mısıroğlu, 1994: 119). Bölgede çeteler ile düşman arasındaki mücadelede daima Rahime Hatun örnek gösterilmiştir.

Bölge Komutanı Yüzbaşı Recep Bey, çete reislerinin mücadele azmini artırmak için Tayyar Rahime'den bahsederek şu sözleri söylemiştir; “*İş bu arkadaşımız, işgal kuvvetlerine karşı çıkararak düşmanı perişan edip, köyün yiğitleri ile dağlara çıkan Raziyeler köyünden Rahime Hatun'dur. Bu fedakâr bacımızda fedaileri ile bizlere katıldılar. Eğer bizlerin arkasında böyle fedakâr ve cesur Türk kadını olursa biz erkeklerin sırtı yere gelmez*” (Gürel, 1972: 67-69). Adeta şehit düşeceğini bilen kahraman Türk kadını Rahime Hatun ise birliğinden şu sözü istemiştir; “*Arkadaşlar, Düşman karargâhını mutlaka alacağız. Allah bizimle beraberdir. Yalnız sizden bir isteğim var, eğer ben şehit olursam, cesedimi düşmana bırakmayın*” (Önder, 1991: 4). Bunun üzerine taarruza geçen çeteler ile düşman arasında çetin bir mücadele başlamıştı. Fransızların savunması şiddetlenince, çeteler hücum emrini yerine getirmekte zorlanmış ve moralleri bozulmuştu. Durumu fark eden Rahime Hatun çeteye; “*Ben kadın olduğum halde ayakta duruyorum da siz erkek olduğunuz halde yerde sürünmekten utanmıyor musunuz?*” diye seslenerek, büyük bir cesaret örneği sergilemiştir. Çarpışmanın şiddetlenmesine rağmen Rahime Hatun geri adım atmıyarak, Fransız karargâh kapısına kadar yaklaşmış ve on adım kala alnına isabet eden bir kurşun yarasıyla şehit düşmüştür. Cenazesi ise vurulduğu yerden Andırınlı Danacı Mahmut Ağa tarafından alınarak, Topal Hacı Ahmet Ağa'nın evine getirmiş ve böylece Rahime Hatun'a verilen söz yerine getirilmiştir (Miralay Mehmet Arif Bey, 1992: 68-69; Sarıhan, 2006: 310; Yurtsever, 2012: 69-71; Taha Toros Arşivi, Son Erişim Tarihi: 19.10.2022).

Çukurova bölgesinden sorumlu 9. Fırkanın Kumandanı Miralay Mehmet (Ayıcı) Arif Bey, 1924'te yayımladığı “*Anadolu İnkılabı*” adlı eserinde Tayyar Rahime'nin kahramanlıklarından bahsetmiştir (Miralay Mehmet Arif Bey, 1992: 68). Yine Rahime Hatun'dan övgüyle bahseden başka bir kişi de Damar Arıkoğlu'dur. Birinci Türkiye Büyük Millet Meclisi Adana Milletvekili de olan, Kilikya Müdafaa-i Hukuk Cemiyeti İdare Heyeti üyesi Damar Arıkoğlu, hatıralarında Rahime Hatun'un nasıl mücadele verdiğini şu satırlarla aktarmaktadır:

“*... Rahime işin uzadığını görünce, arkadaşlarına derhal siperlere hücum ve düşmanı temizlemek lazım geldiğini bildiriyor. Henüz vakit gelmediğini, tehlikenin büyük olduğunu söyleyen arkadaşlarını dinlemeyen Rahime 'korkaklar yerinde kalsın, işte ben hücum geçiyorum' diyerek, Türk bayrağını eline aldığı gibi düşman siperleri üzerine çullanyor. Bu hal karşısında seyirci kalmayan arkadaşları da aynı savletle siperlere yükleniyorlar. Rahime'nin vücudu kurşunla delik deşik olduğu halde, kanlar içerisinde ruhunu teslim edinceye kadar silahını ve omzuna bağladığı bayrağını bırakmıyor...*” (Arıkoğlu, 1961: 125-126).

Rahime Hatun, Çukurova bölgesinde verdiği mücadeleyle Türk milletinin gururu ve Çukurova bölgesinin bağımsızlık simgelerinden biri olarak belleklere kazınmıştır. Adana Cephesi'nde 1919 yılının Aralık ayında başlayan işgaller, Rahime Hatun gibi fedakâr vatan evlatlarının verdikleri mücadele sayesinde Fransızların yaptıkları Ankara Antlaşması gereğince 5 Ocak 1922'de bölgeden tamamen çekilmesiyle son bulmuştur (Şavklı, 2022: 354).

SONUÇ

Millî Mücadele Döneminde verilen mücadele sadece işgalci düşmanlara karşı değil, aynı zamanda bölge halkı ile yıllarca beraber yaşayan fakat onlara karşı büyük bir ihanet içine giren yerli işbirlikçileri Ermenilere karşı da verilmiştir. Cephe savaşlarının verildiği bu dönemde toplumun tüm fertleri üzerine düşen görevi fazlasıyla yerine getirmiştir. Yine de bu mücadele esnasında Türk kadınına bir adım önde zikretmek sanırım yerinde olacaktır. Çünkü kadınlar evlerinin işleriyle ve çocuklarıyla ilgilenmenin yanı sıra; işgallere karşı örgütlenmişler, mitingler tertiplemişler, yardım dernekleri vasıtasıyla orduya ve cephe gerisindeki kimsesiz ve göçmenlere katkı sağlamışlardır.

Bu kahraman kadınlar sadece cepheye silah ve cephane taşımamış, gerektiğinde hayatlarını bile hiçe sayarak bizzat cepheye savaşmışlardır.

Batı Cephesinde olduğu gibi Güney Cephesi'nde de mücadele eden kadınların her biri, ülkesinin işgalden kurtarılması için her türlü fedakârlığı yapmaktan geri kalmayarak, bölgedeki mücadelenin simge isimleri olmuşlardır. Bu simge kadınlar arasında Adana Cephesinde Tayyar Rahime ve Maraş Cephesi'nde de Bitlis Defterdarı Hakkı'nın eşi olarak bilinen ve son yaptığımız araştırmalarda ismini tespit ettiğimiz Merzuka Hanım sayılabilir. Tayyar Rahime Osmaniye Bölgesi'nde hayatı pahasına düşmana karşı yapılan taarruzlarda en ön saflarda savaşarak, kahramanlığını ispat etmiş bir kadındı. Maraş Bölgesi'nde Merzuka Hanım'ın kahramanlığı ise diller destan olmuştur. Bu cesur Türk kadını işgalci kuvvetlerden sekiz Fransız-Ermeni askerini öldürmüş ve gece de erkek elbisesi giyerek sokak çatışmalarında önemli hizmetler ifa etmiştir.

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CUMHURİYETİN 100. YILINDA SİYASAL TEMSİLDE KADIN ÜZERİNE BİR DEĞERLENDİRME

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ÖZET

Türkiye’de kadın hareketi, bir özgürlük ve eşitlik hareketi olarak dünyada yaşanan dönüşümlerin de etkisiyle 19. yüzyılın sonunda başladı. Tanzimat Dönemi’yle devlet, siyasî, iktisadî ve sosyo-kültürel alanda çağdaşlaşırken, Tanzimat ve Meşrutiyet Dönemlerinde açılan okullar, yayın hayatına başlayan gazeteler, dergiler ve kurulan kadın derneklerinin faaliyetleri, kadınların daha bilinçli hale gelmesine büyük katkı sağladı. II. Meşrutiyet’in ilanı ile □□kadınlar hak mücadelesinde daha aktif hale geldi. Eğitim alanında elde edilen bazı hakların yanı sıra bu dönemde kadınlar, sosyal hayata katılma, çalışma hayatına girme, yüksek öğrenim görme ve siyasal temsil gibi yeni isteklerini dile getirmeye başladı. Tanzimat’tan Cumhuriyet’e uzanan bu süreç, kadın hakları konusunda fikri temellerin oluşması bakımından önemli bir temel teşkil etti. Lakin kadınlar, siyasî haklarını Cumhuriyet’le birlikte kazandı. Batılı ülkelerle karşılaştırıldığında kadınlar, İngiltere ve Almanya gibi ülkelerde oldukça sancılı bir sürecin sonucunda siyasî haklarına kavuşurken, Türkiye’de bu başta Mustafa Kemal Atatürk olmak üzere devrimci kadrolarının inisiyatifleriyle gerçekleşti. Şöyle ki, Türk kadınının haklarını elde etmesi Türk modernleşmesinin bir parçası olarak görüldüğü için, bu reformlardan kadınlar da istifade etti. Üstelik kadınların elde ettiği bu haklar, II. Meşrutiyet’ten itibaren atılan adımların tamamlayıcısı oldu. Türkiye Cumhuriyeti’nin kurulduğu 1923 yılını izleyen ilk on yılda Atatürk’ün önderliğinde gerçekleştirilen reformlar ve kadınların da çabaları sonucu büyük bir toplumsal değişim gerçekleşti; neticede kadınlar 1930 yılında belediye seçimlerine katılma, 1933 yılında muhtar seçme ve seçilme ve son olarak 1934 yılında milletvekili seçme ve seçilme hakkını elde etti. Öte yandan, kadınların siyasal hakları hususundaki gelişmeler kanunen sağlanmış olsa da siyasî katılım ve temsil oranı beklenen düzeye ulaşamadı. Kadının siyasî hayata katılımını teşvik eden tüm çabalara rağmen kadınlar, 1935’ten bu yana erkeklerle eşit bir düzeyde temsil edilemedi. Kadının siyasî haklarını elde etmesi üzerine birçok çalışma bulunurken, Türkiye’de aynı dönemde hatta Türkiye’den daha geç siyasî haklarını elde eden ülkelerde, kadınların siyasî temsiline nasıl olduğuna dair kapsamlı bir çalışma bulunmamaktadır. Bu anlamda, bildiri, Türk kadınının siyasî haklarını elde etme sürecini ve söz konusu hakları elde ettikten sonra bunun pratikte nasıl kullandığını Batılı ülkelerle mukayeseli bir şekilde analiz etmeyi amaçlamaktadır. Dönem kaynaklarının yanı sıra Türkçe ve İngilizce literatürden istifade edilen çalışmanın Cumhuriyet Dönemi kadın tarihi araştırmalarına kaynaklık teşkil etmesi beklenmektedir.

Anahtar Kelimeler: Türk Kadını, Siyasi Temsil, Seçme ve Seçilme Hakkı, Türk Devrimi.

AN EVALUATION ON WOMEN’S POLITICAL REPRESENTATION IN THE 100TH ANNIVERSARY OF THE TURKISH REPUBLIC

ABSTRACT

The women's movement in Turkey, as a movement for freedom and equality, began at the end of the 19th century under the influence of the transformations taking place in the world. While the modern state modernized in political, economic and socio-cultural fields with the Tanzimat Period, the schools opened during the Tanzimat and Constitutional Monarchy Periods, newspapers, magazines and the activities of the women's associations established contributed greatly to women becoming more conscious. With the declaration of the Second Constitutional Monarchy, women became more active in the struggle for rights. In addition to some rights obtained in the field of education, women began to express their new demands such as participation in social life, entering the labor force, receiving higher education and political representation. This process from Tanzimat to the foundation of Turkish Republic constituted an important basis for the formation of intellectual foundations for women's rights. However, women gained their political rights with the Republic. Compared to Western countries, women gained their political rights in countries such as England and Germany after a painful process, whereas in Turkey, this was realized with the initiative of revolutionary cadres, especially Mustafa Kemal Atatürk. That is to say, since the acquisition of rights by Turkish women was seen as a part of Turkish modernization, women also benefited from these reforms. Moreover, these rights that women gained were complementary to the steps taken since the Second Constitutional Monarchy. In the first decade following the establishment of the Republic of Turkey in 1923, a major social change took place as a result of the reforms carried out under the leadership of Atatürk and the efforts of women; as a result, women gained the right to participate in municipal elections in 1930, the right to elect and be elected as mukhtars in 1933, and finally the right to elect and be elected as deputies in 1934. On the other hand, even though women's political rights were legally recognized, the rate of political participation and representation did not reach the expected level. Despite all efforts to encourage women's participation in political life, women have not been represented at an equal level with men since 1935. While there are many studies on women's attainment of political rights, there is no comprehensive study on women's political representation in countries that attained their political rights in the same period or even later than Turkey. In this sense, this paper aims to analyze the process by which Turkish women gained their political rights and how they used these rights in practice after gaining them in a comparative manner with Western countries. The study, which utilizes Turkish and English literature as well as period sources, is expected to serve as a source for women's history studies in the Republican Era.

Keywords: Turkish Women, Political Representation, Political Rights, Turkish Revolution.

Giriş

Kadının siyasi hakları elde etmesi ve siyasi temsili uzun bir çabanın ve sürecin ürünüdür. İlk olarak, 18. Yüzyıldan itibaren Batı dünyasında kadın, eğitim konusunda bazı haklar elde ederek sosyal hayata katılmaya başladı. Bu dönemde Osmanlı İmparatorluğu'nun batı dünyasıyla askeri ve kültürel ilişkilerinin gelişmesi Türk aydınının da “kadın hakları” meselesiyle yüz yüze gelmesini sağladı. Böylece, kadının eğitimi ve sosyal hakları konusunda entelektüel seviyede yeni fikirler ileri sürüldü. Kadın hareketinin ortaya çıkışı tüm dünyada hemen hemen aynı seyri izledi. Türk kadınları için bu sürecin başlangıcı hukuk, eğitim, toplum, siyaset ve ekonomik yapı yönünden gelişme ve değişme döneminin başladığı yıllar olan II. Meşrutiyet dönemi olarak kabul edilebilir.

Osmanlı Devleti'nde yaşanan dönüşümle birlikte kadınlar da haklarını talep etmeye ve bu yönde faaliyetler yürütmeye başladı. Bunun en iyi örneği, yayın hayatına giren gazeteler, çıkarılan dergiler ve kurulan kadın dernekleri oldu. Bu dernekler kadınların bireysel taleplerini örgütlü birliklere dönüştürmeyi hedefledi. Çeşitli yayınlarla ve yapılan konferanslarla amaçlarını gerçekleştirmeye çalışan dernekler, sorunlar karşısında üretilen çözümleri uygulamaya geçirme konusunda gayret sarf etti. Basında ve kamuoyunda yaşanan bu tartışmalar, aynı zamanda kadınlara çeşitli haklar verilmesine büyük katkı sundu. Ayrıca, eğitim alan, dernek faaliyetlerine katılan ve basında tecrübe kazanan kadınlar Milli Mücadele döneminde de vatanın kurtuluşu için faaliyetlerde bulundu. Şöyle ki bazıları kalemleriyle katılarak Türk milletini mücadeleye çağırdı bazıları da bizzat cephede savaşarak Milli Mücadele'de aktif bir şekilde katıldı.¹

Tanzimat'tan Cumhuriyet'e gelen bu gelişmeler, kadın hakları konusunda fikrî temellerin oluşması bakımından önemlidir. Türkiye Cumhuriyetinin kurulmasından itibaren ilk on yılda Atatürk'ün önderliğinde gerçekleştirilen reformlar ve kadınların çabaları sonucu büyük bir toplumsal değişim gerçekleştirildi.

1. Osmanlı'dan Cumhuriyet'e Kadınların Siyasi Hak Mücadelesi

Türk kadınının Cumhuriyet ve sonrasında elde ettiği hakları ve kadınların siyasi alandaki faaliyetlerini değerlendirmek için Cumhuriyet öncesindeki gelişmelerden bahsetmek yerinde olacaktır. Türk kadınları için hukuk, eğitim, toplum, siyaset ve ekonomik yapı yönünden gelişme ve değişim döneminin başladığı yıllar Tanzimat dönemine denk düşer. Kadın hareketi, bir özgürlük ve eşitlik hareketi olarak dünyada yaşanan dönüşümlerin de etkisiyle Osmanlı toplumunda 1900'lerin başında gelişmeye başladı.² Bu doğrultuda Tanzimat Dönemi'yle devlet, siyasî, iktisadî ve sosyo-kültürel alanda çağdaşlaşırken bu süreçten kadınlar da etkilendi. Özellikle de eğitim alanındaki yenileşme çabaları kadınlar için yeni ve modern eğitim kurumlarının açılmasını beraberinde getirdi. Bu açıdan Tanzimat'ın en büyük başarılarından biri kadınların eğitim sistemine dâhil edilmesi oldu.³ Zira artık eğitim devlet ile kadınlar arasında doğrudan bir bağ kurulabilmesi adına yeni bir mecra haline geldi.⁴

Kadınların öncelikle eğitim daha sonra iktisadî ve sosyal hayatta elde ettikleri hakların, siyasî hak mücadelesini de beraberinde getirdiğini iddia etmek mümkündür. Şöyle ki hukuk ve eğitim alanında yaşanan dönüşümler kadının ev mekanının dışına çıkmasını sağladı, böylelikle siyasallaşmasını ve örgütlenmesini de teşvik etti. Tanzimat Dönemi ile özellikle eğitim alanında elde edilen hakların bir neticesi olarak işçi ve entelektüel bir kadın modeli ortaya çıkmaya başladı. Böylelikle, kadınların çalışma hayatında ve toplumsal hayatta birtakım hakları elde etmeleri, siyasal alanda da hak mücadelesini teşvik etti.⁵

¹ Şirin Tekeli, **Kadınlar ve Siyasal Toplumsal Hayat**, Birikim Yayınları, İstanbul, 1982, s. 197; Serpil Çakır, **Osmanlı Kadın Hareketi**, Metis Yayınları, İstanbul, 2011, s. 51-53

² Semra Gökçimen, "*Ülkemizde Kadınların Siyasal Hayata Katılım Mücadelesi*", **Yasama Dergisi**, S.10, Eylül-Ekim-Kasım-Aralık 2008, s. 9.

³ Niyazi Berkes, **Türkiye'de Çağdaşlaşma**, Yapı Kredi Yay., İstanbul, 2003.s. 23.

⁴ Elif Ekin Akşit, **Kızların Sessizliği: Kız Enstitülerinin Uzun Tarihi**, İletişim Yay., İstanbul 2000, .s. 73.

⁵ Nevin Meriç, "*Kadında Meydana Gelen Değişimlerin Tarihselliğinden Birkaç Kesit*", **Osmanlıdan Cumhuriyete Kadının Tarihi Dönüşümü**, Pınar Yayınları, İstanbul, 2000, s. 60.

Tanzimat ve Meşrutiyet döneminde açılan okullar, yayın hayatına başlayan gazeteler⁶, dergiler⁷ ve kurulan kadın derneklerinin⁸ faaliyetleri, kadınların daha bilinçli hale gelmesinde etkili oldu. II. Meşrutiyet'in ilanıyla kadınlar hak mücadelesinde daha aktif hale geldi ve ön planda bir rol oynadı.⁹ Eğitim alanında elde edilen bazı hakların yanı sıra bu dönemde kadınlar, sosyal hayata katılma, çalışma hayatına girme, yüksek öğrenim görme ve siyasal alanda faal olma gibi yeni istekler dile getirmeye başladı. Bu süreçte, kadınların haklarını talep ettikleri dergi ve gazeteler çoğaldı, derneklerde daha fazla faaliyet gösterdi ve kadınlar siyasal alanda daha faal olmaya başladı.¹⁰

Balkan Savaşlarının kadının sosyal hayata girmesinde ve siyasi haklarını talep edecek seviyeye gelmesine büyük etkisi oldu. Eğitimli ve üst tabakaya mensup kadınlar dernek kurma yoluna giderken, bazı kadınlar çalışma hayatına sürüklendi. Özellikle yaşanan ekonomik buhran ve savaş nedeniyle erkek işçilerin azalması, kadın işçi alımını hızlandırdı.¹¹ Toplumsal değişimler, yenileşmeler ve Avrupa'da da ortaya çıkmaya başlayan kitlesel hareketlerin neticesinde, Osmanlı kadınının içinde bulunduğu konumu ve toplumsal statüyü sorgulaması için bir zemin oluştu. Bu durum Birinci Dünya Savaşı ile birlikte daha da belirginleşti. Tanzimat ve Meşrutiyet dönemlerinde ortaya atılan fikirlerin ve savaş yıllarında kadınların toplumsal hayatta elde ettikleri hakların da etkisiyle 1917 yılında Aile Hukuku Kararnamesi çıkarıldı. Söz konusu kararname, kadına evlenme sırasında mukavele ile tek eşliliği şart koşma hakkı tanımışsa da kararnameye yönelik tepkilerin artması ve 1918 yılında ülke topraklarının işgale uğraması üzerine yürürlükten kaldırıldı.¹² Bu dönemde, kadınların haklarını talep etme konusunda kendilerine olan güveni ve kararlılığı arttı; kadınlarda ortaya çıkmaya başlayan bu bilinç siyasal hakların da talep edilmesini beraberinde getirdi.¹³

Kurtuluş savaşında erkeğin yanında cepheye yer alarak toplumsal hayatta var olduğunu fiilen ispatlayan kadınlar, Nezihe Muhittin başkanlığında siyasal hakkını elde etmek amacıyla 16 Haziran 1923 tarihinde Kadınlar Halk Fırkasını kurdu. Söz konusu fırkanın, dönemin tek parti iktidarı tarafından kapatılmasından sonra 1924 yılında, amacı kadının sosyal, ekonomik, siyasi haklarının sağlaması olan "Türk Kadınlar Birliği" adlı bir dernek kuruldu. Yine bu dernek nizamnamesi¹⁴ ve faaliyetleriyle kadınlara sosyal ve siyasal hakların verilmesi için mücadele etti. Örneğin, söz konusu hareketin kurucusu Nezihe Muhittin'e göre kadınlar, 1923'e kadar yürütülen mücadelelerle *rüştünü ispat etmişti* ve yeni kurulan güç dengesi içerisinde siyasal haklarını kazanmış bir birey olarak yerini almalıydı.

⁶ Dönemin dergilerine dair ayrıntılı bilgi için bkz: Kurnaz, **a.g.e**, s. 173-193

⁷ Bu dönemde çıkartılan dergilerden bazıları şunlardır: Terakki-i Muhadderat (1869), Mürebbi-i Muhadderet (1875), Ayine (1880), Aile (1880), İnsaniyet (1883), Hanımlar (1883), Şükufezar (1886), Mürüvvet (1888), Parça Bohçası (1889), Hanımlara Mahsus Gazete (1895), Alem-i Nisvan (1906), Demet (1908), Mehasin (1908), Kadın (1908), Kadınlar Dünyası (1913). Bkz: Çakır, **Osmanlı Kadın Hareketi**, s. 59-87.

⁸ Bkz: **Arşiv Belgelerine Göre Osmanlı'da Kadın**, Bion Matbaacılık, İstanbul, 2015, s. 162-214.

⁹ Bkz: Bernard Caroral, **Kemalizmde ve Kemalizm sonrasında Türk Kadını**, Türkiye İş Bankası Kültür Yayınları, Ankara, 1982, s. 141-149. Bkz: Bahar Baskın, **II. Meşrutiyet'te Eğitim, Kadın ve İnas Darülfünunu**, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Yüksek Lisans Tezi, İstanbul 2007, s.95.

¹⁰ Şirin Tekeli, **Kadınlar ve Siyasal Toplumsal Hayat**, Birikim Yayınları, İstanbul, 1982, s. 198-199.

¹¹ Tümer, Yiğit, **a.g.e**, s. 122.

¹² Turhan Feyzioğlu, "Atatürk ve Kadın Hakları", **Atatürk Araştırma Merkezi Dergisi**, C. 2, S. 6, 1986, ss. 590-591.

¹³ Serpil Çakır, **Osmanlı Kadın Hareketi**, Metis Yayınları, İstanbul, 2011, s. 53.

¹⁴ Kadınlar Halk Fırkası ve Kadınlar Birliği Nizamnamesi için bakınız: Zihnioğlu, **a.g.e**, s.197; Ayrıca bkz: Türk Kadınlar Birliği Ana Tüzüğü, y.y, İstanbul, 1949.

Fakat Kadınlar Halk Fırkası ve Kadınlar Birliği hareketi dönemin iktidarı tarafından bastırıldı ve faaliyetlerine son verildi.¹⁵

Meşrutiyet döneminde kadınların faaliyetleri ve 1930'lu yıllarda yoğunlaşan siyasi hak taleplerinin yanı sıra iktisadî, sosyal ve siyasî alanda yaşanan gelişmelerin de bir sonucu olarak kadın *de facto*¹⁶ olarak siyasal alanda kendini göstermeye başladı. Kamuoyunun oluşmasına da etki eden kadınların, siyasal karar mekanizmalarında yer alabilmeleri için gerekli yasal düzenlemelerin yapılması ve siyasal haklarının verilmesi gerekmektedir.¹⁷ Başka bir deyişle, toplumsal dönüşüm ve kadına dair yaşanan ilerlemeler yasal dönüşümü de zorunlu kıldı. Nitekim Nezihe Muhittin önderliğindeki kadınların siyasi hak taleplerini yakından takip eden Atatürk, bu tecrübelerden de yararlanarak Cumhuriyet döneminde kadınlara yönelik inkılapları gerçekleştirecekti. Bu bakımdan, kadınların siyasi haklarını elde etme sürecinin, birikimsel bir şekilde ve adım adım geliştiğini söylemek yerinde olacaktır.

2. Cumhuriyet Sonrası Siyasi Haklar ve Gelişmeler

Cumhuriyet'in ilanı ile uygulamaya konulan çok yönlü inkılâp hareketi içerisinde kadın hakları konusunda önemli ilerlemeler kat edildi. 1924 yılında kabul edilen Tevhid-i Tedrisat Kanunu ile kadın ve erkeğin eşit öğretim imkânlarından yararlanması sağlandı. Kadınların hak ettiği itibarı kazanmasına yönelik bir diğer önemli adım ise 1926'da Medeni Kanun'un kabulü oldu. Söz konusu kanunla, erkeğin birden fazla kadınla evlenmesi kaldırıldı ve evlilik akdi için resmi nikâh şartı zorunlu kılındı. Ayrıca evlenmede kadın ve erkek için yaş sınırı getirilerek çok küçük yaşta evlenmeler yasaklandı. Bunların yanı sıra, boşanmada keyfilik kaldırılarak boşanma halinde kadının ve çocuğun hakları güvence altına alındı. Miras hukukunda ise kadın ve erkek eşitliği sağlandı.¹⁸

Türk kadınının gerçek anlamda siyasi hakları kazanması Cumhuriyetin ilanından sonra yapılan kanunlarla mümkün oldu.¹⁹ Türk kadınlarına siyasî haklar tanınması konusu, ilk defa 1923 yılında TBMM'de Milletvekili Seçimi Kanunu görüşülürken gündeme geldi. Kanun tasarisına göre, her yirmi bin "erkek nüfusa" bir milletvekili seçilecekti, tam da bu hususta söz konusu nüfusa kadınların da dâhil edilip edilmeyeceği tartışıldı.

¹⁵ Yaprak Zihnioğlu, **Kadınsız İnkılap, Nezihe Muhittin, Kadınlar Halk Fırkası, Kadınlar Birliği**, Metis Yayınları, İstanbul, 2003, s. 120-149) Ayrıca bkz: Nermin Abadan Unat, "*Toplumsal Değişme ve Türk Kadını*", Türk Toplumunda Kadın, Türk Sosyal Bilimler Derneği, Ankara, 1982; Ayşegül Baykan; Belma Ötüş Baskett, **Nezihe Muhittin ve Türk Kadını (1931)**, İletişim Yayınları, İstanbul, 1999, s. 10-30; Ömer Çaha, **Sivil Kadın-Türkiye'de Sivil Toplum ve Kadın**, Vadi Yayınları, İstanbul, 1996, s. 116-117.

¹⁶Örneğin, kadınların yasal seçme ve seçilme hakkı olmamasına rağmen, Halide Edip Beyşehir'de on, Beypazarı'nda yirmi, Giresun'da sekiz, Erzurum'da üç, İstanbul'da bir oy almıştı. Bu oranlar o dönemde nüfusa dair veriler ortaya konulduğunda oldukça önem taşıyordu. Halide Edip'in yirmi oy aldığı Beypazarı'nda toplam oy sayısı yirmi ikiye. Bkz: Yaraman, **a.g.e.**, s. 65.

¹⁷ Yaraman, **age**, s.64; Şefika Kurnaz, **Yenileşme Sürecinde Türk Kadını 1839-1923**, Ötügen Yayınları, Ankara, 2011, s. 209.

¹⁸ Emel Doğramacı, **Türkiye'de Kadın Hakları**, Türkiye İş Bankası Kültür Yayınları, Ankara, 1989, s. 90-94;

¹⁹ Belkis Konan, "*Türk Kadınının Siyasi Hakları Kazanma Süreci*", **Ankara Üniversitesi Hukuk Fakültesi Dergisi**, C. 60, S. 1, 2011, s. 166-168.

1924 anayasası hazırlanırken 13. toplantıda, kadına seçme ve seçilme hakkı verilemeyeceği konusu tartışmalara neden oldu.²⁰

Kadınların bu hakkı kazanmasında Türk Kadın Birliği'nin faaliyetleri ve kadınlara Cumhuriyet ile kadın haklarında yaşanan ilerlemelerin yanı sıra Türk Ocakları'nın da büyük rolü oldu. Zira daha 1926 yılında kadınlara siyasi hak vermenin zamanının geldiğine yönelik söylemler Türk Ocakları'nda yapılan toplantılarda dile getirildi.²¹ Kadınlara siyasi hakların verildiği Belediye Kanunu'nun meclis oturumunda Dâhiliye Vekili Şükrü Kaya görüşünü şöyle ifade etti:

*Muhterem efendiler! Bu lâyihanın açık vasıflarından ve inkılapçı hükümlerinden biri de Türk kadınının Türk erkeği ile zaten müsavi olan şerefli hakkını belediye işlerinde de tamamı ile tayin etmesidir. Türk tarihinin her sahasında ve her safhasında erkeğiyle yan yana her fedakârlığı yapan millet ve vatan işlerinde büyük feragatla her mahrumiyete, her cefaya ve her acıya katlanan milletin, vatanın felaket ve saadetlerine aynı hisle iştirak eden büyük kalpli ve yüksek faziletli Türk kadını müşterek eseri olan bu Cumhuriyet'te elbette ve elbette, kendi evinin işlerinde olduğu gibi belediye işlerinde de temiz ve ciddi mevkiini alacaktır.*²²

Kadınlara 1930 yılında verilen yerel düzeyde seçme ve seçilme hakkından sonra, Türk kadınının belediye seçimlerine seçmen ve aday olarak katılmasını sağlayan “Belediyeler Kanunu” 3 Nisan 1930'da kabul edildi.²³ Bu kanunla kadınlar belediye seçimlerinde seçmen ve aday olma hakkını elde etti. 26 Ekim 1933 tarihinde Köy Kanunu'nda yapılan değişikliklerle kadınlara köylerde muhtar olma ve ihtiyar meclisine seçilme hakkı verildi. Bu yasal düzenlemelerle Türk kadını önemli siyasal kazanımlar elde etti, ancak tek başına bu düzenlemelerle, kadının ulusal ve yerel siyasete katılımı henüz beklenen düzeye ulaşamadı. Daha sonra, kadınların seçme ve seçilme hakkının verilmesi için anayasa ile seçim kanununda değişiklik yapılması şarttı.

²⁰ 1924 yılında, anayasa metni üzerinde yapılan görüşmeler sırasında bazı tartışmalar yaşandı. Şöyle ki metnin onuncu maddesinde “18 yaşını bitiren her Türk'ün milletvekili seçimine katılabileceği”, on birinci maddesinde de “30 yaşını bitiren her Türk'ün milletvekili seçilebileceği” ibaresine yer verilmiştir. Bunun üzerine söz alan Bayazıt Milletvekili Şefik Bey “her Türk” sözünün içine kadınların da dâhil olduğunu hatırlatması üzerine Dersim Milletvekili Feridun Bey, “Zaten maksadımız odur, kadınlar da rey verecektir” demiştir. Ancak Karesi Milletvekili Ahmet Süreyya Bey'in²² Türk tabirinin içinde kadınların olmadığı yönündeki açıklaması üzerine söz alan Kütahya Milletvekili Recep Peker “...Biz diyoruz ki Türkiye bir halk devletidir, bir halk Cumhuriyetidir. Efendiler, Türk kadını bu Türk halkının hiç olmazsa yarısı değil midir? Bendeniz bu noktai nazardan Süreyya Beyefendi'nin ifadelerine muhalif olarak bu “Her Türk” kelimesi içinde otuz yaşını ikmal etmiş kadınları da dâhil addederek el kaldırdım” diyerek görüşünü ortaya koymuştur. Bunun üzerine Urfa Milletvekili Yahya Kemal Bey “30 yaşını ikmal eden, kadın ve erkek her Türk mebus intihab edilmek salâhiyetine haizdir” şeklinde bir değişiklik teklifinde bulunmuşsa da meclisteki çoğunluk tarafından kabul edilmemiştir. Gelibolu Milletvekili Celal Nuri Bey karışıklığa meydan vermemek için “erkek” kelimesinin ilave edilmesini teklif etmiş ve kabul edilmesiyle de “her Türk” yerine “her erkek Türk” ibaresi getirilmiştir. Bkz: **TBMM Zabıt Ceridesi**, D.2, C.7-1, İ.2, 13. İçtima (16.3.1340/ 16.3.1924), s. 540-543. Ayrıca bkz: **Türk Parlamento Tarihi**, TBMM II. Dönem (1923-1927), III. Cilt, TBMM Vakfı Yayınları.

²¹ Sevilay Özer, “Kadınlara Seçme ve Seçilme Hakkı Verilmesinin Türk Kamuoyundaki Yankıları”, **Atatürk Araştırma Merkezi Dergisi**, C. 29, S.85, Mart 2013, s. 141; Hayri Domaniç, **Yaradılıştan Bu Yana Kadın Haklarının Gelişimi ve Sorunları**, İstanbul 2007, s. 120; Hale Şıvgın, “Atatürk ve Türk Kadın Hakları”, **Erdem**, C 11, S 31, Mayıs 1999, s. 245-258.

²² **TBMM Zabıt Ceridesi**, D.3, C.17, İ.3, 37. 20.3.1930, s. 24

²³ 1930'da kadınların Belediye seçimlerine katılmaları teklifi, Atatürk'ün aldığı bir kararla meclise sevk edilmişti. Bir yıl önce meclise sevk edilmiş bulunan Belediyeler Kanunu'nun ivedilikle ele alınması için 20 Mart 1930'da meclis karar almış ve düzenlenen 21. Ve 22. Maddelerde seçmen ve seçilenlerin nitelikleri şu şekilde karara bağlanmıştı: “Türk olmak kaydı, tam ve şamil olarak kabul olunmuş ve binaenaleyh belediye intihaplarında müntehip ve müntehap olmak hakkı Türk kadınlarına da verilmiştir.” Bkz: Tekeli, **a.g.e**, s. 212; **TBMM Zabıt Ceridesi**, C. 17, D. III, İçtima. 3, 20 Mart 1930.

İsmet İnönü ve 191 arkadaşı tarafından Teşkilatı Esasiye Kanunu'nun 10. ve 11. maddeleri²⁴ ile İntihabı Mebusan Kanunu'nun bazı maddelerinde değişiklikler yapıldı. 8 Ekim 1934'de kabul edilen ve 5 Aralık 1934'de yürürlüğe giren yasayla da milletvekili seçme ve seçilme hakkı tanındı.²⁵

Cumhuriyetin önemli reformları 1923-1927 yılları arasında gerçekleşirken, kadınlara seçme ve seçilme hakkının 1930'lu yıllarda verilmesi tartışılmalı bir konu oldu. Şöyle ki bazı yazarlara göre sözkonusu dönemde kadınlar zaten Batı ülkelerinde olduğu gibi toplantı, gösteri ve mitinglerle siyasal bir oluşum içindeydi ve toplumda siyasal haklarını talep eden bir kadın hareketi mevcuttu. Kurtuluş Savaşı'ndan sonra bir araya gelen kadınlar, Cumhuriyet Halk Fırkası'ndan önce Kadınlar Halk Fırkası'nı kurmuş ve nizamnamelerinde²⁶ “siyasal hakların alınması” ifadesini kullanmıştı. Fakat parti tüzüğü dönemin yetkilileri tarafından sert bulunduğu için partinin kurulmasına izin verilmedi. Nezihe Muhittin ve arkadaşları tek parti iktidarı tarafından faaliyetlerinin otoriter bir şekilde bastırıldığını ve seçme ve seçilme hakkının bir ödül gibi sunulduğunu iddia etti.²⁷

Öte yandan, bazı yazarlar ise siyasal hakların verilmesini, Mustafa Kemal tarafından kadınlara verilen bir ödül olarak değerlendirdi. Şöyle ki bu görüşe mensup kişilere göre siyasal hakların verilmesi, Cumhuriyet reformlarının devamlılığını teşkil ediyordu. Bu görüşe mensup kişiler, siyasal hakların verilmesinin Türk kadını için önemini altını çizerken, özellikle de dünyadaki diğer ülkelerle mukayese edildiğinde Türk kadınının söz konusu hakları çok kısa zaman içinde aldığını öne çıkardı. Atatürk ise bu hakkın kadınlara bir lütuf olarak verilmediğini, kadınların savaş yıllarındaki çabalarıyla bu hakka layık olduklarını ispat ettiklerini ifade etmiştir.²⁸

Kadının siyasal alanda seçme ve seçilme hakkını elde etmesi önemli bir adım teşkil etmekle birlikte, kadının siyasal temsili meselesi da üzerinde durulması gereken bir husustur. Nitekim söz konusu hakkını elde eden kadınların, parlamentoda ne derece temsil edildiği en az bu hakkın elde edilmesi kadar önem taşır.

²⁴ Meclisteki görüşmelerin ardından Teşkilatı Esasiye Kanunu'nu ve İntihabı Mebusan Kanunu'nda yapılması istenen değişiklikler kabul edildi. Teşkilatı Esasiye Kanunu'nun 10. ve 11 maddeleri şöyle değiştirilmiştir: Mad. 10. Yirmi iki yaşını bitiren kadın, erkek her Türk mebus seçmek hakkını haizdir. Mad.11. Otuz yaşını bitiren kadın, erkek her Türk mebus seçilebilir. Bkz: **BCA**, Fon Kodu: 490.1, Yer No: 2.9.15.

²⁵ **TBMM Zabıt Ceridesi**, D.4, C.17, 26.10.1933:26-1; **Ulus**, “Kadın-Erkek, Yurttaşlar, Sayılab Seçilebilecekler”, 4 Aralık 1934, s.1; **Zaman**, “Kadınlar da Mebus Olacak”, 4 Aralık 1934, s.1; **Cumhuriyet**, 5 Aralık 1934, s.1; **Cumhuriyet**, “Türk Kadını Hakların En Büyüğünü Aldı”, 6 Aralık 1934, s.1; Falih Rıfkı Atay, “Türk Kadını”, **Ulus**, 5 Aralık 1934, s.1; **Kurun**, 7 Aralık 1934, s.1. Kadınlara seçme ve seçilme hakkı için düzenlenen yasa için 317 milletvekilinden 258'i olumlu, 53'ü çekimser ve 6'sı boş oy kullandı.

²⁶ Bkz: **Türk Kadınlar Birliği Nizamnamesidir**, Matbaa-ı İhsan ve Şürekası, 1340 (1924). Ayrıca bakınız: Zafer Toprak, “Cumhuriyet Halk Fırkasından Önce Kurulan Kadınlar Halk Fırkası”, **Tarih ve Toplum**, Mart 1988, No:51; “Kadın Birliğinin Beyanamesi”, **Cumhuriyet**, 7 Nisan 1930. s.1.

²⁷ Zihniöğlü, a.g.e, s. 261-263; Tezer Taşkıran, **Cumhuriyetin 50. Yılında Türk Kadın Hakları**, Başbakanlık Basımevi, Ankara, 1973, s. 129-131; Tekeli, a.g.e, s. 210-211. Nezihe Muhittin'in yaşayı ve yürüttüğü siyasal mücadele için bakınız: Zihniöğlü, a.g.e, s. 29-150; Serpil Çakır, “Kadın Tarihinden İki İsim: Ulviye Mevlan, Nezihe Muhittin”, **Osmanlı'dan Cumhuriyete: Problemler, Araştırmalar, Tartışmalar**, Tarih Vakfı Yurt Yayınları, İstanbul, 1998, s. 290-298; Perihan Ergun, **Cumhuriyet Aydınlanmasında Öncü Kadınlarımız**, Tekin Yayınevi, İstanbul 1998; Serpil Çakır, “Nezihe Muhittin (1889-1958)”, **A Biographical Dictionary of Women's Movements and Feminism, Central, Eastern and South Eastern Europe, 19th and 20th Centuries**, Central European University Press, 2006, s. 350-360.

²⁸ Yıldız Tümerdem, “Atatürk ve Çağdaş Türk Kadını”, **Atatürk Araştırma Merkezi Dergisi**, C. 3, S. 7, 1986, ss. 151-153.; Turhan Feyzioğlu, “Atatürk ve Kadın Hakları”, **Atatürk Araştırma Merkezi Dergisi**, C. 2, S. 6, 1986, ss. 585-600.; Hüner Tuncer, “Türk Kadınının Geçirdiği Evrimin Tarihçesi ve Bugünkü Durumu”, **Atatürk Araştırma Merkezi Dergisi**, C. 6, S. 16, 1989, ss. 163-170; Afet İnan, **Atatürk ve Kadın Haklarının Kazanılması**, Milli Eğitim Basımevi, İstanbul, 1982, İstanbul, 1969; Ayşen Doyran, “1934'te Basındaki Tartışmalar Kadınlar, Kadınlar Milletvekili Seçilirken...”, **Toplumsal Tarih**, S. 39, Mart 1997, s. 27-28; Özer, a.g.m., s. 159.

Bu bakımdan, kadının siyasi haklarını elde etmesi ve sonrasında yapılan seçimlerde nasıl temsil edildiği konusuna ayrıntılı bir şekilde değinmek yerinde olacaktır.

3. Siyasal Temsilde Kadın

Siyasal sistemde vatandaşların doğrudan ya da dolaylı olarak yöneticilerini seçme, bireysel ve toplumsal çıkarlar doğrultusunda siyasi kararları etkileme maksadıyla gerçekleştirdiği eylemlerin tamamı siyasal katılım olarak nitelendirilebilir. Siyasal katılma eyleminde birey hem karar verme hem de kararları etkileme konumunda bulunabilir. Siyasal hakların bir diğer unsuru ise siyasi temsil hakkıdır. Siyasal temsil eşitliği kadınlarında parlamentoda erkekler ile eşit sayıda temsilini gerektirir.²⁹ Kadınların siyasal katılımı ve ülke parlamentolarındaki temsili genel olarak erkeklerden düşük düzeydedir. Kadınların siyasal alanda eşit temsiline önündeki temel faktörler genel olarak şu üç görüşe dayanmaktadır: Kadınlık durumunu gözetmeyen biçimsel yasal düzenlemeler, ataerkil toplumsallaşma sürecinde cinsiyetçi norm ve değerlere göre öğrenilen kadın rolleri ve iki kutuplu cinsiyet üzerine inşa edilen politik sistem.³⁰

Seçme ve seçilme hakkının erkeklere ve kadınlara genel/evrensel olarak tanınması tarihsel olarak aşamalı bir şekilde gerçekleşmiştir. Önce belli sosyal sınıftan ve belli ırktan erkeklere tanınan oy verme ve seçimlere katılma hakkı süreç içinde diğer sosyal sınıf ve ırktan erkeklere, daha sonra da kadınlara tanınarak günümüzde genel oy kullanma hakkı olarak bilinen seçme ve seçilme hakkına dönüşmüştür. Kadınlara tanınan hak da çeşitli ülkelerde aşamalı olarak yürürlüğe konmuş, bazen yürürlükten kaldırılmış; bazı ülkelerde önce oy verme, sonraki bir dönemde de seçilme hakkı tanınması şeklinde, bazen de önce belli sosyal sınıflara ya da ırka mensup kadınlara bu hakkın tanınması şeklinde gerçekleşmiştir.³¹

4. 1934'ten Sonra Parlamentoda Kadınlar ve Siyasal Katılım Meselesi

Türkiye’de ilk kez 1930 yılında Anayasa’da yapılan düzenleme ile kadınların belediye seçimlerine katılmaları hakkı verildi. Sonrasında 1934 yılında seçme ve seçilme hakkını elde eden kadınlar, ilk kez 8 Şubat 1935 seçimlerine katıldı ve Meclis’te temsil edildi. 1935 yılı seçim sonuçlarına göre, TBMM’nin 5. döneminde 17 kadın Milletvekili Meclis’e girdi. 1936’da boşalan milletvekilleri için yapılan ara seçimde Hatice Özgener Çankırı’dan milletvekili seçildi ve böylece kadın milletvekili sayısı 18’e çıktı. Söz konusu 18 kadın milletvekili TBMM’nin % 4,5 oranına karşılık gelmekteydi.³²

²⁹ Nedret Çağlar, “Kadının Siyasal Yaşama Katılımı ve Kota Uygulamaları”, **Süleyman Demirel Üniversitesi Vizyoner Dergisi**, C. 3, S. 4, 2011, s.57

³⁰ Ayşegül Yaraman, **Türkiye’de Kadınların Siyasal Temsili, Dişiliksiz Siyaset**, Bağlam Yayınları, Ankara, 2015, s. 18-19.

³¹ **Türkiye Parlamento Tarihinde Kadın Parlamentoları 1935-2009**, (Haz. Semra Gökçimen ve diğerleri), Ankara 2009, s. 1.

³² Sibel Duroğlu, **Türkiye’de İlk Kadın Milletvekilleri**, Ankara: Ankara Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Yüksek Lisans Tezi, 2007, s. 60-72; Emel Doğramacı, **Türkiye’de Kadının Dünü ve Bugünü**, Ankara, 1989, s.1-2.

Tablo 1. 1935'ten Günümüze Parlamentoda Kadın Temsil Sayı ve Oranları³³

Seçim Yılı/Dönemi	Toplam	Kadın Sayısı	Kadın Yüzde Oranı (%)
1935 / 5. Dönem	399	18	4,5
1939 / 6. Dönem	429	16	3,7
1943 / 7. Dönem	455	16	3,5
1946 / 8. Dönem	465	9	1,9
1950 / 9. Dönem	487	3	0,6
1954 / 10. Dönem	541	4	0,7
1957 / 11. Dönem	610	8	1,3
1961 / 12. Dönem	450	3	0,7
1965 / 13. Dönem	450	8	1,8
1969 / 14. Dönem	450	5	1,1
1973 / 15. Dönem	450	6	1,3
1977 / 16. Dönem	450	4	0,9
1983 / 17. Dönem	399	12	3
1987 / 18. Dönem	450	6	1,4
1991 / 19. Dönem	450	8	1,8
1995 / 20. Dönem	550	13	2,4
1999 / 21. Dönem	550	23	4
2002 / 22. Dönem	550	24	4,4
2007 / 23. Dönem	550	50	9,1
2011 / 24. Dönem	550	79	14,36
2015 (Haziran) / 25. Dönem	550	98	17,82
2015 (Kasım) / 26. Dönem	550	81	14,73
2018 / 27. Dönem	600	104	17,33

Yukarıdaki tabloda da görüldüğü üzere, kadınların temsil oranı oldukça düşük bir düzeyde kalmıştı. Türk kadınının katıldığı ilk seçim olan 8 Şubat 1935 tarihinden itibaren, kadının temsil oranı neredeyse % 10'dan ileriye gidememişti. Fakat, elbette ki bu oranı her yıl yapılan seçimler bazında ve parlamentodaki vekil sayısına göre de değerlendirmek daha doğru olacaktır. Örneğin, 1935 seçimlerinde 399 milletvekili içinde 18 kadın seçilirken, 1939 seçimlerinde bu oran 16'ya gerilemiş ve kadınlar % 3.7 oranı ile temsil edilmişti. Genel olarak bakıldığında ise kadınların temsil oranının oldukça düşük seyrettiğini söylemek yerinde olacaktır. Öte yandan, kadınların parlamentodaki temsili dünyadaki oranlarla birlikte ele alındığında, Türkiye'nin dünyada ikinci sırada olduğu görülmektedir.³⁴ Başka bir ifadeyle, kadının siyasî temsili her ne kadar yetersiz gibi görünse de dünyadaki oranlarla mukayese edildiğinde, farklı bir tablo ortaya çıkmaktadır. Yine de gerek dünyada gerekse de Türkiye'de kadının siyasi temsiline yeterli olduğunu söylemek zordur.

³³ <https://data.tuik.gov.tr/Kategori/GetKategori?p=Adalet-ve-Secim-110> (Erişim Tarihi: 12.09.2023); Zeynep Şahin, "Türkiye'de Parlamento'da Kadının (Eksik) Temsili: Milletvekili Seçimleri Özelinde Demografik Bir İnceleme", *İşletme Ekonomi ve Yönetim Araştırmaları Dergisi*, 2022, Sayı 1, 105-131.

³⁴ Sibel Duroğlu, *Türkiye'de İlk Kadın Milletvekilleri*, Ankara: Ankara Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Yüksek Lisans Tezi, 2007, s. 60-65.

5. Dünya’da Kadının Siyasi Haklarının Gelişimi ve Parlamentolarda Kadınlar

20. Yüzyılın başlarından itibaren kadınlar çeşitli konularda mücadele etti ve hükümetler ile politik platformlara seslerini duyurmaya çalıştı. Bu dönemde oldukça etkin olmaya başlayan kadınlar, Avrupanın hemen her yerinde grevlere gitmiş, ayaklanmalara ve mitinglere katılarak hak taleplerini dile getirmeye çalışmıştı. Kadınların öncelikle en temel talebi eğitim konusunda olmuş, bu talepler karşısında hükümetler de adım atmak zorunda kalmıştı. Çünkü I. Dünya Savaşı’yla erkek nüfusta yaşanan kayıp, kadınların da erkeklerle eşit düzeyde eğitim almasıyla kapatılabilecekti. Uzun ve zor bir süreçten sonra kadınlar, karma eğitim, yükseköğrenim kurumlarında eğitim görme olanağı, kamu hizmetlerinde ve resmi dairelerde karma olarak çalışma gibi haklar elde etti. Ciddi mücadeleler sonucu elde edilen eğitim hakkı, kadınlara toplumsal, mesleki, sosyal ve siyasi anlamdaki hakların da kapılarını açtı.³⁵

20. Yüzyılın başında kadın hakları konusunda en ciddi mücadele İngiliz kadınları tarafından verildi. Verdikleri bu mücadelelerin neticesinde, belediye meclisleri, okul yönetmeliği, fabrika kontrol müfettişliği ve sosyal danışmanlık gibi işlerde çalışabilen İngiliz kadınları, oy hakkını elde edebilmek için yüzyılın başından itibaren mitingler, grevler, yürüyüşler düzenledi. Fakat hedeflerine ulaşmak için radikal eylemler gerçekleştiren kadınlara yönelik hükümetin aldığı önlemler de o derece radikal oldu. Nitekim bu süreçte kadınlar, hapse atıldı, gözetim altında tutuldu ve türlü baskılara maruz kaldı. İngiliz Hükümeti, Suffragette³⁶ olarak adlandırılan bu kadın oy hakkı temsilcilerini yıldırarak vazgeçirmek için onları tutukladı, gözdağı vererek *siyasi suçlu* ve *militan* olarak nitelendirdi. Fakat bu baskılara rağmen kadınlar, gazetelerdeki yazıları, gösterileri ve eylemleriyle oy hakkı konusunda geniş çapta bir kamuoyu oluşturmayı başardı. Sonuç olarak, 20. Yüzyılın başından itibaren yürüttükleri mücadele sonrası 1918 yılında, 30 yaşındaki tüm İngiliz kadınlar seçme ve seçilme hakkı elde etti. Böylece İngiliz kadınları diğer Avrupa kadınlarına da örnek teşkil edecek şekilde siyasal haklara kavuşarak bu hususta öncülük etti.³⁷

³⁵Süheyla Kadioğlu, **20. Yüzyıl ve Kadın, Batı Ülkelerinde Kadın Hareketleri**, Gri Yayınevi, İstanbul, 2005, s. 20-22

³⁶ İngiltere’de oy hakkı temsilcileri olarak ortaya çıkan Suffragette hareketi ile ilgili ayrıntılı olarak bakınız: Sylvia Pankhurst, **The Suffragette- The History of the Women’s Militant Suffrage Movement**, Courier Dover Publications, 2015, s. 1-34; Estelle Sylvia Pankhurst, **The Suffragette Movement- An Intimate Account of Persons and Ideals**, Red Books, 2013, s. 600-640; Maroula Joannou, June Purvis (ed), **The Women’s Suffrage Movement- New Feminist Perspective**, Manchester University Press, Manchester, 1998, s. 51-65; François Bedarida, **A Social History of England 1851-1975**, çev: A. S. Forster, Methuen & Co. Ltd., London, 1979, s. 97-116

³⁷Süheyla Kadioğlu, **20. Yüzyıl ve Kadın, Batı Ülkelerinde Kadın Hareketleri**, Gri Yayınevi, İstanbul, 2005, s. 20-24. İngiltere’de oy hakkı temsilcilerinin eylemleri diğer ülkeleri de etkiledi. Almanya’da işçi hareketi olarak ortaya çıkan kadınların mücadelesi ve elde ettikleri hakların tarihi için bakınız: Eda Sagarra, **A Social History of German 1648-1914**, Transaction Publishers, London, 2009, 420-430; Deborah Simenton (ed), **The Routledge History of Women In Europe Since 1700**, Routledge, New York, 2006, s. 134-177; Harry G. Shaffer, **Women in the Two Germanies**, Pergamon Press, New York, 1981, s. 1-12; Anne Firor Scott and Andrew Mackay Scott, **One Half the People: The Fight for Woman Suffrage**, University of Illinois Press, Urbana, 1975; Aileen S. Kraditor, **The Ideas of the Woman Suffrage Movement, 1890-1920**, W. W. Norton, New York, 1965; Ellen Carol Dubois, “*The Radicalism of the Woman Suffrage Movement: Notes Toward the Reconstruction of Nineteenth- Century Feminism*”, **Feminist Studies**, S. 3, No:1-2, 1975, s.63-72. ABD’deki kadın hareketi için ise bakınız: Anne M. Boylan, **Women’s Rights in the United States: A History in Documents**, Oxford University Press, New York, tarihsiz, s. 150-176; Steven M. Buechler, **Women’s Movements in the United States- Woman Suffrage, Equal Rights and Beyond**, Rutgers University Press, London, 1990, s. 85-131.

Dünya’da kadına seçim hakkı, ilk kez Amerika Birleşik Devletleri’nin Wyoming Eyaleti 1868’de tanındı. Bunu ise 1893 Yeni Zelanda (oy verme), 1902 Avustralya, 1906 Finlandiya, 1913 Norveç, 1915 Danimarka ve İzlanda izledi. Kadınlara 1934’ten önce siyasi hakları veren devletlerin bazıları ise şunlardır: 1918 Kanada (oy verme), Avusturya, Almanya, Rusya Federasyonu, 1919 Yeni Zelanda (seçilme), 1920 Kanada (seçilme), ABD (oy verme), 1927 Türkmenistan, 1928 İrlanda, Birleşik Krallık, 1929 Romanya, 1931 İspanya, Portekiz, 1932 Tayland, Uruguay, 1934 Brezilya.³⁸

Türkiye 1934’te kadınlara seçme ve seçilme hakkını verdiği zaman birçok batılı ülkenin önüne geçmiştir. O tarihte ne Fransa ne İtalya ne İsviçre gibi ülkelerde kadınlara bu haklar verilmişti. Birçok batılı ülkenin kadını bu hakları elde etmek için II. Dünya Savaşı’nın sonunu beklemek zorunda kaldı. 1944’te Fransa, 1945’te İtalya, 1948’te Belçika ve İsrail; 1952’de Yunanistan, 1971’de İsviçre kadınlara siyasi haklar verdi.³⁹

Hem dünyada hem de Türkiye’de, siyasi temsil olanağının sağlanmasına rağmen kadınların siyasetle ilişkisi apolitik bir görünüm sergilemektedir. Dünya nüfusunun yarısını oluşturan kadınların dünya siyasetinde yaşadıkları temsil sorunu güncel siyasetin temel sorunlarından biridir. Dünya kadınlarının parlamentolarda yer alma oranı zaman içinde göreceli olarak artmış ise de hala çok düşük düzeylerde seyretmekte, kadınlar ulusal parlamentolarda olduğu gibi hükümetlerde de kendilerine yeterince yer bulamamaktadır. Bölgesel olarak bakıldığında, İskandinav ülkelerinde kadınların parlamentolardaki temsilinin dünyanın farklı bölgelerinden yüksek olduğu görülmektedir. İskandinav ülkelerinde kadın milletvekillerinin oranı, % 40’ın üzerindedir. Amerika, Avrupa ve Asya’daki ülkelerin ortalaması ise % 20 civarındadır. Bölgesel olarak kadınların mecliste temsil oranının en düşük olduğu coğrafya Arap ülkeleridir. Arap ülkelerinde parlamentolarda ortalama %9 oranında bir kadın temsilinden söz edilebilir.⁴⁰

Dünya parlamentolarındaki kadın parlamenter sayısı ve toplam milletvekili sayısı içindeki yüzde oranlarına bakıldığında; kadınların ulusal meclislerde katılımının en yüksek olduğu ülke % 56 ile Ruanda’dır. 80 sandalyenin 45’i kadınlara aittir. Diğer ülkelerde bu oranın % 50’nin altında olduğu görülmektedir. 2009 yılı itibarıyla kadın meclis üyelerinin oranı İsveç’te %47.0, Hollanda’da %41.3, Arjantin’de %40.0, Danimarka’da %38.0, İspanya’da %36.3, Norveç’de %36.1, Belçika’da %35.3, Almanya’da %32.2, İsviçre’de %28.5, Irak’ta %25.5, Meksika’da %23.2, Kanada’da %22.1, Çin’de ve İtalya’da %21.3, İngiltere’de %19.5, Fransa’da %18.2, ABD’de %17.4, Yunanistan’da %14.7, İsrail’de %14.2, Tayland’ta %11.7, Macaristan’da %11.1, Japonya’da %9.4, Hindistan ve Türkiye’de %9.1, Ermenistan’da %8.4, Cezayir’de %7.7, Lübnan’da %4.7 ve İran’da %2.8’dir. Türkiye oransal olarak 137 ülke sıralamasında 107. sırada yer almaktadır.⁴¹

³⁸ İshak Bozkurt, “*Dünya Parlamentolarında Kadın Temsilciler*”, **TBMM Kütüphane, Dokümantasyon ve Tercüme Müdürlüğü Araştırma Servisi**, Ankara, Mart 2000, s.12; Sibel Duroğlu, **Türkiye’de İlk Kadın Milletvekilleri**, Ankara: Ankara Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Yüksek Lisans Tezi, 2007, s. 48-50.

³⁹ Nermin Abadan-Unat, “*Uluslararası Platformda Kadının Siyasal Katılımı*”, **Kadınlar ve Siyasal Yaşam (Eşit Hak-Eşit Katılım)**, İstanbul, 1991, s.63; Duroğlu, **a.g.e**, s.50; Ünal, Suzan, “*Türk Kadınının Seçme ve Seçilme Hakkını Kazanması ve Basın*”, **Turkish Studies**, C. 9, S. 7, Yaz 2014, ss. 550.

⁴⁰ Dilek Aydemir, Elvan Aydemir, **Türk Siyasetinde Kadın, Çok Oluyoruz!**, USAK Yayınları, Ankara, 2011, s. 2-3; Dünya parlamentolarında kadımla ilgili güncel bilgiler ve istatistikler için bakınız: Inter-Parliamentary Union, IPU, <http://www.ipu.org/wmn-e/arc/world310311.htm>, (Erişim Tarihi:03/04/2016).

⁴¹ Gökçimen, a.g.m, s. 37-38. Ayrıca bakınız: PU, “*Women in National Parliaments situation as of 30 April 2008*”, **Parlamentolararası Birlik Web Sitesi**, <http://www.ipu.org/wmn-e/world.htm>, (Erişim Tarihi: 05.02.2009).

6. Siyasal Hayata Kadınların Katılımını Engelleyen Faktörler, Yaşanan Sorunlar ve Çözüm Önerileri

Siyasal süreçlere kadınların katılımını etkileyen toplumsal faaliyetlerin başında geleneksel cinsiyet rolleri gelir. Türk toplumsal ve kültürel yapısına genel olarak bakıldığında, tüm reformlara rağmen erkek egemen yapının hala devam ettiği aşikardır. Kadınların geleneksel rolleriyle, siyaset yaşamına katılmalarının birbiriyle bağdaşmadığına yönelik yaygın kanaat kadınların çevreleri tarafından bu alandan uzak tutulmalarına yol açmaktadır. Siyasete atılmak isteyen kadınlar aile ve politik yaşamı bağdaştırmak için mücadele etmek zorunda kalmaktadır. Kadınların toplumsal gelişme olanaklarından eşit düzeyde faydalanamadığı görülmektedir. Eğitim, gelir ve karar süreçlerine katılım kriterleri açısından Türkiye’de cinsler arasında fırsat eşitsizliği karşımıza çıkar. Eğitim alanında dünyada yaşanan hızlı gelişmelere rağmen, dünyanın pek çok bölgesinde kadınların eğitimi konusu hala önemli bir sorundur. Temel eğitimi yaygınlaştırma çabaları sürerken, özellikle gelişmekte olan ülkelerde kadınlar erkeklerden daha az eğitim almakta, yaşam standartlarını yükseltecek bilgi ve deneyimlere erişememektedirler. Kadınların eğitimi Türkiye için de önemli sorunların başında gelir.⁴²

Seçimlerde, kadınların aday olmasını engelleyen en önemli nedenlerden birisi bilgi yetersizliği ve özgüven eksikliğidir. Kadınlar yeterli bilgi ve tecrübeleri olmadığından siyasi ve kültürel ortamdan kaynaklanan engelleri aşamayacaklarına inanmakta ve siyasetten uzak durmaktadırlar. Seçim dönemlerinde partilerin genellikle kadın adaylarına ilişkin önceden hazırlanmış bir çalışması olmadığından ve kadın adaylar son anda belirlendiğinden, bu adaylara güven azalmakta ve kadınların temsil yeteneklerini azaltmaktadır. Aday olan kadınların seçimlerde başarılı olamamasının bir diğer nedeni de kadınların siyaset arenasında başarı sağlayamayacakları konusundaki toplumdaki genel kanıdır.⁴³

Kadınların seçilmelerine engel diğer bir neden de siyasi partilerdeki aday belirleme usulleridir. Türkiye’de aday belirlenirken “önseçim”, “örgüt yoklaması” ve “merkez yoklaması” usulleri kullanılmaktadır. Her usulün kadın aday için iyi ve kötü yanları vardır. Örneğin, sivil toplum örgütlerince bir kadın aday destekleniyorsa, bu adayın önseçimde şansı daha yüksek olacaktır. Ancak bu usul, parti içinde güçlü bir kadın örgütlenmesi varsa iyi bir yöntem olur. Merkez yoklaması da partinin daha fazla kadın aday gösterme niyeti olduğunda kadınlar için büyük bir şans yaratır. Bu durum da kadın adayı tabandan kopararak lidere bağımlı bırakabilir. Kadınlar için aday belirleme sürecinin şeffaf olması çok önemlidir. Bu süreç önceden ne kadar belirli ise kadınlar bu konudaki mücadelelerini daha iyi yapabilirler.⁴⁴

Türk kadınının siyasetteki etkinlik düzeyinin düşüklüğü, üzerinde ciddiyetle durulması gereken bir olgudur. Bunun elbette bir çok nedeni vardır. Toplumsal, kültürel ve ekonomik yapı bu süreçte önemli bir faktördür. Kadınlara yüklenen geleneksel rollerle, siyaset yaşamına katılımın birbiriyle bağdaşmadığına dair kanı kadınların çevreleri tarafından bu alandan uzak tutulmalarına neden olmaktadır. Halbuki kadınların toplumsal ve siyasi katılımına imkan tanıyacak eşit ve demokratik aile anlayışının yaygınlaşması gerekmektedir. Siyasette dünyada olduğu gibi Türkiye’de de siyasal yaşam erkeklerin değerleri, yaşam koşulları, söylem ve diliyle belirlenmektedir. Siyasette egemen olan erkek söylemi kadınları kendileriyle eşit koşullarda yarışmaya çağırmaktadır. Oysa kadınlar siyaset dışı yaşamda hiçbir zaman erkeklerle eşit koşullarda yaşamazlar.

⁴² Ayşe Asker, **Kadınların Seçme ve Seçilme Hakkı Üzerine Kısa Bir Değerlendirme**, Kütüphane Dokümantasyon ve Tercüme Müdürlüğü Araştırma Servisi, 2004, s.12-14.

⁴³ **Aynı Yer.**

⁴⁴ Gamze Çelik, **“Türkiye’de Durum”, Türk Parlamento Tarihinde Kadın Parlamenteler 1935-2009**, TBMM Yayını, Ankara, 2009, s. 43-45.

Siyaset kadından aile sorumlulukları ve çocukları yokmuş gibi davranmasını istemektedir. Böylesi bir ortam oyunu erkek kurallarına göre oynamayı öğrenmiş ya da böyle bir fırsatı olan az sayıdaki güçlü kadının başarılı olması sonucunu getirmektedir. Kadınların çok büyük bir kısmı siyasetin dışında kalmaktadır.⁴⁵

Kadınların sivil toplum örgütlerine ve siyasi partilere katılımlarında da sorunlar yaşamaktadır. Kadınların faaliyet gösterdiği sivil toplum örgütleri, genellikle evlerindeki rolleriyle paralel olarak gönüllü yardım faaliyeti yürüten kuruluşlar olarak görünmektedir. Kadınların bu örgütlerin yanı sıra kendi cinsiyet rollerinden kaynaklanan sorunlarla mücadele etmek için siyasal güçlenme yollarını araması gerekir. Birleşmiş Milletler'e üye ülkelerdeki kadın politikacılar üzerine yapılmış bir araştırmada Dünya parlamentolarına girmeyi başarmış kadınların, %33'ü sivil toplum örgütleri ve kadın hareketi desteğiyle, %18'i sendika deneyimlerine dayanarak ve % 78'i siyasal partilerin içindeki çalışmaları sayesinde seçildiklerini belirtmektedirler.

Kadınların siyasi karar alma süreçlerine katılımı konusunda öncelikle kadın-erkek eşitliğini destekleyecek örgütlenmelerin güçlendirilmesi gerekmektedir. Kadın örgütleri arasında hedeflerde ve faaliyetlerde güçlü bir bağın kurulması, farklı siyasi partilerin kadın kolları ve diğer örgütlenmeleri arasında işbirliği sağlanması, kadın sivil toplum örgütleri ile siyasi partilerin özellikle kadın kolları arasında ilişki kurulması ve bu konuda eğitim programları uygulayacak örgütlenmelere gidilmesi önem taşımaktadır. Siyasi partilerin kadın örgütleri güçlendirilmelidir. Partilerin kadın kolları, yardımcı örgüt durumundan çıkarılarak, kadınların siyasete katılımını artırmak görevini yerine getirebilmesi için gerekli yetki ve güçle donatılmalıdır. Kadın kolları yöneticilerinin siyasi partilerin genel karar organlarında temsili sağlanmalıdır.⁴⁶

Kadın erkek eşitliği konusunda, kamu kurumlarında yürütülen çalışmalar konusunda da eşgüdümün sağlanması gerekmektedir. Kadının Statüsü Genel Müdürlüğü ile diğer bakanlıkların bu konuda belirlenmiş birimleri arasında iyi bir koordinasyon kurulmalıdır. Kadınların siyasi katılımı konusunda kadın-erkek eşitliğini sağlamaya yönelik çözüm önerileri arasında bu konuda özel önlemler içeren yasaların çıkarılması da gerekmektedir. Kadının siyasette daha fazla temsili için kota uygulanması da muhtemel çözüm yollarından biri olabilir. Kota uygulama zorunluluğu önce Kuzey Avrupa ülkelerinde siyasi partilerin tüzükleriyle getirilmiştir. Seçimlerde kadın kotası, halen dünyada 81 ülkede uygulanmaktadır. Fakat kota uygulamasını yasa önünde eşitlik ilkesine uymadığı gerekçesiyle karşı çıkanlar da bulunmaktadır.⁴⁷

SONUÇ

Kısacası, toplumsal değişimler, yenileşmeler ve Avrupa'da da ortaya çıkmaya başlayan kitlesel hareketlerin neticesinde Osmanlı kadınının da içinde bulunduğu konumu ve toplumsal statüyü sorgulaması için bir zemin oluşmuştur. Neticede, Türkiye'de kadınların siyasi haklara kavuşmasında Cumhuriyet'in modernleşmeci ve laik vizyonunun etkisi olduğu gibi Türk kadınının bu konudaki hak taleplerinin de büyük bir rolü olduğu iddia edilebilir.

⁴⁵ Semra Gökçimen, "Ülkemizde Kadınların Siyasal Hayata Katılım Mücadelesi", **Yasama Dergisi**, S.10, Eylül-Ekim-Kasım-Aralık 2008, s. 16-20.

⁴⁶ Belkıs Konan, "Türk Kadınının Siyasal Hakları Kazanma Süreci", **Ankara Üniversitesi Hukuk Fakültesi Dergisi**, C. 60, S. 1, 2011, s. 168-170.

⁴⁷ **Türk Parlamento Tarihinde Kadın Parlamenterler 1935-2009**, TBMM Yayını, Ankara, 2009, s.44-46.

Fakat kadınlar 1934 yılında seçme ve seçilme hakkı bakımından erkeklerle eşit statüye kavuşmasına rağmen, kadınların siyasi temsili uzun yıllar sadece sembolik düzeyde kalmış, Türk siyasetine yön verebilecek başat siyasi aktörler erkekler arasından çıkmıştır.

Kadınların siyasi temsildeki oranı nicelik olarak erkeklerle mukayese edilemeyecek kadar düşük olmanın yanı sıra nitelik bakımından da oldukça geridedir. Bunda toplumun ataerkil/erkek egemen ve geleneksel bakış açısının etkisi büyük olmakla birlikte siyasetin, en azından kadınların önemli bir kısmı tarafından da bir erkek mesleği ve uğraşısı olarak algılanmasının etkisi büyüktür. Bütün bunlarla birlikte, 1990'lı yıllara kadar siyasi partilerin tüzüklerinde ve parti programlarında kadınlara belirli bir kontenjan ayrılmaması ve siyasi partiler kanununda bu hususta bir değişikliğe gidilmemesi, kadınların siyasi temsilini etkileyen unsurlardandır. Bununla birlikte, Türkiye'de kadına geleneksel bakış açısının ve tamamıyla erkek egemen politik düzenin bu durumun ortaya çıkmasında önemli bir etkisi olduğu düşünülmektedir.

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OSMANLI TOPLUMUNDA SUÇ VE CEZA KAVRAMLARINA İLİŞKİN CİNSİYETÇİ BİR YAKLAŞIM*

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ÖZET

Toplum yaşamına paralel olarak ortaya çıkan hukuk kurallarında kadınlar, toplumun temelini teşkil

eden aile kurumunun ve toplumsal hayatın önemli bir parçası olması nedeniyle hem suçlu hem de mağdur olarak yer almıştır. Taciz, tecavüz, kaçırılma, cinayet, miras, evlilik, boşanma gibi kadına dair muhtelif konularda kanunlarda yer verilmiştir. Kadınlar gerek davacı gerekse davalı olarak Osmanlı hukuk sisteminde etkin bir rol oynamıştır. Her kesimden Osmanlı kadını, dilediği konuda mahkemeye başvurmakta, hak arama hususunda özgürdür. Ancak toplumsal cinsiyet rollerinin etkisiyle pratikte kadınların suçlu ya da mağdur olması birtakım tabular ile karşılaşmalarına yol açmıştır. Nitekim toplumsal ahlak ve namus kavramlarında kadına yüklenen misyon, cinsiyetler arası tahakküm, kadının suç ve ceza ile olan ilişkisini açıklamaktadır. Bunun yanı sıra kanunlarda kadınlara yönelik işlenen suçlara verilen ceza, kadınların toplumsal konumunu göstermektedir. Ceza sistemindeki cinsiyetçi yaklaşımın en bariz örneği namus cinayetlerinde kendini göstermektedir.

Toplumsal cinsiyet bağlamında ahlak ve namus kavramlarının kadına yüklenmesi, kadının fiziksel

açından erkekten güçsüz olması, kadının ait olduğu ailenin ve zümrenin sosyo-kültürel yapısı bağlayıcı olmakla birlikte, genellikle kadınların toplumun mağdur, ezilen, şiddete maruz kalan, taciz ve tecavüze uğrayan kesimi olmasına yol açmaktadır. Osmanlı toplumunda kadın problemlerine baktığımızda, günümüzden pek farklı olmadığını gözlemleyebilmekteyiz. Osmanlı mahkeme kayıtlarındaki kadın şikâyetleri, arzları ise bunun ispatı niteliğinde belgelerdir. Erkek baskısı nedeniyle hakkı olan mirası alamadığı, şiddet gördüğü, tacize tecavüze uğradığı için, mahkemeye başvuran Osmanlı kadını ile günümüz kadın davalarının temelde bir farkı bulunmamaktadır. Zaman içerisinde doğal olarak değişim ve dönüşüme uğrasa da her iki dönemde de devletin referans noktası, kadın mağduriyetini çeşitli ceza ve yaptırımlar ile gidermek olmuştur. Ancak bunun günümüzdeki anlamda kanunlaşması ve kadın haklarının insan hakkı olarak görülmesi Osmanlı Devleti'nde ancak Tanzimat Dönemi'ne rastlamaktadır. Bu nedenle çalışmamızda Osmanlı kadınına dair hukuki uygulamalar Tanzimat öncesi ve sonrası mukayesesi yapılarak incelenecektir.

Çalışmamızda suç, ceza ve cinsiyet ilişkisini açıkladıktan sonra, hakkı olanı almak için mücadele

eden kadınları, cinayete kurban edilen, taciz ve tecavüze uğrayan ve suçlu kadınları Osmanlı Arşivi'nden edindiğimiz bilgiler ışığında değerlendireceğiz.

Anahtar Kelimeler: Osmanlı Devleti, Kadın, Cinsiyet, Suç

* Bu çalışma, Osmanlı Devleti'nde Kadının Sosyo-Ekonomik Konumu (1789-1850) adlı doktora tezinden üretilmiştir.

A SEXIST APPROACH TO THE CONCEPTS OF CRIME AND PUNISHMENT IN OTTOMAN SOCIETY

ABSTRACT

In the legal rules that emerged in parallel with the social life, women have been included as both criminals and victims, as they are an important part of the family institution and social life, which is the basis of the society. Various issues related to women such as harassment, rape, abduction, murder, inheritance, marriage and divorce are included in the laws. Women played an active role in the Ottoman legal system, both as plaintiffs and defendants. Ottoman women from all walks of life were free to apply to the court and seek their rights in any matter they wished. However, the fact that women are guilty or victimized in practice due to the influence of gender roles has led them to encounter some taboos. As a matter of fact, the mission attributed to women in the concepts of social morality and honor, domination between the sexes, explains the relationship of women with crime and punishment. In addition, the punishment given to crimes against women in the laws shows the social position of women. The most obvious example of the sexist approach in the penal system manifests itself in honor killings.

Although the concepts of morality and honor are imposed on women in the context of gender, the fact that women are physically weaker than men, the socio-cultural structure of the family and group to which the woman belongs are binding, they generally cause women to be the victim, oppressed, exposed to violence, abused and raped part of the society. When we look at women's problems in Ottoman society, we can observe that they are not much different from today. Women's complaints and submissions in the Ottoman court records are the documents that prove this. There is no fundamental difference between the Ottoman women who applied to the court and today's women's cases because she could not receive the inheritance she deserved due to male oppression, was subjected to violence, was harassed, and raped. Although it has naturally changed and transformed over time, the reference point of the state in both periods has been to eliminate women's victimization with various punishments and sanctions. However, the enactment of this in today's sense and the recognition of women's rights as human rights only coincides with the Tanzimat Period in the Ottoman Empire. For this reason, in our study, the legal practices of Ottoman women will be examined by comparing before and after the Tanzimat.

In our study, after explaining the relationship between crime, punishment and gender, we will evaluate the women who struggle to get what they deserve, the women who were murdered, harassed and raped and guilty, in the light of the documents we obtained from the Ottoman Archive.

Keywords: Ottoman State, Woman, Gender, Crime

GİRİŞ

Osmanlı toplumunda suçlar, devlete karşı işlenen, bireylere karşı işlenen ve idarecilerin işlediği suçlar olmak üzere üç şekilde görülmektedir. Suç karşısında verilen cezalar, suçun türüne ve etkisine göre değişmekle birlikte, ceza türleri Klasik Dönem ile Tanzimat Dönemi'nde farklılık göstermektedir (Baytimur, 2011: 56-58). Toplum yaşamına paralel olarak ortaya çıkan hukuk kurallarında kadınlar, toplumun temelini teşkil eden aile kurumunun ve toplumsal hayatın önemli bir parçası olması nedeniyle hem suçlu hem de mağdur olarak yer almıştır. Taciz, tecavüz, kaçırılma, cinayet, miras, evlilik, boşanma gibi kadına dair muhtelif konularda kanunlarda yer verilmiştir. Kadınlar gerek davacı gerekse davalı olarak Osmanlı hukuk sisteminde etkin bir rol oynamıştır. Her kesimden Osmanlı kadını, dilediği konuda mahkemeye başvurmakta, hak arama hususunda özgürdür.

Ancak bizim burada üzerinde durmak istediğimiz nokta, suç ve ceza kavramlarında toplumsal cinsiyetin etkisidir. Nitekim toplumsal ahlak ve namus kavramlarında kadına yüklenen misyon, cinsiyetler arası tahakküm, kadının suç ve ceza ile olan ilişkisini açıklamaktadır. Bunun yanı sıra kanunlarda kadınlara yönelik işlenen suçlara verilen ceza, kadınların toplumsal konumunu göstermektedir. Ceza sisteminde cinsiyetçi yaklaşımın en bariz örneği, namus cinayetlerinde kendini göstermektedir. Klasik Dönem Osmanlı toplumunda, bir erkek karısını zina yaparken yakalar ve öldürürse, şahitlerin desteğini aldığı takdirde herhangi bir ceza almamaktadır. Namus cinayetleri konusunda arşiv vesikalarında birçok örnek görmek mümkündür. Aynı şekilde kadının ailesi ve akrabalarından olan bir erkek, namus için kadın cinayeti işleyebilmekte ve namusunu kurtardığı gerekçesiyle ailenin, toplum desteğini alarak cezasız bir şekilde cinayet suçundan kurtulabilmektedir. Burada aklımıza, Osmanlı toplumunda bir kadın, kocası kendisini aldattığı gerekçesiyle öldürdüğünde toplumun ve ailesinin desteğini alabiliyor muydu? sorusu gelmektedir. Bu açıdan bakıldığında, namus cinayeti yalnızca kadınlara yönelik işlendiğinde mübah görüldüğü anlaşılacaktır. Dolayısıyla kanunların uygulanmasında, toplumun ahlak ve namus değerleri ve toplumsal cinsiyet önemli olmuştur.

Osmanlı Devleti'nde ceza sistemi Tanzimat Dönemi'nde çıkarılan Ceza Kanunnameleri ile cezanın şekli ve süresi belirli bir sistematige oturtulmuştur. Bu nedenle Osmanlı hukukunda suç ve ceza kavramı iki ayrı dönemde de ele alınmalıdır. Bütün yaptırımlara ve cezalara rağmen günümüzde de devam eden namus cinayetlerinin varlığı, aynı bakış açısının etkilerinin devam ettiğini göstermektedir. Her ne kadar mahkeme kayıtlarında kadınlar, genellikle mağdur taraf olarak bulunsa da çeşitli konularda suç işleyen kadınlar da bulunmaktadır. Çalışmamızın alt başlığında irdedeceğimiz husus, erkek şiddeti karşısında mağdur kadınlar ve Osmanlı ceza hukuku ve kadınların kanun önünde hangi durumlarda suçlu olarak nitelendirildiği ve nasıl bir ceza sistemi ile karşılaştıklarıdır.

Mağdur Kadınlar

Kadına yönelik aile içi şiddet ve kadın cinayetleri; kültürel, coğrafi, dini, toplumsal ve ekonomik sınırları aşan dünyanın her yerinde ve her dönemde yaygın görülen bir sorundur (Tunç, 2010: 678). Günümüzde olduğu gibi Osmanlı toplumunda da kadına şiddet ve kadın cinayetleri yaygın olarak görülmekte olup, her dönemde devlet tarafından kontrol altına alınarak önlenmeye çalışılmıştır. Nitekim dönem kayıtlarını incelediğimizde kadın cinayetlerine dair davalara sıklıkla rastlamaktayız. Dolayısıyla kadın cinayetleri günümüzde olduğu gibi geçmişte de toplumumuzun önemli sorunlarından biridir (Aksın, 2016: 561-564). 1792 tarihli III. Selim'in fermanı, Padişah'ın kadın cinayetlerine karşı verdiği ceza ile oldukça ilgi çekicidir. Fermana "*Boğaziçi'nde evler basub avretler katl itmişler Bostancı başı olan herif bunu tecessüs lâzım iken hayli vakit olmuş dahi ben şimdi duydum ben bu bostancı başını 'azl iderim yerine olacağa muhkem tenbih idesin elbet ve elbet kimler ise bulunsun ve kısâs olunsun*" diyerek Boğaziçi'nde evleri basıp kadınları öldüren kişilerin derhal bulunarak öldürülmelerini emretmiştir (BOA, HAT: 238-13265).

Osmanlı toplumunda kadınlar, şeref, haysiyet zedelenmesi gerekçesiyle ailedeki erkekler tarafından namus cinayeti adı altında öldürülmüşlerdir. Ataerkil toplumlarda meşru görülen bu olgu, devletin modernleşmesine paralel ceza kanunları ile önlenmeye çalışılmıştır. 1855 tarihli belgede rastladığımız, babası tarafından öldürülen Necibe'de bu kadınlardan biridir. Musul kentinin Ninova köyünde yaşayan Necibe'ye, Botan aşiretinden Reşo adındaki şahıs tecavüz etmiştir. Necibe'nin annesi ve babası bu durumu öğrenmiştir. Necibe'nin babası, namusuna leke sürüldüğü için 18 Ocak tarihinde gece yarısı Necibe uykudayken ağzına yastık koyup, yastığın üzerine oturmuş ve Necibe'yi boğarak öldürmüştür. Necibe'nin ölümü üzerine Musul Meclisi tarafından soruşturma başlatılmıştır.

Reşo ifadesinde, Necibe'ye zorla tecavüz ettiğini kabul edip, Necibe ile evlenmek için birkaç kez talip olduğunu ancak Necibe'nin istemediğini söylemiştir. Katili Abdullah ise, namusunu temizlemek için öldürmek istediğini beyan etmiştir. Necibe'nin veraseti kız kardeşleri Ayşe, Hatice, Hani ile erkek kardeşleri İbrahim Halil ve Mehmet'e geçmiştir. Adı geçen varisler, kardeşlerinin katili olan babalarından kan ve diyet bedeli talep etmediklerini beyan etmişlerdir. Ayrıca babalarından başka evlerini geçindirecek kimselerinin olmadığını, Padişah'ın vereceği hükme kadar babalarının serbest bırakılmasını talep etmişlerdir. Necibe'nin cinayetine dair Musul Meclisi tarafından hazırlanan mazbata Meclis-i Vâlâ'ya gönderilmiştir. Meclis-i Vâlâ'dan gelen cevap, *Musul civârında Ninova karyesinde sâkine olub mahnûka-i muteveffiyeye olan Necibe'nin veresesinden kız karındaşları Ayişe ve Hatice ve Hani nâm hâtûnlar ile er karındaşları sağîr İbrahim Halil ve Mehmed ile kâtili babası Abdullah'ın icrâ olunan murâfa'a-i şer'iyelerini mutezammin Musul meclisinin bir kıt'a mazbatastıyla nâibinin i'lâmı meâllerinden mustebân olduğu üzere Botan aşîretinden Reşo nâm kimesne mezbûre Necibe'nin bikrini izâle eylediğinden merkûm Abdullah'ın mamlûmu oldukda kendüsüne hetk-i nâmûs ittihazıyla mezbûre Necibe uykuda iken ağzına yasdık vaz' iderek üzerine oturmuş olduğundan bu halde mezbûreyi mücib-i diyet ve hırmân-ı irs olan katl ile boğub katl eylediği ikrârıyla ba'de's-subût mezbûreler diyet hisselerinden ve maktûle-i mezbûrenin dem ve diyetine muta'allika da'vâdan babaları kâtil-i merkûmun zimmetini meccânen ibrâ ve iskât eylemiş ve bu sûreetde mukırr-ı mezbûrun ikrâr-ı meşrûhu tav'an olmuş ise maktûle-i mezbûrenin fizzardan diyeti olan beş bin dirhem-i şer'iden ancak sığâr-ı mezbûrünün hisse-i irsiyelerini kâtil-i merkûmun mukassatan edâsı lâzım geleceği cânib-i fetvâ-hânedan zahr-ı i'lâm-ı mezkûre tahrîr ve imlâ kılınmış olduğuna ve merkûm Abdullah'ın fakr-ı hâli cihetiyle diyet-i mezkûrun edâsına muktedir olamayacağı mazbata-i mezkûrede gösterilmiş idüğüne binâen si'a-i hâline ta'lik olunarak merkûmun mahallinde yedi sene ve merkûm Reşo'nun dahi izâle-i bikr fezâhatine ictisârına mebnî ber-mücib-i kânûn-ı cezâ mahallinde bir sene muddetle vaz'-ı pranga olunarak hitâm-ı muddetlerinde sebillerinin tahliyesi husûsunun Musul mutasarrıfı se'âdetlü paşa hazretlerine emr u iş'âr buyurulması lâzım geleceği" şeklinde olup özetle, Necibe'nin Reşo tarafından tecavüze uğradığı, Abdullah Bey'in kızının tecavüze uğramasını namus meselesi haline getirip, Necibe'yi boğarak öldürdüğü anlaşılmıştır. Katilin, Necibe'nin diyeti olan beş bin gümüş dirhemi varislerine taksitle ödemesi gerektiği ancak Abdullah Bey'in fakir olmasından dolayı diyet bedelini ödeyemeyeceği anlaşılmıştır. Sonuç olarak Abdullah Bey'in yedi sene, Reşo'nun da Ceza Kanunnamesi'nin bekâret bozma maddesine dayanarak, bir sene müddetle pranga cezası çekmelerine karar verilmiştir (BOA, MVL: 215-11).*

Meclis-i Vâlâ'dan görülen bir kadın cinayeti davasında, başka bir kadın cinayeti iddiasının ortaya atıldığını görmekteyiz. Çıldır sancağına bağlı Livane kazasının Göbel köyünden Fatma, silahla vurularak öldürülmüştür. Cinayet esnasında olay yerinde bulunan Fatma'nın annesi Ayşe Hanım ifadesinde, damadı Keskin'in kızını silahla öldürdüğünü iddia etmiştir. Ayşe Hanım ifadesinde, olayın olduğu akşam kızı ve damadıyla otururken, damadı Keskin'in koltuğunun altında tuttuğu tabancasıyla kızı Fatma'ya ateş ettiğini ve sırtına isabet eden kurşunla kızının oracıkta öldüğünü beyan etmiştir. Bunun üzerine Keskin, tutuklanıp hapse atılmıştır. Ayşe Hanım, damadından kızının kan bedelini talep etmiştir. Ancak Ayşe Hanım bir süre sonra yeniden mahkemeye başvurmuş ve ifadesini değiştirmiştir. Kurşunun kızına isabet etmesiyle aniden ölmesi üzerine üzüntüden perişan olduğu için, Keskin'in koltuğunun altında görünen ateşin dışardan olduğunu fark etmeyerek kızını onun öldürdüğünü zannettiğini evin dışardan kurşunlandığını sonradan anladığını söyleyerek iddiasından vazgeçmiştir. Bunun üzerine Keskin Bey yeniden sorguya alınmıştır. Keskin Bey ifadesinde cinayeti kendisinin işlemediğini, karısının pencereden gelen bir kurşunla öldürüldüğünü, kendisinin suçsuz olduğunu söylemiştir.

Evi kurşunlayan kişilerin ise Livaneli kazasının bazı zorba şahısları, kim kendilerini biraz incitse, çıkarlarına dokunsa gizlice kurşunlayıp öldürüyorlar diyerek, suçlunun bulunmasını talep etmiştir. Cinayetin yaşandığı akşam karısı ve kayınvalidesi ile otururken, pencereden kim olduğunu bilmediği biri tarafından evinin kurşunlandığını, kurşunlardan birisinin karısının sırtına isabet ettiğini, birisinin de kendisinin koltuğunun altından elbisesini yakarak geçip tahtaya isabet ettiğini ve bu işi yapan kişilerin aslında kendisini öldürmek kastıyla silah sıktıklarını beyan etmiştir. Keskin Bey'in suçsuzluğu ispatlanmış ve serbest bırakılmıştır. Ancak Keskin Bey, sorgusu esnasında başka bir cinayet iddiası ortaya atmıştır. Buna göre, Kayabey oğullarından Esirci Ali Ağa'nın oğlu Kaya Bey, evinde hizmetinde bulunan Zenan isimli kadına tecavüz etmiştir. Zenan hamile kalınca da silahla öldürmüştür. Ayrıca Zenan'ın Rugire adında bir varisinin olduğunu ve onun da cinayeti bildiğini iddia etmiştir. Bunun üzerine Livaneli Kaza Meclisi mahkemesinde soruşturma başlatılmış, Rugire Hanım mahkemeye getirilip sorguya alınmıştır. Rugire Hanım ifadesinde, bundan beş sene önce tarlaya gittiği esnada Zenan'ı yerde yatarken gördüğünü, yanına gittiğinde ölmüş olduğunu anladığını söylemiştir. Hemen Zenan'ın cansız bedenini alıp eve götürüp vücuduna baktığını, herhangi bir yaralanma izi görmediği için ansızın eceliyle öldüğünü düşünüp defnettirdiğini söylemiştir. Zenan'ın daha evvel Kaya Bey'in evinde hizmetçi olarak çalıştığını ancak ölmeden uzun zaman önce işten ayrılıp evine döndüğünü ve tecavüze uğrayıp Kaya Bey tarafından öldürüldüğüne dair de hiçbir şey duymadığını söylemiştir. Başkalarının delili olmayan sözlerine bakarak Kaya Bey'i cinayet ile suçlayamayacağını ve davaya devam etmeyeceğini beyan etmiştir. Bu durumda Zenan'ın tek varisi Rugire Hanım olup o da cinayet davasında bulunmamaktadır. Kaya Bey de cinayet işlediğini kabul etmemektedir. Cinayet iddiasında bulunan Keskin Bey'in ise davaya katılma yetkisi bulunmamaktadır. Ancak mahkeme yine de Zenan'ın ölüm nedeninin cinayet olup olmadığını araştırmıştır. Keskin Bey yeniden mahkemeye çıkarılarak Kaya Bey hakkındaki iddiasının dayanağı sorulmuştur. Keskin Bey, Kaya beyi tanımadığını ve cinayeti görmediğini söylemiştir. Cinayet işlediğine dair haberi, kendisiyle birlikte hapisanede yatan Kara Sülo, Deli oğlu Hasan Alemdar ve Topal Hüseyin adlı mahkûmlardan duyduğunu söylemiştir. Bu rivayet üzerine mahkeme heyeti, varis Rugire Hanım'a bildiği bir şey varsa kimseden korkmadan söylemesini istemiş ve cesaretlendirmeye çalışmış ancak Rugire Hanım ısrarla kimseden korkmadığını, Kaya Bey'in cinayet işlediğini düşünmediğini beyan ederek davadan çekilmiştir. Zenan'ın ölümünün üzerinden beş yıl geçmiş olması, varisinin davacı olmaması ve Keskin'in ifadesinin tamamen ispatsız rivayetlere dayanmasından dolayı, Kaya Bey serbest bırakılmıştır (BOA, MVL: 199-44).

İslam hukukunda, kazara işlenen cinayet suçunun cezası kısas değil, diyet ve kefarettir. Bu durumda katil, miras ve vasiyetten mahrum bırakılır. Osmanlı hukukunda kazara işlenen cinayet suçuna verilen cezalarda İslam hukuku temel alınmıştır. Tanzimat Dönemi'ne gelindiğinde çıkarılan Ceza Kanunnamelerinde, kazara işlenen cinayet suçuna İslam hukukuna dayanarak diyet cezasının verileceği ek olarak katilin sabıkası temiz değilse bir yıl kürek ya da pranga cezasına çarptırılacağı hükmü yer almıştır (Bulut, 2018: 57-63). Örneğin, Selanik'te bulunan Drama sancağı Yenice Karasu kazasına bağlı Aydınoba köyü sakinlerinden Fatma Hanım, Drama Meclisi'ne şikâyette bulunmuştur. Fatma Hanım'ın iddiasına göre kocası Mehmet Bey, kendisinden olan dört yaşındaki oğlu İbrahim'i, yedi ay evvel saat sekiz sularında zina çocuğu bu deyip, siyah saplı küçük bir bıçakla boğazından keserek haksız yere kasten öldürmüştür. Varisi olarak gereğinin yapılmasını talep ettiğini söyleyerek kocasından davacı olmuştur. Fatma Hanım'ın dava açması üzerine, kocası Mehmet Bey sorguya alınmıştır.

Mehmet Bey ifadesinde, Fatma Hanım'ın hala kendisinin karısı olduğunu, İbrahim'in de ikisinin çocuğu olduğunu, olay günü evindeyken elinde bıçakla ağaç budarken oğlunun kucağına gelmek için üzerine geldiğini ve bıçağın ucu kazara saplanıp yarım saat sonra kan kaybindan öldüğünü söylemiştir. Fatma Hanım'ın iddiasını kanıtlayacak bir delili bulunmadığı ve kocasının cinayeti kasten işlemediğine dair verilen ifadelerle bakılarak, cinayetin kazara işlendiği kanaatine varılmış ve Mehmet Bey'e yemin ettirilmiştir. Selanik kaymakamı Yusuf Sıddık Bey hazırladığı mazbatayla davayı Meclis-i Vâlâ'ya havale etmiştir. Meclis, kazara cinayet suçunun cezası için Fetvahane'den görüş almıştır. Meclis-i Vâlâ'dan Selanik valisine gönderilen emirnamede, "...cânib-i fetvâ-hânedan mufâd-ı i'lâma nazaran kâtil-i mezbûrun maktûl-i mezbûru mûcib-i diyet olan katl ile katl eylemiş olduğu bi-tav'ihî sâbit olmuş olduğundan maktûl-i mezbûrun verâseti ancak vâlidesi mezbûreye munhasır ise üç senede diyetin te'diyesi merkûm Mehmed'e lâzım geleceği zahr-ı i'lâma tahrîr ve beyân kılınmış olub bu makûle hata'en vukû' bulan katlin kâtili mazanne-i sû-i sâbıkalu ise bir sene muddetle prangaya konulub böyle ef'âlde sâbıkası olmadığı takdirde sebîli tahliye kılınması ahkâmı iktizâsından olduğundan merkûm Mehmed'in dahi sâbıkası olduğu sûretde muddet-i merkûme için mahallinde prangaya vaz' olunarak hitâm-ı muddetinde ve mazanne-i sû' ve sâbıkalu olmadığı halde şimdiden tahliye-i sebîli ve diyet hususunun dahi fetvâ-hâne kaydında gösterildiği vechile tesviyesi zımnında Selanik vâlîsi devletlû paşa hazretlerine emir-nâme-i sâmi tastîri lâzım geleceği meclis-i vâlâda tezekkür kılınmış..." ifadeleri yer almaktadır. Özetle Meclis-i Vâlâ Fetvahane'den gelen cevap doğrultusunda, Mehmet Bey, kazara da olsa oğlunun ölümüne sebep olduğu için, İbrahim'in verasetinden mahrum bırakılıp, diyet bedeli olan on bin dirhem gümüşü, Fatma Hanım'a üç senede tamamlamak üzere taksitle ödemesine karar verilmiş ve Mehmet Bey'in sabıkası varsa bir yıl süreyle pranga cezasına çarptırılması gerektiği Selanik valisine bildirilmiştir (BOA, A.MKT. MVL: 32-73).

Osmanlı hukukunda İslam hukukuna dayanarak, bir erkek karısını ya da akrabasını zina üzerinde görür ve öldürürse cezadan muaf olmaktadır. Ancak cinayeti işleyen kişinin cezadan muaf olabilmesi için kadını zina yaparken gözleriyle görmesi ya da yemin, itiraf ve başka şahitlerin beyanı gerekmektedir (Çabuk, 2020: 4). Bununla ilgili rastladığımız 1848 tarihli belgede Meclis-i Vâlâ'da görülen cinayet davası, Osmanlı hukukunda cürmü meşhut halinde işlenen cinayetlere karşı yaklaşımı özetlemesi açısından oldukça ilgi çekicidir. Buna göre, Biga sancağına bağlı Dimetoka kazasında bulunan göçebe yörüklerden İnceoğlu Mehmet, karısı Hanife'yi, Mehmet Ali adındaki şahısla zina ederken görmüş ve gördüklerine tahammül edemeyerek karısını öldürmüştür. Cinayet davasının soruşturması kapsamında İnceoğlu Mehmet sorguya alınmıştır ve Mehmet, "Ben târîh-i i'lâmdan yigirmi dokuz mâh mukaddem ya'nî güzerân iden altmış bir senesi şehr-i Şa'bân-ı Şerif'in beşinci Cum'a irtesi gicesi 'ale's-seher zevcem muteveffîye-i mezbûre Hanife Hâtûn'u merkûm Mehmed Ali bin Abdullah nâm şahıs ile kazâ-i mezbûrda bir beytde ve bir firâşda tâyi'aten nefsinî temkîn idüb zinâ iderken görüb ve ra'ye'l-'ayn muşâhede eyledigimde 'adem-i tahammulden hemân âlet-i câriha olan Yatağan bıçağı ile cerh ve katl eyledim.." şeklinde ifade vermiştir. Katilin ifadesi üzerine Şer' en ne ceza verileceği hususunda Fetvahaneye müracat edilmiştir.

Ulemadan Ali Efendi ve Abdurrahim Efendi'den gelen fetvada, “Zeyd’in zevcesi Hind nefsinin tâyi’aten nefsinin temkîn idüb Amr Hind’e zinâ iderken Zeyd gördükde Amr ve Hind’i katl eyledim deyu yemîn eylese Zeyd’e nesne lâzım olur mu el-cevâb olmaz ve fi’l-munyeti ra’â raculen ma’a imra’etihî huve yeznî bihâ mutâva’âni katele’r-racule ve’l-mer’ete Minahu’l-Ğaffâr bu sûretde Zeyd zevcesi Hind’i urub katl eyledikde ben Hind’i Amr ile zinâ iderken gördüm ânîñçün katl eyledim deyu yemîn eylese tasdik olunur mu el-cevâb olunur ve fi’s-sirâciyyeti ra’âhu ma’a imra’etihî yeznî em ma’a mahramihî ve humâ mutâvi’âni lehu katele’r-raculu’l-mer’ete cemî’an temme ve fi’l-Kunyeti izâ enkerâ varisu’l-katle zinâhu fe-esahha’l-vucûhu fi isbâtihi ennehû in kâne’l-kâtîlâni fi firâşin vâhidin ve fi beytin vâhidin ev fi menzilin vâhidin yahlifû’l-kâtîlu ve yusaddeku bi-yemînihî min Damanâti’l-Fudayl min ’asnâfi’l-kâtîl izâ kasade raculun yeznî fi beyt-i zevcihâ fe-katelehû fe-demuhû hederun ve lâ-yahtâcu ilâ ikâmeti’l-beyyine ve’l-yemîne hâhunâ tekûmu makâme’l-beyyine...” verilecek hüküm Şer’i olarak açıklanmıştır. Meclis-i Vâlâ, Fetvahane’nin kaydına dayanarak, İnceoğlu Mehmet karısını başka bir erkekle zina ederken gördüğü için öldürmesi ve gördükleri üzerine yemin etmesinden dolayı, Şer’en ve kanunen herhangi bir cezasının bulunmadığı ve tahliye edilmesi gerektiğine dair Biga mutasarrıfına emirname göndermiştir. Meclis’ten nihai karar gelene kadar tutuklu bulunan İnceoğlu Mehmet serbest bırakılmıştır (BOA, A.MKT.MVL: 7-11). Bununla ilgili bir başka örneğe, 1841 yılında Canik sancağına bağlı Arım kazasının Alibeyli köyünden Molla Ahmet’in evinde ölü bulunan Tormaz oğlu Hüseyin’in cinayet davasına rastlamaktayız. Cinayet üzerine soruşturma başlatılmış ve katilin aynı köyden Şaban isimli şahıs olduğu anlaşılmıştır. Şaban Bey ifadesinde, dışardan evine geldiğinde Hüseyin’i karısının üzerinde görüp tahammül edemediği için yaralandığını ve Hüseyin’in kaçıp kendi evine gidip evinde öldüğünü söylemiştir. Şaban Bey’e Şer’en ne yapılacağı Fetvahane’ye sorulmuş ve gelen cevap, “kâtîlin hânem derûnunda ırz u ’iyâlim üzerinde görüb tahammul idemeyüb cerh eyledim ta’birinden kâtîl-i merkûm maktûl-i mezburu zevcesine zinâ iderken görüb katline mubâşeret eylediği munfeheme olmağla kâtîl-i merkûma Şer’an kısâs olunmak lâzım gelmeyeceği” şeklinde olup, katilin karısını zina ederken görmesinden dolayı, suçunun ölüm cezası gerektirmediği bildirilmiştir. Mahkeme, Fetvahane’den gelen kayda bakarak Şaban Bey, karısını zina üzerinde gördüğüne dair yemin verirse, şahit göstermesine gerek olmadığını ve kısas olunmayarak yalnızca hapse atılmasına karar vermiştir (BOA, A.MKT: 1-74). İncelediğimiz belge bize, namus cinayetinde maktulün cinsiyetinin cezayı belirlediğini göstermektedir. Şaban Bey’in işlediği cinayet, zina üzerinde olduğu için suçu hafifletilmiş ancak karısını değil de Hüseyin Bey’i öldürdüğü için hapis cezası almıştır. Şayet karısını öldürseydi daha evvel incelediğimiz örnekte görüldüğü üzere hapis cezası da almayacaktı.

Namusa yönelik işlenen suçlarda kadınların şikâyeti üzerine mahkemede soruşturma başladığı zaman, iddianın şahitlerle ispatlaması gerektiği durumlar olabilmekteydi. Bu duruma örnek olarak, Kütahya sancağına bağlı Etrafşehir nahiyesinde Kireç çiftliğinde ikamet eden Ümmühan Hanım, aynı çiftlik halkından Türkmen Mehmet Bey’den şikâyetçi olmuştur. Ümmühan Hanım’ın iddiasına göre Türkmen Mehmet Bey, zorla kendisinin ırzına geçmiştir. Kütahya Meclis mahkemesinde başlatılan tahkikat kapsamında, Türkmen Mehmet Bey’in ifadesi alınmıştır. Mehmet Bey, kendisine yöneltilen suç kabul etmemiş ve böyle bir fiili kesinlikle işlemediğini beyan etmiştir. Ümmühan Hanım’ın iddiasını ispatlayacak kanıtı ve şahidi bulunmadığı için, Türkmen Mehmet Bey serbest bırakılmıştır. Mahkeme kararının ertesi günü Ümmühan Hanım, bundan sonra kimse beni kabul etmez diyerek intihar ederek hayatına son vermiştir. Ümmühan Hanım’ın intihar etmesi üzerine, olayın iç yüzünün açığa çıkarılması için dava, Kütahya meclisi tarafından, Meclis-i Vâlâ’ya havale edilmiştir (BOA, A.MKT.UM: 392-77).

Ceza hukuku açısından, zimmet anlaşması yaparak İslam Devleti’nin hakimiyeti altına giren gayrimüslimler, İslam hukukunun ceza hukuku ile ilgili hükümlerine tabi olmuşlardır.

Buna göre, gayrimüslimlerin kendi aralarındaki kısas ve diyete ilişkin ceza davalarında, kasten adam öldürme suçuna karşılık kısas cezası verilmiştir. Tanzimat Dönemi'ne gelindiğinde fermanla yer alan eşitlik esasının tezahürü olarak, 1840 tarihli Ceza Kanunnamesinde, Osmanlı Devleti'nde yaşayan bütün vatandaşların can, mal, ırz ve namus güvenliği açısından eşit olduğu maddesi yer almıştır. Böylece ceza davalarında Müslüman-gayrimüslim ayrımı ortadan kalkmıştır. Yine 1851 tarihli Ceza Kanunnamesinde Müslüman-gayrimüslim ayrımı yapılmadan, cinayet suçlarında herkese aynı hükümlerin uygulanacağı vurgulanmıştır (Konan, 2015: 182-185). Bununla ilgili örneğe, Hristiyan İstefano Hanım'ın, kocası Kodozvan tarafından öldürülmesine ilişkin cinayet davasını içeren 11 Şubat 1855 tarihli belgede rastlamaktayız. İstefano Hanım, Sofya kazasına bağlı Besteriçe köyünde yaşamakta olup, kocası tarafından öldürülmüştür. Kodozvan, sorgusunda cinayeti işlediğini kabul etmiştir. Meclis-i Vâlâ, Kodozvan Bey'e Şer 'en verilecek cezayı Fetvahane'ye sormuştur. Fetvahane, katilin beş bin dirhem gümüş diyeti taksitle ödemesi gerektiğini beyan etmiştir. Meclis-i Vâlâ'dan, Kodozvan Bey'e diyet cezasının yanı sıra Ceza Kanunnamesine dayanarak, Tersane-i Amire 'de beş sene müddetle kürek cezası verilmiştir (BOA, A.MKT. MVL: 70-79).

1861 tarihli belgede ise, bir nehir kenarında cesedi bulunan Fatma Hanım'ın cinayet davasına rastlamaktayız. Fatma Hanım, Kastamonu'ya bağlı Araç kazasının Gül köyü sakinlerinden olup, olay günü erkek kardeşi Hüseyin ile birlikte Kadioğlu Hüseyin Bey'in evine misafirlige gitmiştir. Boğdam köylü Zurnacıoğlu Mustafa ve Maciroğlu Recep gece yarısı Kadioğlu Hüseyin Bey'in evini basıp, Fatma Hanım'ı zorla dağa kaçırmışlardır. Bir süre sonra Fatma Hanım'ın erkek kardeşi Hüseyin, Küçük Nehri kenarında, Fatma Hanım'ın elleri arkadan bağlı yara bere içerisinde yüz üstü yatar halde cansız bedenini bulmuştur. Cesedin bulmasının ardından Hüseyin ve Kadioğlu Hüseyin Bey, Kaza Meclisi mahkemesi tarafından sorguya alınmıştır. Hüseyin ifadesinde, Fatma'nın Zurnacıoğlu Mustafa ve Maciroğlu Recep isimli şahıslar tarafından zorla kaçırılıp dağa götürüldüğünü söylemiştir. Ancak Mustafa ve Recep, kendilerine yöneltilen suç kabul etmemiş, Fatma'yı dağa kaçırdıklarını inkâr etmişlerdir. Hatta olay günü ikisi de farklı yerlerde olduklarını iddia etmişlerdir. Ancak olay günü bulduklarını söyledikleri adreslerde olmadıkları yapılan tahkikatla anlaşılmıştır. Bunun üzerine Mustafa ve Recep, Fatma'yı kaçırdıklarını kabul etmiş ancak cinayet suçunu kabul etmemişlerdir. Hatta Fatma'nın fahişe olduğunu, Kadioğlu Hüseyin'in de böyle kadınları evine çağırdığını iddia etmişlerdir. Kadioğlu Hüseyin ve Fatma'nın kardeşi Hüseyin ise, iddialarına şahit olarak Muhtar Süleyman ve Numan isimli şahısları göstermişlerdir. Şahit Muhtar Süleyman ve Numan Bey mahkemede, Mustafa ve Recep'in, Fatma Hanım'ı zorla dağa kaçırdıklarını söylemişlerdir. Mahkeme sonucunda, cinayet suçunu inkâr etseler de daha evvelden sabıkalı oldukları için Mustafa ve Recep hakkında nihai karar verilene kadar tutuklama kararı alınmıştır. Haklarında ne ceza verileceği ise hazırlanan mazbata ile Meclis-i Vâlâ'ya sorulmuştur (A. MKT. UM: 446-84).

İncelediğimiz belgede olduğu gibi, ırza yönelik işlenen suçlarda ve kadın cinayetlerinde cezanın hafifletilmesi için suçluların, tecavüze ve cinayete maruz kalan kadının fahişe olduğunu iddia ettiklerini görmekteyiz. Nitekim kadının fahişe olması durumunda gönüllülük ihtimali devreye girmekte ve verilen ceza hafiflemektedir. Ancak Osmanlı mahkemelerinde ortaya atılan her iddianın doğruluğu araştırılmış ve şahitlerin beyanı esas alınmıştır. Dahası kadınların mağdur olmaması ve bu tür suçların toplumda azalması için, caydırıcı cezalar verilmiştir.

Suçlu Kadınlar

Tarih boyunca neredeyse bütün toplumlarda kadın ve suç arasındaki çizgi çok keskin ve net iken, erkek ile suç arasında çok ince bir çizgi vardır. Toplumlarda görülen suç ve suçluluk kavramları genellikle erkekler ile bağdaştırılmıştır. Osmanlı toplumu özelinde baktığımızda, erkekler için suç işlemek, işlenen suçun türüne göre kimi zaman övünç kaynağı olurken, kadınlar için suçlu olmak, utanç verici ve lekeleyici olarak algılanmıştır. Örnek verecek olursak, namus cinayeti işleyen erkek, aile fertleri ve toplum tarafından takdir görür, işlediği cinayet suç olarak değil, namusunu temizlemek olarak algılanır. Bunun yanı sıra erkeğin suç işlemesi doğası gereği normal kabul edilirken, suçlu bir kadın toplumun dışlanan, istenmeyen bireyleri olmaktadır. Geçmişten günümüze devam eden bu bakış açısının altında, kadına yüklenen sosyo-kültürel misyon ve öğretiler yatmaktadır (İlbars, 2007: 4-6).

Osmanlı mahkeme kayıtlarında kadınlar genellikle şikâyetçi konumunda olup, suç işleyen kadınların sayısı, suça maruz kalan kadınlara oranla oldukça azdır. Sık karşılaşılan bir durum olmasa da kadınlar mahkemelerde suçlu olarak yargılanmış ve işledikleri suça göre çeşitli cezalara çarptırılmışlardır. Kadınların işlediği suçlar, genellikle cinayet, hırsızlık, fahişelik, kanunlara riayet etmeme gibi muhtelif konularda olmuştur. Bu suçlar Örfi hukuka ve Şer'i hükümlere aykırı davranışlar olarak nitelendirilip, klasik dönem Osmanlı ceza hukukunda, had ve ta'zir cezası kapsamına girmiştir. Söz konusu suçlara verilen cezalar ise genellikle sürgün (nefy) cezası şeklinde olmuştur (Alan, 2014: 246-248). Tanzimat Dönemi'ne gelindiğinde sürgün cezalarının yanı sıra hapis cezası da verilmeye başlamıştır.

Geçmişten günümüze bütün toplumlarda cinayet gibi şiddet içeren suçlar, genellikle erkekler ile bağdaştırılmıştır. Osmanlı mahkeme kayıtlarında genellikle mağdur ve maktul olarak yer alan kadınlar, kanun önünde katil zanlısı, hırsız, dolandırıcı olarak da yargılanmıştır. Kadınları suça iten faktörler, cinayetin kasten ya da kazara olması, cinayetin işlenme sebebi gibi değişkenlik göstermekle birlikte, cinayet suçunun cezası mekânsal farklılıklara rağmen Tanzimat öncesi ve sonrası her iki dönemde de bir yere kapatılarak mahkûm edilme şeklinde olmuştur. Osmanlı toplumunda kadınların cinayet işleme sebebi kendini ve namusunu korumak olduğunda ceza almayabilirdi. Örneğin 1855 tarihli belgede, Şerife Hanım'ın namusunu korumak için işlediği cinayete rastlamaktayız. Bursa'nın Yenişehir ilçesinin Toprakocak köyünde yaşayan Şerife Hanım, eşkıya Hüseyin'i tüfekte vurarak öldürmüştür. Şerife Hanım'ın iddiasına göre, İznikli eşkıya Hüseyin arkadaşlarıyla birlikte gece yarısı evine girmiş, orada bulunan eşinin akrabası Ali'yi bıçaklamış ve kendisine tecavüz etmeye yeltenmiştir. Kendisi, Hüseyin'e karşı koyamayacağı için tüfekte öldürdüğünü ifade etmiştir. Dava, Yenişehir mahkemesinden Meclis-i Vâlâ'ya havale edilmiştir. Meclis-i Vâlâ tarafından, Şerife Hanım'ın işlediği cinayetin Şer'en hükmü fetvahaneye sorulmuştur. Fetvahane'den gelen cevapta, Şerife Hanım'a ceza verilmemesi gerektiği bildirilmiştir. Bunun yanı sıra Meclis tarafından yapılan soruşturma sonucunda, maktul Hüseyin'in sabikalı eşkıya çetesinden olduğu, kendi köyündeki insanlara zarar verdiği ve Şerife Hanım'ın ırzını ve canını korumak için bu cinayeti işlediği anlaşılmıştır. Meclis'ten çıkan nihai karar, Şerife Hanım'a Şer'en ve kanunen bir ceza verilmeyeceği yönünde olmuş ve Şerife Hanım serbest bırakılmıştır (BOA, A.MKT. MVL: 70-79).

İncelediğimiz belge, Osmanlı ceza hukukunda, kadınlara namusunu ve canını korumak için işlediği cinayetlerde bazı inisiyatiflerin tanındığını göstermektedir. Rastladığımız 1849 tarihli bir belgede ise, kazara işlenen cinayet davasına rastlamaktayız. Çirmen kazasına bağlı Karabağ köyünde yaşayan Asmarayda adındaki gayrimüslim kadın, öğleden önce kadın komşularıyla otururken, yaramazlık yapan kızına terbiye vermek için kalkıp birkaç kere değnek vurmıştır. Kızını döverken değnek, yanlarında bulunan akrabası Giryan'ın üç yaşındaki oğlu Yorgi'nin kafasına isabet etmiştir. Yorgi kafasına aldığı darbeden bir iki saat sonra ölmüştür.

Köyden bazı kişilerin olayı Kaza Meclisi'ne ihbar etmesi üzerine Yorgi'nin ölüm sebebi, Meclis mahkemesi tarafından incelemeye alınmıştır. Yapılan soruşturma kapsamında, Asmarayda Hanım'ın evinde bulunan kadınlar, kocaları ve olayı ihbar eden köylüler sorguya alınmıştır. Katil zanlısı Asmarayda Hanım ve diğer görgü tanıkları ile, Yorgi'nin babası Giryan Bey'in ifadeleri cinayetin kaza olduğu yönündedir. Bu durumda Asmarayda Hanım'a ne ceza verileceği sorularak dava Meclis-i Vâlâ'ya havale edilmiştir. Meclis'ten gelen cevapta, sorguya alınan ihbarcı köylülerin ve ölen çocuğun babasının, maktul çocuğun ölümünün kaza sonucu olduğu yönündeki ifadelerine ve maktulün babası Giryan Bey'in, Asmarayda Hanım'dan şikâyetçi olmayıp kan ve diyet parası talep etmemesine ve Asmarayda Hanım'ın sabıka kaydının olmamasına dayanarak, cinayetin kazara işlendiği kanaatine varılmıştır. Asmarayda Hanım'a hapis cezası verilmeyerek kefil senediyle serbest bırakılmasına karar verilmiştir (BOA, A.MKT: 212-99). İncelediğimiz belgede, kadınların kazara cinayet suçu işlediklerinde, sabıka kaydının olmaması, maktulün ailesinin şikâyetçi olmaması, tazminat talep etmemesi ve görgü tanıklarının ifadelerine dayanarak cezasız kalabildiğini göstermektedir.

Osmanlı toplumunda kadınların sıklıkla işlediği bir diğer suç hırsızlıktır. Hırsızlık, yüz kızartıcı suç olarak görülüp, hırsızlık yapan kadınlara sürgün ve hapis cezası verilmektedir. Örneğin 1850 tarihli belgede, çarşı ve pazarlarda hırsızlık yaptıkları gerekçesiyle yirmi altı kadın göz altına alınmıştır. Kadınlar Zaptiye Müşirliği tarafından sorguya alınarak, konuyla ilgili tahkikat başlatılmıştır. Yapılan inceleme sonucunda, hırsız zanlısı on dört kadın, zimmetlerinde bir şey bulunmadığı ve suçsuz oldukları tespit edildiği için serbest bırakılmıştır. Geriye kalan on iki zanlı kadından yedisi, aralarında hamile ve gariban kadınlar olduğu için serbest bırakılmıştır. Zanlı beş kadın ise suçları sabit olduğu için, hırsızlık suçundan kadınlar hapisanesine gönderilmiştir. Zaptiye müşirliği tarafından sorgu kayıtları ve tahkikat evrakları Meclis-i Vâlâ'ya gönderilerek, suçlu beş kadının yedi sekiz aydır hapiste olduğu, kadınların ceza müddeti konusunda ne yapılması gerektiği sorulmuştur. Meclis'ten gelen cevapta, bu hapis süresinin suçlu kadınların terbiye olmaları için yeterli olduğu, kadınların bir daha hırsızlık yapmayacaklarına dair kefil getirmeleri ve bir daha hırsızlık yaparlarsa hapsedileceklerinin kendilerine ve kefillerine anlatılarak tahliye edilmelerine, çalınan eşyalardan sahibi belli olanlara eşyalarının verilmesine karar verilmiştir (BOA, A.MKT. MVL: 26-59). İncelediğimiz belge örneğinden, kadınlara yöneltilen suç iddiasının aslının olup olmadığı kapsamlı bir soruşturma ile incelendiğini, kadınların suçlu dahi olsa fakirlik, hamilelik gibi mazeretleri olması durumunda affedildiğini, suçlu bulunan kadınlara ise hapis cezası verildiğini görmekteyiz. Kadınların hırsızlık suçundan yedi sekiz ay hapis yatmaları kâfi görülmüştür. Burada dikkatimizi çeken husus, ceza süresinin belirli olmaması, tıpkı Klasik Dönem'deki yaklaşım ile ıslah ve terbiye olmaları esas alınmış olmasıdır. Buradan hareketle, Tanzimat Dönemi'nin ilk yıllarında ceza hukukunun, Klasik Dönem uygulamalarından tamamen farklı olmadığını, belirli aralıklarla çıkarılan Ceza Kanunnameleri ile sürekli bir dönüşüm ve değişim geçirdiğini söyleyebiliriz.

Bir başka hırsızlık suçuna 1850 tarihli belgede rastlamaktayız. Buna göre, zenci bir köle olan Reyhan hırsızlık suçundan yargılanmaktadır. Kör Süleyman adında bir esirci tarafından, Ahmet Efendi'ye satılan Reyhan, Ahmet Efendi'nin evinde hizmete başlamıştır. Ahmet Bey, cariyesi Reyhan'ın, kendisine ait kilitli çekmecesini kırdığını, çekmecenin içinde bulunan 5612 kuruş değerindeki altın ve parasını çalarak eski sahibi esirci Kör Süleyman'a verdiğini iddia etmiştir. Reyhan, Ahmet Bey'in altınlarını ve parasını çaldığını ve eski sahibi Kör Süleyman'a verdiğini kabul etmiştir. Ancak Reyhan'ın hırsızlık suçunu itiraf edene kadar Ahmet Bey'den şiddet gördüğü, komşuların verdiği ifadelerden ve Reyhan'ın vücudundaki darp izlerinden anlaşılmıştır. Bunun üzerine dava, Meclis-i Vâlâ'ya havale edilmiştir.

Meclis'ten gelen karar, suçun sabit olmasından dolayı, Ceza Kanunnamesi'ne göre Reyhan'ın iki ay süreyle hapis yatmasına ve ceza müddeti dolunca bir daha böyle bir suçla karşılaşmayacağına dair söz alınarak serbest bırakılmasına, Kör Süleyman'a ise dört ay süreyle pranga cezası verilmesine ve ceza süresi bitince Ahmet Bey'e olan borcunu ödemesine karar verilmiştir (BOA, A. MKT. MVL: 27- 15).

İncelediğimiz belge, Osmanlı toplumunda hemen her kesimden kadının hırsızlık suçuna karışabildiğini, ancak kadının köle olmasının yargılama ve ceza konusunda bir değişikliğe sebep olmadığını, Tanzimat Dönemi ile birlikte bütün vatandaşların kanun önünde eşit muamele gördüğünü ispatlar niteliktedir. Ahmet Bey'in, cariyesi Reyhan'ı döverek zorla konuşturmasından dolayı herhangi bir ceza ya da yaptırıma maruz kalmaması dikkat çekicidir. Bu durumda, şiddet gören kadının suçlu ve köle statüsünde olmasının etkisi olduğu kanaatindeyiz. Dikkatimizi çeken bir diğer husus ise, Tanzimat Dönemi ile birlikte 1847 senesinde resmi olarak köleliğin kaldırılmasına rağmen, hala köle satışlarının devam etmesi olmuştur.

1850 tarihli bir başka belgede ise, hırsızlık ve fahişelik suçundan yargılanan Pembe'nin ceza davasına rastlamaktayız. Aslen Köprülü kazası sakinlerinden olup, yirmi yıl evvel Köstendil kazasına yerleşen Hatko Hanım'ın kızı Pembe hakkında fahişelik ve hırsızlık yaptığına dair, Köstendil halkından gelen şikâyet üzerine soruşturma başlatılmıştır. Pembe daha evvel birkaç defa hırsızlık yapmış ancak suçlu olduğu ispatlanamadığı için ceza almamıştır. Pembe hakkında böyle söylentilerin olmasından dolayı daha evvel Hatko Hanım, kızının fuhuş ve hırsızlık yapmasına engel olması için tembihlenmiş ancak Hatko Hanım kızının yaptıklarını görmezden gelmiş ve engel olmamıştır. Hırsızlık yapmayı alışkanlık haline getiren Pembe bu defa, Köstendil'de yaşayan Şeyh Ali Efendi'nin evine girmiştir. Olay günü Şeyh Ali Efendi, gündüz vakti bir dostunun evinde yemek ziyafetindedir. O gün evde Ali Efendi'nin yalnızca küçük kızı ve bir hizmetçisi bulunmaktadır. Pembe güpegündüz alenen Şeyh Ali Efendi'nin evine girerek, odasında toplu halde bulunan beş bin sekiz yüz yetmiş kuruş parasını ve altın çekmecesini alıp kaçmıştır. Hizmetçi kadın, Pembe'ye engel olmaya çalışsa da Pembe kaçmayı başarmıştır. Bunun üzerine Pembe, Kaza Meclisi'ne ihbar edilmiştir. Kaza Meclisi soruşturma yapmak üzere güvenilir kişilerden oluşan bir heyet ve kaza imamını görevlendirmiştir. Pembe'nin altınları saklayabileceği her yer görevliler tarafından aranmıştır. Pembe'nin evinin samanlığında Şeyh Ali Efendi'ye ait altın çekmecesini, kırık ve içi boş bir şekilde bulunmuştur. Bu çekmece Pembe'nin hırsızlık yaptığının kanıtı olarak görülmüş ve İmam evinde hapsedilmiştir. Ayrıca evinde muşambanın altında saklanmış beş bin yüz doksan kuruş değerinde altın bulunmuştur. Şeyh Ali Efendi, Meclis-i Vâlâ'ya arzuhâl yazıp, Pembe'nin, kendisine ait beş bin iki yüz kuruş değerinde altın ve yedi yüz kuruş nakit parayı çaldığını ancak yalnızca altı yüz kuruş nakit parayı alabildiğini bildirmiştir. Pembe'nin daha evvel verdiği ifadesinde, bu miktarda para çaldığını kabul ettiğini ancak fakir ve çaresiz olduklarını öne sürerek, annesi ile çaldığı altınların üzerine yatmaya çalıştıklarını, parasının tamamının verilmesini istemiştir. Pembe'nin hırsızlık yaptığını itiraf etmesi ve daha evvel sabıkasının olmasından dolayı Ceza Kanunnamesi gereği kadınlar hapisanesinde bir yıl süreyle hapis cezası almasına, cezası bitince de annesi ile beraber Köstendil'den asıl memleketleri olan Köprülü kazasına sürülmelerine karar verilmiştir (BOA, A.MKT. MVL: 25-96).

Osmanlı toplumunda bazı fakir ve kimsesiz kadınlar, çeşitli kılıklara girerek zengin kişilerin evlerine girip hırsızlık yapmaktadır. Örneğin 1853 tarihli belgede, Hacı Emine Hanım'ın ziynet eşyalarını çaldığı iddiasıyla Hayrunnisa adında bir kadından şikâyetçi olduğunu görmekteyiz.

Hırsızlık suçuyla nam salan Hayrunnisa, Emine Hanım'ın kızına görücü olarak gelmek bahanesiyle evine girmiş, odadaki çekmecesinden elmas iğne, iki tane pat iğne, bir çift elmas küpe, bir saat ve bir elmas yüzük, on miskal* altın, 48,1 gram inci, bir adet zümrüt kolyesini çalıp gitmiştir. Hacı Emine Hanım, ziynet eşyalarının çalınmasını fark etmesi üzerine Zaptiye'ye şikâyetle bulunmuştur. Hayrunnisa yakalanarak sorguya alınmış ve ifadesinde, iddia edilen ziynet eşyalarını çaldığını ve Üsküdar'da bir zaptiye kâtibinin karısına rehin olarak bırakıp karşılığında borç para aldığını söylemiştir. Zaptiye Müşirliği tarafından, Hayrunnisa'nın fakir ve kimsesiz bir kadın olmasından dolayı, Emine Hanım'ın zararının tazmin edilmesi için ne yapılması gerektiği, Meclis-i Vâlâ'ya sorulmuştur. Meclis'ten gelen cevapta, Hayrunnisa'nın hırsızlık yaptığını ve aldığı eşyaları Üsküdar zaptiye kâtiplerinden birinin karısına rehin olarak verip borç para aldığını itiraf etmesinden dolayı, bahsi geçen ziynet eşyalarının bir an evvel kâtibin evinden alınıp Emine Hanım'a verilmesi ve Hayrunnisa'nın hapsedilmesi gerektiği bildirilmiştir (BOA, A.MKT. NDZ: 75-42).

Osmanlı toplumunda suçlular, kimi zaman sürgün edilerek kimi zaman da hapsedilerek ailelerinden uzakta cezalarını çekmişlerdir. Bu durum yeni bir sorunu beraberinde getirmiştir. Suçlu olan kişilerin ailelerinden uzak olması ve onlara bakamaması, yakınlarının da bu cezadan etkilenmesine yol açmıştır. Mahkûmun yakınlarının Divan-ı Hümâyun'a gönderdiği arzuhâller kimi zaman suçlunun ailesine merhamet edilip, mahkûmun serbest bırakılmasını sağlamıştır (Baytimur, 2011: 178-179). Bunun örneğine incelediğimiz 1850 tarihli belgede rastlamaktayız. Azime adında bir kadın, hırsızlık yaptığı için hapse atılmıştır. Azime Hanım'ın, Mustafa, Rifat, Hasan, Hatice ve Ahmet adındaki beş çocuğunun Padişah'a yazdığı arzuhâlde, annelerinin beş aydır hapiste olduğu, geçenlerde mahalleden bazı kişilerin evlerini basıp kıyafet, halı, kilim ve yataklarına varıncaya kadar evlerinde ne varsa her şeylerini aldıklarını, bir kardeşlerinin sakat olup, aç ve çıplak bir şekilde ekmeğe muhtaç kaldıklarını, validelerinin ve çaresiz, gözü yaşlı evlatlarının Padişah hazretlerinin merhametine muhtaç olduğunu, Padişah'tan hallerine acıyıp, validelerinin serbest bırakılmasını dilemişlerdir (BOA, MVL: 197-78).

Osmanlı hukukunda kadınların, erkekler ile bir arada toplanıp çalgı çalması, dans edip eğlenmesi, emir ve yasaklara aykırı davranması, fuhuş yapması, içki içmesi, fal bakması vb. aykırı davranışlarda bulunması gayriahlaki suç olarak kabul edilmiştir. Bu tür suçlara verilen cezalar ise, çoğunlukla bulunduğu bölgeden başka bir yere sürgün etmek, hapse atmak şeklinde olmuştur (Aksın, Baytimur, 2018: 404; Alan, 2014: 255). Buna örnek olarak 1827 tarihli belgeyi gösterebiliriz. İstanbul'un çeşitli semtlerinde yaşayan, Maverda, Tayyibe, Ayşe, Kalınkuğu, Emine ve Bezenbade adında Arap milletinden altı kadın, Arap düğünü diye tabir ettikleri eğlence günlerinde evlerinde Arap erkekler ile toplanıp çalgı çalmak ve ateşle oynamak gibi uygunsuz hareketlerde buldukları için, Divan-ı Hümâyun'da görevli Hacı Mehmet Çavuş'un refakatinde İstanbul'dan Varna'ya sürgün edilmişlerdir. Sürgün cezasının süresi belirtilmeden, kadınların ikinci bir emre kadar bölgeden ayrılmamaları bildirilmiştir (BOA, C..DH.: 2-92).

Tarih boyunca bütün kutsal dinlerde ve toplumlarda olduğu gibi Osmanlı Devleti'nde de çocuk düşürme fiili, suç olarak kabul edilmiştir. Osmanlı Devleti'nde çocuk düşürme suçuna verilen ceza, Tanzimat öncesi dönemde genellikle diyet ve sürgün cezası olmuştur. Tanzimat Dönemi'nde çıkarılan 1858 tarihli Ceza Kanunnamesi'nde çocuk düşürme suçuna yer verilip, altı aydan iki seneye kadar hapis cezası ve kürek cezası şeklinde belli bir kanun hükmüne bağlanmıştır (Konan, 2008: 320-331).

* Miskal bir ağırlık ölçü birimi olup, Anadolu bölgesinde 1650 yılına kadar 4,608 gr, 1650 senesinden sonra 4,81gr'lık bir değere karşılık gelmektedir. Taşkın, Ü. (2005). *Osmanlı Devleti'nde Kullanılan Ölçü ve Tartı Birimleri*. (Yayımlanmamış yüksek lisans tezi). Fırat Üniversitesi Sosyal Bilimler Enstitüsü Tarih Ana Bilim Dalı, Elazığ, s. 89.

İncelediğimiz 1838 tarihli belge, çocuk düşürme fiilinin devlet tarafından yasaklanması ve önlenmesi konusunda alınan tedbirleri ve cezaları göstermesi bakımından önemli bir örnek teşkil etmektedir. Buna göre, Osmanlı vatandaşlarından bazıları, Allah'ın takdirine karşı gelip, çocuk düşürerek adeta bir insanı katledip günaha girmekte ve insanoğlunun neslinin devam etmesini önlemektedir. Bu kişiler ahiret gününde cezalandırılacaklardır. Dinen, hamile kadınları korumak gerekmektedir. Bu konuda çıkarılan Padişah fermanında, başta İstanbul'un Eyüp, Galata ve Üsküdar semtinde olmak üzere ülkenin her köşesinde bulunan bütün hekim ve eczacıların çocuk düşürmek için ilaç vermeleri yasaklanmıştır. Müslüman, Yahudi, Ermeni ve Rum milletlerinden eczacı, hekim ve ebelerin çocuk düşürme ilacını kimseye vermeyeceklerine dair, imam, patrik ve haham başları tarafından tek tek yemin ettirilmeleri gerekmektedir. Her mahallede bulunan Müslüman ebelerin ise, mahalle imamı aracılığıyla İstanbul kadısı huzuruna getirilerek, düşük ilacını hiç kimseye vermeyeceklerine dair yemin vermeleri gerekmektedir. Bütün bu tedbirlere rağmen düşük ilacı veren kişilerin, Osmanlı Devleti topraklarından sürüleceği bildirilmiştir. Söz konusu ferman, Meclis-i Vâlâ'da okunup tasdik edilerek ilan edilmiştir (BOA, C.. SH.: 21- 1026). İncelediğimiz belge, Müslüman ve gayrimüslim ayrımı yapılmaksızın bütün vatandaşlar için yasaklanan çocuk düşürme suçunun, öncelikle dini boyutu ele alındığını ve Allah'ın emirlerine karşı gelmek manasına geldiği için yasaklandığını göstermektedir. Alınan tedbirler yine din adamları aracılığıyla olmuş, düşük ilacı temin edebilmesi mümkün olan bütün hekim, eczacı ve ebelerin kendi din görevlilerine yemin vermeleri istenmiştir. Bu şekilde sağlık çalışanlarına dini bir yükümlülük de verilmiştir. Bunun yanı sıra düşük ilacı veren kişileri devlet sınırlarından sürgün etmek gibi katı cezai yaptırımlar uygulanmıştır.

Çocuk düşürme fiili, her zaman ebeveynlerin isteği üzerine yapılmamış, bazen üçüncü bir şahsın yüzünden düşük gerçekleşmiştir. Kazara ya da kasıtlı bir şekilde düşüğe sebebiyet vermek, Osmanlı hukukunda suç sayılmıştır. Çocuk düşürme fiiline sebep olan üçüncü şahsa verilen ceza, 1858 Ceza Kanunnamesinde kanun maddesi haline gelinceye kadar, *gurre* adı verilen tazminat şeklinde olmuştur (Konan, 2008: 331). Bu duruma örnek olarak 1846 tarihli belgeyi gösterebiliriz. Gelibolu sancağına bağlı Malkara bölgesinde Kasap Mahmut Bey Camisinin imamı Mustafa Efendi ve iki oğlu Miraç Kandili gecesi saat üç sularında, Nakşi tarikatının tekkesinden evlerine dönmüştür. Mustafa Efendi oğulları ile tam evinin kapısından içeriye girerken, kasabanın Zaptiye Müdürlüğü'nde hizmetli olan Arap Hasan adındaki şahıs, arkalarından eve girmiştir. Arap Hasan, Mustafa Efendi'nin yakasından tutup saldırmıştır. O esnada Mustafa Efendi'nin annesi, cariyesi ve hamile karısı da olay yerindedir. Mustafa Efendi'nin karısı, çıkan arbededen korkup bayılmıştır. Kadın, bayıldıktan yaklaşık beş saat sonra düşük yapmıştır. Mustafa Efendi, karısının düşük yapmasına sebep olduğu için Arap Hasan'dan şikâyetçi olmuştur. Arap Hasan başta olayı inkâr etmiş ancak, Mustafa Efendi'nin kasaba sakinlerinden Hafız Sadık Efendi ve Mehmet Remzi Efendi'yi şahit olarak mahkemeye getirmesi üzerine Arap Hasan suçunu kabul etmiş ancak kadına herhangi bir saldırıda bulunmadığını söylemiştir. Kaza Meclis'i tarafından yapılan soruşturma neticesinde Arap Hasan'ın kadına saldırıda bulunmadığı, kadının olay esnasında çıkan seslerden korkarak düşük yaptığı anlaşılmıştır. Ancak kazara da olsa, kadının düşük yapmasına sebebiyet verdiği için Arap Hasan'ın suçlu bulunduğu ve cenin diyeti olan beş yüz dirhem gümüş tazminat cezası verilip verilmeyeceği Meclis-i Vâlâ'ya sorulmuştur. Meclis-i Vâlâ'dan gelecek nihai karara kadar Arap Hasan hapse atılmıştır. Meclis-i Vâlâ'dan gelen cevapta, Arap Hasan'ın, Mustafa Bey'in karısına saldırıda bulunmaması, kasıtlı olarak düşük yapmasına sebebiyet vermemesi, kadının korkudan düşük yapmasından dolayı *gurre* ödemesi gerekmediği, yalnızca üç ay hapis cezası alması gerektiği bildirilmiştir (BOA, MVL: 69-2; BOA, MVL: 35-10). İncelediğimiz belge, Osmanlı ceza sisteminde düşük yapma suçuna her zaman İslam hukukuna göre ceza verilmediğini göstermektedir.

Sonuç

Tarih boyunca bütün toplumlarda suç kavramı ile erkekler bağdaştırılmış, kadınların ise şiddete, cinayete, haksızlığa uğraması, mağdur taraf olması tabii bir durum olarak görülmüştür. Bu kalıplaşmış değer yargılarının altında yatan en önemli sebepler arasında, kadının fiziksel olarak erkekten güçsüz olması ve kadına biçilen cinsiyet rolleri bulunmaktadır. Bu anlayışın bir tezahürü olarak Osmanlı Devleti'nde mahkeme kayıtlarına bakıldığında, kadın mağduriyeti, suçluluğundan çok daha fazladır. Klasik Dönem Osmanlı hukuku ceza sisteminde cinsiyetçi yaklaşım bariz bir şekilde görülmektedir. Çalışmamızda ele aldığımız namus cinayetlerinden yola çıkarsak, bir erkeğin karısını, kız kardeşini ya da kendi ailesinden yakını olan bir kadını, başka bir erkek ile zina yaparken yakalarsa, bazı şartları yerine getirmek koşuluyla, cinayet işlediğinde cezadan muaf olabilmektedir. Söz konusu muafiyet toplumsal bakış açısında da kendini göstermektedir. Erkekler namus cinayeti işlediğinde katil değil, namusunu temizleyen şerefli insan konumuna gelirken, kadınlar sebep ne olursa olsun cinayet işlediğinde katil damgası yer ve toplumdan dışlanır. Dolayısıyla erkek ile suç arasında doğal bir ilişki kurulmaktadır. Kadın mağduriyetinin bu denli normal karşılanması ve çıkarılan kanunların genellikle kadınları korumaya yönelik olmasının kökeni bahsettiğimiz toplumsal tabulara dayanmaktadır. Günümüzde de durum paralel bir şekilde seyretmektedir. Namus ve ahlak kavramlarının cinsiyete değil insana özgü değerler olduğu algısı zihinlere yerleşirse, kadın cinayetlerinin, erkeklerin suç işleme eğiliminin azalacağı ve toplumsal düzenin sağlanacağı kanaatindeyiz.

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ÖZET

Klasik dönem Osmanlı Üsküdar’ında nikah hadiselerinin incelenmesi amaçlanarak hazırlanan çalışmada belirli zaman kısıtlamasına gidilmiş elde edilen veriler de bu minvalde değerlendirilmiştir. Amaç çalışmada genel yargılardan ziyade nikah konusunun hazırlanıp örnekendirilmesidir. Nikah Osmanlı toplumunda gerçekleşirken veya gerçekleşmezken nelerin etkili olduğu, hangi problemlerin çiftler arasında gerginliğe sebebiyet verdiği, veliler yolu ile yapılan nikahların kişilerin akıl baliğ olduktan sonra feshetmeleri, nikah sırasında ödenen mehirlerin nikah olmadığında geri iadesi noktasında yaşanan sorunlar gibi pek çok hadise nikahı fesheden durumlar olarak ortaya çıkmaktadır. Eşleri tarafında terk edilen kadınlar bir süre sonra maddi anlamda zorlandıkları için başka birine nikahlanmışlar eşleri döndüklerinde kadınları bir başkası ile nikahlı olarak bulmuşlardır. Bu yüzden erkekler mahkemeye durumdan şikayetçi olmak için gelmişlerdir. Nikah sırasında kadınlara mehir olarak verilen miktarlar mahkemede kayıt altına alınmıştır. Erkeklerin nikahlandıkları eşleri öldüğü zaman onlardan kendilerine intikal eden mirası almak için mahkemeye geldikleri tespit edilmektedir. Nikah ile ilgili sadece Müslümanların kayıtları değil gayrimüslimlerin kayıtları da incelemeye alınacaktır. Buradan hareketle Müslüman veya gayrimüslim olsun nikahı oluşturan veya nikahı fesheden durumların tespitine çalışılacaktır. Klasik dönem Osmanlı Üsküdar’ında nikah ile ilgili mahkemeye yansıyan davaların incelenmesi yolu ile hazırlanan bildiri de sorunsalların tespiti noktasında yöntem olarak Üsküdar şer’iyye sicilleri kullanılmıştır. Çalışmada Üsküdar şer’iyye sicilleri Siciller Türkiye Diyanet Vakfı’ndan temin edilmiş ve her bir defter tek tek taranıp transkribe edilerek konu ile ilgili verilere ulaşılmıştır. Üsküdar mahkemesine ait TDV ÜŞS NO:96, 97, 98, 99, 100, 101, 102, 103, 104, 105 nolu 10 defter taranıp bunlardan sadece konu ile alakalı veri sunan defterler çalışmada kullanılacaktır. Yapılan çalışmada zamanın sınırlılığı nedeni ile elde edilecek veriler de sadece ilgili zaman dilimini yansıtacak olup geneli yansıtmamaktadır. Bu gibi çalışmaların zamanla sayısının artması ile elde edilecek verilerden bir bütüne ulaşılabileceği kanaatindeyiz.

Anahtar Kelimeler: Sicil, Mahkeme, Dava, Nikah, Fesih.

MARRIAGE CONTRACTS AND TERMINATION OF CONTRACTS OF USKUDAR WOMEN

ABSTRACT

Comprehensive specific time constraints developed with the aim of examining the marriage events in the classical period Ottoman society, and the old data obtained were evaluated in this way. Preparing and exemplifying the subject of alternative marriage from the intended general judgments.

Many events such as what was effective when the wedding took place or not in the Ottoman society, which problems caused tension between the couples, the marriages made through the parents, the termination of the marriage after the marriage, the problems that occur in recycling when the marriage was not married, emerged as situations that terminate the marriage. well. The women, who were abandoned by their husbands, got married to another person after a while due to financial difficulties.

Therefore, the court came to the men to complain. The amount given to the women as mahr during the marriage was recorded in the court. It has been determined that men come to the court to get women who have passed to them as their spouses grow up. The records of not only Muslims but also non-Muslims will be examined regarding the marriage ceremony. From this point of view, it will be tried to determine the situations that originate or annul the marriage, whether Muslim or non-Muslim.

Üsküdar şer'iyye registers were used as a method in the determination of the problematics in the paper prepared by examining the cases that were reflected in the court regarding marriage in the classical period Ottoman Üsküdar. The records were obtained from the Turkish Diyanet Foundation and the data related to the marriage were obtained by scanning and transcribing each book one by one. TDV ÜŞS NO: 96, 97, 98, 99, 100, 101, 102, 103, 104, 105 numbered 10 books belonging to Üsküdar court will be scanned and only the books that provide data related to the subject will be used in the study. As it has been stated before, the cases that are reflected to the court on the subject of marriage with this method will be used when appropriate for the purpose of exemplifying the subject. Due to the limitation of time in the study, the data to be obtained will reflect only the relevant time period and do not reflect the general. We believe that with the increase in the number of such studies over time, a whole will be reached from the data to be obtained.

Keywords: Registry, Court, Litigation, Marriage, Dissolution.

GİRİŞ

Klasik Dönem Osmanlı toplumunda aile kurumların merkezine oturtulmuş peşi sıra komşu, millet, ümmet ve insanlık şekliinden özelden genele yayılan bir sistem oluşturulduğu varsayılmıştır. Bu cümleden anlaşılacağı üzere aile dairenin merkezine yerleştirilmiş ve temeli kabul edilmiştir. Temel olmadan diğer kurumların var olması varlıklarını sürdürebilmeleri mümkün değildir (Karaman, 1992, 1). Yeryüzünde bulunan hiç bir toplum aile olmadan varlığını devam ettiremez (Türkdoğan, 1991, 25). Nikah bir aile kurma noktasında ilk adım olduğu gibi insanlar için doğal bir ihtiyaçtır. İnsanlar doğal ihtiyaçlarını gidermeden yaşayamadıkları gibi yalnız da yaşamakta zorlanacakları için yalnızlık duygusunu gidermek için resmi bir birliktelik olan nikah konusuna önem vermişlerdir. Nikah kişilerin aile birlikteliği sağlaması, ahlakın korunması, nesillerin devamını sağlamak, birlikte yaşama organize olma gibi aktivitelerinde sağlanmasını mümkün kılmaktadır (Aydın, 1996, 1-4). Ailenin oluşmasındaki resmi temel nikahtır. Terim anlamı cinsî münasebet olan nikâh, hukuk açısından cinsî münasebeti onaylayan sözleşme demektir (Cin, 1974, 39). Fıkıh teriminde, aralarında evlenme engeli olmayan erkek ve kadının hayatlarını daimî birleştirmelerini ifade eder (Atar, 2007, 112). İslâm hukukunda bir kişinin karşı tarafa evlenme niyetini söylemesi "hıtbe" olarak isimlendirilmiştir. Bu niyeti açıklayan taraf erkek olduğunda "hâtıb", teklif sunulan kadına da "mahtûbe" denmiştir (Aktan, 1992, 18). Nikahlı olan kişiler nikah aşamasını geçip bir arada yaşamaya başladıklarında karı koca ilişkisini ifade etmek için bazı kelimeler kullanılmıştır. Bu kelimeler Arapça'da zevâc kökünden türeyen kelimeler de aynı manalara gelecek şekilde kullanılır (Atar, 2007, 112). zevc kelimesi "çift, çiftin teki, eş, karı" kelimelerini ifade eder. Bu terim kadın ve erkeği bir diğerinden ayırt etmek için farklı kullanımlara sahiptir. Her ikisi için zevç kelimesi kullanılmasında mahsur olmasa dahi evli kadını ifade etmek için zevce denmiştir. Her ikisini ifade etmek için zevceyn kelimesi de kullanılmaktadır (Boynukalın, 2013, 306). Üsküdar şer'iyye sicillerinde karı ve kocayı ifade etmek için farklı kelimeler kullanılsa bile zevce ve zevc kelimeleri sıklıkla kullanılmıştır ¹.

¹ TDV ÜŞS NO:103/27. Bkz: *zevcesi olan İhsan binti İlyas...*

Sadece Müslümanlar değil gayr-ı Müslümler de karı koca durumlarını ifade etmek için zevce² ve zevce³ terimlerini kullanmışlardır. Sicillerde kullanılan menkuha⁴, metruke⁵ kelimeleri hem Müslümanlar ve zimmiler için kullanılan ve hem kadınların ve hem de erkeklerin medeni durumlarını ifade etmek için sicillerde kullanılmıştır.

Nikah Akdinin Gerçekleşmesi Şartları

Nikâh akdinin de yerine getirilebilmesi için, “inikat”, “sıhhat”, “nefaz” ve “lüzum” gibi bazı şartlar aranmıştır. İnikat şartına uyulmadığında akit geçersiz olur. Sıhhat şartına uyulmadığında nikâh geçersiz olur. Nefaz şartları ise inikat ve sıhhat şartı tam olan sözleşmenin hukuki olarak sonucunun ortaya çıkıp çıkmayacağı ile ilgilidir. Nefaz şartı olmayan sözleşmeler gerekli izin oluncaya kadar askıda kalır (Cin ve Akyılmaz, 2017, 369). Akrabalık, süt kardeşliği (Rıda), din ayrılığı (ihtilaf-ı din), başkası ile evli olma (hakku'l-gayr) evliliğe engel olan durumlardır (Ekinci,2017, 336-37). Nikâh yapılırken sarih ya da kinayeli ifadeler olarak değerlendirilen iki çeşit ifade mevcuttur. Nikâh ve tezviç⁶ gibi ifadeler açık, belirgin, net ifadeler kategorisinde değerlendirilmiştir. Bu ifadeler kullanıldığında evliliğin gerçekleştirilmesi konusunda ittifak oluşmuştur (Küçükçiryakı, 2017, 62-63). Nikâhın ilk şartı, icap ve kabuldür. İcap ve kabul, açık veya evlenmeyi ifade eden her çeşit beyan ile yapılabilmektedir. Nikah için konuşan kişilerin beyanlarını di'li geçmiş zaman ifadesi kullanarak ifade etmesi gerekir. Yapılacak olan nikah işleminin sağlıklı olabilmesi için bir meclis içerisinde olması önemlidir. Tarafların ifade edecekleri icap ve kabul beyanlarını mecliste söylemeleri daha elzendir. Nikahlanacak kişilerin aynı ortamda bulunmaları şartı aranmamıştır. Yani nikahlanmak isteyen erkek ve kadın yazışma yolu ile de nikah yaptırabilirler. Birinin niyetini belirten mektup diğerine ulaştığında iki şahit huzurunda okunup, söz ile kabul edince nikâh gerçekleşir. Nikâhta tarafların bizzat bulunmaları gerekmez. Hiçbir sebebi olmayan kişiler veli veya vekil yoluyla da nikâh kıydırabilirler (Ekinci, 2006, 42). Nikah akdinin geçerli olması için din adamı, cami, izin, duâ ve resmî kayıt gibi şartlar yoktur (Karaman, 1992, 9). İslâm hukukunda evlenmelerin iki şahit eşliğinde yapılmasından başka şartı yoktur. Ancak nikah akdinin din ve toplum nazarındaki önemine haiz olarak erken dönemlerden itibaren onun hukukî yönünü bilen din ve hukuk adamları huzurunda yapılmasına ayrı bir önem verilmiştir (Aydn, 1992, 58).

Nikahta Rıza Şartı

Evlilik akti iki farklı insanı -ruhen, fiziken, yaradılışın getirdiği pek çok değişkenin olduğu- bir araya getirdiğinden dolayı en önemli sözleşmedir. İslam dininde evlenecek olan taraflar için rıza şartı ön plana çıkarılmıştır. Bu cümleden hareketle buluğ⁷ çağına girmiş bir erkek ve kız kendi rızaları ile evlenebilir. Velileri dahi onları zorla evlendiremez (Acarlıoğlu, 2022, 107-108). Nişanlı kızın nikâha zorlanması, kızın rızası hilâfına gerçekleşen ya da küçük yaşta yapılan nişanlanmalarda olabilir. Bununla beraber, nişanlandıktan sonra, zamanla anlaşamama durumunun neticesinde de kız nikâhı reddedebilir (Savaş, 1992, 128).

² TDV ÜŞS NO: 97/5-3. Bkz: *zevci olan Nakule nam zimmi...*

³ TDV ÜŞS NO: 99/19-2. Bkz: *zevcesi ve verasesi olup Altun binti Kara...*

⁴ TDV ÜŞS NO: 101/65. Bkz: *bana menkuha olmak...*

⁵ TDV ÜŞS NO: 101/11. Bkz: *zevce-i metrukesi Fatma Hatun ibn Ali Halife...*

⁶ Bkz: Nikahla bir kadını aldirmek. Birbirine eş yapmak, evlendirmek. <https://www.luggat.com/tezvic/1/1#:~:text=tezvic%20%2F%20tezv%C3%AEc%20%2F%20%D8%AA%D8%B2%D9%88%DB%8C%D8%AC,Evlendirmek>.

⁷ Kadın buluğ çağına erişip reşit olduktan sonra hukuksal bir kimlik de kazanış olurdu. Bkz: Faroqhi, Suraya, (2011), Osmanlı Kültürü ve Gündelik Yaşam Orta Çağdan Yirminci Yüzyıla, Tarih Vakfı Yurt Yayınları, İstanbul, 128.

İslâm, sadece erkeğe değil kızlara da eşlerini seçme hakkı tanımıştır. Hatta bu konuda kadına pozitif ayrımcılık uygulayarak, kadının rızasını erkeğin rızasının önünde tutmuştur. Çünkü erkek yaratılışı gereği kendine yapılacak zulmü engelleyebilme kabiliyeti kadına göre daha ileridir (Acarlıoğlu, 2022, 107-108).

Bu durumla alakalı Üsküdar mahkemesine yansıyan belgede *İskender Paşa bin Abdullah mahkemede Aişe Hatunun bikr-i kerimesi⁸ olan Saliha ile evlenmek istediğini bildirmiştir. Bunun için Saliha Hatuna mehri muaccel⁹ on sikke altın ile bir kuruş vermiş Saliha hatun da kabul etmiştir (TDV ÜŞS NO:104/14).*

Veliler Aracılığı İle Kıyılan Nikah

Veli yolu ile kıyılan nikahlar evlenen kişinin -âkıl ve bâliğ kimsenin nikaha onay vermesine kadar, akıl itibari ile karar verme yaşında olan çocuğun veya mülkü altında bulunan kölenin kıydığı nikâh da velisinin nikaha izin vermesine kadar askıdadır. Söz konusu durumlarda icâzet, nikâhın nefaz şartı olmaktadır (Ekinci, 2006, 44. Yani velilerin evlenecek kişilerin nikahı üzerinde verecekleri karar evlendirilen kişilerin nikahı onaylamasına kadar sadece askıda kalır. Kişiler bu durumu onaylarsa kabul edilir onaylamazsa nikah geçersiz olur¹⁰. Söz konusu durum kadınların bekaretine göre de değişkenlik göstermektedir. Mesela hiç evlenmemiş kızlar için veliler yolu ile yapılan nikahlarda ifade edilen şartlar geçerli iken dul olan kadınlar farklı sebeplerden dolayı yine kendi rızaları ile pek çok evlilik yapmışlardır.

Üsküdarlı Kadınların Nikah Yapma Sebepleri

Klasik Dönem Osmanlı toplumunda kadınlar nikah konusunda kimi zaman kendi rızaları ile kimi zaman da bazı mecburiyetler neticesinde nikah yapmışlardır. Sicillere yansıyan davalar ışığında kadınları yeni bir nikah yapmaya iten sebepler incelendiğinde; *Mustafa bin Recep mahkemede Raziye Hatunu dava etmiştir. Raziye'nin zevce-i menkuhası olduğunu kendisinin sekiz yıldır kaza-i Ada'ya gidip orda kaldığını Raziye'nin ise bu süre içerisinde Hasan ile evlenmesini dava etmiştir ve zevcesi Raziye'yi talep etmektedir. Durum Raziye'ye sorulduğunda Mustafa'nın eşi olduğunu ancak kendisini koyup gitmesinden dolayı iki buçuk yıldan sonra Ramazan ile evlendiğini bildirmiştir. Daha sonra Ramazan'ın vefat etmesi ile Hasan ile evlendiğini ifade etmiştir. Mustafa'nın kendisini boşamadığını da ifade etmiştir. Raziye hala Mustafa'nın menkuhası olduğunu bildirmiştir. Şahitlere sorulduğunda Mustafa'nın Raziye'yi tatlik itmediğini bildirmişlerdir (TDV ÜŞS NO:102/13-2).*

Bu belgede olduğu gibi Üsküdarlı kadınlar pek çok benzer belgede eşlerinin kendilerini bırakıp gitmesi nedeni ile -özellikle nafaka ve kisvesiz koyup- maddi anlamda kendilerini geçindirecek bir başka eşe ihtiyaç duymuşlar ve yeniden evlilik gerçekleştirmişlerdir. Ancak gaiplik ya da uzun süreli terk durumları mezheplere göre boşanma sebebi sayılıp sayılmama noktasında farklı değerlendirmelere tabi tutulmuştur (Yücetürk, 2021, 39). Kadınları boşanmaya iten önemli sebeplerden biri de kocaların eşlerini ve varsa çocuklarını nafakasız ve kisvesiz olarak terk edip başka bir yere gitmeleri ve ilaveten kendilerini boşayıp boşamadıkları meselesinin aydınlatılması sorunsalları oluşturmakta idi.

⁸ “bkr” kökünden türemiştir her şeyin ilk ve orijinal olanına, cinsî açıdan aslı durumunu koruyan, yani evlenmemiş bulunan kadın veya erkeğe bikr denilmiştir. Bkz: Çeker, Orhan, (1992), “BİKR”, TDV İslam Ansiklopedisi, VI, İstanbul, 151.

⁹ Nikahtan önce ödenen miktar. Bkz: Ortaylı, İlber. (1992), OSMANLI AİLE HUKUKUNDA GELENEK, ŞERİAT VE ÖRF, SOSYO-KÜLTÜREL DEĞİŞME SÜRECİNDE TÜRK AİLESİ II, T.C. BAŞBAKANLIK AİLE ARAŞTIRMA KURUMU Yayınları No: 71 77-88.

¹⁰ Bkz: TDV ÜŞS NO: 124/75. Meryem “Hızır Çelebiye tezviç için akd-i nikâh olduğunda buluğa olmadığı için akd-i nikâhı feshettiğini ve buluğa erdiğinde Hüseyin'e tezviç için izin verdiğini bildirmiştir.

Çünkü bu durumda olan kadınlar yeniden evlenebilmek için mahkemeden izin kâğıdı çıkartmak zorunda kalmaktaydılar (Işık, 2018, 41).

Klasik dönem Osmanlı toplumunda nikahsız yaşama hadiselerine karşı toplum duyarlılığı da yüksek seyretmiştir. Tüm geleneksel toplumlarda olduğu gibi Osmanlı toplumunda da evlilik dışı ilişkiler ve neticeleri tepki ile karşılanmıştır (Ortaylı, 76). Osmanlı toplumunda aile ilişkileri daima sosyal ve kültürel denetim altında bulunmuştur (Yüksel, 1992, 115). Çünkü evlilik kişileri birebirine bağlayan hukuki bir bağdır aksi birliktelikler bir yerde hukuki gibi değerlendirilse dahi bu tip eylemlerin aile kurumu ile ilgileri yoktur (Ortaylı, <https://www.rekabet.gov.tr/Dosya/persembekonferanslari-yayinlari/perskonfyyn21.pdf>,30).

Kişiler nikahsız birliktelik yaşadıklarını düşündükleri kişileri mahkemeye şikâyet etmişlerdir. Bu durumla alakalı olarak *Üsküdar da Hüdaverdi ve Mahmut, Hüseyin, Mustafa isimli şahıslar Süleyman ve zevcesi Sakine'nin huzurunda Süleyman emmisi oğlu namına aldıklarını ancak Süleyman'ın daima şekavet içinde olmasından dolayı Sakine Hatun Bali ile evlenmiştir. Fakat Bali'nin de aher diyara gidip Saliha'yı boşadığı sabit olmadığı halde Süleyman ile dokuz ay yabarlarda gezip yine mahalleye geldiklerinde neden mahrem ile gezersin dediğimizde bana zevcim talak vermiştir bende Süleyman'a varırım demiştir. Aher mahallede nikah ettik diye birbiri ile izdivaç muamelesinde ederler diye davacı olmuşlardır (TDV ÜŞS NO:100/13-2).*

Üsküdar mahkemesine ait bu belgede de Sakine'nin zevci Süleyman'dan sonra Bali ile evlendiğini fakat Bali'nin kendisini boşadığına dair bir bilgi olmaksızın yine eski zevci Süleyman ile başka bir yerde 9 ay gezip eski mahallelerine döndükleri ifade edilmiştir. Kendisine namahrem olan eski zevci Süleyman ile gezen Sakine'den şikayetçi olunmasına karşın başka mahallede nikah yaptıklarına dair ifade gelmiştir.

Devam eden belgede ise *Bali Paşa mahkemede Sakine hatunun zevce-i menkuhası olup kendisinin sefere gittiğini ve iki gelmediğini ifade etmiştir. Süleyman'ın bu zamanda Sakine Hatunu dokuz ay yabarlarda gezdirip başka bir mahallede nikah ettirip yine mahalleye geldiklerini Sakine'nin zevce-i menkuhası olmasından dolayı talep etmiştir. Süleyman cevabında Sakine'nin bir yıldır zevci olmadığını mutallakayım diye evlenmek istediğini ve mahkemeye gidip izin kâğıdı alıp bir imama nikah kıydırdıklarını ve kendisinin zevcesi olduğunu söylemiştir (TDV ÜŞS NO:100/34-2).*

Belgelerden de anlaşılacağı üzere özellikle dul olan kadınların kocaları kendilerini bırakıp - aher yere, sefere vs.- uzak bir yere gidip haber alamadıkları durumlarda ilk öncelikli olarak maddi anlamada zorlanmaları ve bir takım güvenlik problemlerinden dolayı yeni bir evlilik yapma yolu aramışlardır. Bunu yaparken kimi zaman evliliklerinin bitmesi ardından kimi zamanda belgelerde ifade edilen durumlar önceki evliliklerini neticelendirmeden yeni bir evlilik içine girmişlerdir.

Nikah Akdinin Yasak Olduğu Durumlara Örnekler

İslam hukukunda iddet bekleyen kadınlarla evlenmek, zifafa girmek dinen haram ve geçersizdir. İlaveten cezalandırılması gereken bir durumdur (Midilli, 2021, 665-666). İslâm hukukunda, evliliğin herhangi bir sebeple sona ermesi durumunda kadının yeni bir evlilik yapabilmek için beklemek zorunda olduğu süreyi ifade eder. Boşanmış ya da nikâhı feshedilmiş kadınların beklemeleri gereken iddet süreleri hamile olup olmamalarına veya bazı başka durumlara göre değişiklik gösterir. Hamile olan kadınların iddeti doğumla neticelenir.

Kadınlara iddet süresinin tanınmasındaki amaç doğacak çocuğun neseb¹¹inin korunması açısından önemlidir. İddet içinde doğan çocuğun nesebi kocaya aittir. Ölüm veya boşama iddeti bekleyen fakat söz konusu sürenin sona erdiğini bildirmeyen kadın, ölüm veya boşamadan itibaren normal süresi içinde doğum yaparsa çocuğun soyu yine kocaya bağlanır (Acar, 2000, 466-471). Boşanma-ölüm sebebiyle iddet süresi beklemek zorunda olan bir kadınla evlenmek hatta evlilik teklifi etmek dahi yasaktır (Cin, 1974, s.153). Geçersiz nikâh ve haram zıfâfın sadece bu fiiller içerisinde bulunan kişileri değil tüm toplumu ahlaken etkilediği kanaati oluşmaktadır. Bundan dolayı kadı naibinin bu tür olaylara kendisi müdahale etmek durumunda kalmıştır. Klasik Osmanlı kanunnamelerinde kadınların iddet süreleri içinde nikâhlanmasını yasaklayan hükümlerin olması Osmanlı toplumunda bu eylemlerin sayısının sıklaştığını göstermektedir (Midilli, 2021, 665-666).

Konu ile alakalı olarak Üsküdar mahkemesinde görülen bir *davada Karakadı mahallesinde sakin Cihan bin Abdullah nam kıbti'nin mu'takası*¹² olan *Güllü binti Mustafa nam avreti Kalender bin Katyavi nam kıbtiye rızasıyla tezviç olunmak murad idildikde lakin mezburenin mezkur Cihan'dan hamil olup def-i hamil edinceye değin nikah caiz olmadığı ecilden ahere nikah olunmamak için mezkureye kendi rızasıyla mezbur Kalender'in malından ayda yüz akçe nafaka takdir olunup ol dahi kabul itmeğin ma vaki bit talep ketb olundu* (TDV, ÜŞS NO:96/10).

Belgede Cihan'ın azatlı cariyesi olan Güllü'nün Kalender'e kendi rızası ile nikah olmak istediği belirtiliyor. Ancak nikahın önündeki engel Güllü'nün efendisinden hamile olmuş olmasıdır. Doğal olarak hamileliği sona erinceye kadar kendisine nikah caiz olmamaktadır. Bu sırada Güllü hatunun bir başkasına nikahlanması ihtimaline karşılık Güllü ile evlenmek isteyen Kalender'den Güllü için ayda 100 akçe nafaka verilmesi uygun görülmüştür. Bu sayede hamilelik sonlanıncaya kadar Güllü Hatunun ihtiyaçları kendisi ile evlenmek isteyen Kalender tarafından karşılanacaktır. Köle ile nikâh konusunda hür bir kadın ile evli iken, başkasının cariyesi ile nikâhlanmak sahih değildir. Mülk ile nikahın bir araya gelmeyeceği gerçeğinden hareketle hür insanların kendi cariyesi ile de hiçbir zaman nikâhlanmasının mümkün olmayacağı ifade edilmektedir. Çünkü cariyeler emtia/mülk olarak kabul edildikleri için mülkünde bulunması nikahında bulunması ile aynı görülmüştür (Ekinci, 2006, 43). Burada Cihan'ın daha önceden evli olup olmadığı belgeye yansımamıştır. Ancak mülkü olarak nitelendirilen cariyesi ile ilişkisinden Güllü hatun hamile kalmıştır. Aynı şekilde Güllü ile evlenmek isteyen Kalender'in de evli olup olmadığı belli değildir. Ancak Cihan'ın cariyesi ile evlilik planladığı görülmektedir.

Kirvaz Ağa odalarında sakin Mahmut mahkemede, Emine ve zevci Kasım' ı dava etmiş Emine'nin kendisini ile nikahlandığını ve yedi gün durup ramazanda firar edip ol tarihten bu zamana gelinceye kadar kayıp olduğunu neticede Kasım'ın evinde bulduğunu ifade etmiştir. Durum hakkında Kasım Emine'nin kendi nikahında iken kendisinin taş gemisine mahpus olmasından dolayı talak verdiğini ve Emine hatunun kendisinden sonra iki kişi ile evlendiğini bildirmiştir. Emine'ye sorulduğunda Kasım'ın zevcesi olduğunu gemide oturmasının mümkün olmadığından dolayı Beşiktaş sakinlerinden Hüseyin ile evlenip onunla on beş gün durup ondan da firar edip iki günden sonra Mahmut'a ile evlenip onunla yedi gün kadar oturduğunu ifade etmiştir. Neticede üç evi olan Kasım'ın taş gemisinden kurtulduğunu duyup Mahmut'un evinden firar edip Kasım'a geldiğini bildirmiştir (TDV ÜŞS NO:100/40).

¹¹ Nesebin korunması çok önemlidir. Zinanın yasaklanması, soyların karışmasına neden olacak fiillere karşı çıkılması, neslin korunması için alınan önlemlerdir. Bu sayede zina dan olacak çocuğun nesebinin genetik babasına veya doğuran kadının çocuğu istediği erkeğin soyuna verebilmesi, erkeğin normal evlilikten doğan çocuğunu hiçbir sebep yokken reddetmesi gibi keyfiyetten doğacak uygulamalara son verilmiştir (Dönmez, 2006, 573). Bkz: İbrahim, Kâfi, Dönmez, (2006), "NESEP", TDV İslam Ansiklopedisi, XXXII, İstanbul, 573.

¹² Serbest bırakılmış köle, câriye veya esir. <https://osmanlica.ihya.org/mu-tak-mu-taka-nedir-ne-demek.html>.

Belgede Emine hatunun evliliklerini neticelendirmesi konusunda ayrı ayrı sebepler belgeye yansımamıştır. Ancak ilk eşinin hapsolmasından dolayı evlilikler gerçekleştirdiği yönünde yorum yapmak yanlış olmasa gerektir. Emine Hatun iddet sürelerine hiç riayet etmemiş kısa süreler içerisinde yeni evlilikler yapmıştır. Emine hatunun sürekli evliliklerine firar etme şeklinde son vermeye çalışması evliliklerinden memnun olmadığını düşündürmektedir. Netice de ise üç evi bulunan ilk eşi Kasım'ın hapisten kurtulduğunu duyduğunda ona geri dönmesi ve belgede üç evi olduğunun belirtilmesi Emine hatunun maddi kaygılar neticesinde evlilik gerçekleştirdiğini düşündürmektedir.

Klasik Osmanlı toplumunda nikahın yasak olduğu guruplar arasına devamlı mahremiyet içinde olanların, başkasının hakkı olan kişilerin, üç talaktan sonra oluşan haramlık ve din farklılığı gibi engeller nedeniyle nikahlanmanın yasak olduğu durumlar mevcuttur. Fakat bu durumların da yine göz ardı edildiği fetvalardan anlaşılabilir (Midilli, 2021, 665-666). Söz konusu sebeplerden din değiştirme hadiseleri sıklıkla görülmektedir. Evlilik süreci içerisinde kadının veya erkeğin farklı dine geçmesi karşı tarafın evliliği neticelendirme isteğine kadar gidebilmekteydi.

Konu ile alakalı olarak *Üsküdar'da kıbtî mal emini Ali bin Kurd mahkemede İlyas bin Abdullah kıptî mahzarında, İlyas'ın zevcesi Savine kıbtî kafire mürd olup zevci mezbur İlyas'ı terk eylediğini bildirmiştir. Muhallefatından birisi var ise sual olunması talep edilmiştir. İlyas cevap verip Saviye'yi yirmi beş dirheme nikah ettiğini ve kendisinin Müslüman olduğu halde nikah devam ettiğini ifade etmiştir. Saviye'nin kendisinde sadece yirmi beş dirhem mehrinden başka bir şeyi olmadığını söylemiştir. Mahkeme yirmi beş dirhem mehrin Ali'ye ödenmesine karar vermiştir* (TDV ÜŞS NO:100/8-3).

Belgede İlyas ve Savine Hatunun evlilikleri müddetince Savine hatunun Müslüman olmuştur. İlyas mahkemede Savine'nin din değiştirmesine rağmen nikaha devam ettiklerini bildirmiştir. Savine'ye olan 25 dirhem mehir borcunu Savine'nin yakını Ali'ye ödemeyi kabul etmiştir. Bu belgede olduğu gibi kimi zaman evlilik süreci içerisinde evvelce öngörülemeyecek din değiştirme gibi ciddi hadiselerin de gelişebileceği anlaşılmaktadır. Bu durumda genellikle din değiştiren ya da değiştirmeyen kişi tarafından evliliğin feshi gündeme gelmektedir. Bu belgedeki gibi evliliğin devam ettirilmiş olması hadisesine sık rastlanmamaktadır.

İslâm âlimleri evlenilecek kadınlarda dindarlık, güzellik, asalet, doğurganlık gibi özelliklerin olması gerekliliğini vurgulamışlardır (Boynukalın, 2013, 306). Bu cümleden hareketle ifade edilmelidir ki evlenilecek olan kadınlarda aranan özelliklerin bulunması fakat zaman içerisinde değişmesi gibi durumlardan dolayı hem Müslümanlar ve hem de gayrimüslimler için nikahın sürdürülebilirliğinin ortadan kalktığı sicillere yansımıştır. Söz konusu incelenen çalışma sürecinde nafaka ve kisvesiz terk edilip nafaka ve kisve talep eden kadınlara ait belgeler 12 adet, nafaka ve kisvesiz kocaları tarafından terkedilip yine nafaka ve kisve talebi ile mahkemeye giden gayrimüslim kadınlara ait 3 belge, gaiplik ile ilgili 5 belge sicillere yansımıştır.

SONUÇ

Nikah aile kurma noktasında atılan resmi bir adımdır. İslam aile kurmaya ve helal birliktelik yolu ile nesillerin devamı ve çoğalmasına büyük önem vermiştir. Neslin devamı ve çocuğun nesebinin belli olması açısından nikahlı birliktelikler önemli olmuştur. Nikah konusunda toplumsal hassasiyet yüksek seviyede seyretmiş nikahsız birliktelikler ve bu birlikteliklerin neticeleri (çocuklar) toplum tarafından tepki ve hatta mahkemeye şikâyet etmeye kadar götürmüşlerdir.

Nikahın hangi şartlarda, hangi mekanlarda, kimlerin eşliğinde, nikah kıyılırken kişilerin rızaları, nikahın veliler aracılığı ile kıyılması, nikahın hangi durumlarda feshedildiği ve yeni nikahlar yapılmasının nedenleri araştırmanın sorunsalları arasında yer alıştır.

Üsküdar mahkemesine yansıyan sicillerin incelenip spesifik örneklerden faydalanılan çalışmada nikahın hangi durumlarda feshedildiğine dair bir iki örnek ile ifade edilmeye çalışılmıştır. Bu noktadan hareketle Üsküdarlı kadınların nikahının sona ermesini sağlayan nedenler arasında ilk sırada kadınların ve varsa çocuklarının eşleri tarafından nafakasız ve kisvesiz olarak terk edilip gidilmesi hadiseleri oluşturmuştur. Bu noktada kadınlar mahkemeye giderek nafaka ve kisve talebinde bulunmuşlardır. Nafaka ve kisve taleplerine karşılık alamazlarsa yeni bir evlilik yoluna girmek için mahkemeden icazet almışlardır. Kadınların yeni evlilik yapabilmeleri için gerekli olan iddet sürelerine kimi zaman hiç riayet etmedikleri de sicillere yansımıştır. Kısaca maddi kaygılar kadınları yeni bir evlilik yapma konusunda aceleci davranmaya iten sebepler arasındadır.

Yine erkeklerin uzak diyarlara ya da sefere gidip kendilerinden haber alınmadığı durumlarda ise kadınların mahkemeye başvurarak eşlerinin durumlarını -öldüklerini/yaşadıklarını- mahkemeye ispat etmeleri sorunsalı oluşturmuştur. Eşlerinin durumlarını kanıtlayamayan kadınların yeni bir evlilik yapmaları yasaktır. Bu konuda mezheplerin de farklı görüşleri mevcuttur.

Nikahı feshetme sebeplerinden biri de nadir de kendilerinin velileri yolu ile nikahlandığı buluş çağına henüz ermemiş kızların buluş çağına erdiklerinde istemedikleri nikahı feshetme girişimleri oluşturmuştur. Çünkü evvelce de ifade edildiği gibi veliler yolu ile kıyılan nikahlar ta ki kişilerin bu nikahı onaylamalarına kadar askıda kalırdı.

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TÜRK TOPLUMUNDA KADINLARIN SOSYAL BAĞIMSIZLIĞI İLE ÜREME SAĞLIĞI SONUÇLARI ARASINDAKİ İLİŞKİ

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ÖZET

Amaç: Kadınların güçlendirilmesi, üreme sağlığı hedeflerine ve üreme haklarına erişimin kritik bileşeni olarak ele alınmaktadır. Bu çalışmanın amacı kadınların sosyal bağımsızlığı ile üreme sağlığı sonuçları arasındaki ilişkiyi incelemektir.

Yöntem: Bu çalışmada ulusal düzeyde temsiliyeti olan Türkiye Nüfus ve Sağlık Araştırması-2018 verileri kullanılmıştır. Çalışmada halen evli olan kadınların (n= 5156) verileri analiz edilmiştir. Çalışmanın sekiz bağımlı değişkeni vardır: 1) toplam doğum sayısı, 2) ideal çocuk sayısı, 3) kadınların istedikleri sayıda çocuğa sahip olma durumu, 4) son beş yıl içinde istenmeden gerçekleşen doğumlar, 5) modern aile planlaması yöntemleri için karşılanmayan gereksinim, 6) yalnızca kadınlara veya çiftlere yönelik aile planlaması yöntemlerinin kullanımı, 7) isteyerek düşükler ve 8) spontan düşüklerdir. Bağımlı değişkenlerin temel belirleyicisi kadınların sosyal bağımsızlığı olup, Ankete Dayalı Kadının Güçlendirilmesi (Survey-based Women's Empowerment, SWPER) endeksinin sosyal bağımsızlık alanının modifiye formu kullanılarak değerlendirilmiştir. Kadınlar sosyal bağımsızlık puanlarına göre en düşük, düşük, orta, yüksek ve en yüksek olarak %20'lik dilimlere ayrılmıştır. Bağımlı ve bağımsız değişkenler arasındaki ilişkiyi incelemek için Robust Poisson regresyon modeli kullanılarak prevalans oranları ve %95 Güven Aralıkları (PO, %95GA) hesaplanmıştır. PO'lar yaşa, hane halkı refah düzeyine, ikamet yerine ve bölgeye göre standardize edilmiştir.

Bulgular: En yüksek sosyal bağımsızlığa sahip %20'lik dilimdeki kadınlarla karşılaştırıldığında, en düşük sosyal bağımsızlığa sahip %20'lik dilimdeki kadınlar, dört veya daha fazla doğum yapma (PO=16.0, %95 GA 7.2,25.3), dört veya daha fazla ideal çocuk sayısı (PO=1.9, %95GA 1.6,2.2), idealinden daha fazla sayıda çocuğa sahip olma (PO= 5.7, %95GA 3.3,8.1), istenmeyen doğumlar (PO=2.3, %95GA 1.6,2.9), yalnızca kadınlara yönelik aile planlaması yöntemlerinin kullanımı (PO=1.7, %95GA 1.4,1.9), isteyerek düşükler (PO=1.9, %95GA 1.5,2.4) ve spontan düşükler (PO=1.7, %95GA 1.3,2.0) açısından daha yüksek prevalansa sahiptir. Araştırma aynı zamanda kadınların sosyal bağımsızlık düzeyi azaldıkça istenmeyen üreme sağlığı sonuçlarının arttığını da ortaya koymaktadır.

Sonuç: Çalışmanın bulguları, düşük sosyal bağımsızlık düzeylerinin kadınlarda olumsuz üreme sağlığı sonuçlarıyla güçlü bir şekilde bağlantılı olduğunu göstermektedir. Çalışma, üreme sağlığını geliştirmeyi amaçlayan politikalarda kadınların sosyal bağımsızlık açısından güçlendirilmesine yönelik kritik gereksinimi vurgular.

Anahtar Kelimeler: Nüfus ve sağlık araştırması; Üreme sağlığı; Sosyal bağımsızlık; Kadınların güçlendirilmesi; Türkiye.

THE ASSOCIATION BETWEEN WOMEN'S SOCIAL INDEPENDENCE AND REPRODUCTIVE HEALTH OUTCOMES IN THE TURKISH POPULATION

ABSTRACT

Aim: Women's empowerment is considered a critical component of achieving reproductive health goals and rights. The aim of this study is to examine the relationship between women's social independence and reproductive health outcomes.

Methods: In this study, data from the nationally representative Turkey Demographic and Health Survey-2018 were used. We analyzed the data of those currently married women in this study (n= 5156). This study has eight dependent variables: 1) total number of births, 2) ideal number of children, 3) women's ability to have just the desired number of children, 4) unwanted children born in the last five years, 5) unmet need for modern family planning methods, 6) use of female-only or couple contraceptive methods, 7) induced abortions, and 8) miscarriages. The main predictor of the dependent variables is women's social independence which was measured using modified form of social independence domain of Survey-based Women's Empowerment (SWPER) index. Social independence scores of women were classified into 20% quintiles as lowest, lower, middle, higher, and highest. Prevalence Ratios and 95% Confidence Intervals (PRs, 95%CI) were calculated using robust Poisson regression to explore the relationship between the dependent and independent variables. PRs were adjusted by age, household wealth quantiles, residence, and region.

Results: Compared to women with the highest social independence quintile, women with the lowest social independence quintile have higher prevalence for having four or more births (PR=16.0, 95%CI 7.2,25.3), four or more children in ideal (PR=1.9, 95%CI 1.6, 2.2), more children than the ideal number (PR=5.7, 95%CI 3.3,8.1), unwanted births (PR=2.3, 95%CI 1.6,2.9), use of female-only contraceptive methods (PR=1.7 95%CI 1,4;1,9), induced abortions (PR=1.9 95%CI 1.5-2.4), and miscarriages (PR=1.7, 95%CI 1.3,2.0). The study also reveals that as the social independence quintile of women decreases, unwanted reproductive health outcomes increase.

Conclusion: The study's findings show that lower social independence levels strongly linked to negative reproductive health outcomes in women. The study highlights the critical need to address women's empowerment in terms of social independence in policies aiming to improve reproductive health.

Keywords: Demographic health survey; Reproductive health; Social independence; Women's empowerment; Turkey.

ANKİLOZAN SPONDİLİTLİ KADIN OLGUDA KRONİK PELVİK AĞRI FİZYOTERAPİSİ

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ÖZET

Giriş ve Amaç: Kronik pelvik ağrı; disparoni, vajinismus, vulvodini, endometriozis, ağrılı mesane sendromu, piriformis sendromu ve pudental nevraljiyi içeren ancak bunlarla sınırlı olmayan, 6 aydan uzun süren, pelvik alanda sürekli, sporadik ya da sıklık olarak hissedilen, sağlığı tehdit eden bir uyaran olarak tanımlanır.

Gereç ve Yöntem: 41 yaşında kadın hasta, ... yıldır ankirozan spondilit, fibromyalji, kronik pelvik ağrı tanılı hastaya, 8 hafta boyunca, haftada 2 seans, yaklaşık 45 dakika, pelvik taban, piriformis, quadratus lumborum ve trapez kaslarındaki tetik noktalara yönelik transvers friksiyon masajı uygulanmıştır. Hastaya ev programı olarak germe egzersizleri verilmiştir. Algılanan ağrı şiddeti Vizüel Analog Skalası (VAS) ve yaşam kalitesi Dünya Sağlık Örgütü Yaşam Kalitesi Anketi- Kısa Formu (WHOQOL-BREF) ile değerlendirilmiştir.

Bulgular: Hastanın tedavi öncesi değerlendirmesinde, günlük işeme frekansı 60, VAS (tüm vücut):10, VAS (disparoni):10, VAS (pelvik ağrı):10 olarak kaydedilmiştir. Toplam 16 seanslık fizyoterapi müdahalesi sonrası hasta tekrar değerlendirildiğinde, günlük işeme frekansı 10, VAS (tüm vücut):4, VAS (disparoni):1, VAS (pelvik ağrı):3 şeklinde belirlenmiştir. WHOQOL-BREF alt parametreleri olan fiziksel sağlık 19'dan 63'e, psikoloji 44'ten 63'e, sosyal ilişkiler 25'ten 69'a ve çevre skoru 44'ten 63'e yükselmiştir. Hasta tedavi sonrası 3, 6 ve 12. aylarda kontrole davet edilmiş ve iyilik halinin devam ettiğini bildirmiştir.

Sonuç: KPA tedavisinde, komorbiditeye rağmen, fizyoterapi müdahaleleri non-invaziv, ucuz, yan etkisi bulunmayan ve etkinliği uzun süren bir yöntemdir.

Öneriler: Prevalansı %14 ile %24 arasında değişen KPA'nın tedavisinde fizyoterapi müdahalelerinin bilinirliği ve kullanımı yaygınlaştırılmalıdır.

Anahtar Kelimeler: Ankirozan spondilit, pelvik ağrı, pelvik taban, fizyoterapi ve rehabilitasyon.

CHRONIC PELVIC PAIN PHYSIOTHERAPY IN A WOMAN CASE WITH ANKYLOSING SPONDYLITIS

ABSTRACT

Introduction and Aim: Chronic pelvic pain; is defined as a health-threatening stimulus that is felt continuously, sporadically, or frequently in the pelvic area, lasting longer than 6 months, including but not limited to dyspareunia, vaginismus, vulvodinia, endometriosis, painful bladder syndrome, piriformis syndrome, and pudental neuralgia.

Materials and Methods: A 41-year-old female patient diagnosed with ankylosing spondylitis, fibromyalgia, chronic pelvic pain for 8 weeks, 2 sessions a week, approximately 45 minutes, transverse friction massage for trigger points in the pelvic floor, piriformis, quadratus lumborum, and trapezius muscles have been applied. Stretching exercises were given to the patient as a home program. Perceived pain intensity was assessed by the Visual Analogue Scale (VAS) and quality of life was assessed by the World Health Organization Quality of Life Questionnaire-Short Form (WHOQOL-BREF).

Results: In the pre-treatment evaluation of the patient, the daily voiding frequency was 60, VAS (whole body): 10, VAS (dyspareunia): 10, and VAS (pelvic pain): 10. When the patient was re-evaluated after a total of 16 sessions of physiotherapy intervention, the daily voiding frequency was determined as 10, VAS (whole body): 4, VAS (dyspareunia):1, VAS (pelvic pain):3. The WHOQOL-BREF sub-parameters of physical health increased from 19 to 63, psychology increased from 44 to 63, social relations increased from 25 to 69, and the environmental score increased from 44 to 63. The patient was invited for follow-up at 3, 6, and 12 months after the treatment and reported that his well-being continued.

Conclusion: Despite comorbidity, physiotherapy interventions in the treatment of CPA are non-invasive, inexpensive, have no side effects, and have long-lasting effects.

Recommendations: Awareness and use of physiotherapy interventions should be expanded in the treatment of CPA, the prevalence of which varies between 14% and 24%.

Keywords: Ankylosing spondylitis, pelvic pain, pelvic floor, physiotherapy, and rehabilitation.

YAŞLI KADINLARDA YAKIN PARTNER ŞİDDETI ÜZERINE TOPLUM TABANLI KESİTSEL ARAŞTIRMA: KARABÜK İLİ ÖRNEĞİ

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ÖZET

Amaç: Yakın partner şiddeti (YPŞ), bir partner tarafından uygulanan fiziksel, cinsel ve duygusal istismarı içeren herhangi bir eylem veya ihmal olarak tanımlanır. Bu çalışmanın amacı, 65 yaş ve üstü kadınlarda fiziksel YPŞ sıklığını tahmin etmek, şiddet mağduriyetini etkileyen faktörleri belirlemek ve şiddetin nesiller arası aktarımına ilişkin veri toplamaktır.

Yöntem: Çalışma, Karabük'te 2022 yılında yürütüldü. Örnek büyüklüğü, hedef popülasyon 19652 (Karabük'te yaşayan 65 yaş ve üstü kadın sayısı) %50 prevalans, %5 alfa hata, %95 Güven Aralığı (GA) kriterlerine göre 377 olarak belirlendi. Çalışmada çok aşamalı örnekleme yöntemi ile 399 evlenmiş kadına ulaşıldı. Çalışmanın bağımlı değişkeni, aşağıdaki eylemlerden en az birine maruz kalan kadınların sayısının belirlenmesiyle hesaplanan fiziksel YPŞ sıklığıdır: 1) tokat atma ya da bir şey fırlatma, 2) itme, tartaklama ya da saç çekme, 3) yumrukla ya da bir cisimle vurma, 4) tekmeleme, sürüklenme ya da dövme, 5) boğazını sıkma ya da bir yerini yakma, 6) bıçak, silah gibi aletlerle tehdit etme ya da bunları kullanma. Bağımsız değişkenler, kadınlar ve aileleri ile ilgili özellikleri içerdi. Bağımlı ve bağımsız değişkenler arasındaki ilişkiyi incelemek için robust Poisson regresyon modeli kullanılarak yaşa standardize Prevalans Oranları (PO) ve %95GA'ları hesaplandı.

Bulgular: Fiziksel YPŞ prevalansı, yaşam boyu %62,9, son bir yılda %7,6 idi. Yaşam boyu maruz kalınan şiddetin %32,6'sı orta, %30,3'ü ağır derece; son bir yılda maruz kalınan şiddetin tümü ağır derece idi. Yaşam boyu YPŞ prevalansı düşük gelir düzeyi (PR=2.1 %95GA 1.2, 3.8), kocanın alkol kullanımı (PR=2.1 %95GA 1.3, 3.6), çocukluk çağında babadan anneye şiddete tanıklık etmek (PR=2.4, %95GA 1.4, 4.0), çocukluk çağında ebeveyn şiddetine maruziyet (PR=3.6, %95GA 2.1, 6.1) ile artırıyordu. Çocukluğunda babadan anneye yönelik şiddete tanık olan, ebeveyn şiddetine maruz kalan, eşinden şiddet gören kadınların çocuklarına şiddet uygulama yüzdeleri anlamlı olarak yüksekti ($p<0.001$).

Sonuç: Çalışma, kadına yönelik şiddetin önlenmesi için şiddetin nesiller arası aktarımını dikkate almanın ve kadınların özerkliğini, sosyoekonomik ve toplumsal cinsiyet eşitliğini teşvik etmenin önemini vurgular.

Anahtar kelimeler: Yakın partner şiddeti; Fiziksel şiddet; Prevalans; Şiddetin nesiller arası aktarımı; Yaşlı kadınlar

A POPULATION-BASED CROSS-SECTIONAL STUDY ON INTIMATE PARTNER VIOLENCE IN OLDER WOMEN: THE CASE OF KARABUK PROVINCE

ABSTRACT

Aim: Intimate partner violence (IPV) is defined as any action or omission that includes physical, sexual, and emotional abuse by a partner. This study aimed to estimate physical IPV prevalence among women aged 65 and over, to determine the factors affecting victimization, and to collect data on the intergenerational transmission of violence.

Method: The study was conducted in Karabuk province in 2022. The sample size was determined as 377 according to the criteria of the target population 19652 (the number of women aged 65 and over), 50% prevalence, 5% alpha error, and 95% Confidence Interval (CI). By using a multi-stage sampling technique, 399 ever-married women were reached in the study. The prevalence of physical IPV was calculated by determining the number of women who were exposed to at least one of the following acts: 1) slapping or throwing things, 2) pushing, shoving, or pulling hair, 3) hitting with a fist or something else, 4) kicking, dragging, or beating, 5) choking or burning, 6) threatening to use or use a gun, knife, or other weapon. Age-standardized Prevalence Ratios (PRs) and 95% CIs were calculated using robust Poisson regression to analyze the relationship between the dependent and independent variables.

Results: The prevalence of physical IPV was 62.9% for lifetime, and 7.6% for the last 1-year. The severity of violence was 30.3% severe and 32.6% moderate for lifetime. All cases in the last 1-year were severe. The lifetime IPV prevalence increased with low income (PR=2.1, 95%CI 1.2, 3.8), the husband's alcohol usage (PR=2.1, 95CI 1.3, 3.6), witnessing violence from father-to-mother as a child (PR=2.4, 95%CI 1.4, 4.0), and exposure to parental violence as a child (PR=3.6, 95%CI 2.1, 6.1). Women who witnessed father-to-mother violence in their childhood, were exposed to parental violence, and were exposed to spouse violence had a significantly higher percentage of inflicting violence on their children ($p<0.001$).

Conclusion: The study underscores the importance of addressing intergenerational violence transmission and promoting women's autonomy, socioeconomic and gender equity to prevent violence against women.

Keywords: Intimate partner violence; Physical violence; Prevalence; Older women; Intergenerational transmission of violence

GÖÇMEN KADINLARIN ÜREME SAĞLIĞI İHTİYAÇLARI VE EBENİN ROLÜ

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ÖZET

Günümüzde yaşanan savaşlar, politik iklim, ekonomik nedenler ve gelişen teknolojinin dünya genelindeki iletişimi kolaylaştırması gibi birçok farklı sebepten dolayı dünya genelinde büyük bir hareketlilik mevcuttur. Dünya Göç Raporu'na göre, 2020 yılında dünya genelinde yaklaşık 281 milyon uluslararası göçmen bulunmakta, bunların 135 milyonunu kadınlar oluşturmaktadır.

Türkiye, içinde bulunduğu coğrafya ve jeopolitik konumu nedeniyle çokkültürlü bir yapıya sahiptir ve çok sayıda farklı kültürü bir arada barındırmaktadır. Son yıllarda komşu ülkelerdeki çatışma ve siyasi istikrarsızlık nedeniyle yaşanan göçler ülkenin kendi çokkültürlü yapısını daha karmaşık hale getirmiştir. 2022 sonunda Türkiye'de geçici koruma altında 3.5 milyon Suriyeli bulunmakta ve bunların yaklaşık yarısını kadınlar oluşturmaktadır. Göçün sebebi ne olursa olsun dil engeli, kültürel farklılıklar, etnisite ve dini inanış gibi etmenlerden dolayı sağlık hizmetine erişimde güçlükler göçmen kadınları daha fazla etkilemektedir. Bu duruma ev sahibi ülkenin sağlık hizmeti sunma konusundaki sınırlılıkları da eklendiğinde göçmen kadınlar sağlık hizmetine erişimde büyük güçlüklerle karşılaşmaktadır. İncinebilir bir grup olan göçmen kadınların karşı karşıya kaldığı en büyük sağlık sorunlarını ise üreme sağlığı sorunları oluşturmaktadır.

Türkiye'de 2022 yılı verilerine göre bir kadın ortalama 1.7 çocuk doğururken, Suriyeli göçmen kadınlarda bu sayı 5.3'tür. 2018 Türkiye Nüfus ve Sağlık Araştırması raporuna göre Türkiye'deki adölesan Suriyeli göçmen kadınların %39'u ya ilk çocuğuna gebe ya da çocuk sahibidir ve karşılanmamış aile planlaması ihtiyacı %21 olarak belirlenmiştir. Bu rapora göre, Türk nüfusta adolesan gebelik oranı %4 iken, karşılanmamış aile planlaması ihtiyacı ise %12'dir. Türkiye verilerine benzer literatürdeki çalışmalar göçmen kadınların göçmen olmayanlara göre daha kötü sağlık sonuçlarına sahip olduklarını göstermektedir. Bu kadınlar göçmen olmayan kadınlara göre daha yüksek anne ölüm oranlarına, ölü doğum, perinatal, neonatal ve bebek ölüm oranlarına sahiptir.

Göçmen kadınlara üreme dönemi boyunca hizmet sunacak sağlık profesyonelleri arasında ebeler yer almalıdır. Görev tanımları gereği ebeler, verecekleri kültürlerarası ebelik bakımı ve diğer disiplinlerle ortak çalışma sonucu süreç yönetimine katkı sağlayabilir.

Anahtar Kelimeler: Immigrant, woman, reproductive health, midwifery

REPRODUCTIVE HEALTH NEEDS OF MIGRANT WOMEN AND THE ROLE OF THE MIDWIFE

ABSTRACT

In today's world, there is significant global mobility due to a multitude of factors, including ongoing conflicts, political climate, economic reasons, and the facilitation of worldwide communication by advancing technology.

According to the World Migration Report, in 2020, there were approximately 281 million international migrants, with women comprising 135 million of this total.

Türkiye possesses a multicultural structure due to its geographical location and geopolitical position, encompassing numerous distinct cultures. In recent years, migration from neighboring countries for various reasons has further complicated the country's multicultural landscape. The majority of migrants in Türkiye originate from Syria. By the end of 2022, there were 3.5 million Syrians under temporary protection in Türkiye, with women constituting approximately half of this population. It is known that barriers such as language, cultural differences, ethnicity, and religious beliefs, in addition to the limitations in the host country's healthcare service provision, reduce migrant women's access to healthcare services and their ability to receive quality healthcare.

While the average Turkish woman gives birth to 1.7 children (TSI, 2022), Syrian migrant women have an average of 5.3 children (HUIPS, 2019). According to the Türkiye Demographic and Health Survey (TDHS) 2018 report, 39% of adolescent Syrian migrant women in Türkiye are either pregnant with their first child or already have children, and their unmet need for family planning is 21%. In comparison, the adolescent pregnancy rate among the Turkish population is 4%, with an unmet need for family planning at 12% (HUIPS, 2019). Similar to data from Türkiye, various studies on the utilization of maternal and child health services indicate that migrant women have worse health outcomes than non-migrants. These women experience higher maternal mortality rates, stillbirths, perinatal, neonatal, and infant mortality rates.

Midwives should be among the health professionals who will provide services to immigrant women during the reproductive period. Due to their job descriptions, midwives can contribute to the process management as a result of intercultural midwifery care and collaboration with other disciplines.

Keywords: Göçmen, kadın, üreme sağlığı, ebelik

CİNSİYET TEMELLİ TIP YAKLAŞIMININ SAĞLIK VE HASTALIK ÜZERİNDEKİ ETKİLERİ

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ÖZET

AMAÇ: Cinsiyet temelli tıp, cinsiyetin sosyokültürel boyutunu göz ardı etmeksizin, kadın ve erkek hastalar arasındaki farklılıkları bilimsel bir şekilde karşılaştırmak ve tıbbi hipotezleri buna göre şekillendirmek gayesi güden tıbbi yaklaşımdır. Sağlık hizmetleri, tarihsel olarak teşhis ve tedavi için herkese uyan tek bir yaklaşımı benimsemiştir. Bu model için de tüm hastalıkların ve tedavilerin değerlendirildiği ve karşılaştırıldığı temel şablon olarak erkek bedeni kullanılmıştır. Kadınlar sadece bikini bölgelerindeki farklılıklar ile tanımlanması mevcut tıbbi; 'Bikini Tıbbi' eleştirilerine maruz bırakmıştır. Kadın ve erkek arasında genetik, anatomik, metabolik ve hormonal düzeyde bir çok biyolojik farklılığın erkek olma temelinde inşa edilen bir tıp ekolünde ki sonuçları üzerine bir çok araştırma literatürde yerini almaktadır. Colorado Üniversitesi Ludeman Kadın Sağlığı Araştırmaları Aile Merkezi tarafından yayınlanan bir makaleye göre, cinsiyet farklılıkları erkeklerle karşılaştırıldığında kadınlarda 700'den fazla hastalıkta eksik tanıya veya tanıda gecikmeye neden olduğunu göstermektedir. Bu çalışma cinsiyet temelli tıp yaklaşımının ilaç araştırmalarında, klinik araştırmalarda, hastalık tanı, teşhis ve tedavi boyutlarındaki etkilerini incelemek üzere yapılmıştır.

YÖNTEM: Bu amaçla klasik kitaplar, ülkemizde ve dünyada yapılmış kadın araştırmaları üzerine çalışmalar, periyodik olarak yayınlanan basılı ve elektronik dergiler, Google Akademik, Science Direct, Scopus, Web of Science ve Pubmed gibi büyük veri tabanları Cinsiyete Özgü Tıp, Cinsiyet Temelli Tıp ve Kadın Sağlığı anahtar kelimeleri 2000 yılından itibaren Türkçe ve İngilizce dillerinde taranmıştır.

TARTIŞMA VE SONUÇ: Cinsiyet eşitsizliklerinin hala küresel olarak ve buna bağlı olarak sağlık alanında da etkilerinin bir sorun olduğunu ve yeterince temsil edilmeyen bireylere yönelik geniş bir kısıtlama yelpazesine neden olduğunu kabul etmek önemlidir. Cinsiyet Temelinde Tıp ile kadın ve erkek hastaların sağlığa yönelik farklı ihtiyaçlarının görünür kılınması ve karşılanmasının öne çıkarılabileceği düşünülmektedir.

Anahtar Kelimeler: Cinsiyete Özgü Tıp, Cinsiyet Temelli Tıp ve Kadın Sağlığı

THE IMPACT OF GENDER-BASED MEDICINE ON HEALTH AND DISEASE

SUMMARY

Objectives: Gender-based Medicine is a medical approach that seeks to scientifically compare the differences between male and female patients and shape medical hypotheses accordingly without ignoring the sociocultural dimension of gender. Healthcare has historically adopted a one-size-fits-all approach to diagnosis and treatment. For this model, the male body has been used as the basic template against which all diseases and treatments are evaluated and compared. The fact that women are defined solely by differences in their bikini line has exposed existing Medicine to criticism as 'Bikini Medicine.' There are many studies in the literature on the consequences of many biological differences between men and women at the genetic, anatomical, metabolic, and hormonal levels in a medical school built based on being male.

According to an article published by the Ludeman Family Center for Women's Health Research at the University of Colorado, gender differences lead to underdiagnosis or delayed diagnosis of more than 700 diseases in women compared to men. This study examined the impact of a gender-based approach to Medicine in pharmaceutical research, clinical trials, disease diagnosis, diagnosis, and treatment.

Methods: For this purpose, classical books, studies on women's research conducted in our country and the world, periodically published printed and electronic journals, large databases such as Google Scholar, Science Direct, Scopus, Web of Science, and Pubmed were searched in Turkish and English languages since 2000 with the keywords Gender-Specific Medicine, Gender-Based Medicine, and Women's Health.

Discussion and conclusion: It is essential to recognize that gender inequalities are still a problem globally, and consequently, their impact in the health field is also a problem, resulting in a wide range of limitations for underrepresented individuals. Gender-Based Medicine can highlight the visibility and fulfillment of the different health needs of female and male patients.

Keywords: Gender-Specific Medicine, Gender-Based Medicine, and Women's Health

GÖĞÜS HASTALIKLARI SERVİSİNDE YATARAK TEDAVİ GÖREN KADIN HASTALARIN SOSYODEMOGRAFİK VE KLİNİK ÖZELLİKLERİNİN YAŞAM KALİTESİNE ETKİSİ

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ÖZET

GİRİŞ-AMAÇ

Dünya Sağlık Örgütü'ne (DSÖ) göre yaşam kalitesi; bireylerin yaşadıkları kültür ve değerler sistemi içerisinde amaçları, beklentileri, ilgi alanları ve yaşam standartları doğrultusunda hayattaki pozisyonlarını nasıl algıladıklarıdır. Bu çalışmada kadın hastaların bazı klinik ve sosyodemografik özelliklerinin yaşam kalitesiyle ilişkisi araştırılmıştır.

GEREÇ-YÖNTEM

Tanımlayıcı kesitsel olan çalışma; 10 Kasım 2022/31 Mart 2023 tarihlerinde Afyonkarahisar Sağlık Bilimleri Üniversitesi Tıp Fakültesi Göğüs Hastalıkları servisinde yapılmıştır.

50 soruluk veri toplama formu ve 27 soruluk DSÖ Yaşam Kalitesi Ölçeği Kısa Formu (WHOQOL-BREF) kullanılmıştır. Tanımlayıcı istatistiksel metotlar ve parametrik ve non-parametrik testler kullanılmıştır. Anlamlılık $p < 0.05$ düzeyinde kabul edilmiştir.

BULGULAR

61 kadın hasta ile çalışma tamamlanmıştır. Yaş ortalaması $62,36 \pm 13,14$, evli %62,3, ilk evlilik %95,1, ev hanımı %95,1, ilkokul-ortaokul mezunu %54,1 idi. Gelirim giderime denk %68,9, yaşanılan yer köy/belde %62,3, kendi evi %83,6, ısınma şekli soba %55,7 oranında idi. %70,5 astım/KOAH, %49,2 hipertansiyon, %41,0 diyabet hastasıydı. %41,0'ı beş ve üzeri ilaç kullanıyordu, %75,4'ünde en az bir ameliyat öyküsü var. Yaşamında en az bir kez şiddete maruziyet ($n=9$) %14,8 idi. Bu kadınların %100'ü fiziksel şiddet, %11,1'i aynı zamanda ekonomik şiddete maruz kalmıştı.

Eşi tarafından şiddet gören kadınlarda ölçeğin genel sağlık alt boyut puanının istatistiksel olarak anlamlı ve daha düşük olduğu bulunmuştur. Kendini çökkün hisseden kadınlarda ölçek genel sağlık alt boyut puanının, fiziksel sağlık alt boyut puanının ve psikolojik sağlık alt boyut puanının istatistiksel olarak anlamlı ve daha düşük olduğu; görme kaybı olan kadınlarda ölçeğin psikolojik sağlık alt boyut puanının istatistiksel olarak anlamlı ve daha düşük olduğu; işitme kaybı olan kadınlarda ölçeğin psikolojik sağlık alt boyut puanının istatistiksel olarak anlamlı ve daha düşük olduğu; uyku problemi yaşayan kadınlarda ölçeğin fiziksel sağlık alt boyut puanının istatistiksel olarak anlamlı ve daha düşük olduğu bulunmuştur.

SONUÇ

Toplumun yaşam kalitesi düzeyinin yükseltilmesi için; kadınların yaşam kalitesi konusunda aydınlatılması, sosyal destek, stresle başa çıkma becerilerinin kazandırılması, sosyo-ekonomik düzeyi ve toplumsal statüsü düşük olan ve aile içi şiddet öyküsü olan kadınların bedensel ve ruhsal problemlerinin erken tanı ve tedavisinin sağlanması gibi konular önem arz etmektedir.

Anahtar Kelimeler: Kadın sağlığı, Yaşam kalitesi, Aile içi şiddet

THE EFFECT OF SOCIODEMOGRAPHIC AND CLINICAL CHARACTERISTICS ON QUALITY OF FEMALE PATIENTS TREATED IN THE CHEST DISEASES SERVICE

(This study was carried out with Afyonkarahisar Health Sciences University Faculty of Medicine in the 2022-2023 academic year within the scope of Scientific Research Project Course with third year students.)

ABSTRACT

INTRODUCTION-OBJECTIVE

According to the World Health Organization (WHO), quality of life; It is how individuals perceive their positions in life in line with their goals, expectations, interests and living standards within the culture and value system in which they live. In this study, the relationship between some clinical and sociodemographic characteristics of female patients and their quality of life was investigated.

MATERIALS-METHODS

The descriptive cross-sectional study; It was held on 10 November 2022 / 31 March 2023 at Afyonkarahisar Health Sciences University, Faculty of Medicine, Chest Diseases Service. A 50-question data collection form and a 27-question WHO Quality of Life Scale Short Form (WHOQOL-BREF) were used. Descriptive statistical methods and parametric and non-parametric tests were used. Significance was accepted at the $p < 0.05$ level.

RESULTS

The study was completed with 61 female patients. The mean age was 62.36±1314, married 62.3%, first marriage 95.1%, housewife 95.1%, primary and secondary school graduate 54.1%. My income was equivalent to my expenses 68.9%, place of residence village/town 62.3%, own house 83.6%, heating type stove 55.7%. 70.5% had asthma/COPD, 49.2% had hypertension, 41.0% had diabetes. 41.0% were using five or more drugs, 75.4% had at least one operation history. Exposure to violence at least once in her life (n=9) was 14.8%. 100% of these women were exposed to physical violence, 11.1% to economic violence at the same time.

It was found that the general health sub-dimension score of the scale was statistically significant and lower in women who were subjected to violence by their spouses. It was found that the general health sub-dimension score, physical health sub-dimension score and psychological health sub-dimension score of the scale were statistically significant and lower in women who felt depressed; the psychological health sub-dimension score of the scale was statistically significant and lower in women with vision loss; the psychological health sub-dimension score of the scale was statistically significant and lower in women with hearing loss; It was found that the physical health sub-score of the scale was statistically significant and lower in women with sleep problems.

CONCLUSION

In order to increase the quality of life of the society; Issues such as enlightening women about quality of life, providing social support, skills to cope with stress, providing early diagnosis and treatment of physical and mental problems of women with low socio-economic and social status and a history of domestic violence are important.

Keywords: Women's health, Quality of life, Domestic violence

EMZİRME SÜRECİNDE GÜNCEL YAKLAŞIMLAR

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ÖZET

Emzirme fetal-maternal sağlığın korunması, geliştirilmesi ve anne-bebek bağlanması üzerine olumlu etkileri olan bir beslenme şeklidir. Dünya Sağlık Örgütü (DSÖ-2020) ve Birleşmiş Milletler Çocuklara Yardım Fonu (UNICEF-2020), postpartum ilk bir saat içerisinde emzirmeye başlanmasını ve yaşamın ilk altı aylık sürecinde yalnızca anne sütü verilmesini, gün içinde sıklıkla emzirilmesini, biberon, şişe, emzik kullanılmamasını önermektedir. DSÖ ve UNICEF ek olarak çocukların altı aydan itibaren yeterli tamamlayıcı besinler tüketmeye başlamasını ve emzirmenin iki yıl veya daha uzun süre sürdürülmesini önermektedir. UNICEF 2020 yılında yayınladığı raporunda doğumdan sonraki ilk bir saat içerisinde emzirilme oranının %43, ilk altı ay yalnızca anne sütü ile beslenme oranının %41 olduğunu bildirmektedir. Aynı raporda, emzirmede en yüksek orana sahip ülkelerin sırasıyla Ruanda % 86.9, Burundi %82.3, Si Lanka %82 olduğu belirtilmektedir. Türkiye %30.1 oranı ile 135 ülke arasında 42. sırada yer almaktadır. Emzirme sürecinde yaşanan meme problemleri, annenin çalışma hayatına erken dönmesi, sosyal destek eksikliği, postpartum ruhsal problemler ve ilk altı aydan önce ek gıdalara geçilmesi emzirmenin erken dönemde kesilmesine neden olmaktadır. Bu nedenle emzirmenin başlatılması, sürdürülmesi, emzirme sürecinde yaşanan sorunlar, emzirme öz yeterliliğinin artırılması ve emzirme oranlarının artırılmasında emzirme danışmanlığı önem arz etmektedir. Son yıllarda emzirme danışmanlığında teknoloji kullanımı (web tabanlı danışmanlık hizmetleri, online emzirme eğitimi, video gösterimi, mesaj ve e-posta gibi) giderek artmaktadır. Literatürde web tabanlı emzirme danışmanlığının etkilerinin araştırıldığı birçok çalışma bulunmaktadır. Yapılan bu çalışmalarda online danışmanlığın emzirmenin korunması, özendirilmesi ve sürdürülmesi üzerine olumlu etkileri olduğu bildirilmektedir. Bu bağlamda, sağlık profesyonellerinden olan hemşireler ve özellikle kadın sağlığı hemşireleri danışmanlık, eğitici, bakım verici, hasta hakları savunucusu, karar verici rollerini kullanarak gebelik ve postpartum dönemde maternal emzirmeyi geliştirme ve sürdürmede büyük rol oynamaktadırlar. 2010 yılında yayınlanan hemşirelik yönetmeliğinde emzirme eğitim ve danışmanlığının Kadın sağlığı ve hastalıkları hemşireleri tarafından verilmesinin görev ve yetkileri arasında yer aldığı belirtilmektedir. Bu nedenle bu sunumda son yıllardaki teknolojik gelişmeler ışığında hemşire ve ebeler aracılığıyla verilen emzirme danışmanlığında kullanılan yeni yaklaşımların güncel literatür ışığında irdelenmesi amaçlanmıştır.

Anahtar Kelimeler: Emzirme, emzirme danışmanlığı, kadın sağlığı hemşireliği.

CURRENT APPROACHES IN BREASTFEEDING PROCESS

ABSTRACT

Breastfeeding is a form of nutrition that has positive effects on the protection and improvement of fetal-maternal health and mother-infant bonding. The World Health Organization (WHO-2020) and the United Nations Children's Fund (UNICEF-2020) recommend starting breastfeeding within the first hour postpartum and giving only breast milk during the first six months of life, breastfeeding frequently during the day, not using bottles, bottles, pacifiers.

In addition, WHO and UNICEF recommend that children should start consuming adequate complementary foods from six months of age and breastfeeding should be continued for two years or longer. In its report published in 2020, UNICEF reported that the rate of breastfeeding within the first hour after birth was 43% and the rate of exclusive breastfeeding for the first six months was 41%. In the same report, it is stated that the countries with the highest rates of breastfeeding are Rwanda 86.9%, Burundi 82.3%, Si Lanka 82%, respectively. Turkey ranks 42nd among 135 countries with a rate of 30.1%. Breast problems experienced during breastfeeding, early return of the mother to working life, lack of social support, postpartum mental problems and switching to supplementary foods before the first six months cause early cessation of breastfeeding. Therefore, breastfeeding counselling is important in initiating and maintaining breastfeeding, problems experienced during breastfeeding, increasing breastfeeding self-efficacy and increasing breastfeeding rates. In recent years, the use of technology in breastfeeding counselling (such as web-based counselling services, online breastfeeding education, video demonstration, message and e-mail) has been increasing. There are many studies in the literature investigating the effects of web-based breastfeeding counselling. In these studies, it has been reported that online counselling has positive effects on the protection, encouragement and maintenance of breastfeeding. In this context, nurses and especially women's health nurses, who are health professionals, play a major role in the development and maintenance of maternal breastfeeding during pregnancy and postpartum period by using their roles as counsellors, educators, caregivers, patient rights advocates and decision makers.2010 Therefore, in this presentation, it is aimed to examine the new approaches used in breastfeeding counselling given by nurses and midwives in the light of recent technological developments in the light of current literature.

Keywords: Breastfeeding, breastfeeding counselling, obstetrics and gynecology nursing.

TÜRKİYEDE KADINLARIN SPOR ORTAMINDA KARŞILAŞTIKLARI SORUNLAR ÜZERİNE BİR ARAŞTIRMA

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ÖZET

Spor ortamında hiç kuşkusuz kadınların yaşamış olduğu problemler azımsanmayacak kadar çoktur. Kadınların toplum içindeki önemleri tartışılmazdır. Fakat toplumdaki değişen inanç, değer yargıları ve kültürel unsurlar kadınların spor ortamında birçok sorun yaşamalarına neden olmaktadır. Bu çalışmanın amacı kadınların spor ortamında yaşamış oldukları sorunların Q metot yöntemi ile değerlendirilmesidir. Araştırmanın yöntemsel modelinde nitel ve nicel araştırma yöntemini içinde barındıran Q metot kullanılmıştır. Araştırmaya kartopu örnekleme yöntemi ile dâhil edilen 25 kadın katılımcı araştırmanın çalışma grubunu oluşturmaktadır. Araştırma verileri Q metot araştırmaları için geliştirilmiş olan PQMethod 2.35 programı kullanılarak analiz edilmiştir. Verilerin çözümlenmesi sürecinde temel bileşenler analizi yöntemi kullanılmıştır. Temel bileşen analizi ardından yapılan rotasyon işlemi sonucunda katılımcıların görüşlerinin iki faktör altında toplandığı görülmüştür. İki farklı faktör altında toplanan katılımcıların hangi sorulardan daha yüksek puan aldıkları Z skorları ile belirtilmiştir. Katılımcıların olumlu ve olumsuz nicel verilerden elde edilen puanlara yönelik olarak görüşmeler yapılmış ve ardında yatan sebepler incelenmiştir. Sonuç olarak, kadınların spor ortamında yaşamış oldukları sorunlara neden olan unsurlar, spor yapan kadınlara karşı toplumda benimsenen olumsuz sosyal bakış açısı, spor ortamında kadınların giydikleri kıyafetlerin yanlış yorumlanması, antrenör yetersizliklerinden kaynaklanan sorunlar ve sporun bir erkek aktivitesi olarak anlandırılması kadınların spor ortamında yaşadıkları sorunlar olarak sıralanabilir.

Anahtar Kelimeler: Sporda Kadın, Sporda Kadın Sorunları, Spor ve Kadın

A RESEARCH ON THE PROBLEMS FACED BY WOMEN IN SPORTS IN TURKEY

SUMMARY

Undoubtedly, the problematic situations experienced by women in the sports environment are too many to be underestimated. The importance of women in society is indisputable. However, beliefs, value judgments and cultural elements changing from society to society cause women to experience many problems in the sports environment. The aim of this study is to evaluate the problems experienced by women in the sports environment with the Q method method. In the methodological model of the research, Q method, which includes qualitative and quantitative research method, was used. The study group consisted of 25 female participants who were included in the study by snowball sampling method. The research data were analyzed using the PQMethod 2.35 program developed for Q method research. Principal component analysis method was used in the process of analyzing the data. As a result of the rotation process after the principal component analysis, it was seen that the participants' opinions were grouped under two factors. The Z scores indicated which questions the participants, who were grouped under two different factors, scored higher on.

Interviews were conducted with the participants regarding the scores obtained from positive and negative quantitative data and the underlying reasons were examined. As a result, the factors that cause the problems experienced by women in the sports environment can be listed as the negative social perspective adopted in the society against women who do sports, the misinterpretation of the clothes worn by women in the sports environment, the problems arising from the inadequacies of the coaches and the understanding of sports as a male activity can be listed as the problems experienced by women in the sports environment.

Keywords: Women in Sport, Women Problems in Sport, Sport and Women

DISASTERS AND WOMEN'S HEALTH: A REVIEW

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Summary

Disasters and emergencies are increasing day by day in the world and in our country. In disasters and emergencies, society is affected physically, socially and psychologically. In these events, many problems such as sheltering, finding food, dressing problems, and not progressing in daily life activities and education arise. Women, children and infants are the most affected by disasters. Reproductive health needs are neglected due to the mostly made survival efforts in disaster situations. It is important that the necessary health services are not interrupted during periods such as pregnancy, childbirth, family planning and breastfeeding. Because if these services are disrupted, complications related to miscarriage, premature birth and delivery occur.

In the literature review, women's health problems can be experienced in terms of water supply and hygiene as a result of disasters. This makes it difficult for women to meet their hygiene needs and increases the risk of infection. Urinary tract infections, vaginal infections are observed in women as a result of the failure to provide the necessary hygiene. In order to reduce these risks, clean water should be provided after disasters, reproductive health needs of women should be determined and health checks should be provided. Pregnancy processes should be monitored, necessary precautions should be taken for the health of expectant mothers and babies, and safe delivery conditions should be provided. Mothers should also be provided with support and information about breastfeeding. In order to combat sexually transmitted infections, sexual health education should be given, contraception methods should be taught and general awareness should be increased. In addition, a zero-tolerance policy against violence against women should be adopted and necessary precautions should be taken for the physical and psychological safety of women. Disaster management and humanitarian aid programs should also be planned with necessary training and support. Health workers have great responsibilities. In natural disasters, it is important that midwives and nurses provide support in first aid, maternity services, psychosocial aid, vaccines, drug distribution, and provide training and counseling on hygiene and family planning. They play an important role in protecting public health and maintaining health services.

Keywords: Disaster, Emergency, Women's Health,

CURRENT SITUATION IN CERVICAL CANCER SCREENING AND THE ROLE OF HEALTH WORKERS: A REVIEW STUDY

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ABSTRACT

The increasing prevalence of cancer has become a serious public health problem for the World and Turkey. Cervical cancer is the fourth most common cancer worldwide and is responsible for hundreds of thousands of new cases and deaths. The incidence of Human Papilloma Virus (HPV)-infected cervical cancer in Turkey is 4.2 per 100,000. In one year, 2,125 people were diagnosed with cervical cancer. Most new cases and deaths occur in low- and middle-income countries. Risk factors for cervical cancer include exposure to Human Papilloma Virus, use of tobacco products, multiple sexual partners, early onset of sexual activity, increased number of births, long-term use of oral contraceptives, weakened immune system, history of cancer and sexually transmitted infections. Symptoms of cervical cancer include bleeding and light-colored vaginal discharge. In cervical cancer, bleeding and spotting may also occur after intercourse or during menopause. In countries where methods and programs such as PAP smear, HPV vaccine DNA screening are implemented and validated, the incidence and mortality rate of cervical cancer is low. The HPV vaccine plays an important role by inactivating HPV and triggering an antibody reaction without infecting the host cell and is one of the biggest helpers in preventing cervical cancer. Pap smear test helps to detect cervical cancer at an early stage and reduce mortality rates. This test is a practical and affordable option. Since early detection is important in the treatment of cervical cancer, the role of health professionals is increasing. In order to prevent cervical cancer, it is important to protect and inform public health. Health professionals, especially midwives and nurses, should evaluate women's behaviors, determine the effect of screening, create programs and plan interventions. They should raise awareness and provide counseling by performing the necessary screenings before women's health problems appear. Women should adopt a healthy lifestyle to prevent cervical cancer. Primary health care professionals should improve cervical cancer screening programs and raise awareness.

Keywords: Cervical cancer, women's health, cancer screening, health professionals

INTRODUCTION

The increasing incidence of cancer day by day has become a serious public health problem for the world and Turkey (Öztürk , 2020). Gynecological cancers are a group of diseases that constitute a significant burden of female cancers worldwide. These cancers have a notable impact, with an incidence rate of 29.9% and a mortality rate of 13.8% among women . (Tuncer et. al . 2022). According to data evaluating the prevalence of cancer in women worldwide in the last five years, cervical cancer (5.8%), endometrium cancer (5.5%) and ovarian cancer (3.2%), which are gynecological cancer types, have been identified as the most common cancer types in women (Balkan et. al) . .2023).

Patients with gynecological cancer often experience complex emotional and psychological experiences when they are diagnosed with the disease. These experiences may include a range of emotions and thoughts, such as believing and accepting the disease, coping with feelings of pain, concerns about the future, feelings of rebellion, and blaming the disease on themselves (Eker et. al. 2017) . Additionally, patients may develop various beliefs such as that their family relationships will deteriorate, social support will be inadequate, they will be lonely, they will lose their religious beliefs or their femininity. Therefore, it is of great importance to pay attention not only to the physical health of patients with gynecological cancer, but also to their emotional and psychological needs (Kucukkaya et. al . 2019). Many effects of gynecological cancers are of great importance because they fall into the person's personal space. Early diagnosis of gynecological cancers plays a critical role in reducing mortality and morbidity rates that may have negative effects on public health (Taşkın et. al . 2016, Meaştaskerici . take . 2020).

Cervical cancer is the fourth most common type of cancer worldwide and is responsible for hundreds of thousands of new cases and deaths (Arbyn et. al . 2021). Most new cases and deaths occur in low- and middle-income countries (Bhatla et.al.2023). Risk factors for cervical cancer include the effect of Human Papilloma Virus, use of tobacco products, intercourse with more than one sexual partner, starting sexual activity at an early age, increased parity, use of long-term oral contraceptive methods, immune system weakness, history of cancer and sexually transmitted infections. There are factors such as (Pınar et. al . 2023). In cervical cancer, bleeding and spotting may also occur after intercourse or during menopause (Avcı et. al . 2013). Additionally, in advanced stages, there may be conditions such as bad odors, vaginal discharge, lesions, waist and groin pain, anemia, weight loss, and difficulty urinating in the body (Aydođdu et. al . 2018) .

PAP smear and HPV vaccine DNA screening are implemented and validated, the incidence and mortality rate of cervical cancer are low (Aydođdu et. al . 2018 , Kayıkçiođlu et. al . 2023). The first step to prevent cervical cancer is to disseminate HPV vaccines (Levent et. al . 2021, Capriano et. take . 2017). The cervical cancer elimination target is based on a country standard of fewer than 4 cases of cervical cancer per 100,000 women. To achieve this goal by the end of the 21st century, the World Health Organization (WHO) aims to have 90% of girls fully vaccinated with the HPV vaccine by the age of 15, and plans to achieve this goal by 2030 (WHO, 2022). The HPV vaccine plays an important role with its properties of neutralizing HPV and triggering the antibody reaction of the host cell without infecting it, and is one of the biggest helpers in preventing cervical cancer (Yarıcı et. al . 2023, Öztürk et. al . 2020). This vaccine is recommended for everyone up to age 26 and is valid for both men and women. However, routine vaccination is not recommended for people aged 27-45. The vaccination decision of individuals in this age range should be evaluated individually by doctors . (Kutlu, 2019)

Pap smear test helps detect cervical cancer at an early stage and reduce death rates. This test is a practical and economical option. Pap Pap test is a screening method that can reduce the risk of death due to cervical cancer by approximately 75% . Pap It is estimated that the probability of a woman who undergoes a smear test to die due to cervical cancer will decrease from 40 to 5 in 10,000 (Kazankaya et. al . 2023). Pap Having a smear test is one of the biggest helpers in preventing cervical cancer (Öztürk et. al . 2020).

The incidence of cervical cancer caused by Human Papilloma Virus (HPV) in Turkey is 4.2 per hundred thousand. In one year, 2,125 people were diagnosed with cervical cancer . Most new cases and deaths occur in low- and middle-income countries (Bhatla et. al . 2021) .

Cancer screening is a critical step in diagnosing early-stage cancers and starting treatment.

Regular screenings help detect early signs of cancer, thus increasing the chances of treatment and preventing progression of the disease (Kanbur et. al . 2013). Cervical cancer is the only gynecological cancer that can be prevented by regular screening (Dönmez et. al . 2023). Early diagnosis and screening programs are of great importance to prevent breast and cervical cancers. However, without being limited to this, it is also extremely critical to raise awareness about the causes, risk factors and symptoms and to encourage healthy behavioral changes in society. (Erkoç et. al . 2011). Increasing public awareness about risk factors such as smoking and alcohol use, insufficient physical activity, excessive weight and fat gain, insufficient consumption of vegetables and fruits, and history of Human Papilloma Virus (HPV) will help reduce the number of cancer cases. can play an important role (Bebis et. al . 2012). Particularly in the post-menopausal period, women's development and maintenance of healthy eating habits, effective stress management, regular exercise and avoiding unhealthy habits to protect their health can make significant contributions to the prevention of gynecological cancers (Hawkins et. al., 2011, Tekbaş et. al . 2020) .). In our country, a cervical cancer screening program is implemented according to current periodic examination guidelines. According to this program, Pap-smear and HPV-DNA tests are recommended for women between the ages of 30-65 every five years (Şen et al. 2020). The Global Strategy, adopted by the World Health Assembly in 2020, was developed for cervical cancer. This strategy offers a comprehensive approach to prevent and control cervical cancer and includes the importance of screening tests (WHO 2023).

While the importance of personal hygiene is emphasized, especially by providing information about vulvar hygiene, it is recommended that women of low socioeconomic status and who have many sexual partners undergo regular screening. (Bhatla et. al . 2021). While fertility planning, avoiding sexual intercourse at an early age and preventing pregnancy are among the strategies to prevent cervical cancer, all women should be made aware of cervical cancer. Implementation of vaccination programs to prevent cervical cancer is also considered an important preventive measure (Elgzar et. al. 2020).

CONCLUSION AND RECOMMENDATIONS

Early diagnosis is important in the treatment of cervical cancer. Therefore, the role of health professionals in health protection and promotion is increasing. In order to access accurate information, it is necessary to evaluate women's behavior, the effect of screening on their behavior, create programs and intervention planning. In addition, health workers undertake important duties such as raising awareness, informing and providing consultancy by conducting the necessary screenings before women's health problems arise. To fulfill these tasks, women's healthy lifestyle and influencing factors must be understood. The findings obtained can also guide training and consultancy processes. Midwives/nurses, who are in constant communication with the society, should inform individuals about correct health habits by providing health counseling and collecting appropriate data.

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THE CONCEPT OF EQUALITY IN BUDDHISM AND ADOLESCENT ABORTION MATTER IN VIETNAM'S MODERN SOCIETY

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ABSTRACT

Abortion is a controversial topic throughout the development of human society related to religion, ethics, morality, practice, and politics. Abortion in adolescents is increasing at an alarming rate. It causes serious health and psychological effects, and also leads to infertility phenomenon today commonly. A painful matter in many countries around the world, including Vietnam.

Buddhism does not oppose the use of medical methods of birth control by contraception, but also does not support abortion. According to Buddhist concepts, life is present at the beginning of conception. Therefore, the fetus is a living germ, a life that needs to be protected. For some reason, the woman abandoned a life that was blooming in her body. Obviously, all have reasonable causes for each situation, however, abortion is a problem that causes many negative consequences for society, is an unethical act, is murder according to the law of religion. In the view of Buddhism, abortion is a chain of law of karma and retribution.

The study was conducted with the aim of presenting the equality of Buddhism and the act of abortion from a Buddhist perspective. From the current situation and causes of abortion, the study proposes 04 solutions to prevent abortion, and 04 solutions to the problem of adolescents' abortion. The logical method is mainly used in this study to do research, analysis, and comparison to make comments, and evaluate problems objectively to have practical solutions.

Keywords: Adolescent Abortion, Buddhism, Equality, Vietnamese Society.

**ATTITUDES OF INTERNATIONAL STUDENTS IN NORTHERN CYPRUS
TOWARDS THE VOLUNTARY INTERRUPTION OF PREGNANCY: A CROSS
SECTIONAL STUDY**

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ABSTRACT

Purpose: The purpose of this study is to determine attitudes of international students regarding the voluntary interruption of pregnancy in Northern Cyprus.

Material and Method: This research study was done as descriptive and cross sectional study. The population of the research consists of international students studying at universities in Northern Cyprus. The sample of the research is 245 students between 7 February 2023 and 7 May 2023. The study data was collected using a web-based online survey by researcher. Data collection tools are the international student information form and the Abortion Attitudes Scale. In this study data was analysed as using descriptive statistics test, Independent sample t test, ANOVA and Tukey test.

Findings: Almost half of international students (51.8%) are female, most of them (35.1%) are 25-29 years old in this study. It was found that most of international women students (40.9%) did not get any pregnancy and abortions in this study. It was determined that approximately one out of every 3 international women students has a history of at least one abortion. Most of them (49.3%) had medical abortion and 6.9% had voluntary abortion. International students who take average $21,776 \pm 6,0$ (min.1-mak.40) points from the Attitudes toward Abortion Scale in this study, have a moderate positive towards abortion. It was found that there is statistically significant difference between age group, religion, status of education, number of abortion and the Attitudes Toward Abortion Scale Scores ($p < 0,05$).

Conclusion: It is recommended that international students display a more positive attitude towards people's abortion decision within the framework of legal limitations by developing awareness programs on medical and voluntary abortion at universities.

Keywords: Abortion, Attitude, Student, Pregnancy.

POLYCYSTIC OVARY SYNDROME DIAGNOSTIC SYSTEM FOR WOMEN USING DEEP LEARNING

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Abstract

Screening polycystic ovary syndrome (PCOS) in women can be done using several symptoms of excessive androgen levels. Inherited and environmental factors, such as hyperandrogenism, hirsutism, atherosclerosis, acne, and recurrent infertility, bring on PCOS. Recent investigations have shown that this condition affects about 18% of Indian women. To determine which ovary was impacted, doctors physically examined ultrasound scans, but they could not determine if the cyst was benign, related to PCOS, or malignant. In this study, DCNN-based methods are proposed, PCOS categorization code is written in Python, and ultrasound images are used to determine whether they are filled with blood or fluid. DCNN-based image classification is used in this study to categorize PCOS in the dataset. In other words, the study is based on a trained dataset of disorders linked to PCOS. The test dataset is then utilized to perform feature extraction and assess accuracy using performance settings. Many women in their reproductive years are affected by PCOS (Polycystic Ovary Syndrome), a hormonal condition linked to infertility, diabetes, and cardiovascular disease. The majority of the imaging characteristics are used to diagnose the problem. Using ultrasound imaging as a diagnostic technique for PCOS has grown in importance. Due to overlapping follicles, equipment noise, and a lack of operator comprehension because it is primarily an experience-based operation, the typical appearance of the image gets more and more challenging, lengthening the diagnosis procedure. The circumstances mentioned earlier impact the accuracy of cyst detection. Early and correct detection of female reproductive system anomalies is essential to prevent infertility before the treatment process. Numerous methods for reducing speckle noise and extracting regions of interest employing segmentation and image classification have been developed thus far to achieve the best degree of cyst detection accuracy quickly. This work covers these approaches.

Keywords: PCOS Disease, Image Processing, Deep Learning CNN, Classification, Segmentation

1 INTRODUCTION

Women who are pregnant and new mothers are both impacted by PCOS and Polycystic Ovarian Syndrome. PCOS causes hormonal imbalances and metabolism issues in women, which have an impact on their health. Since 5 to 10% of females in the childbearing years (15–45) have this condition, it primarily impacts women's fertility. It is a hormonal condition that affects the ovaries. The production of hormones by the ovaries, specifically estrogen (a female hormone) and androgens (a male hormone), is necessary for everyday health in normal conditions. The hormones of affected women are out of balance, with higher androgen levels or lower estrogen levels than usual. This leads to the development of lumps (fluid-filled sacs) on the ovaries. These lumps get larger over time, obstructing the ovulation cycle. Women with PCOS have lower pregnancy odds due to this interruption of ovulation. Endometrial thickness, diabetes, heart disease, high blood pressure, sleep apnea, depression, anxiety, eating disorders, and endometrial cancer are more common in women with PCOS.

Environmental variables may also play a role in the development of PCOS in addition to hereditary ones. Besides early detection, treatment, and weight loss, long-term consequences can be minimized.

The diagnosis and treatment of illnesses, particularly PCOS, have been transformed by artificial intelligence (AI). Automated solutions for the precise and reliable detection of cardiac disease have been developed thanks to AI-based technologies; including machine learning (ML) algorithms and deep learning networks (DL). AI-based techniques can recognize trends in medical data, such as hormone levels, to separate PCOS sufferers from healthy individuals. This increased precision may result in earlier, more precise diagnoses and better general results for PCOS patients. AI-based systems can also track patients over time, giving doctors helpful information about possible therapies and enabling more accurate interventions. To put it briefly, AI-driven technology has the potential to completely transform PCOS detection and treatment, delivering more effective and efficient care for women who have the condition.

One of the most prevalent conditions affecting women of reproductive age is polycystic ovarian

syndrome (PCOS), which affects 6% to 20% of premenopausal women globally. Ovarian dysfunction and excess androgens are the two main signs of PCOS. Many factors are thought to cause this syndrome, including genetics, puberty, physiological changes, mental state, and environmental influences. Menstrual abnormalities, hirsutism, obesity, insulin resistance, and cardiovascular problems are common among PCOS patients. In addition to reproductive and metabolic issues, many individuals exhibit psychological symptoms like sadness. As a result, it is crucial to diagnose and treat PCOS accurately.

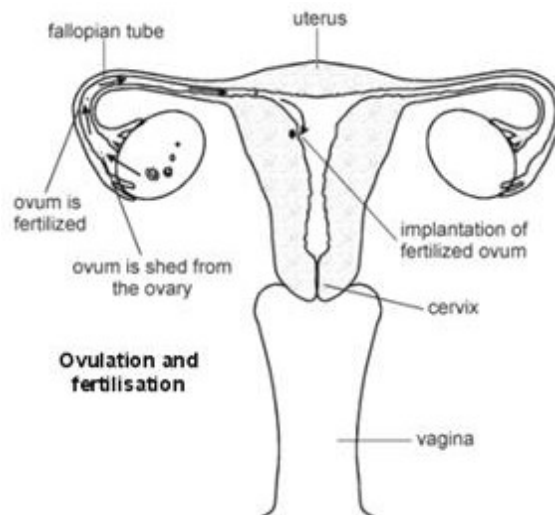
One of the most critical challenges in women's healthcare is the diagnosis of PCOS. PCOS is divided into distinct phenotypes based on its clinical traits. However, there is disagreement over the criteria for diagnosing PCOS. The argument impacts the prevalence rates of PCOS among the requirements put forward by various parties. Patients must have had an ovarian ultrasound to guarantee the accuracy of the first PCOS diagnosis. For metabolic testing, some of them might even require venous sampling. The average cost of the initial diagnosis and examination of PCOS is estimated to be \$740 (4), representing a considerable financial burden.

With the quick advancement of AI, employing machine learning and deep learning to aid with PCOS identification has garnered much more interest. For instance, the authors of (5) used a machine learning system to extract the most valuable variables and predict PCOS patients from the clinical parameters of PCOS. They used logistic regression and random forest to reach an accuracy of 91.01%. The authors gathered gene biomarker data from PCOS patients and regular groups to distinguish between PCOS and standard samples. They then suggested a model based on random forest and artificial neural networks. In one of their datasets, they attained an AUC of 0.7273.

2 DEEP LEARNING

Deep Learning is a rapidly evolving technology that can help solve issues across many industries. Deep Learning is supporting academics and healthcare professionals in locating hidden data opportunities, improving the efficiency of the medical industry. Additionally, it enables doctors to diagnose patients more accurately and administer medication to them in an efficient manner, leading to better medical decisions. The medical condition known as Polycystic Ovarian Syndrome (PCOS) lacks a conclusive diagnosis and available therapies. A frequent endocrine disease that might cause infertility causes ovarian cysts to develop in women capable of carrying children.

The reproductive system is one of the most important organs for women. The two main components of the female reproductive system are the ovaries, which produce the female's egg cells, and the uterus, which houses the uterine fluids, the developing fetus, and creates a vaginal that passes the male sperm through to the fallopian tubes. The egg releases a few chemicals essential for directing the sperm, enabling the egg's surface to stick to the sperm, allowing the egg to absorb the sperm, and enabling fertilization to start during the reproductive process. Though it can also occur in the uterus, fertilization typically occurs in the oviducts. Research on the Polycystic Ovarian Syndrome (PCOS) is essential. Infertility, or the inability to conceive, is frequently a woman's only symptom and Problems with the period. Many symptoms make up the PCOS syndrome. One of the most crucial systems in a woman's body is her reproductive system. The two primary parts of the female reproductive system are the ovaries, which produce the female's egg cells, and the uterus, which stores the uterine fluids, the developing baby, and makes vaginal that transfers the male sperm to the fallopian tubes. The sperm is guided by a few molecules that the egg releases, allowing the sperm's surface to adhere to the egg and for fertilization to occur. Fertilization occurs most commonly in the oviducts but can also occur in the uterus.



Convolutional Neural Networks, a type of deep learning technology, produce effective results in photo categorization tasks and can help diagnose PCOS.

3 DATASET

Polycystic ovarian syndrome (PCOS) is a significant area of research in medicine. Women with PCOS often have polycystic ovaries, characterized by many small, unharmed cysts (less than 8 mm in diameter). For many women, infertility or irregular periods are the only symptoms. PCOS symptoms include irregular periods, infertility, excessive facial and chest hair growth, weight gain, thinning hair, and head hair loss. Infertility in women is frequently caused by polycystic ovarian syndrome. PCOS affects many women who are attempting to get pregnant but cannot do so. The ovaries deliver an egg into the uterus during each menstrual cycle. It occurs once a month on average and is known as ovulation. Women with PCOS often don't ovulate or ovulate infrequently, which makes it challenging to get pregnant. Uterine lining cancer is more likely to occur in women than in the general population if their periods have been exceedingly irregular or nonexistent for an extended length of time. Contraceptive pills and other methods of managing your period, on the other hand, can reduce your risk of developing endometrial cancer and its signs and symptoms.

An ovarian cyst is frequently identified by manually counting the number of follicles using ultrasound imaging. A dataset containing 43 attributes of 541 women was gathered from the Kaggle repository. Healthy people account for 364 of the 541 cases, whereas PCOS sufferers account for the remaining 177.

Clinical Data Features

#	Feature type	Features	Value	Description
1	Demographic	Age	12–66 numeric	Patient age
2		Marital status	S: single, M: married U: unknown nominal	Describe a patient's relationship with a significant other
3	Vital signs	Body mass index (BMI)	Normal: 18.5–24.9 numeric	BMI is a number calculated from a patient weight and height
4		Height	Numeric (cm)	Height weight
5		Weight	Numeric (kg)	Patient weight
6	Radiologist examination	Polycystic ovary morphology	Y: yes, N: no, U: unknown nominal	The result of the ultrasound images if it is showing the morphology of polycystic ovary or normal morphology
7	Doctor notes	Cycle regularity	Y: yes, N: no, U: unknown nominal	Indicate if the cycle of the patient might be regular e or not
8	Laboratory tests	Testosterone	Normal: 7.21–79.31 ng/dl numeric	Indicate the presence of biochemical hyper androgenism
9		Follicle stimulating hormone (FSH)	Normal: 3.03–8.08 mIU/ml numeric	Indicate the responsiveness of the ovaries to stimulation by the pituitary gland
10		Luteinizing hormone (LH)	Normal: 1.80–11.78 mIU/ml numeric	Indicate the responsiveness of the ovaries to stimulation by the pituitary gland
11		Thyroid stimulating hormone (TSH)	Normal: 0.35–4.94 μ IU/ml numeric	Indicate the responsiveness of the thyroid gland to the pituitary gland stimulation
12		Prolactin	Normal: 5.18–26.53 ng/ml numeric	Indicate the activity of the pituitary gland which may affect the cycle regularity
13		Fasting glucose	Normal: 70–99	This is the blood sugar level, and it relates to the insulin resistance
14		Hemoglobin (Hgb) (cbc)	Normal: 12–16 gm/dl numeric	Reflects the oxygen carrying capacity. If low may reflect heavy periods
15		Hemoglobin (Hgb) A1c	Normal: 4–6% numeric	Reflects the blood sugar control over the last 12 weeks
16		Ferritin	Normal: 4.63–204.00 ng/dl numeric	Reflects the iron stores in the body
17		Lipid test	Cholesterol	Normal: <200 numeric

18		Triglycerides (TG)	Normal: 30–150 numeric	
19		High-density lipoprotein (HDL)	Normal: 35–60 numeric	
20		Low density lipoprotein (LDL)	Optimal <100 mg/dl	
			Borderline 130–159	
			High >160 mg/dl numeric	
21		Risk factor	Normal: 4.4– 5.0 Chol/HDL numeric	
22	—	Image ID	ID number (ex: 1, 2, 3) like the reference of the image	Reference for ultrasound image that belongs to the patient
23		Class	PCOS/non-PCOS nominal	Target class

4 METHODOLOGIES

The proposed strategies that were applied in this study are described in great length in this section. In the first method, ultrasound pictures were used to determine whether or not the patient had polycystic ovarian morphology (PCOM). This method begins by reading the photos and employing several preprocessing approaches to improve the data quality, such as converting pixel intensities to a range, applying adaptive histogram equalization, and enlarging samples using the image data augmentation methodology. After that, the patient is classified using deep learning architectures (VGG-16, VGG-19, InceptionV3, DenseNet121, DenseNet201, and MobileNet) to extract image features.

The second method uses data fusion and deep learning models to examine the influence of clinical data and ultrasound pictures on diagnosing PCOS. Preprocessing methods used in the previous model when utilizing the concept are used to prepare the image and clinical data for the fusion model. Contrarily, the clinical data needed some preprocessing techniques, such as handling categorical data, feature scaling, and dealing with missing data, to prepare the dataset.

The first is a joint fusion type II, which merges clinical features after preprocessing with characteristics retrieved from the images using deep learning models. To determine which CNN architecture is best, various CNNs will be compared. The final diagnosis will be determined by combining features from two modalities into a feed-forward neural network (classification component). The learned clinical and imaging features are fused in joint fusion type I. Before merging the elements from each source, some dense layers will be applied to understand the parts. The final model will receive these inferred features from the clinical images and apply them to the classification job to determine whether the patient has PCOS.

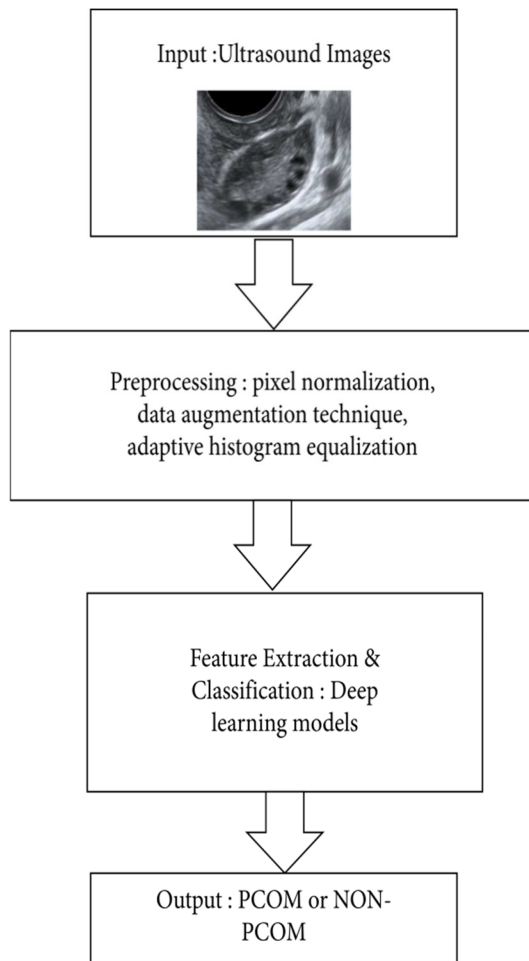


Image Preprocessing:

Before applying the clustering algorithm, picture preparation is a crucial step in getting the PCO ultrasound images ready. In the preprocessing stage of this paper, cropping, denoising, and contrast-enhancing were used.

Cropping

The PCO ultrasound images used in this study should be cropped into the left and right ovaries because they contain two ovaries that may have been photographed at different probe depths. Cropping can also be used to reduce the size of irrelevant portions of an image.

Denoising

Gaussian noise, Poisson noise, Salt and Pepper noise, and other everyday noises that damage digital images also appear in ultrasound scans under Speckle noise. A multiplicative noise that is challenging to eliminate is speckle noise. The image's edges become worse due to the speckle noise.

Contrast Enhancement

By enabling areas with low local contrast to obtain a more significant difference, contrast enhancement helps dark regions of images stand out more clearly and be easier to distinguish. This study uses histogram equalization, successfully spreading the histograms to boost contrast.

Diagnostic Ultrasound Imaging:

This wave travels through the tissue, strikes the target, and then reflects to expose the borders of the tissue and other details. The receiver discovers the reflected signal, which then transforms it into a radio frequency signal. Depending on how long it takes for the movement to return and how deep it penetrates, the acoustic pulse wave's amplitude attenuates as it passes through tissue, amplifying the perceived movement. The analog to the digital converter samples the RF signal quickly after temporal gain adjustment.

5 RESULTS

This section uses the ultrasound image dataset to explain the studies to predict PCOM. The suggested framework is described in the area that follows. It involves several steps, beginning with preprocessing techniques designed to raise the caliber of the dataset and applying deep learning architectures to the feature extraction and classification problems after that. An 80:20 holdout was used to divide the dataset into training and testing sets to build and validate the prediction model. The testing set was used to evaluate the model for hyper parameter tuning and choose the best model. In contrast, the training set was used to familiarize oneself with the model and fine-tune its parameters. The results for all models in applying the feature extraction and classification task using deep learning architectures.

Model	Accuracy (%)	Precision (%)	F1-score (%)	Recall (sensitivity) (%)	Specificity (%)
VGG16	70.89	65.22	56.60	50.00	83.67
VGG 19	67.09	65.22	53.57	45.45	82.61
Inception v3	84.81	69.57	72.73	76.19	87.93
MobileNet	69.62	56.52	52.00	48.15	80.77
DenseNet 121	68.35	73.91	57.63	47.22	86.05
DenseNet 201	75.95	69.57	62.75	57.14	86.27
ResNet 152	72.15	4.35	8.33	100.00	71.79
EfficientNet B3	70.89	4.35	8.00	50.00	71.43
InceptionResNet	73.42	13.04	22.22	75.00	73.33

Confusion matrix for inception model

		Predicted	
		PCOM	Non-PCOM
Actual	PCOM	16	7
	Non-PCOM	5	51

6 CONCLUSION

The proposed approach provides a framework for the automatic quality assessment of PCOS data using a Deep Convolutional Neural Network. Recent developments in image processing might help doctors identify PCOS early and treat patients by providing them with early therapy. PCOS can have a long-term impact on physical and mental health issues if diagnosed too late. This study demonstrates how combining various segmentation techniques might enhance follicle segmentation. We want to employ a machine learning technique to detect all retrieved follicular features using a Logistic Regression classifier.

As a result, the system is capable of automatically detecting follicles. To address the class imbalance issue in medical domain datasets, we proposed implementing an improved sampling technique that combines oversampling and under sampling approaches to raise minority samples while removing outliers from our data. Then, we chose statistically significant and discriminating features that best represented the PCOS condition using an Extreme Gradient Boosting model. Our thorough testing on a benchmark dataset demonstrates the integrated solution's enormous potential. In the future, we'd like to employ CNN in our model's idealized version to improve it. To improve performance, we'd also like to refine the hyper parameter settings of machine learning algorithms and choose better features.

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EMPIRICAL ANALYSIS OF EXPLORING SPIRITUAL HEALTH AMONG ADOLESCENTS AND YOUNG ADULTS

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Abstract

This research paper delves into the realm of spiritual health among students aged 16 to 25, offering an extensive examination of existing literature and a comprehensive perspective on the subject matter. Additionally, the paper addresses the interplay between mental and emotional well-being and spiritual practices, advocating for the inclusion of spiritual health within educational curricula to provide students with guidance in this crucial domain.

The research findings underscore the prevalence of spiritual practices among students, which significantly contribute to their daily life tasks, mental tranquility, and emotional equilibrium. Furthermore, this paper serves as a catalyst for future research endeavors and aims to facilitate improvements in this realm.

To elucidate the essence and significance of spiritual health in students' lives, a meticulously designed questionnaire was distributed through Google Forms to a diverse group of high school students aged 16 to 25. This survey-based research illuminates the pivotal role of spiritual health in enhancing students' mental and emotional well-being.

Embracing spirituality enables individuals to establish a profound connection with a transcendent force, enriching their lives with serenity and resilience. Spiritual health, akin in importance to mental and physical well-being, offers insights into one's place in the world, life's purpose, and self-worth. Nurturing spiritual health empowers individuals to navigate stress, bolster their mental well-being, and reap physical benefits. This research endeavours to deepen our comprehension of spiritual health by scrutinizing its facets, origins, implications, and empirical references, culminating in a functional definition that encapsulates its essence.

Keywords: Spiritual health, empirical research, India, youth

ANALYSING THE POTENTIAL OF ALTERNATIVE MOBILITY OPTIONS: A CASE OF EVs IN INDIA

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Abstract

The escalation of pollution levels attributed to Internal Combustion Engine (ICE) vehicles and the depletion of Fossil Fuels have underscored the urgency for an alternative energy source to power vehicles. Electric Vehicles (EVs) emerge as a promising solution for India's transportation sector and environmental concerns. The adoption of EVs holds transformative potential, driven by their superior energy efficiency—approximately 3 to 4 times that of traditional internal combustion engine vehicles. Despite governmental initiatives to promote EVs, their current penetration remains limited. Conversely, several countries have successfully embraced EVs for transportation. This paper critically examines the prospective scope of EVs in India, delves into barriers hindering their widespread adoption, highlights the benefits of EVs, and investigates consumer perceptions and expectations toward these vehicles. A questionnaire-based survey was conducted with 76 respondents encompassing both EV users and non-users. Data analysis, employing the Chi-square test, was supplemented by pie charts and graphs. The findings underscore that consumers perceive a viable future for EVs in India's automotive landscape.

This study contributes to the discourse on EV adoption by providing insights into consumer perspectives and preferences. As India seeks sustainable solutions for transportation and environmental concerns, understanding consumer sentiments toward EVs is crucial for effective policy formulation and market expansion.

Keywords: Electronic Vehicles, India, Consumer perspective

KNOWLEDGE, ATTITUDE AND PRACTICES REGARDING ANTIBIOTICS USE AMONG PARENTS FOR THEIR CHILDREN

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ABSTRACT

Introduction: Antibiotics are used to perish the growth of bacteria. Undesirable use of antibiotics is presently common all over the world. Parent's knowledge and attitudes towards antibiotics play a vital role in the success of treatment process. Due to lack of knowledge, sometimes antibiotics are badly used for the treatment of infection. Study aims to evaluate the knowledge, attitude and practices regarding antibiotics use among parents for their children.

Methodology: A cross-sectional study design was adapted, using convenient sampling technique in different areas of Lahore, Pakistan during the period June -2017 to November -2017 by using a self-administrated questionnaire, involving 400 participants. Those mothers or fathers were included which had children under 5 years of age.

Results: Results showed that 92(23%) of the respondents had poor knowledge, 252(63%) had moderate knowledge and 44(11%) had good knowledge. Significant associations were found between knowledge statements and age, number of children, education and spouse education. Significant Associations were also found between attitude statements and age, gender, number of children, education and spouse education. Whereas significant associations were found between practice statements and gender, number of children, education, and spouse education. Significant association was found between knowledge about antibiotics & education level, and also between attitude about antibiotics & education level.

Conclusion: The survey revealed that there is a diversity of public awareness about antibiotics and microbiological resistance on the basis of socio-demographic factors. The misuse of antibiotics is an important issues in public health which affects the society and individual people.

Keywords: Antibiotics awareness, Parental Knowledge, misuse, Pharmacy Practices

PREVALENCE OF LUNG CANCER IN INDIAN WOMEN

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ABSTRACT

In India, lung cancer is the second most prevalent cancer diagnosed in women, behind breast cancer. Lung cancer can be induced by a variety of environmental variables, including tobacco use, smoking, and hormone imbalances. In India, women have less access to tobacco and are less likely to smoke, indicating that other factors contribute to lung cancer. Women may be more susceptible to lung cancer due to a higher proportion of epidermal growth factor receptor (EGFR) mutations, expression of programmed death receptor-1 (PD-1) and a history of other lung disease such as bronchitis and chronic tuberculosis, according to a report from the Indian Council of Medical Research cancer registry. Women's risk of lung cancer is also influenced by their lifetime oestrogen exposure, which is influenced by their number of pregnancies, age at first menstruation, and age at which menopause occurred. Cancer severity and stage are determined by tumor cell progression. Despite major breakthroughs in diagnostic procedures, the prognosis for lung cancer remains dismal. Because of a lack of information and awareness of its signs and symptoms, lung cancer is frequently identified at a late stage. Raising knowledge of lung cancer is expected to lower risk factors as well as detection and treatment delays. Early detection and treatment of lung cancer also improves outcomes. Early palliative care deployment has also been shown to increase a patient's quality of life and survival.

Keywords: Lung Cancer, epidermal growth factor receptor, diagnosis, risk factors, survival, awareness.

INTRODUCTION

Lung cancer is the most common type of cancer and the main cause of cancer deaths globally. Lung cancer has been uncommon in India since the beginning of the centuries [1]. However, due to its high death rate, lung cancer has become a serious health concern in both men and women throughout time (Figure 1). Females are less likely to develop lung cancer than males [2]. In general, the profile of lung cancer in females is less thoroughly researched; nonetheless, many variations in risk factors, histology, prognosis, and survival have been observed in women with lung cancer compared to men with lung cancer. As a result, the current study sought to investigate the various lung cancer risk factors, histology, prognosis, and survival in Indian women. Lung Cancer may develop as a result of different environmental and genetic factors and their interactions. Lung Cancer is broadly classified into Small Cell Lung Cancer (SCLC) and Non-Small Cell Lung Cancer (NSCLC) and later subdivided depending on tumor tissue histology including adenocarcinoma, squamous cell and large-cell carcinoma[3].

As a class NSCLC is less sensitive to chemotherapy as compared to SCLC and it represents approximately 85% of all lung cancers. Non small cell lung cancer arises from the epithelial cells of the lung of the interior bronchi to terminal alveoli[4].

The treatment strategy for NSCLC depends on the type and stage of Lung Cancer. Even though there are advances in Lung Cancer treatment, effectiveness of anticancer treatment remains relatively low in NSCLC Patients[5].

STATISTICS OF LUNG CANCER IN INDIAN WOMEN

Breast cancer, lung cancer, colorectal cancer, cervical cancer, and ovarian cancer are the most frequent malignancies among Indian women. According to the American Cancer Society, female breast cancer has surpassed lung cancer as the most frequent cancer diagnosed worldwide, with an estimated 2.3 million new cases (11.7%) [6]. Lung cancer accounts for 6.9% of all cancers and 9.3% of all cancer-related deaths in India. The estimated risk of developing lung cancer in both sexes is 0.14 million, with male cases accounting for 0.1 million and female cases accounting for 0.034 million - report calculated from National Cancer Registry Programme Report 2020 to derive the number of cancer cases in India for 2022 [7, 8]. Cancer cases in India is estimated to be 1.46 million in 2022, may rise to 1.57 million per year by 2025 – As per data from ICMR (Indian Council of Medical Research) [9].

LUNG CANCER RISK FACTORS

Lung cancer is most usually associated with smoking (80-90%); a lower proportion (10-20%) is associated with occupational exposure to chemicals. The patterns in lung cancer rates reported mirror the historical prevalence and diversity in smoking trends across men and women [10]. Women have less access to tobacco and are less likely to smoke, indicating that other variables have a role in the development of lung cancer. Environmental factors (such as pollution and radiation exposure), stress, behavioral changes, a higher proportion of epidermal growth factor receptor (EGFR) mutations, expression of programmed death receptor-1 (PD-1), aging, and a history of other lung disease such as bronchitis and chronic tuberculosis may make women more susceptible to lung cancer [11].

SIGN, SYMPTOMS AND PREVENTION

Early indications of lung cancer were a chronic cough, sputum streaks with blood, chest discomfort, a change in voice, and recurrent bronchitis. Most lung cancers are identified after they have progressed due to the vague character of their symptoms [12]. When identifying lung tumors for therapy and prevention, histology and molecular markers such as genetic alterations are significant. Because female smoking incidence is low in India, researchers believe that the growth in adenocarcinoma in females might be related to passive smoke and cooking pollutants. The pattern of greater adenocarcinoma incidence relative to squamous cell carcinoma was much more pronounced in females, with a more than fivefold difference [13]. The low survival rate of lung cancer patients is related to the stage of lung cancer upon diagnosis. Increased education about lung cancer might be pushed among Indian women to prevent this delay in detection and treatment. Palliative studies can enhance overall awareness of lung cancer risk factors, signs and symptoms, and screening methods. Awareness programs, such as the National Cancer Registry Programme (NCRP), should be implemented more extensively and regularly in order to instill safe behaviors in people's lifestyles. Furthermore, August 1st is designated as "World Lung Cancer Day" each year.

CONCLUSION

To summarize, lung cancer is a serious developing concern for a substantial proportion of female populations globally, particularly in India. If not addressed soon, this share will climb in the following years.

Our research indicated that lung cancer screening and awareness programs can reduce the risk of cancer as well as other health risks such as heart disease, stroke, and chronic pulmonary illness.

CONFLICT OF INTEREST

The authors confirm that this article content has no conflict of interest.

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**EFFECT OF LIPID-BASED MULTIPLE MICRONUTRIENTS
SUPPLEMENTATION IN UNDERWEIGHT PRIMIGRAVIDA PRE-ECLAMPTIC
WOMEN ON MATERNAL AND PREGNANCY OUTCOMES: RANDOMIZED
CLINICAL TRIAL**

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Abstract

Background and Objectives: In pre-eclampsia, restricted blood supply due to the lack of trophoblastic cell invasion and spiral artery remodeling is responsible for adverse pregnancies and maternal outcomes, which is added to by maternal under nutrition. This study was designed to investigate the effects of lipid-based supplements (LNS-PLW) on pregnancy and maternal outcomes in underweight primigravida pre-eclamptic women.

Materials and Methods: A total of 60 pre-eclamptic, underweight primigravida women from the antenatal units of tertiary care hospitals in the Khyber Pakhtunkhwa Province, Pakistan, were randomly divided into two groups (Group 1 and Group 2). The participants of both groups were receiving routine treatment for pre-eclampsia: iron (60 mgs) and folic acid (400 ug) IFA daily. Group 2 was given an additional sachet of 75 gm LNS-PLW daily till delivery. The pregnancy outcomes of both groups were recorded. The clinical parameters, hemoglobin, platelet count, and proteinuria were measured at recruitment.

Results: The percentage of live births in Group 2 was 93% compared to 92% in Group 1. There were more normal vaginal deliveries (NVDs) in Group 2 compared to Group 1 (Group 2, 78% NVD; group 1, 69% NVD). In Group 1, 4% of the participants developed eclampsia. The frequency of cesarean sections was 8/26 (31%) in Group 1 and 6/28 (22%) in Group 2. The number of intrauterine deaths (IUDs) was only 1/28 (4%) in Group 2, while it was 2/26 (8%) in Group 1. The gestational age at delivery significantly improved with LNS-PLW supplementation (Group 2, 38.64 ± 0.78 weeks; Group 1, 36.88 ± 1.55 weeks, p-value 0.006). The Apgar score (Group 2, 9.3; Group 1, 8.4) and the birth weight of the babies improved with maternal supplementation with LNS-PLW (Group 2, 38.64 ± 0.78 weeks: Group 1, 36.88 ± 1.55 ; p-value 0.003). There was no significant difference in systolic blood pressure, while diastolic blood pressure (Group 2, 89.57 ± 2.08 mmHg; Group 1, 92.17 ± 5.18 mmHg, p-value 0.025) showed significant improvement with LNS-PLW supplementation. The hemoglobin concentration increased with the LNS-PLW supplement consumed in Group 2 (Group 2, 12.15 ± 0.78 g/dL; Group 1, 11.39 ± 0.48 g/dL, p-value < 0.001). However, no significant difference among the platelet counts of the two groups was observed.

Conclusions: The pregnancy and maternal outcomes of underweight pre-eclamptic women can be improved by the prenatal daily supplementation of LNS-PLW during pregnancy, along with IFA and regular antenatal care and follow-up.

Keywords: pre-eclampsia; lipid-based nutritional supplements; pregnancy outcome; maternal outcome; Khyber Pakhtunkhwa Province of Pakistan

Registration: ISRCTN15485068, April 2018:<https://doi.org/10.1186/ISRCTN15485068>.

**DEMOGRAPHIC DIFFERENCES IN THE SEROPREVELANCE OF CO-
INFECTION OF HCV & HBV IN HIV PATIENTS IN PESHAWAR**

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ABSTRACT

Objective: To determine the demographic differences in the sero prevalence of hepatitis C, hepatitis B co-infection in HIV positive patients in Peshawar. **Materials & Methods:** In this descriptive cross sectional study, a total of 139 HIV patients, who were registered at the Family Care Centre HMC were enrolled to determine the seroprevalence of hepatitis B, hepatitis C co-infection in HIV & the demographic differences present. Blood was obtained from each patient for serological testing of HBV & HCV, in addition liver function tests were also performed.

Results: Diagnosis of HIV among 139 patients was analyzed as 11 (8%) patients had elisa, 1 (1%) patients had elisa/ PCR, 108 (78%) patients had elisa/rapid, 1 (1%) patients had elisa/WB, 2 (1%) patients had PCR, 2 (1%) patients had PCR/ rapid. Co infection among 139 patients was analyzed as 19(14%) patients had HBV positive, 22(16%) patients had HCV positive and 3(2%) patients had positive pulmonary tuberculosis.

Conclusion: Due to the common modes of transmission the HIV positive patients our part of the region are at a much higher risk of acquiring co infections with HBV and HCV. Therefore the positive HIV patients must be routinely tested for markers of HBV/HCV to help in their timely diagnosis and prompt treatment.

Keywords: Human immunodeficiency virus (HIV), Acquired immunodeficiency syndrome (AIDS), Hepatitis B virus (HBV), Hepatitis C virus (HCV).

NOBEL PRIZE IN CHEMISTRY : WOMEN WHO CHANGED THE WORLD

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Abstract

A recent review found an interesting detail: women are winning more prizes, but they win fewer prestigious prizes and less money than men.

The Nobel Prize in Chemistry has been awarded 114 times to 191 Nobel Prize laureates between 1901 and 2022. Barry Sharpless and Frederick Sanger have both been awarded the Nobel Prize in chemistry twice.

The objective of this paper is to outline the most important scientific contributions of the women who have been awarded the Nobel Prize between 1901-2022.

Thus, the paper points out the achievements which changed the world of the eight female laureate, as follows:

- **Carolyn Ruth Bertozzi** (born 1966) is an American chemist was awarded the 2022 Nobel Prize in Chemistry, jointly with Morten P. Meldal and Karl Barry Sharpless, "for the development of click chemistry and bioorthogonal chemistry";

- **Emmanuelle Charpentier** (born 1968), an French professor and researcher in microbiology, genetics, and biochemistry and **Jennifer A. Doudna** (born 1964), an American biochemist, were awarded the 2020 Nobel Prize in Chemistry for “the development of a method for genome editing”;

- **Frances Hamilton Arnold** (born 1956), an American chemical engineer, was awarded the 2018 Nobel Prize in Chemistry for pioneering the use of directed evolution to engineer enzymes;

- **Ada E. Yonath** (born 1939), an Israeli chemist, was awarded the 2009 Nobel Prize in Chemistry for “studies of the structure and function of the ribosome”;

- **Dorothy Crowfoot Hodgkin**, (1910 – 1994) an British chemist, was awarded the 1964 Nobel Prize, “for her determinations by X-ray techniques of the structures of important biochemical substances”;

- **Irène Joliot-Curie** (1897 - 1956), a French chemist, physicist was awarded the 1935 Nobel Prize in Chemistry 1935 “in recognition of their synthesis of new radioactive elements;”

- **Marie Curie, née Skłodowska** (1867 - 1934), a Polish and naturalized-French physicist and chemist, was awarded the 1911 Nobel Prize in Chemistry “in recognition of her services to the advancement of chemistry by the discovery of the elements radium and polonium, by the isolation of radium and the study of the nature and compounds of this remarkable element”.

Keywords: women, Nobel Prize, chemistry, achievements, scientist

REMARKABLE ROMANIAN WOMEN IN CHEMISTRY

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Abstract

Romanian school of chemistry have a valuable and old tradition regarding its didactic and scientific research processes. Among those who built a solid foundation in the Romanian chemistry school and research activity we can mention the following professors: Costin D. Nenişescu, Alexandru T. Balaban, Ilie G. Murgulescu, Cristofor I. Simionescu, Gheorghe Spacu, Eugen Angelescu, Emilian Bratu, Şerban Solacolu, Ionel Haiduc.

However, when we analyze Romanian chemistry school and its internationally recognized achievements, we cannot ignore the names of some women and their contribution in the research fields in which they worked.

The objective of this paper is to outline the most scientific contributions of some of the most famous Romanian women chemists.

Thus, the paper points out the achievements of the six Romanian women chemist, as follows:

-Raluca Ripan(1894-1972) worked in the domain of complex combinations (synthesis and their applications in analytical chemistry. She discovered and studied new classes of complex combinations used in the determination of metals, as well as new methods of assay for selenocyanates, selenic acid. It is important to mention that professor Ripan was the first woman elected titular member of the Romanian Academy.

-Margareta Avram (1920-1984) was one of the most prominent Romanian organic chemist, with outstanding contributions in the field of cyclobutadiene, benzocyclobutadiene, polycyclic hydrocarbons.

-Ecaterina Cioranescu – Nenitescu, scientist and professor of organic chemistry, was the first female assistant- teacher at the Department of Organic Chemistry of the Bucharest Polytechnic Institute.

-Margareta Poni, professor of inorganic chemistry, was one of the founders of the Iaşi Branch of the Romanian Academy (1949).

-Maria-Magdalena Zaharescu (born 1938) is a [Romanian](#) chemist, specializing in the [physical chemistry](#) of oxide systems. She was one of the 100 women scientists featured in "Successful Women Ceramic and Glass Scientists and Engineers: 100 Inspirational Profiles" by Lynnette Madsen (2016).

-Maria Brezeanu (1924, – 2005) was a Romanian chemist, full member of the Romanian Academy. She was involved in the chemistry of polynuclear complex combinations.

Keywords: Romanian women chemist, Romanian Academy, professor

IMPACT OF DEMOGRAPHIC CHARACTERISTICS ON THE USE OF COMBINED ORAL CONTRACEPTIVES AND THEIR EFFECT ON BIOCHEMICAL PARAMETERS IN FEMALES OF REPRODUCTIVE AGE

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ABSTRACT

Use of combined oral contraceptives pills by women in Pakistan due to various governments and other private organizations campaigning for its use in order to space the pregnancies

Objectives: To determine the impact of demographic characteristics on use of combined oral contraceptive pills (COCs) and their effect on the biochemical parameters in females of reproductive age.

Materials & Methods: This cross sectional analytical study included 200 women of (14-49 years) divided into three age groups (group A; 14-25years, group B; 26-36years, group C;37-49years), 100 of them using COCs were further divided into (6 months users, 1 year users and > 1 year users). Control group comprises of the remaining 100 participants. These groups were compared for the demographic characteristics like maternal age, age at menarche , menstrual cycle length ,age at marriage, age at first delivery, , gravida, time of combined oral contraceptive use and total duration of use and biochemical parameters like fasting blood glucose and lipid profile.

Results: In urban areas, the prevalence was twice more (9.8% vs. 3.9%) than that of rural. Lowest age of COCs group was 22.93 ± 0.62 years in A group and the highest age was 41.27 ± 0.432 years in C group. The lowest age and highest age of marriage was seen in A and Control (12.46 ± 0.16 and 20.07 ± 0.87 years).The highest parity was seen in group C: 6.917 ± 0.49 and the parity were decreasing in B and A respectively. Significant increase levels of cholesterol, triglycerides, LDL, VLDL, fasting blood sugar, haemoglobin & also BMI, systolic and diastolic BP were observed in women using combined contraceptive pills when compared with control group.

Conclusion: Demographic characteristics do play a role in the use of combined oral contraceptives and thus affect the biochemical parameters in females of reproductive age.

Keywords: Combined oral contraceptives, Cholesterol, HDL, LDL, VLDL, (BMI)

PREVALENCE OF MALARIA AMONG WOMEN IN KEBBI STATE, NIGERIA

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ABSTRACT

Malaria is a febrile parasitic infection caused by plasmodium characterized by fever headache, nausea belonging to the genus Plasmodium transmitted by female Anopheles species mosquitoes. Our understanding of the malaria parasites begins in 1880 with the discovery of the parasites in the blood of malaria patients by Alphonse Laveran (CDC Intervention to prevent or treat malaria in the malaria endemic world 20120. Malaria is among the leading, most widespread and serious communicable diseases in the world. It is a major public health problem, and is endemic in approximately 130 countries and territories including those that have not reported malaria recently, but reported cases in the period 1990 – 2003 in 2000, the African summit on Roll Back Malaria (RBM) was held in Abuja, Nigeria. According to the World Health Organization (WHO), more than one million people die of malaria every year, mostly infants, young children and pregnant women and most of them in Africa. The WHO estimates also show that a child dies of malaria every 30 seconds. This is disease that is both preventable and curable. The following recommendations were given in order to pave ways changing the negative perception of the community towards the prevalence of malaria among women in Kebbi State, Nigeria. Member of the community should be health educated on the various roles to play by the State Ministry of Health. The Government should assign competent and dedicated personnel to tackle the prevalence of malaria in collaboration with NGO's.

Keywords: Malaria, Women, Health, Prevention and Treatment.

HEAVY METAL CONCENTRATIONS IN VEGETABLES AND FRUITS SAMPLES USED AS BABY FOOD IN IRAQ

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Abstract

Heavy metals are neurotoxins, that can be affected babies' health by harming the developing brain, are linked to learning disabilities and ADHD, and can affect behavior. Baby foods contain these toxic heavy metals which it is occur naturally or from pollution in the environment. Crops absorb them from soil and water. The present study was intended to assess heavy metals in vegetables and fruit samples that are used as baby foods sold in the local markets of Iraq using atomic absorption spectroscopy. In total three metals viz zinc (Zn), lead (Pb), and cadmium (Cd) were quantified in eleven samples of different brands categorized into two groups (vegetables and fruits). On the comparative basis in vegetables and fruits, Cd was dominating with the highest concentration at 7.94 ± 2.56 and 2.42 ± 0.566 mg/kg, respectively, followed by Zn at 1.44 ± 0.32 and 0.190 ± 0.054 mg/kg, respectively, and Pb at 0.119 ± 0.027 and 0.081 ± 0.0141 , respectively. The average values of accumulation trend for vegetables and fruit samples were in the following order: Cd>Zn>Pb. Measured levels of Cd metal varied significantly and were relatively higher than their permissible limits. While levels of Zn and Pb metals were lower than their permissible limits.

Keywords: heavy metals, baby food, vegetables, fruits, atomic absorption spectroscopy, and Iraq

1. Introduction

The beneficial and negative effects of heavy metals on human life are significant [1]. Common heavy metals, such as mercury, lead, copper, and cadmium are accumulatively poisonous substances that pose a threat to the environment and are known to be harmful [2]. However, while critical heavy metals like copper, iron, manganese, and zinc are thought to be necessary for humans and play a crucial function in biological systems, when their consumption is overly high, they can have hazardous effects [3]. Even when taken in the smallest proportion, heavy metals are one of the main food chain pollutants that can cause substantial health impacts [4]. Natural processes (such as volcanic eruptions, leaching from soil and rocks, etc.) and anthropogenic activities like mining, industrialization, and urbanization are the primary drivers of heavy metals adulteration in the food chain. [1]. This is a major concern for food safety, human health, and quality assurance [4]. After several years of exposure, heavy metals may accumulate in food and produce long-term consequences. The widespread use of metal products, the manufacture of batteries, the melting of metals, vehicle emissions, the cable coating industry, diesel generators, and resuspended road dust are all sources of heavy metals. All of these resources may be crucial in preventing food contamination. In the field, irrigation water contaminated with industrial effluent is another source of heavy metals. Plants and soil become contaminated as a result of this contamination [5]. To confirm that the quantities of trace metals in the food comply with international standards, it is necessary to test the food [5]. To avoid metal buildup in the food chain, it's crucial to monitor the quantities of heavy metals in food [1].

The primary cause of heavy metal contamination, which mostly affects fruits and vegetables, is the excessive usage of pesticides, chemical fertilisers, and contaminated water for irrigation [6]. Due to their ineffective processes of removal from the body, non-biodegradability, lengthy biological half-lives, and capacity to collect in numerous body areas, heavy metals can have a variety of negative health impacts [7]. Therefore, heavy metal bioaccumulation in humans causes diseases of the heart, neurological system, liver, kidney, lungs, bone, and spleen [7]. It also causes mutagenesis, carcinogenesis, and teratogenesis. Food contaminated with cadmium can result in renal dysfunction, dementia, cancer, cardiovascular disease, and even death [8]. Pb also causes nephropathies, changes to the gastrointestinal tract, and Alzheimer's disease [8], exclusively in developing children and fetuses. It also damages the central nervous system [9]. Additionally, a rise in Zn impairs the reproductive system, affects blood lipoprotein, and causes obesity, diarrhea, renal, and liver failure, and anemia [10]. Thus, this study gives information on the amounts of Zn, Pb, and Cd in a variety of samples of fruits and vegetables that are sold in Iraqi marketplaces and consumed as infant food.

2. Materials and Methods

2.1. Collection of Samples

Eleven samples of vegetables (7 samples) and fruits (4 samples) were collected from the Iraqi market and brought to the laboratory of the Environmental Department, The University of Kufa, Al-Najaf, Iraq for the sample preparations. The common names, sample code, and origins of vegetables and fruits, and their belonging areas are given in Table 1.

Table 1. Sampling in the present study

No.	Type of sample	Common names	Sample code	Origin
1	vegetables	Celery	V1	Iraq
2		Chard	V2	Iraq
3		Carrot	V3	Iran
4		Potato	V4	Iraq
5		Potato	V5	Iran
6		squash	V6	Iraq
7		squash	V7	Iran
8	fruits	banana	F1	Ecuador
9		Apples	F2	Turkish
10		Apples	F3	Iraq
11		Apples	F4	Lebanon

2.2. Preparation of Samples

2.3. o properly eliminate the contaminated particles, the samples of fruits and vegetables were properly rinsed with distilled water. These were then cut into small, practically uniform pieces. These tiny pieces of fruit and vegetables were then added to the acid-washed clean. Small chunks of fruits and vegetables were afterwards dried for several hours at 50°C in an oven until they were stiff and crispy. To obtain homogenised samples, the dried fruit and vegetable pieces were crushed and ground to a fine powder using a mortar and a piston. The dried powdered samples were then kept for later processing in plastic bags. Digestion and Analysis

the usage of synthetic fertilizers and pestStrong acids (oxidizing agents), consisting of nitric acid, perchloric acid, a Pyrex beaker with a capacity of around 100 ml, and sulphuric acid in a ratio of 5:1:1, and swirled for an hour at 80 C until the clear solution was obtained.

Then, pesticides and tainted irrigation water were added to the combination. It was then cooled, filtered through Whatman filter paper no. 42 into a 50 ml flask, diluted with deionized water to the 50 ml mark, labelled the flask, and stored for further investigation. With the aid of an Atomic Absorption Spectrophotometer's double beam and deuterium background, the samples were examined. Zn, Pb, and Cd hollow cathode lamps were utilised at particular wavelengths.

3. Results and Discussion

The analytical results of the present study indicate the presence of all the selected heavy metals (Zn, Pb, and Cd) in the studied samples of vegetables and fruits. The results obtained for Zn, Pb, and Cd in vegetables and fruits are shown in Table 2. The comparison among the vegetables and fruit concentrations and with standard values are shown in figures 1 –6.

The values of Zn concentrations (mg/kg or ppm in Table 1) in vegetable samples in the present study ranged from 0.523 in sample V3 to 2.813 in sample V1, with an average of 1.44 ± 0.32 , while, in fruit samples were from 0.08 in sample F4 to 0.182 in sample F2, with an average value of 0.190 ± 0.054 . The results of Pb concentrations (mg/kg or ppm in Table 1) in vegetable samples in the present study ranged from 0.023 in sample V7 to 0.267 in sample V1, with an average of 0.119 ± 0.027 , while, in fruit samples were from 0.061 in sample F3 to 0.129 in sample F4, with an average value of 0.081 ± 0.014 . For Cd, the concentrations (mg/kg or ppm in Table 1) in vegetable samples in the present study ranged from 3.382 in sample V6 to 21.618 in sample V2, with an average of 7.94 ± 2.56 , while, in fruit samples were from 1.176 in sample F4 to 4.265 in sample F1, with an average value of 2.42 ± 0.566 .

Table 2. Results of Zn, Pb, and Cd in the samples of the present study

Sample code	Concentrations (ppm or mg/kg)		
	Zn	Pb	Cd
V1	2.813	0.267	15
V2	1.309	0.142	21.618
V3	0.523	0.129	3.676
V4	0.581	0.061	4.265
V5	0.576	0.073	3.677
V6	2.091	0.142	3.382
V7	2.255	0.023	3.971
Average±S.E	1.44 ± 0.32	0.119 ± 0.027	7.94 ± 2.56
F1	0.37	0.073	4.265
F2	0.182	0.062	2.206
F3	0.129	0.061	2.059
F4	0.08	0.129	1.176
Average±S.E	0.190 ± 0.054	0.081 ± 0.014	2.42 ± 0.566
Slandered values [11]	5	0.3	0.1

From Figure 1. Results showed that the presence of heavy metals in vegetable and fruit samples was observed in the following order: Cd>Zn>Pb.

According to Table 1, almost all of the samples analysed contained heavy metal contamination. Some things have a greater percentage of one metal than the others. The availability of metals varies at various sites, which is why there is variation in the uptake of metals at various sites. The bioavailability of metals at various locations is also a result of metal speciation.

Different morphologies, aqueous solution translocation, and physiological characteristics of various crops all contribute to the diversity in the uptake of metals in different vegetables. Heavy metals typically build up in root, leaf, and stem tissue. Compared to leaf, stem, or root crops, vegetables that grow from blossoms and are technically classified as fruits are less likely to contain dangerous concentrations of heavy metals. As a result, it was discovered that the content of all heavy metals (Zn, Pb, and Cd) was found to be higher in the vegetable samples in the current study than in any of the fruit samples. Different heavy metal absorptions from the soil and subsequent transport inside the plant can account for this. First off, compared to fruits, green vegetables grow and transpire at a faster rate. Increased heavy metal absorption through the roots and subsequent transfer from the roots to the leaves are made possible by it. Second, fruit plants store a significant amount of ingested heavy metals in organs other than the edible component, particularly leaves. Thirdly, leaves have a larger surface area than vegetables, making them more susceptible to physical contamination from precipitation and soil dust.

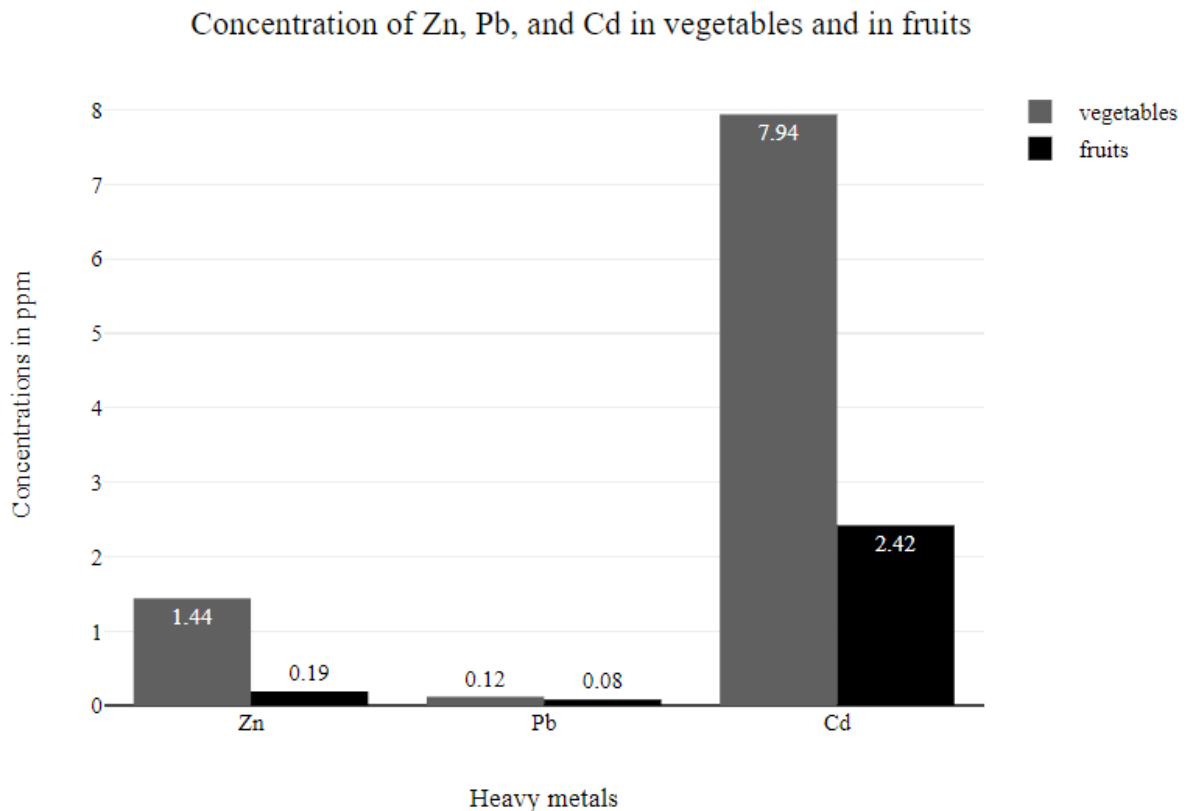


Figure 1. Comparison of concentration for Zn, Pb, and Cd between vegetables and fruits

The results and average concentration of Zn in all samples in the present study were compared to their permissible limits. The measured level of Zn was much lower than the permissible limit which is 5 mg/kg (FAO/WHO, 2014) [11] (Figures 2 & 3).

Concentration of Zn in vegetables

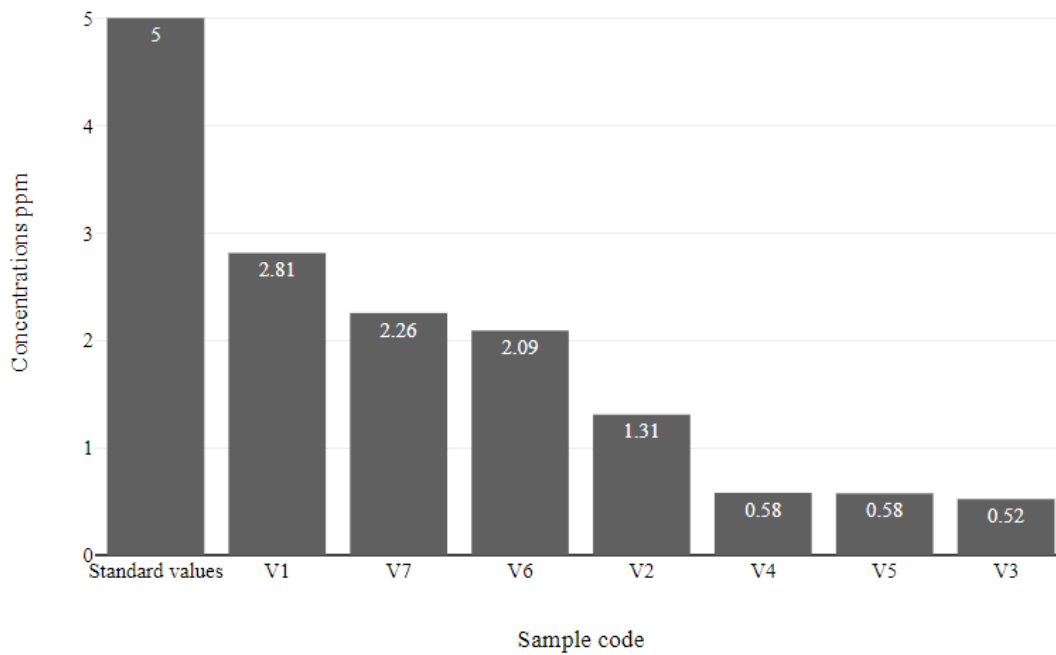


Figure 2. Comparison of concentration of Zn in vegetables and standard value

Concentration of Zn in fruits

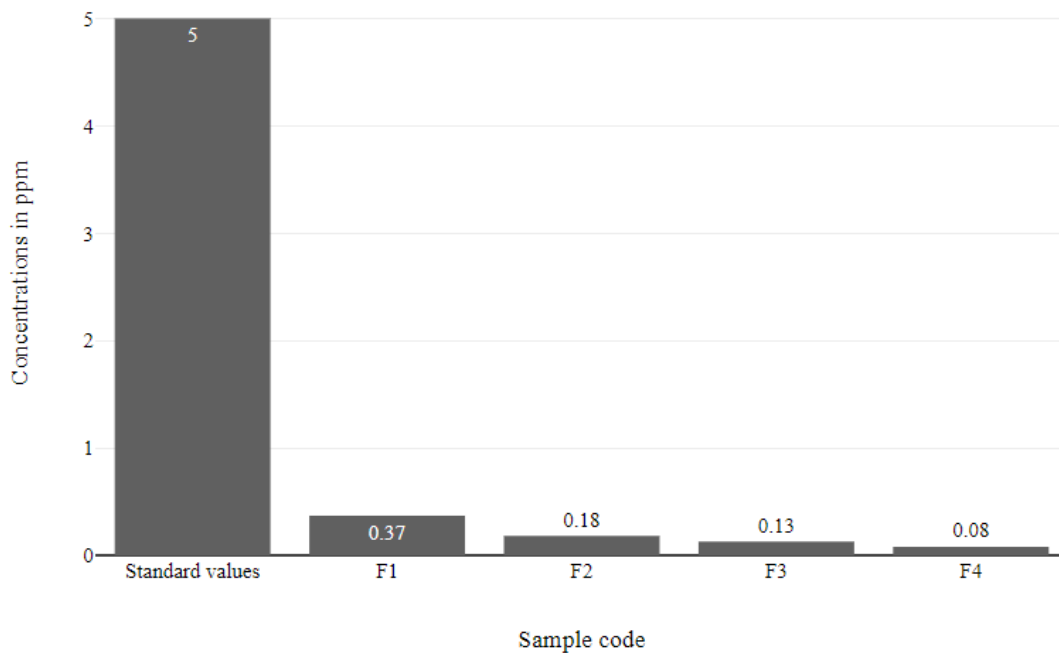


Figure 3. Comparison of concentration of Zn in fruits and standard value

Pb is not an essential heavy metal and is highly toxic for microorganisms, plants, and animals, its use in very small quantities can cause environmental and health problems that affect the multiple body systems, Pb can enter the body through breathing in air contaminated with Pb as it gets into the lungs transported into the other parts of the body, and is deposited into the bones. The concentration of lead in the vegetables and fruit samples in the present study lies within safe limits. The permissible limit for Pb was 0.3 ppm set by WHO/FAO [11] (Figures 4 & 5).

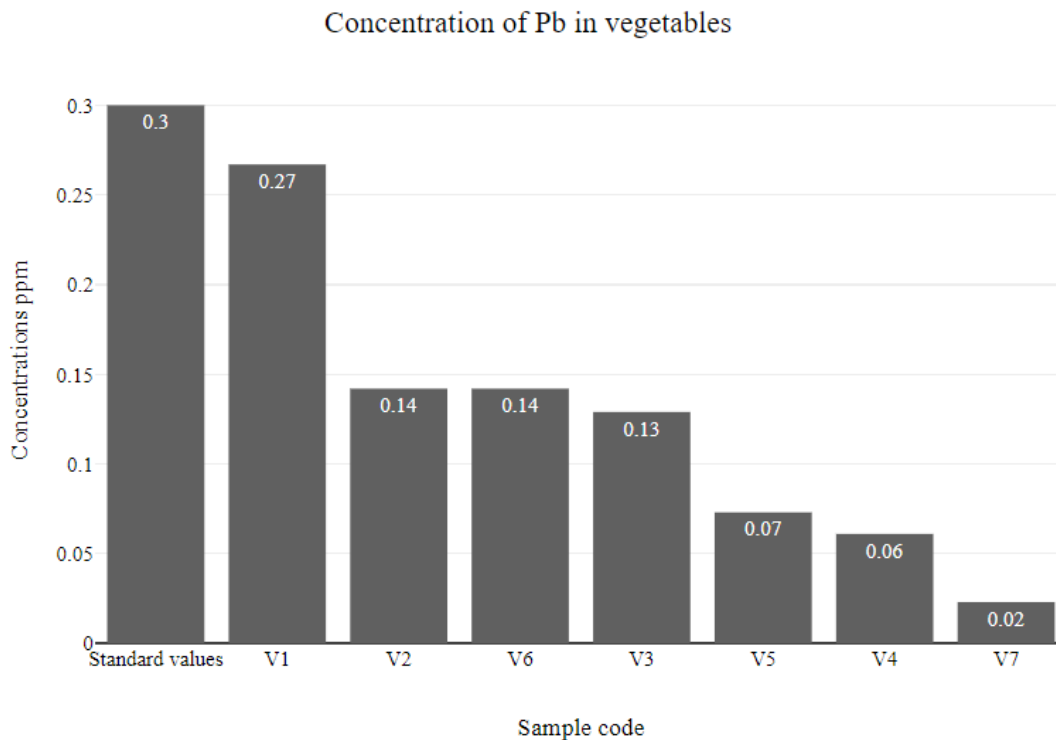


Figure 4. Comparison of concentration of Pb in vegetables and standard value.

Concentration of Pb in fruits

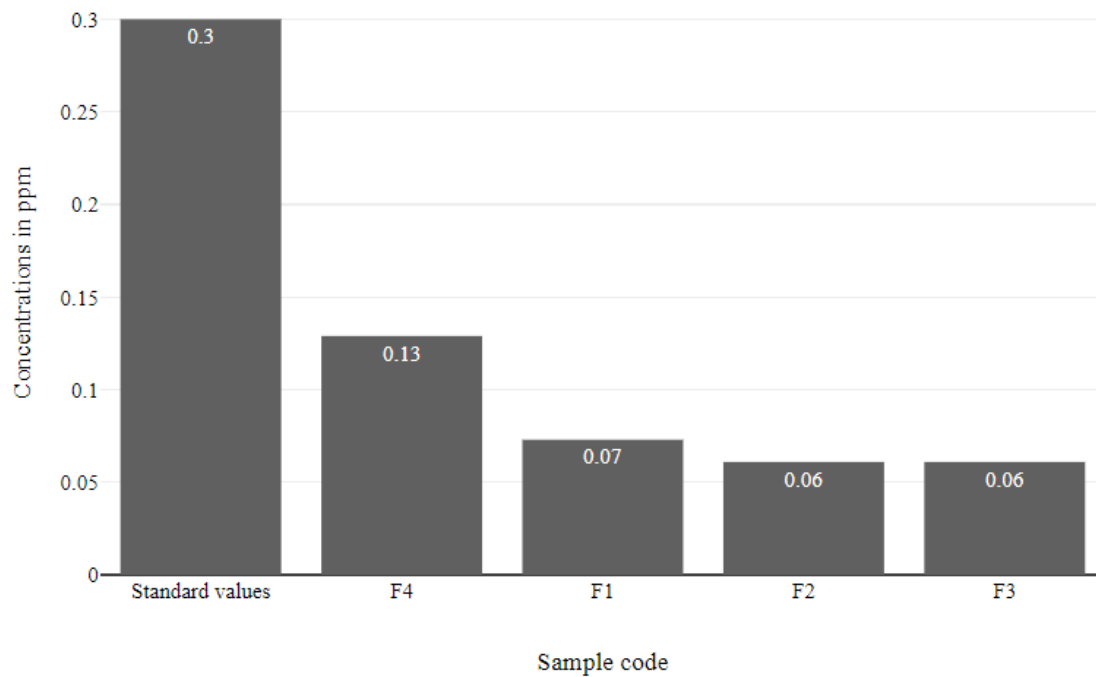


Figure 5. Comparison of concentration of Pb in fruits and standard value

Cd is a trace heavy metal that is present in small amounts in a variety of goods, including petroleum products, detergents, and phosphate fertilizers. The amount of Cd in soil rises as a result of acid rain and industrial waste. Stomach aches, diarrhea, vomiting, bone fracture failure of the central nervous system, and reproductive failure are brought on by eating Cd-contaminated vegetables [12]. The WHO/FAO and the European Union (2006) established the Cd acceptable limits at (0.1 ppm) and (0.3 ppm), respectively. All samples have Cd concentrations that are significantly higher than the permissible limits established by the WHO/FAO and the European Union (2006).

[13], that may lead to serious health issues in consumers specifically associated with this metal. Therefore, the concentration of Cd in all vegetables and fruits was higher than in their permissible limits (Figures 6 & 7).

Concentration of Cd in vegetables

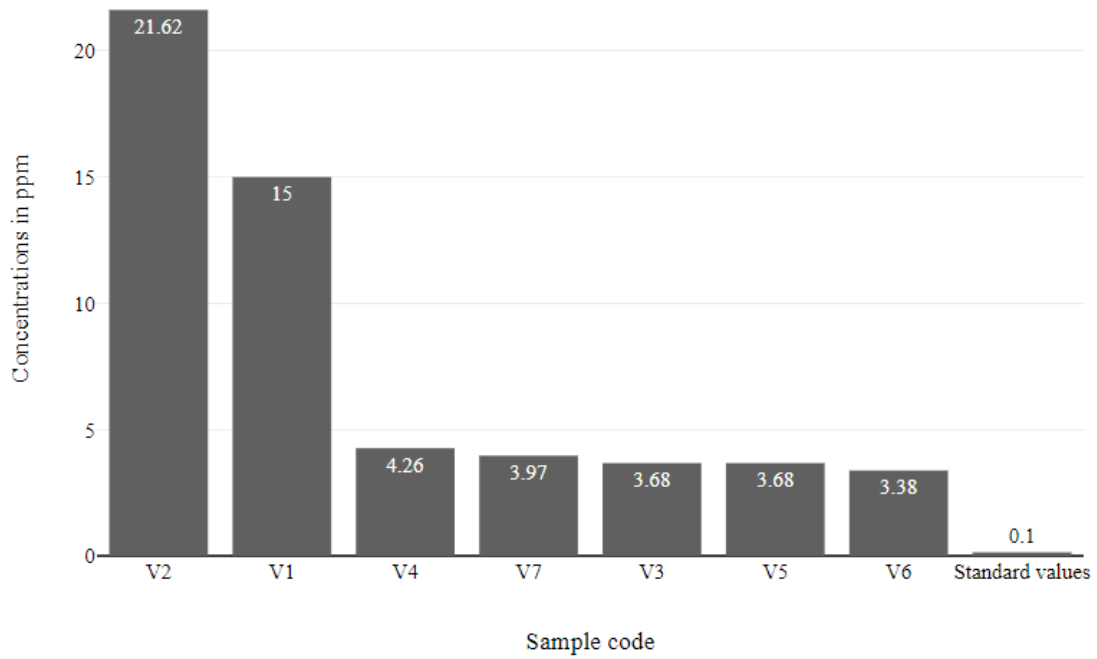


Figure 6. Comparison of concentration of Cd in vegetables and standard value

Concentration of Cd in fruits

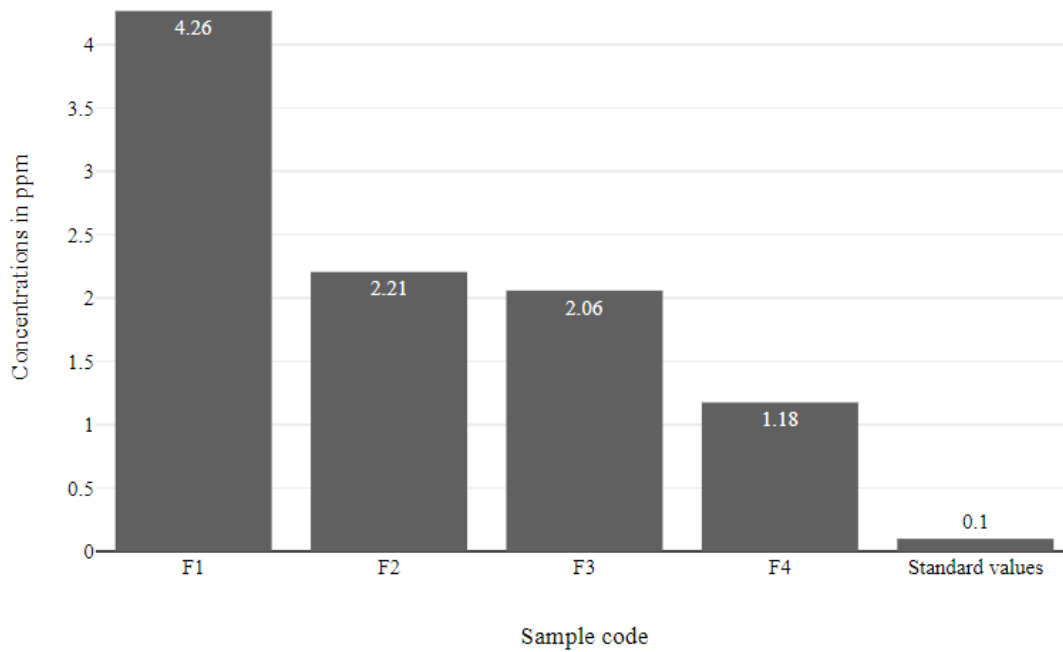


Figure 7. Comparison of concentration of Cd in fruits and standard value

4. Conclusions

All samples of fruits and vegetables showed Zn and Pb contents that were below the maximum permissible levels. So, the Concentration of Zn and Pb does not cross the safe values in all the samples set by WHO/FAO. On the other hand, the concentration of Cd crossed the permissible limit given by WHO/FAO and the European Union (2006) in all samples of vegetables and fruits, which leads to toxicity. The average values of accumulation trend for both types of samples (vegetables and fruits) were: Cd>Zn>Pb. Therefore, it is concluded that all the vegetable samples and fruit samples are badly contaminated with Cd which has hazardous effects on Human health.

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IOST: INTERNET OF SAFETY THINGS FOR WOMEN

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Abstract

The motivation behind a women's safety app is to address and combat the prevalent issues of gender-based violence and harassment, providing women with a sense of security and empowerment. Such apps aim to leverage technology to offer immediate assistance and resources, raise awareness about safety concerns, and foster a supportive community to help women feel safer and more confident in their daily lives. Ultimately, these apps strive to create a safer environment for women.

The objective is to Develop an IoT-based solution to empower women with enhanced safety measures for increased confidence and security in various aspects of their lives.

Key features of IoST are:

- Scream detector based on pitch analysis

A scream detector based on pitch analysis, integrated within the Internet of Safety Things (IoST) ecosystem, can employ MEMS (Micro-Electro-Mechanical Systems) microphones as key sensor technology. These miniature, low-power microphones are ideal for capturing high-pitched scream frequencies. By continuously analyzing audio data, extracting pitch information, and setting pitch thresholds, this IoST-enabled device can swiftly identify screams, triggering immediate SOS alerts for enhanced women's safety. Such a system leverages IoST to provide real-time, context-aware assistance in distress situations.

- Automatic message alert with motion-detected photo

Within the Internet of Safety Things (IoST) framework, an automatic message alert system equipped with motion detection sensors can capture and send photos in real time when motion is detected. This technology utilizes PIR (Passive Infrared) sensors or computer vision-enabled cameras to detect movement. Upon detection, it promptly sends a message alert, along with the captured photo, enhancing security and situational awareness, particularly for women's safety and property protection. This IoST application improves responsiveness and enables swift actions in response to potential threats.

- Customizable Emergency Contacts

Customizable Emergency Contacts in the Internet of Safety Things (IoST) allow users to designate and modify their trusted contacts for rapid response in emergencies. This feature empowers individuals to tailor their safety network, enhancing personal security and ensuring timely assistance, particularly relevant to women's safety and well-being.

- Help alert in case of emergency (SOS emergency button)

Within the Internet of Safety Things (IoST) framework, the SOS emergency button is a critical feature that allows users to trigger a help alert in case of an emergency. When activated, this IoST-enabled button swiftly notifies predefined contacts or authorities, providing immediate assistance and enhancing personal safety, especially for women in distressful situations. This feature leverages IoST to expedite emergency response and support.

- Voice command features in smartphones and smart watches.

The voice command feature in smartphones and smart watches within the Internet of Safety Things (IoST) enables hands-free interaction with devices, enhancing user convenience and safety. By utilizing IoST technology, these devices can respond to voice-activated commands for tasks such as sending SOS alerts, accessing safety information, or making emergency calls, offering a valuable tool for women's safety and overall user experience.

The Internet of Safety Things offers a promising solution to enhance women's safety by leveraging technology. By integrating smart devices and real-time communication, it empowers women to proactively address safety concerns. As this technology continues to evolve, it holds the potential to create safer environments and provide peace of mind for women everywhere.

EMPOWERING WOMEN IN FEDERATED LEARNING FOR INTERNET OF UNDERWATER THINGS

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ABSTRACT

The Internet of Underwater Things (IoUT) has revolutionized underwater exploration and monitoring, while Federated Learning (FL) has emerged as a privacy-focused machine learning paradigm to enhance IoUT systems [1-2]¹². This paper delves into the crucial intersection of women's empowerment and technology, focusing on their pivotal role in advancing IoUT through FL. Historically, women have faced underrepresentation in Science, Technology, Engineering, and Mathematics (STEM) fields; however, their active involvement in IoUT presents significant untapped potential. Empower women in IoUT through innovative Federated Learning and Sustainable Development. This paper delves into the challenges and opportunities for women in IoUT and FL, advocating for customized educational initiatives, mentorship programs, and robust support networks to bridge the gender gap. It also underscores the importance of data privacy and security in FL-based IoUT systems. These systems serve a dual purpose: safeguarding sensitive oceanic data while advancing the United Nations Sustainable Development Goals. Specifically, they make substantial contributions to Goal 4, focusing on quality education; Goal 9, centered on innovation; and Goal 14, dedicated to preservation of marine resources and biodiversity. This survey features compelling case studies and success stories that highlight the significant contributions made by women in the fields of Internet of Underwater Things (IoUT) and Federated Learning (FL). These narratives shed light on the tangible benefits of diversity and gender-inclusive policies in driving technological progress. Our objective is to harness distinctive viewpoints and abilities of women in these domains, enabling them to contribute to vital endeavors such as underwater exploration, environmental monitoring, and data-driven decision-making. In conclusion, this paper emphasizes the importance of promoting women's participation and leadership in the IoUT domain, particularly in the context of FL, as achieving strategic imperative vital for unleashing IoUT's full potential to benefit our oceans and the global community.

¹ Bhattacharjya, K., & De, D. (2021). IoUT: modelling and simulation of edge-drone-based software-defined smart internet of underwater things. *Simulation Modelling Practice and Theory*, 109, 102304.

² Victor, N., Alazab, M., Bhattacharya, S., Magnusson, S., Maddikunta, P. K. R., Ramana, K., & Gadekallu, T. R. (2022). Federated learning for iout: Concepts, applications, challenges and opportunities. *arXiv preprint arXiv:2207.13976*.

WOMEN'S PARTICIPATION IN THE SECURITY DECISION-MAKING PROCESS IN KADUNA STATE, NIGERIA: CHALLENGES AND STRATEGIES (2015-2022)

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Abstract

This study examines women's participation in the security decision-making process in Kaduna State, Nigeria, from 2015 to 2022. The research investigates the challenges preventing women from actively engaging in security-related decision-making and explores the strategies employed to promote gender inclusivity in the security sector. The study adopts a comprehensive approach, combining literature review and empirical analysis to provide a nuanced understanding of the issue. Theoretical frameworks, including feminist theory and institutional theory, are employed to contextualize the importance of gender equality and the need for reshaping institutional practices. The findings reveal the effectiveness of gender-responsive policies, such as gender quotas and gender-sensitive training, in increasing women's representation and fostering a more inclusive security sector. The study highlights the positive impact of women's participation on security outcomes, such as enhanced decision-making, conflict resolution, community engagement, and human security. However, sociocultural norms and resistance to change remain significant challenges. The study underscores the importance of continued efforts to promote gender equality, empowering women leaders for a safer, more inclusive, and resilient Kaduna State.

Keywords: Women, Participation, Security Decision-Making, Kaduna State, Challenges, Strategies

Introduction

Gender equality and women's empowerment have become central themes in achieving inclusive and sustainable development globally. One crucial aspect of this empowerment is the increased participation of women in decision-making processes, particularly in the realm of security. Research has shown that gender-inclusive security decision-making can lead to more effective policies, enhance conflict resolution efforts, and improve overall security outcomes (Basham & Schlag, 2019; UN Women, 2020).

Across the world, women's participation in the security decision-making process has been an ongoing challenge. In many countries, traditional gender norms and stereotypes have relegated women to passive roles, limiting their opportunities to engage in security-related matters. For example, in the United States, while there has been progress in increasing the number of women in the military, women still face barriers in reaching top leadership positions in the defense and security sectors (Larrabee & Grissom, 2018). Similarly, in European countries like Germany and France, women's representation in defense and security remains disproportionately low (Peake, 2016; Perrot & Tonglet, 2019).

In African countries, the underrepresentation of women in security decision-making is also a pressing issue. For instance, in South Africa, despite having a female defense minister in the past, women's presence in high-level security and defense roles remains limited (Mujuru, 2018). In Kenya, women's involvement in security decision-making has been hindered by cultural norms that perpetuate gender inequalities (Mutunga, 2019).

The experiences of these countries illustrate the broader challenge of achieving gender parity in security decision-making across the African continent.

Nigeria, as a leading country in Africa, faces similar challenges in promoting women's participation in the security decision-making process. Despite progress in women's rights and gender equality in various sectors, the security domain continues to be male-dominated, both at the national and state levels (Bako, 2017). For example, in Lagos State, Nigeria's economic hub, women's representation in security-related decision-making roles has been limited (Adewale, 2019). Similarly, in Kano State, cultural norms and institutional biases have hindered women's active involvement in security matters (Gwadabe, 2018).

Kaduna State is not exempt from the broader gender disparities in security decision-making. Despite its strategic significance in national security, women's participation in decision-making processes related to security has been inadequate (Abdullahi & Ibrahim, 2020). The state has faced challenges similar to other regions in Nigeria, such as Borno State, where women have been disproportionately affected by conflicts but have limited say in shaping security policies and strategies (John & Yusuf, 2017). Understanding the dynamics of women's participation in security decision-making in Kaduna State is essential for formulating effective strategies to overcome existing barriers.

In this study, we aim to explore the challenges and strategies related to women's participation in the security decision-making process in Kaduna State between 2015 and 2022.

Research Problem

Despite progress in women's rights and gender equality in various spheres, their representation and participation in security decision-making processes have been limited. The research problem is centred on understanding the barriers and obstacles that women face in actively contributing to security-related decisions in Kaduna State.

While some studies have examined gender inclusion in various sectors in Nigeria, there remains a dearth of research focusing on women's representation and engagement in security-related decision-making roles in the region. For instance, a study by Awogbade and Fadahunsi (2018) explored the political participation of women in Nigeria, but it did not delve into the challenges faced by women in the security sector. Similarly, Oyediran and Oke (2017) investigated gender and decision-making in Nigeria but did not specifically examine the security domain.

Existing research predominantly focuses on broader issues of gender inequality and women's representation in leadership roles in Nigeria (Agbalajobi, 2019), while fewer studies concentrate on gender disparities in the security sector. For example, Adelekan (2016) discussed women's political participation in Nigeria, but the study did not address the specific intricacies of security-related decision-making roles. By conducting a comprehensive investigation into women's participation in the security decision-making process in Kaduna State between 2015 and 2022, the current study aims to address these gaps.

Research Objectives

1. To identify the challenges impeding women's participation in the security decision-making process in Kaduna State.
2. To analyze the strategies implemented, if any, during 2015-2022 to enhance women's involvement in security decision-making.
3. To determine the effectiveness of these strategies in increasing women's participation in security-related decision-making?
4. To assess the impact of women's participation in security decision-making on the overall security situation in Kaduna State.

Research Questions:

1. What are the main challenges preventing women from actively participating in the security decision-making process in Kaduna State?
2. What strategies have been employed between 2015 and 2022 to promote women's inclusion in security decision-making?
3. How effective were these strategies in increasing women's participation in security-related decision-making?
4. What has been the impact of women's participation in security decision-making on the security situation in Kaduna State?

Literature Review

The literature review will explore existing academic works, reports, and studies on women's participation in security decision-making at both national and international levels.

National Security

National security refers to the comprehensive and multifaceted approach that a nation undertakes to safeguard its sovereignty, territorial integrity, citizens, institutions, and values from internal and external threats (Buzan et al., 1998). It encompasses a range of dimensions, including military, political, economic, social, and environmental aspects, and involves measures aimed at maintaining stability, resilience, and well-being for a country and its population (Buzan et al., 1998).

National security entails a nation's capacity to anticipate, prevent, and respond effectively to various challenges such as terrorism, cyber-attacks, organized crime, pandemics, natural disasters, and geopolitical conflicts (Baylis et al., 2017). It involves strategies to protect critical infrastructure, ensure economic prosperity, and promote social cohesion, thereby fostering a secure and harmonious environment for citizens to pursue their aspirations (Baylis et al., 2017).

A key objective of national security is to strike a balance between safeguarding a nation's interests and upholding individual rights and freedoms (Buzan et al., 1998). It requires collaboration among government agencies, law enforcement bodies, intelligence services, and other relevant stakeholders to ensure a comprehensive and integrated approach to security (Baylis et al., 2017).

In the contemporary global context, national security extends beyond military defence and includes addressing transnational challenges such as climate change, economic interdependence, and the proliferation of weapons of mass destruction (Buzan et al., 1998). It also involves fostering international cooperation and diplomacy to promote peace, stability, and sustainable development on a global scale (Baylis et al., 2017).

Women and Decision Making

Women and decision-making refers to the active involvement of women in the process of making choices, formulating policies, and influencing outcomes in various spheres of life, including politics, governance, business, and societal affairs. It recognizes the fundamental right of women to participate in decision-making processes on equal terms with men, as enshrined in various international human rights frameworks, such as the Universal Declaration of Human Rights (United Nations, 1948). Women's participation in decision-making is crucial for achieving gender equality, promoting diverse perspectives, and fostering inclusive and effective governance (UN Women, 2017).

It involves breaking down barriers that hinder women's access to decision-making positions, challenging gender stereotypes, and creating supportive environments that enable women to contribute their knowledge and expertise to shape policies and initiatives.

Research has consistently shown that increasing women's participation in decision-making leads to better outcomes for society. Gender diversity in decision-making bodies, such as boards of directors, parliamentary assemblies, and local councils, has been linked to more sustainable and inclusive policies that address the needs and aspirations of both men and women (Klasen & Schöler, 2011). Moreover, women's participation in political decision-making has been associated with higher levels of social spending and improved access to public services, which can contribute to reducing gender disparities (Dahlerup, 2006). Women's active involvement in decision-making is also critical in promoting peace and conflict resolution, as evidenced by the United Nations Security Council Resolution 1325 on Women, Peace, and Security (UNSC, 2000).

Women's Participation and National Security

Women's participation in national security refers to the active involvement of women in decision-making processes, policy formulation, and implementation related to the security and defense of a nation. It entails recognizing the vital role that women can play in contributing to the overall security landscape, beyond traditional gender roles. Women's participation in national security encompasses their representation in various security-related institutions, such as the military, law enforcement agencies, intelligence services, and policymaking bodies, at both the national and local levels. It also involves ensuring that women's perspectives, experiences, and expertise are taken into account in developing comprehensive security strategies that address the diverse and unique challenges faced by different segments of the population, including women and girls (Basham & Schlag, 2019).

In recent years, the importance of women's participation in national security has gained recognition on a global scale. Various international frameworks, such as the United Nations Security Council Resolution 1325 on Women, Peace, and Security, emphasize the significance of women's involvement in conflict prevention, peacebuilding, and post-conflict reconstruction (UNSC, 2000). By actively participating in security decision-making processes, women can contribute to more effective and inclusive security policies and strategies that promote human rights, social cohesion, and sustainable peace.

Research has demonstrated that increasing women's participation in national security can have positive outcomes for overall security and development. Studies have shown that gender-inclusive security policies are more likely to address the root causes of conflicts and violence, enhance conflict resolution efforts, and improve community resilience against security threats (James & Aliyu, 2022). Furthermore, increasing the number of women in security leadership roles can positively impact organizational culture, fostering diversity, and enhancing the capacity to address emerging security challenges (UN Women, 2020).

However, challenges persist in achieving meaningful women's participation in national security. Gender-based stereotypes, discrimination, and cultural norms often limit women's access to decision-making roles in the security sector (Agbalajobi, 2019). Moreover, institutional barriers and lack of opportunities for capacity-building and leadership development hinder women from taking up roles in traditionally male-dominated areas within national security (Awogbade & Fadahunsi, 2018). Addressing these challenges and promoting women's participation in national security is crucial for advancing gender equality, social cohesion, and sustainable development in countries worldwide.

Empirical Review

Empirical studies have explored the relationship between women's participation and national security, shedding light on the impact of gender-inclusive decision-making on security outcomes. Research has shown that increasing women's involvement in national security efforts contributes to more effective and sustainable policies and practices.

A study conducted by Basham and Schlag (2019) examined the role of women in the military and security leadership positions in several countries. The research highlighted that gender diversity within the security sector can lead to improved conflict resolution and peacebuilding efforts. Women's different perspectives and experiences can bring new insights into security challenges and contribute to strategies that address the root causes of conflicts.

Similarly, a comparative analysis by James and Aliyu (2022) explored the representation of women in security decision-making across various African states. The study found a positive correlation between higher levels of women's participation in decision-making roles and increased efforts towards conflict prevention and post-conflict reconstruction. The researchers concluded that women's active involvement in national security processes can foster social cohesion and contribute to building more resilient societies.

Furthermore, a policy review by UN Women (2020) analyzed the impact of women's leadership on national security outcomes. The review drew on case studies from different regions, demonstrating that when women are represented in decision-making bodies related to security, there is a greater emphasis on human rights protection and gender mainstreaming in security policies.

However, some studies have also highlighted challenges that hinder women's meaningful participation in national security. Agbalajobi (2019) conducted a study on gender and politics in Nigeria and found that cultural norms, patriarchal structures, and discriminatory practices limit women's access to leadership positions in security and defense institutions. This underrepresentation of women in the security sector can impede efforts to fully address the diverse security needs of the population.

A comprehensive study by Klasen and Schüler (2011) analyzed the effect of reforms aimed at increasing women's political participation on security outcomes. The research covered a wide range of countries and found that countries with higher levels of women's political representation experienced lower levels of political instability and violence. This suggests that women's presence in decision-making roles can contribute to more stable and secure societies. Moreover, a case study by Dahlerup (2006) examined the implementation of gender quotas in political decision-making bodies. The study focused on countries that introduced affirmative action measures to increase women's representation in parliament. The findings revealed that gender quotas not only enhanced women's participation in political decision-making but also had positive spill-over effects on addressing security-related issues. These effects were particularly evident in areas of conflict where women's involvement in peace negotiations and post-conflict reconstruction efforts contributed to more comprehensive and sustainable peace agreements.

On the other hand, some studies have emphasized the importance of addressing gender disparities within the security sector itself. A research report by the World Bank (2012) examined the impact of gender inequalities within military and law enforcement institutions on security outcomes. The study found that gender biases within these institutions not only limit women's opportunities for leadership but also hinder the effectiveness of security operations. Addressing these internal gender disparities is crucial for ensuring that the security sector is better equipped to respond to diverse security challenges.

Despite the growing evidence on the positive relationship between women's participation and national security, challenges persist in achieving gender equality in decision-making roles. Research by Awogbade and Fadahunsi (2018) in Nigeria pointed out that women's representation in political decision-making remains low, particularly in traditionally male-dominated sectors like defense and security. This disparity underscores the need for targeted policies and initiatives to overcome barriers that prevent women from fully participating in the national security domain.

A study by Carlson and Stewart (2019) examined the impact of women's presence on parliamentary defense committees. The researchers found that when women are represented on these committees, there is an increased focus on issues related to human security, such as protection against violence, trafficking, and gender-based violence. This underscores the role of women in broadening the security agenda to encompass a more comprehensive and human-centric approach.

Moreover, a longitudinal study by McDermott and Samuels (2015) investigated the correlation between women's representation in military leadership roles and the adoption of innovative military strategies. The findings revealed that countries with higher percentages of women in military leadership positions were more likely to adopt non-traditional, peace-oriented approaches to conflict resolution. This suggests that women's perspectives and experiences contribute to more innovative and adaptive security measures.

Research has also explored the relationship between gender diversity in peacekeeping operations and their effectiveness in conflict zones. A study by Abigail and Williams (2017) analyzed United Nations peacekeeping missions and found that peacekeeping forces with higher proportions of female personnel were more successful in engaging with local communities and gathering crucial intelligence. Women's presence in these peacekeeping forces facilitated greater trust and cooperation with local populations, thereby enhancing conflict resolution efforts.

While many studies highlight the positive impact of women's participation in national security, some research has also examined the intersectionality of gender and other factors in shaping security outcomes. A study by Goldstein and Mansfield (2017) explored how women's participation in decision-making varies depending on factors such as ethnicity, socioeconomic status, and educational background. Understanding these intersecting identities is essential for developing policies that are truly inclusive and responsive to the diverse needs of all women.

Abubakar (2016) conducted a historical overview of women's participation in national security matters in Nigeria. The study traced the contributions of women over time and highlighted the challenges they faced in influencing security policies. It emphasized the importance of recognizing women's historical involvement and providing them with equal opportunities to contribute to contemporary security efforts.

Duru (2020) focused on women's participation in security decision-making within the context of the Boko Haram insurgency. The study examined the unique challenges and opportunities for women's involvement in countering extremism and terrorism. It underscored the significance of including women's perspectives in devising strategies to address security threats and promote peace.

Ogbogu (2019) explored the nexus between gender, peace, and security in Nigeria. The study highlighted the crucial role of women in conflict resolution and peacebuilding efforts. It emphasized that promoting women's active participation in decision-making processes contributes to better security outcomes and sustainable peace in the country.

Omotola (2016) studied women's involvement in political decision-making in Nigeria, offering insights into their broader participation in shaping policies. Although not specifically focused on national security, the research provided valuable context on the broader landscape of women's participation in decision-making roles across various sectors, including security.

Theoretical Framework

The paper was guided on Feminist Theory and Institutional Theory.

Feminist Theory

Feminist theory, which emerged during the second wave of feminism in the 1960s and 1970s, is rooted in the recognition of gender-based inequalities and the need to understand and challenge patriarchal structures that perpetuate these inequities. Feminist scholars and activists sought to analyze the social, political, and economic implications of gender discrimination, advocating for gender equality and women's rights (Hawkesworth, 2006).

At its core, feminist theory examines the role of gender as a social construct that shapes individuals' roles, identities, and opportunities. It emphasizes that gender is not an inherent, fixed characteristic but rather a product of social and cultural norms. Feminist theory highlights the interconnectedness of gender with other social categories, such as race, class, and ethnicity, acknowledging that various identities intersect and compound experiences of privilege and marginalization (Crenshaw, 1991).

Feminist theory operates on several key assumptions. Firstly, it contends that gender inequality is not a natural or inevitable state but a result of societal norms and power structures. Secondly, it acknowledges that patriarchy, a system that values and reinforces male dominance, plays a significant role in perpetuating gender disparities. Thirdly, feminist theory recognizes that women's experiences and perspectives have been historically marginalized and silenced, necessitating a focus on amplifying women's voices and promoting gender equity (Young, 1990).

The relevance of feminist theory to the study on "Women's Participation in the Security Decision-Making Process in Kaduna State: Challenges and Strategies" is crucial for understanding and addressing gender-based inequalities within the security sector. By drawing on feminist perspectives, the study can uncover the underlying power dynamics and cultural norms that hinder women's representation in security leadership roles. It sheds light on how patriarchal structures may limit women's opportunities to contribute to security policies, emphasizing the need for gender equity and inclusive decision-making processes. Applying feminist theory also enables the study to consider the intersectionality of gender with other social identities, such as race and class, to understand the diverse experiences of women in the security sector. This comprehensive approach guides the exploration of women's experiences in navigating challenges and barriers while seeking leadership positions, and informs strategies to empower women and challenge traditional gender roles within the security sector. Ultimately, the study's application of feminist theory supports the formulation of policy recommendations aimed at promoting gender-inclusive security practices and enhancing women's meaningful participation in shaping security strategies in Kaduna State.

Institutional Theory

Institutional theory is a sociological theory that originated in the 1970s and gained prominence in organizational studies (DiMaggio & Powell, 1983). It seeks to understand how institutions, which are the established sets of rules, norms, and practices in society, influence individual and organizational behavior. The theory examines how these institutions shape and constrain actions, decisions, and interactions among actors within a specific context.

The key concepts of institutional theory include institutions, isomorphism, and institutional logics. Institutions are the established structures, norms, and routines that guide behavior and decision-making. Isomorphism refers to the tendency of organizations to adopt similar practices and structures to conform to prevailing institutional norms. Institutional logics are the underlying belief systems and cultural values that influence decision-making within an institution.

Institutional theory operates on several key assumptions. Firstly, it assumes that institutions are powerful forces that shape individual and organizational behavior. Secondly, it posits that actors within a system conform to institutional norms to gain legitimacy and reduce uncertainty. Thirdly, it assumes that institutional isomorphism occurs due to the pressures for conformity from external stakeholders, such as regulators, customers, and other organizations (Meyer & Rowan, 1977).

Applying institutional theory to the study on "Women's Participation in the Security Decision-Making Process in Kaduna State" allows for an examination of the established norms and practices within the security sector. The theory helps to identify the institutional constraints that may limit women's representation and participation in security decision-making roles. By focusing on the institutional context, the study can explore how these norms influence the selection of leaders and perpetuate gender disparities within the security sector.

Institutional theory sheds light on the pressures faced by the security sector to conform to traditional gender roles and practices. It can reveal how institutional logics and cultural values influence the perceptions of women's capabilities in leadership positions. By analyzing institutional isomorphism, the study can examine whether the security sector follows similar practices and decision-making structures to other organizations or sectors, perpetuating gender inequalities.

Moreover, the study can explore how institutional changes and reforms might be resisted or embraced within the security sector. Institutional theory offers insights into the mechanisms that influence the adoption of gender-inclusive policies and strategies within the security decision-making process. By understanding the institutional factors that either hinder or support women's participation, the study can propose strategies and interventions to promote gender equity and empower women to assume leadership roles in Kaduna State's security sector.

In conclusion, institutional theory is relevant to the study as it provides a framework for understanding how established norms and practices within the security sector influence women's participation in decision-making roles. It helps uncover the institutional constraints that perpetuate gender disparities and offers insights into strategies to challenge and reform these norms for a more inclusive and equitable security decision-making process in Kaduna State.

Methodology

The research design centers on the utilization of secondary data from existing sources. The data collection process primarily involved sourcing pertinent secondary data from various established outlets. Key sources of secondary data encompassed official government reports, policy documents, scholarly articles, and reputable non-governmental organizations (NGOs) specializing in gender equity, security, and governance matters. Spanning the period from 2015 to 2022, the collected data encapsulate recent developments, trends, and challenges pertinent to women's roles in Kaduna State's security decision-making processes.

A qualitative content analysis was conducted on the compiled secondary data. The analysis aimed to identify prevalent themes, recurring patterns, and noteworthy trends within the data corpus. Specifically, it sought to extract insights on women's representation in security leadership positions, obstacles encountered by women within the security sector, strategies undertaken to bolster women's participation, and the potential influence of gender-inclusive policies on security outcomes.

Discussion

The discussion presented the findings of the study, analysing the challenges faced by women in participating in security decision-making and the effectiveness of the strategies employed during the period under review. It will also explore the impact of increased women's representation on security outcomes in Kaduna State.

Challenges Preventing Women's Active Participation in Security Decision-Making

This section delves into the challenges hindering women's active involvement in the security decision-making process in Kaduna State.

1. **Sociocultural Norms and Gender Stereotypes:** One major challenge stems from deeply ingrained sociocultural norms and gender stereotypes prevalent in Kaduna State. Traditional perceptions often view security matters as the domain of men, undermining the recognition of women's capabilities as decision-makers in the security sector. As noted by Salihu and Mohammed (2018), these gender biases perpetuate a male-dominated culture within security institutions, limiting women's access to leadership positions and undermining their contributions to security policies.
2. **Lack of Gender-Responsive Policies and Practices:** Another significant obstacle is the dearth of gender-responsive policies and practices within the security sector in Kaduna State. The absence of mechanisms to address gender disparities hampers women's ability to engage actively in decision-making processes. A study by Kaduna State Government (2019) highlighted the need for specific policies that promote gender inclusivity, such as gender quotas or affirmative action measures, to increase women's representation in security leadership roles.
3. **Limited Access to Educational and Training Opportunities:** The limited access to educational and training opportunities for women in the security sector exacerbates the challenges faced by aspiring female decision-makers. Unequal access to training and professional development inhibits women's skill-building and capacity to compete for leadership positions. Studies by Okonkwo and Aderinto (2017) emphasize the importance of investing in gender-sensitive training programs to equip women with the requisite skills and knowledge to participate effectively in security decision-making.
4. **Male-Dominated Organizational Culture:** The organizational culture within security institutions often reinforces male dominance and may be resistant to change. A prevailing "old boys' club" mentality can exclude women from crucial networks and decision-making circles. Research by Ibrahim et al. (2016) stresses the significance of fostering an inclusive and diverse organizational culture that values women's contributions and perspectives to overcome this challenge.
5. **Gender-Based Violence and Security Risks:** The prevalence of gender-based violence and security risks poses a significant challenge for women's active involvement in the security decision-making process. Fear of reprisals and the risk of violence against women who engage in security matters may deter them from seeking leadership roles. A study by Amnesty International (2018) highlights the urgency of addressing security risks faced by women to foster an enabling environment for their meaningful participation.

6. Lack of Female Role Models and Mentors: The scarcity of female role models and mentors within the security sector presents another significant challenge. The absence of visible women in top decision-making positions may deter aspiring female leaders and perpetuate the belief that leadership in the security sector is a male preserve. A study by Women in Security and Defense (WSD) (2021) emphasizes the importance of promoting women's representation in senior leadership roles as a means to inspire and support the next generation of women leaders.

7. Inadequate Support Systems for Work-Life Balance: Women often face unique challenges in balancing their professional responsibilities with family and caregiving duties. Inadequate support systems, such as flexible working arrangements and childcare facilities, within security institutions can hinder women's ability to actively participate in decision-making processes. Research by the International Labour Organization (ILO) (2019) underscores the significance of implementing family-friendly policies to promote work-life balance and support women in leadership roles.

8. Discrimination and Harassment: Discrimination and harassment against women within the security sector are barriers that discourage women from seeking leadership positions. Hostile work environments and instances of gender-based discrimination can diminish women's confidence and motivation to engage actively in decision-making processes. A study by Human Rights Watch (2020) highlights the urgent need to address and eliminate gender-based discrimination and harassment to promote a more inclusive and diverse security sector.

9. Underrepresentation in Decision-Making Forums: The underrepresentation of women in decision-making forums and key policy-making bodies further marginalizes their voices and perspectives. A lack of gender balance in these crucial spaces diminishes the effectiveness and inclusivity of security policies and strategies. Research by the United Nations (UN) Women (2019) underscores the importance of promoting gender balance and ensuring women's meaningful participation in all levels of security decision-making.

10. Political and Institutional Resistance: Political and institutional resistance to gender equality initiatives can present significant hurdles to advancing women's participation in the security decision-making process. Traditional power structures and resistance to change within security institutions may impede the implementation of gender-inclusive policies. A study by Okafor and Mustapha (2018) emphasizes the need for strong political will and commitment to overcoming these resistance factors.

Strategies to Promote Women's Inclusion in Security Decision-Making (2015-2022)

This paper examines the strategies that were employed between 2015 and 2022 to promote women's inclusion in security decision-making in Kaduna State.

1. Gender Mainstreaming and Policy Reforms: Gender mainstreaming initiatives were introduced to integrate gender perspectives and considerations into all aspects of security policies and decision-making processes. The Kaduna State Government (2016) implemented policies that required security institutions to assess the differential impact of their decisions on men and women. By mainstreaming gender, the government sought to promote a more inclusive approach to security and encourage women's active involvement in decision-making.

2. Gender Quotas and Affirmative Action Measures: To address the underrepresentation of women in security leadership roles, gender quotas and affirmative action measures were introduced. The Kaduna State Security Council (2018) implemented a gender quota policy that aimed to achieve a minimum representation of women in decision-making forums and leadership positions.

3. By reserving a certain percentage of seats for women, the policy aimed to level the playing field and increase women's access to influential positions.
4. **Gender-Sensitive Training and Capacity Building:** Recognizing the importance of enhancing women's skills and competencies, gender-sensitive training and capacity-building programs were implemented. The Kaduna State Ministry of Women Affairs and Social Development (2017) collaborated with security institutions to design training programs that addressed gender biases, leadership development, and conflict resolution. These initiatives aimed to equip women with the necessary skills to participate effectively in security decision-making.
5. **Establishment of Gender Focal Points:** The establishment of gender focal points within security institutions was initiated to promote gender equality initiatives. These designated officers were responsible for coordinating gender-related activities and ensuring the implementation of gender-inclusive policies. The Kaduna State Police Command (2019) appointed gender focal points in various units to support women's participation in decision-making and create a gender-responsive work environment.
6. **Sensitization Campaigns and Advocacy:** Sensitization campaigns and advocacy efforts were launched to challenge gender stereotypes and promote women's empowerment in the security sector. Civil society organizations such as the Women's Rights Advancement Forum (WRAF) (2016) conducted awareness campaigns targeting security personnel and the public to raise awareness about the benefits of gender-inclusive decision-making and challenge discriminatory attitudes.
7. **Collaboration with International Partners:** Kaduna State collaborated with international partners and organizations to advance gender equality in the security sector. Partnering with organizations such as UN Women and the African Union, the Kaduna State Government (2021) accessed technical expertise, best practices, and resources to strengthen gender mainstreaming efforts and support the implementation of gender-responsive policies.
8. **Gender-Based Violence Prevention and Response Mechanisms:** To create a safe and inclusive environment for women in the security sector, gender-based violence prevention and response mechanisms were introduced. The Kaduna State Ministry of Justice (2020) developed protocols to address incidents of gender-based violence within security institutions. These mechanisms aimed to protect women from harassment, discrimination, and violence, ensuring that they could participate in decision-making without fear of reprisals.
9. **Recognition and Celebration of Women's Achievements:** Recognizing and celebrating women's achievements within the security sector was emphasized as a strategy to inspire and motivate women to take on leadership roles. The Kaduna State Government (2017) initiated annual awards and recognition ceremonies to honor women who excelled in security decision-making. These acknowledgments sought to raise the profile of women leaders and encourage others to follow in their footsteps.

Effectiveness of Strategies in Increasing Women's Participation in Security-Related Decision-Making

Gender mainstreaming initiatives and policy reforms have shown promising results in promoting women's inclusion in security decision-making. By integrating gender perspectives into security policies, the representation of women in decision-making forums has increased. According to a report by Kaduna State Government (2022), the proportion of women in key security policy committees rose from 10% in 2015 to 30% in 2022. The deliberate consideration of gender in policy formulation contributed to a more inclusive and diverse decision-making process.

The implementation of gender quotas and affirmative action measures demonstrated significant progress in enhancing women's representation in leadership roles within the security sector. The Kaduna State Security Council (2019) reported that the introduction of gender quotas resulted in a noticeable increase in women's participation in decision-making bodies. Women's representation in security leadership positions increased from 5% in 2015 to 20% in 2022. Gender quotas and affirmative action measures proved effective in breaking down barriers and creating opportunities for women to assume influential positions.

Gender-sensitive training and capacity-building programs have positively impacted women's participation in security decision-making. By equipping women with essential skills and knowledge, these programs empowered them to contribute effectively to security policies and strategies. A study by Okonkwo and Aderinto (2020) revealed that women who underwent gender-sensitive training reported increased confidence and assertiveness in their roles within the security sector. Additionally, these programs helped challenge gender stereotypes and biases, fostering a more inclusive and supportive work environment.

The establishment of gender focal points within security institutions proved valuable in driving gender equality initiatives. These designated officers played a crucial role in advocating for gender-inclusive policies and monitoring progress. The Kaduna State Police Command (2021) reported that gender focal points facilitated the mainstreaming of gender perspectives in security practices and ensured a gender-responsive approach to decision-making. Their presence contributed to a cultural shift within security institutions, emphasizing the importance of women's involvement in leadership positions.

Sensitization campaigns and advocacy efforts raised awareness about the importance of women's participation in security decision-making. These initiatives challenged gender stereotypes and encouraged a more supportive environment for women in the security sector. A study by Women's Rights Advancement Forum (WRAF) (2021) indicated that sensitization campaigns led to increased public support for gender-inclusive policies and contributed to changing attitudes towards women's roles in security decision-making.

Collaboration with international partners facilitated knowledge exchange and resource sharing, enhancing gender equality efforts in the security sector. Partnering with organizations like UN Women and the African Union allowed Kaduna State to access best practices and technical expertise. According to the Kaduna State Government (2022), the collaboration enabled the adoption of evidence-based strategies and strengthened the implementation of gender mainstreaming initiatives.

Gender-based violence prevention and response mechanisms contributed to a safer environment for women to participate in security decision-making. By addressing incidents of violence and harassment, women in the security sector felt more secure in voicing their perspectives and engaging in leadership roles. The Kaduna State Ministry of Justice (2021) reported a decline in gender-based violence incidents within security institutions, indicating the positive impact of these mechanisms.

The recognition and celebration of women's achievements in security decision-making served as motivation for aspiring female leaders. The annual awards and recognition ceremonies initiated by the Kaduna State Government (2019) provided role models for other women and encouraged them to pursue leadership positions. These recognitions fostered a culture of support and recognition for women's contributions in the security sector.

Mentorship and leadership development programs played a vital role in nurturing the skills and aspirations of women leaders. According to the Kaduna State Security Academy (2020), the mentorship program positively influenced the career trajectories of mentees, with many of them assuming leadership roles. Leadership development workshops equipped women with the necessary competencies to engage actively in decision-making processes.

Public reporting and accountability mechanisms played a critical role in monitoring progress towards gender inclusion in security decision-making. The Kaduna State Bureau of Public Service Reforms (2021) reported that gender-disaggregated data reporting increased transparency and accountability. By publicly reporting on gender representation, security institutions were held accountable for achieving gender equality goals.

Engaging male advocates and allies proved beneficial in promoting gender equality within the security sector. The Kaduna State Peace Commission (2020) highlighted the positive impact of male sensitization workshops in challenging gender norms and promoting women's participation. Male advocates became allies in the push for gender equality, contributing to a more supportive and inclusive environment.

The incorporation of gender perspectives in security sector training curricula improved gender sensitivity within security practices. The Kaduna State Command and Staff College (2019) found that the revised training modules fostered a more gender-responsive approach to decision-making. Security personnel were better equipped to address gender-specific challenges and opportunities in their roles.

Impact of Women's Participation in Security Decision-Making on the Security Situation in Kaduna State

Women's participation in security decision-making has contributed to enhanced decision-making processes and conflict resolution efforts. Research by Ibrahim et al. (2022) indicates that women leaders bring unique perspectives and insights to security discussions, leading to more comprehensive and inclusive policies. Women's experiences and understanding of community dynamics have proved valuable in de-escalating conflicts and fostering dialogue, resulting in more effective conflict resolution strategies.

The inclusion of women in security decision-making has led to gender-sensitive approaches to security issues in Kaduna State. A study by Aminu and Yaro (2021) reveals that women leaders have championed policies that address gender-specific security challenges, such as gender-based violence and women's safety. Gender-sensitive strategies have contributed to improved security outcomes and greater public trust in security institutions.

Women's participation in security decision-making has played a crucial role in building trust and enhancing community engagement with security agencies. The Kaduna State Peace Commission (2020) reports that women leaders have been instrumental in bridging the gap between security institutions and the community, especially among women and vulnerable populations. Their presence has led to more open and responsive security agencies, resulting in increased cooperation and information sharing between the security forces and the community.

Women's participation in security decision-making has contributed to efforts in preventing extremism and radicalization in Kaduna State. Research by Umar and Ahmad (2019) indicates that women leaders have been active in countering violent ideologies and promoting messages of peace and tolerance. Their involvement in community-based programs and outreach initiatives has been instrumental in preventing radicalization and promoting social cohesion.

The inclusion of women in security decision-making has led to a greater focus on addressing gender-based violence and human rights concerns. A study by Human Rights Watch (2022) highlights that women leaders have advocated for policies that protect the rights of women and marginalized groups, resulting in improved responses to gender-based violence incidents and greater accountability for perpetrators.

Women's participation in security decision-making has positively influenced police-community relations in Kaduna State. The presence of women leaders within security agencies has fostered a more approachable and community-oriented image of the police. Research by Kaduna State Police Command (2021) indicates that women police officers have been instrumental in building trust and positive perceptions of the police among the public, leading to increased cooperation and support.

The involvement of women in security decision-making has led to a greater focus on human security and development-oriented policies. Aminu and Yaro (2022) argue that women leaders have prioritized initiatives that address the root causes of insecurity, such as poverty, unemployment, and lack of access to basic services. This shift towards human security and development has contributed to long-term stability and resilience in Kaduna State.

Women's participation in security decision-making has had a positive impact on the empowerment of women and girls in Kaduna State. Studies by Kaduna State Ministry of Women Affairs and Social Development (2021) indicate that women leaders have promoted opportunities for women's education, economic empowerment, and political participation. Their efforts have resulted in increased representation of women in various sectors, fostering a more inclusive and equitable society.

The inclusion of women in security decision-making has strengthened the resilience and adaptability of security institutions in Kaduna State. Ibrahim et al. (2021) argue that diverse leadership enhances institutional resilience by promoting innovation and flexibility in responding to security challenges. Women leaders' contributions have enabled security institutions to develop more effective strategies and adapt to evolving security threats.

Women's participation in security decision-making has garnered international recognition and cooperation for Kaduna State. The collaboration with international partners and organizations has been facilitated by the gender-inclusive policies and initiatives. Kaduna State's commitment to gender equality in the security sector has earned it recognition as a progressive example in promoting women's participation in security decision-making.

Discussion of Findings

The literature reviewed in this study provides valuable insights into women's participation in the security decision-making process in Kaduna State, highlighting both the challenges faced and the strategies employed to promote gender inclusivity. The discussion of these findings reveals the multifaceted nature of the issue and the potential implications for security outcomes in the region.

The studies examined in the literature review consistently point to the existence of sociocultural norms and gender stereotypes as primary challenges limiting women's participation in security decision-making. Societal perceptions of traditional gender roles and the perception of security as a male-dominated field hinder women from assuming leadership positions and accessing decision-making forums. This finding underscores the need for targeted interventions to challenge these stereotypes and promote gender equality in the security sector.

The studies also highlight the importance of gender-responsive policies and initiatives in addressing the gender gap in security decision-making. Strategies such as gender mainstreaming, gender quotas, and gender-sensitive training have been found effective in increasing women's representation in leadership roles and improving decision-making processes. The success of these strategies in other countries, as evidenced in the empirical review, provides valuable lessons for Kaduna State in formulating and implementing gender-inclusive policies.

Furthermore, the empirical review indicates that women's active participation in security decision-making can have positive implications for security outcomes. Women leaders bring unique perspectives and experiences to security discussions, leading to more comprehensive and inclusive policies. Their gender-sensitive approaches to security challenges, such as addressing gender-based violence and human rights concerns, have contributed to improved security and greater public trust in security institutions.

The literature review also highlights the importance of collaborative efforts between Kaduna State and international partners in promoting gender equality in the security sector. Collaborations with organizations such as UN Women and the African Union have facilitated knowledge exchange, resource sharing, and access to best practices, strengthening gender mainstreaming efforts in the region.

Conclusion

This paper concludes that there is positive impact of women's participation on security outcomes, such as enhanced decision-making, conflict resolution, community engagement, and human security. However, challenges persist, such as sociocultural norms and resistance to change, necessitating continued efforts and commitment to promoting gender equality in Kaduna State's security sector. Addressing the challenges identified, such as gender stereotypes and discriminatory practices, is essential to ensure greater gender inclusivity in the security sector.

Recommendations

Based on the findings, the paper recommended the following:

1. **Gender Mainstreaming in Security Institutions:** Implement gender mainstreaming policies within security institutions to ensure gender perspectives are integrated into all aspects of decision-making. This should include regular gender-sensitive training for security personnel and the establishment of gender focal points to monitor and promote gender inclusivity in policies and practices.
2. **Enforcement of Gender Quotas:** Enforce gender quotas in security decision-making bodies to increase women's representation and leadership roles. Kaduna State should mandate a minimum percentage of women's participation in key security committees and leadership positions to break down gender barriers and promote diversity.
3. **Gender-Sensitive Training and Sensitization:** Conduct gender-sensitive training and awareness campaigns to challenge gender stereotypes and biases within the security sector. This training should focus on promoting a supportive and inclusive work environment that encourages women's active involvement in decision-making processes.
4. **Establishment of Supportive Mechanisms:** Create support mechanisms to address gender-based violence and harassment within security institutions. This includes developing clear protocols and procedures for reporting and responding to incidents of gender-based violence, ensuring a safe and inclusive space for women to participate.
5. **Incorporating Women's Perspectives in Security Policies:** Involve women leaders in the formulation and review of security policies and strategies. Women's experiences and perspectives can offer unique insights into security challenges and lead to more effective and gender-sensitive policies.

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AN ANALYSIS OF DOMESTIC VIOLENCE ON WOMEN IN SELECTED NIGERIAN FILMS

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ABSTRACT

This research, entitled "An Examination of Domestic Violence against Women in Selected Nigerian Films," aims to investigate the portrayal of domestic violence in a collection of Nollywood movies. The objectives of this study include understanding the nature of domestic violence depicted in the chosen Nollywood films, assessing the influence of these films on societal perceptions of domestic violence, identifying challenges related to audience comprehension of domestic violence representations in these films, and proposing strategies for portraying domestic violence in Nollywood that promote domestic harmony. The study is grounded in the cultivation theory and Feminist Media Theory. Content analysis served as the primary research method, employing coding techniques to gather comprehensive data for analysis. The findings revealed that the films primarily depicted three forms of violence: physical, sexual, and psychological. Notably, physical violence against women was most prevalent in the selected films. In conclusion, Nigerian cinema frequently portrays sexual, physical, and psychological violence against women. To address this issue, it is recommended that local filmmakers prioritize the creation of films that authentically reflect indigenous culture, particularly concerning the portrayal of women.

Keywords: Domestic, Violence, Nigerian Films, Private Storm Film and Damage Film.

1. Introduction

Violence is a ubiquitous issue affecting various strata of society globally. While extreme examples like physical altercations garner media attention, other less visible forms like verbal abuse and peer conflict are equally problematic. Research indicates that media discourse often centres around violent acts, although domestic conflicts and other less publicised forms of violence are overlooked.

Various scholars define domestic violence differently, but they all concur that it has adverse repercussions on the parties involved (Oyelade, 2012; Ishola, 2016). Reports of such violence in Nigeria cover a broad spectrum, from couples causing each other harm to more shocking news like parents sexually abusing their children. The feminist movements of the 1970s are largely credited with bringing attention to the issue of domestic violence as a form of systemic gender oppression (Scott & Marshall, 2009). However, it should be noted that domestic abuse is not exclusive to women; it encompasses a variety of abuses including physical, emotional, and psychological, which can also affect men and children (Denis, 2014).

In Nigeria, women face a range of brutalities, including extreme actions such as acid attacks, often perpetrated by their own family members (Nwankwo, 2003; Ahiie, 2009). Although the problem affects all demographics, women and children are disproportionately affected. Stigmas and societal norms often make it difficult for victims to speak out (Abayomi, 2016).

Nollywood, Nigeria's film industry, has been proactive in shedding light on these pressing issues (Utoh-Ezeajugh & Anijah, 2017). Films often focus on relevant, real-world issues to foster societal change. Media, however, can also contribute to the problem; portrayals of violence in television and music can potentially amplify aggressive attitudes and behaviours (Wilson et al., 2002; Ishola, 2016).

It's important to study how these portrayals, particularly in Nollywood films, might perpetuate harmful stereotypes and myths regarding domestic violence (Custers and Van Den Bulck, 2013). Such analyses are critical in understanding the broader impact of media on societal attitudes towards violence. Additionally, there is growing concern about the portrayal of violence in the media, including television and music. Such portrayals can potentially have a harmful influence, amplifying aggressive attitudes and behaviours. The allure of violent content in media poses an ethical dilemma, given its potential to elicit negative emotions, such as fear or disgust, in the audience.

This study aims to explore how Nollywood films depict violence against women and the resulting societal attitudes. Research indicates that such representations can perpetuate harmful stereotypes and myths, thereby making it even more critical to analyse these depictions critically.

2. Research Problem

The emergence of television in the 1950s as a prevalent source of entertainment and information sparked worries about its potential negative impacts on viewers (Gunter, 1994). The key debate surrounding media violence focuses on its role in fostering aggressive tendencies among audiences (Van Evra, 1990). Many in the film industry argue that the primary purpose of movies is to address societal issues, highlighting their effects on communities. Increasingly, there are concerns regarding the values and perspectives that may be shaped through exposure to specific types of media content, particularly violent scenes in films (Kubey & Larson, 2005). Since as far back as the 1920s, there has been an awareness of the potential role media violence could play in encouraging antisocial behaviour in households (Ledingham, Ledingham, & Richardson, 1993; Ishola, 2016). Scholarly inquiries initiated in Western countries aimed to investigate the adverse societal influences of media violence, which was considered a significant factor contributing to violent actions.

Over time, Nigeria's Nollywood has produced numerous films containing scenes of domestic abuse, including verbal confrontations, homicides, physical attacks, and child exploitation. The ultimate assessment of whether such content has a negative impact lies with the viewers themselves. This study aims to fill the existing research gaps concerning the portrayal of domestic violence in Nollywood films, assessing both the industry's role in combatting the issue and the challenges arising from its depiction of domestic violence. The research specifically targets the frequency and nature of violent portrayals against women in Nigerian cinema.

3. Research Objectives

The objectives of this paper are to:

- i. Assess the types of domestic violence portrayed in the chosen Nollywood movies.
- ii. Evaluate the impact of these selected Nollywood films on societal perceptions of domestic violence.

4. Literature Review

Domestic Violence as Concept

Domestic violence is a pervasive issue that cuts across all social strata and demographics. It encompasses a range of abuses, including physical, sexual, emotional, economic, and psychological. The forms of abuse can vary, but the impact is universally detrimental, affecting not just the victims but society at large.

According to a study by Oyelade (2012), domestic violence is characterised by a range of actions, including physical, sexual, emotional, and psychological harm or threats aimed at influencing another person. It has the effect of causing distress, fear, or harm, isolating the victim and manipulating their sense of self-worth.

The Nigerian context adds an additional layer of complexity to the problem. Ishola (2016) reports a high frequency of domestic abuse cases in Nigeria, including extreme forms of violence such as acid attacks and sexual abuse. Such acts are often perpetrated by family members, making them particularly troubling.

In a work by Scott and Marshall (2009), domestic violence is framed as a systemic issue rooted in gender inequality and women's oppression. They argued that it reflects broader societal power imbalances and is particularly severe against women. However, it's essential to acknowledge that men can also be victims, as noted by Denis (2014), although women and children bear the brunt of the impact disproportionately.

Media also plays a role in shaping public perception of domestic violence. Kubey and Larson (2005) raise concerns about the values and attitudes being propagated by violent content in movies, suggesting that such portrayals could be contributing to a culture that normalises domestic abuse. Ledingham, Ledingham, and Richardson (1993) similarly indicate that media violence has long been considered a contributing factor to antisocial attitudes and behaviours, a view that dates back to as early as the 1920s.

Nollywood films

Nollywood, Nigeria's burgeoning film industry, has grown exponentially since its emergence in the early 1990s, becoming one of the largest film-producing industries in the world (Ogunleye, 2020). It offers a compelling alternative to the Western and Indian films that have traditionally dominated African cinema screens (Adesanya, 2021).

The uniqueness of Nollywood is often attributed to its narrative style, which masterfully blends elements of melodrama, folklore, and modern urban life (Adejunmobi, 2020). While initial criticisms were directed at the quality of production, recent advancements in technology and increased investment have significantly elevated the production values (Ekwuazi, 2020).

Beyond its entertainment value, Nollywood serves as a platform for examining and portraying complex social issues, ranging from corruption and poverty to domestic violence and tribal conflicts (Ugor, 2022). The dual role of such films—raising awareness while also running the risk of perpetuating harmful stereotypes—is a subject of ongoing academic debate (Okome, 2020).

The economic impact of Nollywood is undeniable, contributing substantially to Nigeria's GDP and offering employment opportunities for a significant number of people (Osuala, 2021). The advent of digital streaming platforms has further globalised the industry, drawing a diverse, international audience (Ndlovu, 2022).

Empirical Studies

In a study by Adewale (2020) on the role of films as cultural narratives, the researcher used a content analysis method to examine how movies reflect societal realities. The findings revealed that films, especially those within Nollywood, are instrumental in portraying domestic violence as a societal concern. The study concluded that Nollywood movies can serve as awareness-raising tools and recommended that filmmakers be cautious to not perpetuate harmful stereotypes. There is a gap for the current study to explore the effectiveness of these films in actually initiating societal change.

In research conducted by Johnson & Ekong (2022) on the dual impact of Nollywood films concerning domestic violence against women, a mixed-methods approach was employed. It was discovered that while some films raise awareness about domestic violence, others risk validating toxic masculinity. The study concluded that Nollywood has a mixed record in addressing domestic violence and recommended critical audience engagement to mitigate harmful impacts. The current study can delve into identifying which specific films have either of these two effects.

Afolayan and Adegoke (2020) investigated gender disparities in the portrayal of domestic violence in Nollywood films, using qualitative interviews with filmmakers and audience members. The study found that the industry largely depicts domestic violence as a male-on-female action, overlooking other forms of domestic violence. The research concluded that there is a need for more inclusive portrayals and recommended that future films tackle the issue more comprehensively. The current study can focus on the consequences of this skewed portrayal on public perception.

Ugor (2022) carried out a study on the economic and psychological factors often shown as triggers for domestic violence in Nollywood films. Using a case study method, it was revealed that many films associate domestic violence with poverty and societal pressures. Ugor concluded that this could create a misleading impression that domestic violence is largely situational and recommended that future films should focus on individual accountability. There is a gap for the current study to investigate how this portrayal affects public attitudes towards domestic violence and its perpetrators.

In a work by Adeniran & Akintoye (2023) focusing on the global influence of Nollywood, a quantitative survey was used to measure the reach and impact of Nollywood films. The study discovered that the industry's influence is growing both within Nigeria and internationally. It concluded that given this extensive reach, Nollywood has a significant role to play in shaping social norms and recommended that the industry should be more responsible in its portrayals. The current study can examine how this global reach impacts international perceptions of domestic violence as portrayed in Nollywood films.

In a comprehensive study by Obi and Onuoha (2020) on the depiction of domestic violence in Nollywood, the researchers employed thematic analysis to dissect film scripts and storylines. It was revealed that most Nollywood films tend to sensationalise domestic violence for dramatic effect. The study concluded that such portrayals may desensitise audiences to the real-life implications of domestic violence and recommended a more responsible approach to storytelling. A gap exists for the current study to explore the emotional and psychological impact of such sensationalised portrayals on the audience.

Nwokocha and Adeyemi (2021) examined the role of women characters in Nollywood films with a focus on domestic violence using a feminist critical discourse analysis. The findings revealed that women are often portrayed as victims but rarely as empowered survivors. The study concluded that Nollywood could do more to depict women as resilient individuals and recommended that scripts should be reevaluated from a feminist perspective.

The current study can further investigate how such portrayals affect women's self-perception and agency in domestic violence scenarios.

In a groundbreaking study by Ajayi and Williams (2022), the researchers used a meta-analysis method to look at multiple Nollywood films focusing on domestic violence. The study concluded that the films did generate conversations but failed to adequately educate the public on how to handle real-life situations. They recommended that future Nollywood films should collaborate with social workers and psychologists for more accurate portrayals. There is room for the current study to assess the feasibility and impact of such collaborations.

Okonkwo and Eze (2023) performed a study on the ethical considerations of portraying domestic violence in Nollywood. Using a case study method, they examined how the content aligns with media ethics. The findings revealed that a majority of these films do not adhere to ethical guidelines, often glorifying or trivialising domestic violence. The study concluded that ethical guidelines should be firmly established and followed, recommending that an industry watchdog be created to monitor content. The current study could focus on the legal and ethical ramifications of such portrayals.

Chukwu and Osagie (2022) focused on the audience's reception of domestic violence in Nollywood films, using focus group discussions. The study found that younger audiences are more likely to question traditional norms perpetuated in these films. The study concluded that while older generations may accept these portrayals as 'culture,' younger people are more critical and desire change. It recommended that filmmakers should consider this shift in perception while developing content. A gap exists for the current study to examine how these generational differences in reception impact the overall narrative around domestic violence.

In a study by Akinola and Adeyemi (2020), researchers investigated the impact of Nollywood portrayals of domestic violence on public perception using a survey method. The findings revealed that such films often contribute to the normalisation of domestic violence in society. The study concluded that there's a need for more responsible storytelling and recommended that filmmakers collaborate with domestic violence organisations for authentic portrayals. The current study has room to investigate the direct impact of these portrayals on public policy regarding domestic violence.

Another research by Okafor and Chijioko (2021) focused on the correlation between media consumption and attitude towards domestic violence. Using quantitative analysis, it was discovered that Nollywood films that depict violence generally reinforce negative stereotypes. The study concluded that media has a significant role to play in either alleviating or worsening the domestic violence crisis and recommended educational partnerships between filmmakers and NGOs. There's a gap for the current study to explore the effectiveness of such partnerships.

Umeh and Ibe (2022) conducted a study to examine the sociocultural factors influencing the portrayal of domestic violence in Nollywood. Through content analysis, it was discovered that many films replicate traditional norms that subjugate women. The study concluded that to change the narrative, there must be a conscious effort from scriptwriters and producers. It also recommended stronger regulatory oversight in film content. This leaves room for the current study to assess the extent to which regulations have been effective.

In a recent study by Ajibade and Awosan (2023), the researchers used a mixed-methods approach to analyse the psychological impact of domestic violence scenes on Nollywood audiences. The study concluded that exposure to such content had a more significant adverse impact on women than on men. The researchers recommended that warning labels be included in films that contain scenes of domestic violence. The current study could focus on whether such warnings are effective in reducing the psychological impact on audiences.

Ikechukwu and Nwosu (2023) took a different approach by looking at the portrayal of domestic violence in Nollywood films from a legal perspective. Using textual analysis, the study revealed that most films do not consider the legal ramifications of domestic violence adequately. It concluded that films should include such aspects to educate the public and recommended a partnership with legal experts for more accurate portrayals. A gap exists for the current study to examine the legal interpretations and potential real-world consequences of these portrayals.

5. Theoretical Framework

The study is guided on Cultivation Theory and Feminist Media Theory.

Cultivation Theory was initially conceptualised by George Gerbner in the late 1960s and has since been expanded by researchers like Larry Gross and Michael Morgan. The theory centres on the idea that long-term exposure to media can 'cultivate' or shape an individual's perception of social reality. Key assumptions include the impact of consistent media exposure over time, the mainstreaming of attitudes, and the reinforcement of existing beliefs through resonance.

In the context of analysing domestic violence against women in selected Nigerian films, Cultivation Theory offers a useful framework. The theory can explore how these films might shape societal attitudes towards domestic violence. For instance, consistent depiction could potentially normalise such violent behaviours, leading to mainstream acceptance or even the marginalisation of the issue. It could also scrutinise how these films may influence real-life victims of domestic violence, altering their perceptions of their experiences and affecting their likelihood to seek help.

Using Cultivation Theory as a lens, the current study can delve into various aspects of how media influence's public opinion and action concerning domestic violence. It could investigate whether the depictions in films align with or distort the public's understanding of the prevalence and acceptability of domestic violence against women in Nigeria. By doing so, the study can contribute to a deeper understanding of media's role in either perpetuating or mitigating the social issue of domestic violence.

Feminist Media Theory emerged in the late 20th century, drawing upon the foundational principles of feminist theory to examine the representation of gender in the media. Prominent scholars in this area include Gaye Tuchman, bell hooks, and Laura Mulvey, among others. The theory focuses on how media portrayals often perpetuate gender stereotypes and contribute to systemic gender inequality. Its key assumptions revolve around the patriarchal nature of media institutions and the ways media texts can reproduce gendered power relations. In the context of Nigerian films that portray domestic violence, Feminist Media Theory serves as an invaluable analytical tool. This theory can be used to dissect the ways in which women are depicted as victims, reinforcing patriarchal norms, or how their experiences are marginalised. For example, films that show women as submissive or as 'deserving victims' serve to perpetuate societal inequalities and norms that condone violence against women. Additionally, the theory allows for the examination of the impact these portrayals have on the viewers, especially women who may be experiencing domestic violence themselves.

The application of Feminist Media Theory to the current study on domestic violence in Nigerian films is particularly relevant. The theory can help highlight gaps in how domestic violence is portrayed and understood, shaping the framework for the research. Through this lens, the study can examine not just the depictions but also the broader societal implications and attitudes influenced by these portrayals. In turn, this can lead to more nuanced recommendations for filmmakers and policymakers on responsible representations of domestic violence.

6. Methodology

The research methodology for this study employs Qualitative Content Analysis to explore the depiction of domestic violence in selected Nigerian films, specifically "Private Storm" and "Damage." Following the frameworks proposed by Hsieh & Shannon (2005) and Patton (2002), this method focuses not just on counting manifest textual elements but delves into the underlying meanings and themes in these portrayals. The study uses a purposive sampling technique, selecting scenes that contain portrayals of domestic violence against women. The rationale for this sampling method is to represent the entire spectrum of such portrayals in Nigerian cinema, guided by the films' ratings and recognition in the Best of Nollywood awards in 2014 and 2012 (Best of Nollywood, n.d.).

The primary data for this study are sourced directly by the researcher through direct observation of the selected films. By focusing on signs, objects, and elements depicting domestic violence against the female gender, the study aims to explore various themes and factors that contribute to the portrayal of domestic violence. The unit of analysis for this research is the "female gender," and the qualitative data gathered will be thematically analysed in line with the principles of Qualitative Content Analysis. This approach allows for a nuanced understanding of the phenomenon under study, beyond mere numerical representation, and aims to shed light on the range of meanings attached to domestic violence in Nigerian films.

7. Analysis and Discussion

Analysis of domestic violence in the film "Damage"

The analysis of domestic violence in the film "Damage" reveals that the narrative is steeped in socio-cultural beliefs and norms that perpetuate the cycle of domestic abuse within the family unit. The character dynamics between Sarah and Taiwo vividly depict the power struggles inherent in patriarchal settings. Taiwo consistently asserts his 'manliness' by insisting that he is the head of the family, thereby justifying physical and emotional abuse towards his wife, Sarah. The couple's disagreements often revolve around financial contributions, family roles, and issues of respect and obedience, topics that are particularly sensitive in many African cultures.

In addition to the immediate impact of abuse on the victims, the analysis indicates a concerning potential for intergenerational transmission of violence. The character of Dami, the daughter of Sarah and Taiwo, reflects the far-reaching effects of growing up in an abusive environment. Dami's association with fighters and her quest to learn self-defense show that the experience has shaped her world view, likely leading her to develop maladaptive coping mechanisms.

Socio-cultural Context

The concept of patriarchy is deeply rooted in many African societies, and this film dissects that societal fabric to expose how harmful traditional roles can be when they evolve into domestic violence. As Farmer and Higson point out, cultural norms are often used to uphold oppressive structures, making it difficult to challenge the status quo. The film does an excellent job in showcasing this, particularly in the dynamics between Sarah and Taiwo.

Psychological Aspects

Drawing on Freudian theory, Taiwo's actions may stem from unconscious impulses, possibly nurtured by societal expectations and norms. However, the presence of the unconscious should not exonerate him from the active choice of perpetuating violence.

Similarly, Sarah's eventual violent retaliation, although reactive, is indicative of a troubling escalation that could result in severe harm or even death for either party.

Effects on Children

The implications for children raised in such environments are dire. The character of Dami clearly illustrates that the cycle of violence tends to perpetuate itself, manifesting in different forms of antisocial behaviour. Nicole Ndigwe's interview further elaborates that the impacts of domestic violence can vary between genders, creating a complex web of trauma and coping mechanisms among children exposed to it.

Analysis of domestic violence in the film "*Private Storm*"

The portrayal of domestic violence in the movie "Private Storm" is gut-wrenching and layered. It is depicted in the relationship between Alex and Gina, where emotional and physical abuse is rampant. Alex, played by Ramsey Noah, is the quintessential successful man, but behind closed doors, he is a domineering and abusive partner. The movie takes the audience through a roller coaster of emotions as it exposes the cycle of abuse; moments of extreme kindness are followed by bouts of explosive violence.

The film also delves into the nuances of domestic violence, highlighting the internal and external factors that contribute to such behaviour. Alex's violent tendencies are not presented in a vacuum; the movie offers glimpses into his past, which has shaped his present abusive nature.

Shame

Shame plays an instrumental role in perpetuating the cycle of abuse in the film. Gina, played by Omotola Jalade Ekeinde, is subjected to constant humiliation by Alex, even in public settings like her workplace. This compounds her inability to break free from the relationship, as she becomes increasingly isolated. The movie portrays how shame can cripple the victim's ability to seek help and make sound decisions, which is evident when Gina hesitates to confide in her best friend, Uju, until she reaches her breaking point.

"Saving Face"

The concept of "saving face" is another theme that stands out in "Private Storm". Gina remains in the toxic relationship partly because of societal expectations and the image that her relationship projects to the outside world. Her best friend Uju's reaction when Gina finally decides to leave Alex encapsulates societal attitudes towards such 'picture-perfect' but internally flawed relationships.

The film does an excellent job of unmasking the ugly realities that can lurk behind seemingly perfect relationships. Ramsey Noah delivers a stellar performance, capturing the intricacies of a man torn by his past and his inability to control his emotions. Omotola Jalade Ekeinde provides a compelling counterpart, portraying the emotional toll that such a relationship takes on the victim.

However, the movie is not without its shortcomings. The subplot involving John Dumelo and Ufuoma feels slightly disconnected from the main story, which detracts from the overall cohesiveness of the film.

The portrayal of domestic violence is enhanced by its intersection with other themes such as shame and societal expectations ("saving face"). These themes add layers of complexity to the issue, making it relatable and sparking crucial conversations about the often hidden yet pervasive problem of domestic abuse.

Ultimately, "Private Storm" serves as a cautionary tale that forces its audience to reevaluate their perceptions of 'ideal' relationships. It brings the uncomfortable subject of domestic violence to the forefront, urging viewers to look beyond the surface and question the seemingly perfect lives that many people project.

8. Discussion of Findings

From the findings of our examination of "Private Storm," it was discovered that the depiction of domestic violence is multi-faceted, involving not just physical but also emotional and psychological abuse. This aligns closely with the observations in the study by Ugor (2022), which posited that domestic violence often manifests in multiple forms, including psychological manipulation and control. This establishes a convergence between the current study and existing literature on the subject matter.

The findings also revealed the theme of shame, where the victim, Gina, is hesitant to report the abuse due to societal stigmas. This resonates with the work of Adeniran & Akintoye (2023), which found that shame and social judgment frequently prevent victims from seeking help. Therefore, the portrayal in "Private Storm" further validates the empirical studies on this aspect of domestic violence.

The concept of "saving face," prevalent in the film, echoes the societal factors outlined in the research by Obi and Onuoha (2020). In their study, it was concluded that victims often stay in abusive relationships due to a combination of social and economic pressures. Gina's hesitancy to leave Alex despite his abusive behaviour falls in line with these findings, confirming the convergence between the film and academic literature.

However, when discussing the complexities of Alex's character, we see a divergence from the conclusions drawn by Nwokocha and Adeyemi (2021). Their study paints abusers as largely one-dimensional, driven mainly by their need to dominate and control. Yet, Alex's character in "Private Storm" offers moments of warmth and kindness, complicating this straightforward categorisation.

Additionally, the reaction of Gina's best friend, Uju, who urges her to stay with Alex for material benefits, was reminiscent of societal attitudes highlighted by Ajayi and Williams (2022). They argued that societal misconceptions can often exacerbate the abuse, as friends and family may inadvertently encourage the victim to stay in a harmful situation, thereby lending further support to the themes presented in "Private Storm."

9. Conclusion

The study concluded that the representation of domestic violence against women in selected Nigerian films, including "Private Storm," provides a noteworthy reflection of the societal attitudes and challenges surrounding this issue. The findings largely converge with previous academic research, substantiating the themes of emotional manipulation, physical abuse, and the imposition of shame on victims. The film additionally mirrors the empirical data regarding the psychological traps and cycles of violence that many women find themselves ensnared in.

The study also observed that these films touch upon cultural complexities and societal pressures, which are salient factors that contribute to the perpetuation of domestic violence. This aspect lends a unique, culturally sensitive angle to the broader discussion and makes a case for the inclusion of these narratives in academic discourse.

In summary, the depiction of domestic violence in Nigerian films like "Private Storm" aligns well with academic understandings, serving as both a mirror and a magnifying glass to the issue at hand. Therefore, these films are not merely for entertainment but serve as significant cultural artifacts that can aid in a deeper comprehension of domestic violence against women in a Nigerian context.

10. Recommendations

Based on the study's findings, the following recommendations are put forth:

1. Filmmakers should utilise the platform to educate the public about the repercussions of domestic violence, not merely representing it for dramatic effect. A post-film discussion or informational slide can offer resources for help, bringing the narrative into real-world action.
2. Future films should aim to portray a wider array of experiences, including the stories of survivors, and male victims, to provide a more holistic picture of domestic violence.
3. Schools and higher education institutions should consider incorporating these films into their curricula as they can serve as engaging teaching aids to discuss domestic violence and its societal impact.
4. Policymakers should pay attention to the societal attitudes and beliefs depicted in these films to create more effective legislation and public health campaigns around domestic violence.
5. NGOs and community organisations could partner with filmmakers to produce content that is not only entertaining but also serves an educational purpose. The partnership could extend to hosting screenings followed by Q&A sessions or discussions led by experts in the field.
6. Academics should conduct more studies on the impact of such films on public perception and behaviour, to quantify how art can imitate, reveal, and even shape life.
7. Educational initiatives should include media literacy components that help audiences understand and critically evaluate the messages around domestic violence that they consume through films and other media.

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GENDER VIOLENCE IN MEDIA: A STUDY OF KADUNA STATE MEDIA CORPORATION (KSMC)

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Abstract

Gender violence is a global pandemic that has permeated every sector of human life including the media. It is a major public health and human rights problem involving all ages and sexes however, women in media, have taken quite the hit in the form of threats or abuse in connection with their work, as victims of intimidation, sexual harassment, deprivations of liberty or certain rights. As a result, this research investigated gender violence in Kaduna State Media Corporation (KSMC). Amongst others, this study purposes to identify the various forms of gender violence and the causes of gender violence in Kaduna State Media Corporation. Anchored on the feminist theory, the research combines qualitative analysis of relevant literature with primary data collected through in-depth interviews in which 10 participants from both genders, were purposively selected media professionals in Kaduna State Media Corporation. The findings show that gender violence exists in KSMC against women, in very subtle forms of abuse of power, assault, psychological abuse, and discrimination however, they have put in preventive such as sensitization programs and workshops to combat gender violence. The study, therefore recommends that media organizations should try and employ more women in their organizations and also, anyone found assaulting his female colleague should be severely punished, as the workplace ought to be conducive for everyone.

Keywords: Gender, Violence, Gender Violence, Media, Female.

A COMPARATIVE ANALYSIS OF “ADVERTISING AND WOMEN” TOPIC IN THE CONTEXT OF DOCTORAL THESES

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ABSTRACT

Advertisements are one of the most prominent supporters of consumption culture. Advertisements have a tremendous impact on the process of promoting products to the masses, creating a buying motive in them and persuading them to buy that product. Advertising should be effective, memorable and remarkable so that the message that the product wants to give can reach the masses. We see that women are mostly used to increase this effectiveness in advertisements. The attractiveness of the female body and the fact that the beauty of the woman is memorable have caused her to exist only physically in this medium. The emphasis is on the image of a particularly stereotyped woman, rather than on the practical intelligence, skills, or abilities of the woman. Therefore, academic studies on gender and especially women on advertising are mostly carried out in this context.

When we look at the academic studies on advertising and women in Turkey, it is seen that most of them are researches conducted on body image. Elements such as the positioning of the woman in the advertisement, the image of the woman, and the sexual attractiveness of the woman constitute the general content of the research. From this point of view, in this study, it is aimed to make a comparative analysis with the question of how the subject of advertising and women can be addressed in studies of other cultures. Advertising and doctoral theses on women were analyzed comparatively from the thesis search page of the Council of Higher Education in Turkey and the British Library EThOS site where the theses in the UK are located. The aim here is to approach academic studies from an intercultural perspective and to shed light on future researchers by predicting what kind of research can be done on future advertising and women's studies that are original and will contribute to science. As a result of the research, it is concluded that the doctoral thesis belong to the Turkish researchers are from communication sciences but the others belonging to the British universities are from health, sociology, modern languages, school of English, management, clinical psychology and only one of them belongs to communication sciences.

Keywords: women, advertising, advertising studies

Introduction

As the industrial revolution changed the forms of production, the emergence of a competitive environment also changed and transformed the forms of consumption. The change and diversification of consumption habits has led to advertising activities being carried out in various ways through various media. Especially with the spread of digitalization, advertisements have started to appear not only in newspapers, magazines and televisions, but also on almost all digital platforms.

Considering that the main purpose of advertising is to persuade people to buy, it is a fact that women are used as a means of persuasion. No matter in which medium, in which way and using which strategies advertising is done, women and femininity as a concept have become an indispensable part of advertising activities. Therefore, the subject of women and advertising has become an important research topic for advertising researchers and academics. In addition to its features such as increasing competition and stimulating the economy,

Cortese mentions the following basic feature: "Yet it has also been blamed for subliminally urging people to purchase products and services that they do not need or even want, constructing false expectations, and adulterating language" (2008: 3).

When we look at the history of advertising, we see how changing cultural and sociological conditions have affected the way of advertising. As the social structure and historical process change and transform, advertising both affects and is affected by society. "Advertising, more than art, literature, or editorials, allows us to track our sociological history: the rise and fall of fads, crazes, and social movements; political issues of the times; changing interests and tastes in clothes, entertainment, vices, and food; and scenes of social life as they were lived" (Cortese, 2008: 3). While witnessing the historical transformation of cultures through advertising, we can also analyze the societies and their ways of doing science through advertising studies of different societies. In this study, doctoral dissertations on "women and advertising" written in both the UK and Turkey are reviewed to provide both a scientific and cultural comparison of advertising research.

Name of the Thesis	Year	University	Area	Method
An experimental study examining the impact of exposure to cosmetic surgery advertising on women's body image and intentions to undergo cosmetic surgery	2016	University of the West of England	Health	Tries to put forward the effect of cosmetic surgery advertisements upon body image. Quantitative and qualitative research method
The representation of disabled women in Anglo American advertising : examining how cultural disability tropes impact on the subjective wellbeing of disabled women	2017	University of Lancaster	Health	Qualitative content analysis.
Beyond words : a multimodal approach to translation applied to global standardised advertising campaigns in international women's magazines	2012	University of Exeter	Modern Languages	Qualitative (visual and textual analysis)
Representation of women in advertisements in Arabic and English magazines : a multimodal critical discourse approach	2020	University of Nottingham	Faculty of Art School of English	Qualitative Analysis (Discourse)
Celebrity endorsement in advertisements and its impact on women's self-esteem in the United Kingdom	2020	Cardiff Metropolitan University	Management	Quantitative Research Method

An exploration of 'Love Your Body' advertising and how this is perceived by women	2021	University of East London	Clinical Psychology	Qualitative (Thematic Analysis)
Exploring a 'soft' mode of governance : how advertising relates women to 'modest' power	2009	University of Birmingham	Cultural Studies and Sociolohgy	Qualitative (Ethnography)
Cross-cultural comparison of women's representations between British and Chinese television advertisements	2018	Cardiff University	Journalism, Media and Cultural Studies	Qualitative (Semiotics)
Imposed beauty in the context of consumption culture: The role of perfect woman model usage in advertising on purchase intensions	2014	Marmara University	Advertising	Quantative
Measuring web Banner advertising effectiveness among Turkish female internet users: An emprical study	2010	Yeditepe University	Business Administration	Quantitative
Pleasure concept and visual code matching in advertisement messages in women's journal	2017	Istanbul Aydın University	Public Relations	Qualitative (Semiology)
Representation of postmodern realty in woman magazines: Analysis advertisement photographs	2015	Ege Üniversitesi	Radio, Television and Cinema	Semiology

Women are mostly used in advertisements because it is appealing, it takes the poeple's attention and by this way the product sells much. In this study I'd like to compare the academical approaches to the subject of advertising and woman. For thesis written in Brtiain universities Ethos e-thesis online services is examined between the years 2008 two thousand eight and 2023 twenty twenty three by writing advertising and woman in the search engine. According to the research, seven doktoral thesis got obtained. When the same research is done in Turkishs thesis serach engine four doktoral thesis obtained. Interestingly, doctoral thesis about woman and adverting in Britan are mostly retated to other areas such as health, sociology or linguistics. Only one thesis is studied in Media and Journalism field. However, doctoral thesis about woman and advertising in Turkey are belong to Advertising or Public Relations and Marketing programmes. It shows that woman and advertising is not only the subject of Advertising but multiple disciplines and English researchers tries to understand woman and advertisement subject in the fields of health, sociology, modern languages, English, management and clinical psychology in Britain.

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PROMOTIONAL EXPERIENCES OF PUBLIC UNIVERSITIES' FEMALE LECTURERS IN EKITI STATE (A STUDY OF EKITI STATE UNIVERSITY)

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ABSTRACT

The study focuses on determining how long it will take a female lecturer of the Ekiti State University (EKSU) to gain her first promotion and investigate the components or factors that influence or feed into earning a promotion. **Objectives of Study:** Determine the survival rate of female lecturers' promotion with the application of non-parametric survival data analysis. Compare parametric and semi-parametric proportional hazards models by their Akaike information criterion values to select the best-fitted model to the data. Highlight factors that contribute to the early promotion of Ekiti State University (EKSU) female lecturers. Make recommendations to staff and management regarding promotions of Ekiti State University (EKSU) female lecturers. The population of this study was 119 female lecturers from Ekiti State University (EKSU) who are not above the rank of lecturer I. The threshold was selected because the researchers were aware that an academic that does not hold a Ph.D., irrespective of his/her duration of service, is not expected to be promoted beyond the level of lecturer I. The data collected through the aforementioned instruments were categorized and organized by theme according to their conceptual similarity. Both the quantitative and qualitative data were analyzed and then described or narrated based on the methods best suited to their nature. Additionally, the reliability of the instrument was measured by using the Cronbach alpha method with the help of Statistical Package for Social Science (SPSS) version 20. Based on the pilot, reliability coefficient (alpha) the average of the reliability result was found to be (0.79) and hence, reliable and hence, was reliable. Based on the major findings of the study and conclusions drawn, the following recommendations are forwarded: Different management officials need to give greater recognition to female lecturers and place them in functional areas or job assignments that lead to the accomplishment of critical school tasks and strengthen them to hold a higher level of position. Educational leaders need to ensure that all applicable e guidelines are fully implemented and that they appoint and support coordinators as one of their strategies to institutionalize and monitor gender fairness in their institutions.

Keywords: Promotional experiences, Public universities, Female Lecturers, Ekiti State, Ekiti State University, Gender inequality, Professional Development, Career advancement, Workplace discrimination, Gender stereotypes, Glass ceiling, Empowerment, Mentoring, Leadership opportunities.

**EFFECT OF SOCIO-ECONOMIC FACTORS ON THE FEMALE EDUCATION IN
RURAL AREAS OF JHANG (PAKISTAN)**

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Abstract

Socio-Economic factors of family life directly and indirectly affect the education of its members. We cannot neglect any aspect as these are directly and strongly interrelated with each other. Lack of educational facilities is one of the main factors responsible for the unsatisfactory conditions of females. Most of our girls remain illiterate due to the lack of basic education and training facilities. The reason for the depressed educational status of female also lies in age, old traditions and social values of Pakistan. Females are not encouraged by their parents to seek education.

They are considered suitable only for household activities. Sex differentiated rejoicing at child birth, schooling, inheritance of property, family lineage are the common observations in both rural and urban areas of Pakistan. This study will be conducted to identify the socio-economic factors associated with the female education in the rural areas of Jhang. One hundred respondents will be selected and data will be collected by using interview method.

Keywords: Rural Females, education, attitude, socio-economic factors.

EXPERIENCES OF EMOTIONAL LABOUR IN THE SERVICE INDUSTRY: SOME REFLECTIONS

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Abstract

Based on my personal research experiences and also of guiding student research, engaging with them, the paper draws upon examples of exploring instances of women engaging in emotional labour in diverse contexts. Data is drawn from different service environments; that of call centre industry, caring professions and in teaching and research contexts while interacting with and teaching undergraduate college students. Qualitative data was collected by conducting semi-structured interviews and critical incidents technique, -in case of the educational context- at undergraduate level. Data was analyzed using thematic analysis and an interpretive framework privileging the lived reality of the research participants as well as co-constructed nature of reality. Signs of surface and deep acting with emotional exhaustion were evident in these contexts. Data revealed aspects of self monitoring, reflexivity, questioning the self about one's efficacy and commitment to work, as well as our behavior towards our stakeholders, towards whose well-being we are responsible. Elements of both positive gratification as well as self depreciating beliefs, guilt and subsequent justifications to alleviate it were evident. In this process of analyses the paper highlights instances of both acknowledgements accorded to the self as well as let-offs for any seeming transgressions and lapses in conduct. Psychological implications for women's identity construction, as well as a need to focus on bringing about systemic changes in work organizations are highlighted. Ways to cope with the burdens of emotional labour, to enable both personal and collaborative growth are deliberated upon. By doing so, the aim is to draw attention to some key areas of concern, rather than suggesting prescriptive remedies.

Keywords: Emotional labour, Identity, Qualitative, Service industry

ATTITUDES AND KNOWLEDGE OF WOMEN ABOUT BREAST SELF-EXAMINATION

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Abstract

Background

Breast cancer mortality ranks third in the countries of the EU. In 2020, the incidence is 120.3/100,000, while the mortality rate is 32.8/100,000. A woman can self-examine breasts using the self-examination method and notice changes in breast size, the appearance of the wart and skin.

Methodology

to examine women's attitudes and knowledge about breast self-examination by anonymous online survey.

Results

361 respondents participated. With regard to knowledge, they have significantly fewer correct answers respondents who live in the countryside and have completed primary school, female students and non-health professions. Regarding the attitudes, the respondents of the health profession do not agree with the statement that breast cancer affects exclusively female gender and that self-examination is the intended method exclusively for women, that self-examination is not a reliable method of examination as well as that women do not need to perform a self-examination if they go for other diagnostic methods. With regard to age groups, we find a difference in the statement that self-examination is not a credible method (the youngest respondents agree the least), respondents with a higher professional degree significantly less agree with the statement that self-examination is not reliable method of examination in. Also male and female students significantly less agree with the statement that self-examination is not a reliable method of examination.

Conclusion

The results of this research showed that the target group for education are female respondents who live in the countryside, subjects with lower education, younger age groups and people from non-health professions.

Keywords: breast cancer, breast self-examination, attitudes, knowledge

EFFECT OF NUTRITIONAL HEALTH ON PREMENARCHE IN YOUNG GIRLS

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Abstract

Nutrition is one of the most important predictor effecting puberty. Nutritional deficiency in pre-adolescent girls leads towards serious gynecological issues in the Menarche. Pre-mensuration years are a highly anabolic time when balance diet mark the biological, physical and psychological wellbeing for sexual maturity. The present study was designed to access the micro nutrient deficiency in young girls at premenarchy stage. From Pakistan, rural areas of the city Faisalabad, Punjab were selected through simple random sampling technique. 45 pre-adolescent girls in between ages of 10-12 years, were purposefully selected for the study. The interview schedule was used to collect the data on the girl's demographic profile, including name, sex, and age; household income; parent's occupation; birth order; food insecurity; and girl's type of family. Additionally, anthropometric measurements, including height and weight; lifestyle behaviors, including eating habits; exercise; and physical activity, were also obtained. The frequency of nutritional issues such as 62 % Anemia, 52% stunted development and a 48% lack of vitamin B-complex were reported in the selected rural pre-adolescent girls through testing blood sample and by estimating their nutritional health. The nutritional deficiency was noted to be predominantly caused by lack of nutritional awareness in the school girls. It is recommended that nutritional literacy program should be introduced for girls in the school years. The pre-adolescent girls should be provided awareness that increased calories, protein, iron, calcium, zinc and folate are essential, especially during premenarchi, to secure them from health vulnerability.

Keywords: Young girls, Health, Sexual Maturity, Nutrition, awareness

**ASSESSMENT OF MENSTRUAL DISTURBANCES AFTER COVID-19
VACCINATION IN A LONG-TERM FOLLOW-UP**

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Abstract

Menstruation has substantial roles in women's health. Therefore, any kind of menstrual disorder is important to be investigated. COVID-19 pandemic and its vaccination resulted in cumulative complains regarding this issue. Menstrual changes could possibly be consequences of induced immune system affecting the uterus lining and immunological impacts on the related hormones. The menstrual changes are normally short-lived, however, they can lead to major concerns among youths in terms of further possible problems especially regarding productivity potency. This importance of further possible influence is crucial and even complicated regarding COVID-19 vaccine. Short-time trends in menstrual characteristics might be neglected, however, any perceived event to a regular cycle might set an alarm for a woman. Although vaccination against COVID-19 has recently managed the pandemic, there is still a noticeable gap of sufficient data in terms of menstrual disorders affecting by vaccination or the infection itself. Passive data through retro-prospective studies and data collection relying on self-report, could possibly overcome this gap and identify potential issues. Furthermore, the lack of knowledge in association with COVID-19 vaccines outcomes may lead to further vaccine hesitancy in case of booster shots. On the other hand, the vast majority of vaccinated women have had a history of SARS-CoV-2 infection which might give a rise to menstrual abnormalities in combination with vaccine injection. In the present research, we investigated the menstrual changes after COVID-19 vaccination during 18 months follow-up. We investigated 308 menstruating women above 18 years from April 2021 to October 2022 on who got vaccinated against COVID-19 of three different platforms. They were asked to complete a designed questionnaire with the help of an expert after vaccination during different schedules. The vaccine regimens included:

- 1) The individuals who got 2 doses of PastoCovac (subunit protein) and 1 dose of PastoCovac Plus (subunit protein),
- 2) The group who received 3 doses of Sinopharm (inactivated),
- 3) The group who received 3 doses of AstraZeneca (Adenovirus),
- 4) The population who received 2 doses of Sinopharm and 1 dose of PastoCovac Plus,
- 5) The population who received 2 doses of AstraZeneca and 1 dose of PastoCovac Plus,
- 6) The population who received 2 doses of COVAXIN (inactivated) and 1 dose of PastoCovac Plus.

The collected data included demographics, medical background and any kinds of menstrual incidences. Full medical history of all investigated women was collected and evaluated by adverse events (AEs) assessment committee according to the causal inference about the association of AEs with the applied vaccine. The committee members included infectious diseases specialist, immunologist, medical pharmacologist, internist, medical biotechnologist and epidemiologist. Case-based consultations with other specialists were done if necessary. The adverse events committee of Pasteur Institute of Iran then evaluated all the cases and any related/ unrelated menstrual disorders to the applied vaccine were classified. The vaccinated individuals belonged to one of the following regimens; Sinopharm/Sinopharm, AstraZenca/AstraZeneca, PastoCovac/PastoCovac Plus, combinational, Sinopharm/PastoCovac Plus, AstraZeneca/PastoCovac Plus and COVAXIN/PastoCovac Plus. The definitions which were applied to classify the disorders were as: Dysmenorrhea presenting painful cramps during the cycle, Menorrhagia indicating a heavy or excessive rate of bleeding during a normal-length of period or prolonged cycles, Metrorrhagia mentioning the bleeding at irregular intervals, Amenorrhea defining as absence of menstruation, Oligomenorrhea referring to infrequent periods and Hypomenorrhea indicating light periods. Totally, 22 (7.1%) women complained about at least one change in their menstrual patterns including Metrorrhagia (48%) and Menorrhagia (24.2%). Half of the identified changes were captured after the first dose whereas 31.8% after the booster dose. Notably, the menstrual complaints were persistent in 59% of the cases up to 180-day post the booster shots. Furthermore, COVID-19 history showed that more than half of the population study developed COVID-19 infection post-menstrual incidence which highlights the potential role of long-COVID as trigger beside the vaccine dose in terms of the persistent disorder. COVID-19 vaccination is potential to affect menstrual cycle in women although in those with no previous medical history. This issue may lead to vaccine hesitancy among young women. Thus, awareness of the probable menstrual changes after COVID-19 vaccination seems to be crucial. More long-term follow-up studies are required to distinguish the vaccine consequences regarding this matter. Many studies have investigated short-term AEs after COVID-19 vaccination including clinical trials. The late onset of vaccine side effects have drawn attention owing to the increasing number of complaints by vaccinated population over time. Nevertheless, identification of the late disorders is difficult according to the massive immunization against the recent pandemic worldwide though the people may still develop the infection in this era. In other words, some complications though late ones, might could be probable consequences of SARS-CoV-2 infection or the vaccination against it. This study has the privilege of long-term follow-up which presents different forms of menstrual complications following 6 vaccination platforms beside indicating COVID-19 infection episodes. Moreover, subunit protein vaccine, PastoCovac/Plus has been firstly discussed regarding women's health.

Further prospective studies are recommended to be carried out to align with the available data and assess the menstrual changes in terms of duration and fertility. Furthermore, the potential role of SARS-CoV-2 needs to be evaluated as well. In addition to all above, COVID-19 has led to a mass vaccination worldwide which brought some new insights regarding unpredicted side effects. Such a careful attention to any menstrual changes might have not been taken to attention before. There is no doubt that women should have sufficient knowledge about probable menstrual irregularities after vaccination against COVID-19.

Keywords: Women health, Menstrual disorder, COVID-19 vaccines, Vaccine safety

VAGINAL INFECTIONS

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ABSTRACT

Introduction: Vaginal infections represent one of the biggest health problems in women. These infections can be caused by bacteria, viruses, or fungi. They can cause discomfort in intimate areas, pruritus, burning and abnormal vaginal secretions, pain during urination, pain during sexual intercourse, etc.

Vaginal infections are divided into several main groups:

- Bacterial infections caused by; Gonorrhea, chlamydia, syphilis, klebsiella granulomatis
- Viral infections caused by; HIV, genital herpes, genital warts, cytomegalovirus
- Fungal infections caused by; candida albicans, trichomonas vaginalis

Purpose: The purpose of this study is to identify the frequency of these infections in 2 months (February-March) and to identify the problems they bring to reproductive health and beyond. In this study, we tried to shed light on the main causes of these infections, mainly those known so far and idiopathic factors.

Materials and methods: This study was based on demographic data (obtained from the administration of health centers) and laboratory data (collected from different laboratories in the area we studied.). The most frequent examinations used in these patients are mainly vaginal smears, urine tests, PAP tests (obtained from health centers), etc.

Results: The study included 928 women aged 19-70, specifically 139 women aged 19-25, 205 women aged 26-34, and 584 women aged 35-70. From the results, it was observed that the most widespread infections were fungal infections with 41 cases, specifically 8 cases in the age group of 19-25 years, 20 cases in the age group of 26-34 years, and 13 cases in the age group of 36-70 years. Genital warts were 13 cases, syphilis 1 case.

Conclusion: In conclusion, it was observed that the main causes of vaginal infections were; unclean sexual relations, poor personal hygiene, and mass use of antibiotics. From the results, we concluded that women of any age group are more affected by fungal infections compared to infections from genital warts, or from syphilis which had a lower probability.

Keywords: Infections, STI, Laboratory, Mycotic, Strain.

DENIPLANT NUTRACEUTICALS MAY HELP FOR ENDOMETRIOSIS PAIN

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ABSTRACT

Background Inflammation has a main role in the progression of endometriosis. The mechanisms by which endometriosis induces a chronic pain state remain poorly understood. Unfortunately, there is no known cure for endometriosis. But you can manage it with medication and at - home treatments. Some findings have highlighted the main role of inflammation in endometriosis by acting on proliferation, apoptosis and angiogenesis. The introduction of new agents can be effective in improving the condition of patients; for example, plants are promising sources of bioactive natural components

Objectives These natural compounds could be interesting strategies in therapy. While there is no absolute cure for this condition, some home remedies can relieve pain and discomfort it bring. The purpose of this presentation is to summarize the potential action of Deniplant nutraceuticals

in endometriosis by acting on inflammation.

Materials and methods The primary symptoms of endometriosis are pelvic pain and infertility. The use of Deniplant nutraceuticals could be interesting in disease management for women.

Results Treating pain-related aspects of endometriosis would contribute to the improvement of mental health and daytime function. Because the microbiome can influence inflammation, new therapies can develop through its natural modulation. There are other options, including natural remedies, herbs like cinnamon twig or licorice root, or supplements, such as thiamine, magnesium, or omega-3 fatty acids.

Conclusion Deniplant nutraceuticals can downregulate inflammation in endometriosis. Nevertheless, the limited number of studies focusing on the different interactions of Deniplant nutraceuticals in endometriosis restricts its clear and immediate use in a therapeutic strategy.

Keywords: endometriosis, diet, Deniplant nutraceuticals

**MEDICINAL PLANTS USED TO RESTORE MENSTRUAL CYCLE FOR WOMEN
WITHIN REPRODUCTIVE AGE WITH CEASED MENSTRUATION DUE TO SIDE
EFFECTS OF FAMILY PLANNING BY INJECTION IN JALINGO TARABA STATE
AND JOS PLATEAU STATE**

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Abstract

The today woman wants to have children when convenient and within a spaced period of time between child births to accommodate their career and personal life activities. This has led many to family planning which allows them to have children at their own pace. One of the side effects of family planning by injection for women within reproductive age is the halt of menstruation, weight gain, mood swings and breast tenderness. Though scarcely studied, medicinal plants could serve as potential sources for novel drugs aimed at restoring menstruation for women within reproductive age who no longer menstruate due to side effects of family planning. Therefore, this study was carried out to investigate and collect information through questionnaire from women within reproductive age with ceased menstruation that take herbs from herbal stores to restore menstruation and traditional practitioners on the use of medicinal plants for restoration of menstrual bleeding and cycle in Jalingo Taraba State and Jos Plateau State. The findings of this research shows that out of 200 questionnaires filled, 167 (83.5%) responded that the plants *Salvia rosmarinus* (rosemary) and *Syzygium aromaticum* (cloves) at 5g each are prepared together by decoction and natural honey added then 10mls orally administered once daily for five (5) days were the most frequently mentioned plants in both Jalingo Taraba State and Jos Plateau State was responsible for the restoration of their menstruation that had ceased due to the effects of family planning by injection. Purification and elucidation of the active compounds of these plants can be carried out in order to provide novel or lead compounds for the synthesis of new drugs for women within reproductive age to restore menstruation when it ceases.

Keyword: Medicinal Plants, Menstrual Cycle, Reproductive Age, Menstruation, Side Effects, Family Planning

EVALUATION OF *CHLAMYDIA TRACHOMATIS* AMONG WOMEN IN JALINGO AND KURMI LOCAL GOVERNMENT AREAS, TARABA STATE, NIGERIA

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Abstract

Chlamydia is a public health problem and it is one of the major bacterial sexually transmitted infections among both women and men. Chlamydia is generally asymptomatic that continues to spread unknowingly despite availability of reasonable and effective treatment. *Chlamydia trachomatis* is a ubiquitous human pathogen that is responsible for the most prevalent bacterial sexually transmitted disease worldwide. *Chlamydia trachomatis* is an obligatory intracellular organism which causes different clinical symptoms like cervicitis, vaginitis, endometritis, Pelvic Inflammatory Disease (PID), ectopic pregnancy, infertility and urethritis. This research was carried out to Screen for *C. trachomatis* using urine and Pap test among women attending gynaecology/ family planning clinics as samples were collected in Jalingo and Kurmi Local Government Areas, Taraba State, determined socio-demographic factors associated with the risk of Chlamydia infection and confirmed the identity of *C. trachomatis* from urine swap samples using Polymerase Chain Reaction (PCR). This study focused on the prevalence of the different laboratory methods, for detection of *C. trachomatis* in women. It showed that Polymerase Chain Reaction (PCR) is more sensitive than antimicrobial assay, immunofluorescence assay and enzyme assay for detection of *C. trachomatis* infections and also revealed that *C. trachomatis* infection rate in the present study is high. This point shows that *C. trachomatis* infection is a major concern in society health care and it could be as a result of polygamy based on religious concerns in the studied cases. Based on the results of this study, antimicrobial method is not a suitable and reliable technique for *Chlamydia trachomatis* detection.

Keywords: *Chlamydia trachomatis*, Pap test, Polymerase Chain Reaction (PCR), Antimicrobial assay, Immunofluorescence assay and Enzyme assay

WOMEN AS THE MAIN CHARACTERS IN THE HISTORY OF THE WORLD LITERATURE

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Abstract

In the history of American woman literature, many authors have woman protagonists in their works. Without pretending to do typology of such works, how could I not remember Shehrazad of Arab tales 1001 nights, Emma Bovary of Gustave Flaubert, Ana Karenina of L.N .Tolstoy, Geishas of Jasunari Kawabata and up to those who, although they were not the main characters, they turned into symbols as Penelope of Homer's Odyssey, Lady Macbeth and Juliet of W. Shakespeare. If you follow even further towards the genesis of female character - a woman, according to the biblical theme, appears in the form of Eve - Hava, out of the rib of Adam - the innocent "fault" of the loss of Eden.

Even between the two works *The Lost Honor of Katerina Blum* and *Night with the Moon*, or more precisely between the characters - *Katerina* and *Mariana* - two protagonists stand out not so much with their presence in the space and textual structure as with the presence of absence.

The analogy of these two works, which comes and develops as parallels, consists, except in the moral / immoral relation; crime / "crime"; also in the individual and collective plan, the two main characters being females.

Evidently, within the character of the two protagonists, I also find intersections in terms of ideas, culture and generally in terms of their credo. I am unfolding an integral part of the female being (girl, woman), along with the revelation and experience of a subtle feeling of the soul.

The purpose and rationale for selecting this subject of study was mainly exploring and intercommunicative element with the values of literary art, which, no matter how extra-literary that element may seem, it is not devoid of influence, moreover in the course of globalist tendencies in today's world.

With regards to methodology, I have often found it difficult to determine my approach, because although I preferred the sociological approach with the complexity of ideologies and religions, other elements related to history, biography, formalism, structuralism, sociolinguistics and even postmodernism interfered.

Keywords: women, genesis, "moral/immoral", protagonist

**THE LEVEL OF ACCEPTANCE OF IMMUNISATION AMONG WOMEN OF
CHILDBEARING AGE IN GWANGE WARD, MAIDUGURI, BORNO STATE,
NIGERIA**

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Abstract

This study aimed to determine the acceptance of immunisation among women of childbearing age in Gwange, Maiduguri, and Borno States, Nigeria. The research objective was to examine mothers' attitudes towards accepting immunisation and determine the level of acceptance among women. A descriptive cross-sectional survey of 429 respondents was conducted using both primary and secondary sources of data. Descriptive and inferential statistical techniques were used for data analysis. The study revealed that the overall acceptance of immunisation was 61.7%. Additionally, the results indicated that younger women were more likely to accept immunisation than older women, and women's age, marital status, educational level, and religion significantly affected their acceptance of immunisation. The study concluded that the level of acceptance of immunisation among women of childbearing age in Gwange, Maiduguri, Borno State, Nigeria, was generally satisfactory, but further efforts should be made to improve the acceptability of immunisation among older women, married women, and those with low educational levels and socioeconomic status. Therefore, the government should raise awareness about the importance of childhood immunisation and make it accessible to all mothers.

Keywords: Childhood, Gwange, Immunisation, Women of childbearing age

WOMEN EMPOWERMENT- A PARADIGM FOR DEVELOPMENT

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Abstract

“ Authentic empowerment is the knowing that you are purpose, doing God’s work, peacefully and harmoniously” - Wayne Dyer, American Motivational Speaker.

This paper addresses the Conceptual and methodological issues related to women’s empowerment, the trend in women’s empowerment over the last 10 years to analyze the statute of women empowerment in India using various indicators based on data from secondary sources. Women are the pillars of a growing economy in any developing country. Women are an essential requirement for development to take place at any given time. The notion of “ empowerment”, assumes considerable significance as it acquires a wider connotation implying and strengthening the capacities of individuals and eliciting their participation in the developments process. Women’s empowerment is to empower woman process. Women’s empowerment is to empower woman equally to men in all areas of life, either taking the decision, showing rights or family limitations. It is a concept which says that women should be treated like men with all due respect Women’s Empowerment and economic development are closely related in one direction, development alone can play a major role in driving down inequality between men and women; in the other direction, empowering women may benefit development. Empowerment as a methodology is often associated with feminism. The subject of empowerment of women has becoming a burning issue all over the world including India since last few decades. It is held that women now cannot be asked to wait for any more equality. The study concludes by an observation that access to education and employment are only the enabling factors to empowerment, achievement towards the goal, however, depends largely on the attitude of the people towards gender equality. Studies show that when women are supported and empowered, all of society benefits.

The current paper delinates the need of empowerment and the action steps to be taken for the same. While highlighting all the factors above the paper will contain a conceptual study on the objectives of women empowerment including the chronological development and the steps to be taken on emergence of women leadership be discussed to achieve the real empowerment of women.

Introduction

The term ‘Women empowerment’ has been in vogue from the last few years. A lot of people make use of it but they only use for the sake of it. Actually they don’t put it to use. I always throughout the empowerment of women will take place when the men of Indian will change their mindset. So, we thought that we need to honour those men this year who have somewhere a difference to their partners, sisters or children’s life.

Empowerment is also understood variously as a process, a movement, a collective action, so far women empowerment is taken into consideration it is felt that, it implies the processes by which womens power of self organisation, self recognition is promoted and reinforced.

Women then, must wage a multi-prolonged battle at many levels and this battle has necessarily to begin with the women themselves, at a personal and individual level. As the empowerment process advances, men loose their traditional power and control over women and this process must begin within the family. Women Empowerment is the vital instrument to expand women’s ability to have resources and to make strategic life choices.

Empowerment of women is essentially the process of upliftment of economic, social, and political status of women, the traditionally underprivileged ones, in the society.

Gender equality demands the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lines. When women are empowered, the whole family benefit thus benefiting the society as a whole and those benefits often have a ripple effect on future generations.

This paper reviews the evidence on both sides of the empowerment, development relationship. It shows that poverty and lack of opportunity breed inequality between men and women. So that when economic development reduces poverty, the condition of women improves on two counts: First when poverty is reduced the condition of everyone, including women's improves and second gender inequality declines as poverty declines. So the conditions of women improves more than that of men with development.

This process can be difficult to start and to implement effectively. Inequalities between men and women and discrimination against women have also been age-old issue of all over the world. Thus women's question for equality with man is a universal phenomenon.

Keywords: Empowerment, Development, women, education, economic, social, change, decision, gender, human development.

Empowering women and removal of poverty go hand in hand. Woman if educated and empowered, her potential power can be utilized for the economic development. Empowerment also includes encouraging and developing the skills for self-sufficiency with a focus on eliminating the future need for charity or welfare in the individuals of the group.

The subject of women empowerment is very close to me, whether it is through Grass root where we empower rural women by providing them with employment opportunities and sustainable livelihoods, or through and where we bring forward stories of urban women entrepreneurs to inspire other women.

Women are changemakers and have the ability to achieve anything they set their minds to I believe in equality. I would say I am a feminist. I would say I am a woman and above all, I am a human being. If you endorse equality, then you are a feminist. It is not possible to attain equality without feminism. As a matter of fact, economic independence, thus the women have decide to empower themselves for transformation. Empowering women mentally through education and training has made many women rise to become the brains behind very powerful and dynamic innvation that are helping to achieve the Millennium Development Goals.

The fulfillment of the Millennium Development Goals will largely depend on women involvement in development issues. Gender equality and women empowerment is a goal that needs to be given special attention by all government and concerned stake holders joining efforts to commit to the empowerment of women is very vital. It is evident that involving them with development and when you empower a women you create a paradigm for development.

Methodology

The study is based on the secondary data sources. The necessary information about the owmen empowerment schemes in India and its various components are collected from various books, journals, internet sources of related topics for the purpose of the present study data has been collected from secondary sources. It is collected from journals, magazines, including the reports and documents of Ministry of Human Resource Development, Government of Indian National Family Health Survey Report etc and various other publications. In this paper an attempt has been taken to analyze the empowerment of women in India.

Need of the Study

Jawaharlal Nehru has said “You can tell the condition of the NATION by looking at the status of WOMEN.”

Mahatma Gandhi says, “ You educate a man, you educate an individual. You educate a woman, you educate an entire family.”

Reflecting into the “Vedas Purana” of Indian culture, women is being worshipped such as LAKSHMI MAA, goddess of wealth, SARASWATI MAA for wisdom; DURGA MAA for power. The status of women in India particularly in rural areas needs to address the issue of empowering women. About 66% of the female population in rural areas is unutilized. This is mainly due to existing social customs.

Women play an important role in all fields of developments. Socially economically if she is strengthened then she will create wonders. Women contribute directly and indirectly for the economic development. Though the native has given the genetic power of reproduction especially to the women, the socio-economic status of women is so poor and the incidence of poverty is more on woman only. Empowering women is the only solution for all questions.

Dr. B.R Ambedkar said, “ I measure the progress of a community by the degree of progress which women have achieved.”

According to the UN, women’s empowerment has five components:

Women’s sense of self-worth.

Right to have and to determine choices

Right to have access to opportunities and resources.

Right to have the power to control their own lives, both within and outside the home; Ability to influence the direction of social change to create more social and economic order, nationally and internationally.

The education and empowerment of women throughout the world cannot fail to result in a more caring, tolerant, and peaceful life for all. Hence it is essential to study the past and present position of women and suggest measure for their upliftment. The need for women empowerment was felt in India long back. Raja Rammohan Roy, the religious, social and educational reformer and the maker of Modern India, demanded inheritance property rights for women, gave tremendous effort to abolish the deficient custom. Sati the Hindu funeral practice.

Key figures of Bengal Renaissance, Ishwarchandra Vidyasagar, championed the uplift of the status of women in India. Jyotirao Phule, Pearicharan Sarkar etc also fought for uplift of women. Later, Mahatma Gandhi had announced at the second round table conference that his aim was to establish a political society in India, in which women would enjoy the same rights as men and the terming millions of India would be insured dignity and justice- social, economic and political.

Objective of the Study

This research paper has the following objectives

1. To understand the level of equality among girls and boys in primary, secondary and the higher education.
2. To know the Gender Equality and share of women in economic participation and opportunity.
3. To Identify the Gender Equality and women accessibility to resources.
4. To examine the Gender Equality and women empowerment in Political Field.
5. To study the scenario of Status of women and efforts made in past and present.
6. To study the necessity of empowerment of women and
7. To know the available schemes for women empowerment in India.

Hinderences to the Empowerment of Women

Many of the barriers to women's empowerment and equity is ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men. Recent Studies show that women face more barriers in the workplace than do men. Gender related barriers involve sexual harassment, unfair hiring practices, career progression, and unequal pay where women are paid less than men are for performing the same job. Such barriers make it difficult for women to advance in their workplace or receive fair compensation for the work they provide. Womens wage rates are 75% of mens wage rates and constitutes 25% of the family income. Therefore the labour market is highly gender contric and unfavourable for women.

Economic Exclusion of women is also a social exclusion. A major facet of economic exclusion of women are engaged in subsistence activities which are not recognised as economic activities while the country has grown from leaps and bounds since independence where education is concerned, the gap between women and men is severe while 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. The gender bias is in higher education. Specilized professional training which hit women very hard in employment and attaining top leadership in any field. Poverty is considered the greatest threat to peace in the world, and the eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to this, women are exploited as domestic helps.

The health and safety concerns of women are paramount for the well being of a country and is an important factor in gauging the empowerment of women in a country. However, there are alarming concerns where maternal healthcare is concerned.

Household relation show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. Sharing burden of housework, childcare and mental works by so called division of work.

Women are neglected in the policy discourse like individual ownership of land for women joint ownership is a rare and group ownership concept is yet to evolve thereby, from the ownership angle women are excluded from the social exclusion.

The barriers preventing women's empowerment extend beyond individual. There are institutional and systematic reasons why women in some soceties cannot participate freely. To breakdown these barriers, individuals have to work together to reform the laws, social norms, or whichever institutions are inhibiting womens productivity. Societies must also acknowledge the potential for growth and prosperity that can be achieved when women are included.

Remedial Measures

The above discussion shows that in India women are discriminated and marginalized at every level of the society whether it is social participation, economic oppportunity and economic participation, political participation, access to education or access to resources etc. Majority of women in India are poor, uneducated and insufficiently trained. They often end up in the daily struggle of managing an ill equipped family and are not in a position to propel out themselves of the oppressive and regressive socio-economic conditions. Although lots of things are happening and large amount of resources are being spent in the name of women empowerment in india, the actual situation however, just remains the same and in many instances worses further. Deep-rooted systemic challenges still remain to be addressed. mpowerment of women has been recognised as a central issue in determining the status and emancipation of women both in rural and urban areas.

Therefore to enhance the degree of women empowerment the public and private sector should work together to eradicate the social evils relating to women empowerment. The following are some of the important issues to be tackled for women's empowerment and gender equality in India.

Eliminating gender differences in access to education and educational attainment are key elements on the path to attaining gender equality and reducing the disempowerment of women. Education, particularly higher education of women, is a key enabler of demographic change, family welfare, and better health and nutrition of women and their families. Special measures should be taken to create a gender-sensitive educational system, increase enrollment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation technical skills by women.

A woman needs to be physically healthy so that she is able to take challenges of equality. Women must have access to comprehensive, affordable and quality health care.

Employment, particularly for cash and in the formal sector, can empower women by providing financial independence. Women should be provided with proper wages and work at par with men so as to elevate their status in the society.

Women's political participation has been considered a major measure of women's empowerment. Women's representation in the legislature is very poor in India. Hence necessary measure should be taken to increase women's representation in Lok Sabha, Rajya Sabha, State Assemblies and State Councils.

Generating self-consciousness and self confidence among the girls.

Effort should be taken to amend some of the established values of the society and to impact new values to the posterity. By dint of which the family members could know that women are equal partner in social change, reconstruction, social development and power sharing.

The business organisation should be encouraged to come forward for helping the girl child for proper education by providing financial assistance.

Special laws should be enacted to ensure equal wages for equal work and the laws should be implemented meticulously.

Information relating to various income generating and self-employed skills should be provided to women.

Financial Institutions and women self-help groups should come forward for empowering women economically.

The media should be forbidden to present women as a symbol of sex rather work for women empowerment. A nation is developed when there will be collective effort. So all intellectual of the society should come forward to curb the evil practices of the society and work together for women empowerment.

Conclusion

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on own wing.” - Swami Vivekananda

“ The origin of a child is a mother, a woman. She shows a man what sharing, caring and loving is

all about. That is the essence of a woman.” - Sushmita Sen, Miss Universe 1994

The concept of empowerment flows from the power. It is vesting where it does not exist or exist inadequately. Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities. The empowerment of women should be able to participate in the process of decision making.

We may be proud of women in India occupying highest offices of President, Prime Minister, Lok Sabha speaker and leader of the opposition or women like Ms. Chandra Kochar occupying highest position in the corporate sector but the fact remains that we still witness dowry deaths, domestic violence and exploitation of women. The female foeticide is not an uncommon phenomenon. The male female ratio through improved over last few years is still far from satisfactory. The ground reality is deprivation, degradation and exploitation of women specially women from rural areas and those belonging to deprived sectors of the society. The Urban elite class women have no doubts been benefitted by the effort of women empowerment.

As women constitute almost one-half of India's population, without their engagement and empowerment, rapid economic progress is out of the question for economic growth to be really inclusive, women empowerment is of utmost value. It is crucial for achieving sustainable economic development of our country and even beyond. Still a large part of women do not have sufficient autonomy regarding the value choices for their own life. The data also revealed that there is a necessity to look beyond economic resources or material prosperity and into cultural and social influences, which are playing a significant role in shaping the women's autonomy and empowerment.

Thus, the attainment in the field of income/employment and in educational front, the scenario of women empowerment seems to be comparatively poor. The need of the hour is to identify those loopholes or limitation which are observing the realization of empowerment of women and this initiative must be started from the women folk itself as well as more importantly policy initiative taken by the State and Society.

“ When women move forward the family moves, the village moves and the nation moves.” It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation.

The empowerment of women has become one of the most important concerns of 21st Century not only at national level but also at the International level. Government initiative alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in social, political and economic life of the country with a sense of equality. Nevertheless, still the realization is taking roots in the various structures of the society and the women themselves try to raise their voice against the discrimination and violence by the male dominated society.

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THE SIMILARITY OF ISSUES RAISED BY THE STATUS OF WOMEN IN VICTORIAN TIMES AND NOWADAYS

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ABSTRACT

The purpose of the present paper is to compare the similarity of the issues raised nowadays all over the world regarding the status of women with what was going on during the Victorian Age in Great Britain. The idea that women were restricted to the domestic sphere, and expected, as well as actually forced by the society's rules and values, to take care of the house, to raise children, and to cook meals for the family, present in discussions related to the Victorian age has raised revolt even in later discussions about Feminism, the discrimination of women, their status in society as inferior, as well as their lack of rights. Some cultures nowadays restrict the role of women to the domestic sphere, at least in some very traditional and religious households, where girls are not allowed to pursue their education, young women are not allowed to get a job and have a career, instead being expected to wait for being married, to a man chosen by their family. There are severe discrepancies around the world about the human rights, and especially women's rights. Thus, some societies, especially the Western ones, are highly individualist, Liberalism reigns there, and each and every individual can act and be whatever they want. Some other societies severely restrain the individual freedom, especially in the case of women. In some other countries, in Europe for example, the expectations regarding the lifestyle of young women can be similarly related to the domestic sphere, only they are allowed to have jobs and careers. In some cases, the old mentalities about the status of women related to the domestic sphere is limited to comments and gossips from the older generation. Due to the rising individualism, the young generation can get away from the old mentalities and live their lives as they want. We could talk about expectations that have been ideologically reinforced in society, based first of all on needs for survival, such as when the majority lived in rural areas, then changing due to the different living conditions.

Keywords: Individualism, Collectivism, Social Pressure, Traditions

INTRODUCTION

It was in the nineteenth century, during the Victorian Age, in England, when talk about women's rights was starting very seriously, and when our contemporary ideas of the topic started to take shape. There were large-scale discussions, movements, and adepts of women's rights starting with the Victorian Age. The discussions ranged from their position of women from a "social, economical and political" point of view, to the way they should behave socially. For instance, during the Victorian times, it was believed that "A good wife should always be ready to welcome a guest of any rank, join in conversations on various topics, and be a charming partner at various parties and banquets" (Rasulovna, 2022). While this only seems a rule regarding good manners and behaviour exhibited purely for social interest and purposes, which does not diminish the rights of any person, it was, at the time, one of the main roles of women. They faced many limitations in their lives, and social roles where they played by conventions were not even their choice. They may have preferred other activities, but society would force on them these preoccupations.

Additionally, the custom was the following regarding major decisions: “Decisions regarding family members and large expenditures were made by the husbands, and the views of the wives were not always taken into account” (Rasulovna, 2022). This is clearly a trespassing of a person’s life, thinking according to day’s mindset.

According to McCrone (1972), the nineteenth century in England, under the influence of humanitarianism, was a time of movements for various social causes and of hoping to do changes in society, from through various reforms, in favour of those groups that had been facing restrictions, and where women were included. The start of this support for women’s rights is based on Enlightenment and French revolution ideas, although Rousseau and the Jacobins did not sustain equality between men and women. The exact idea of women’s emancipation, however, only gained interest in the middle of the Victorian Age. While, apparently, similar concerns with today can be found in the fiction of the time, there are some differences related to social class. The conventions regarding social class status were very strong at the time, as was the concern for reputation, to which middle class women were very sensitive. The equality between men and women in Victorian England was not for all classes, but just for the middle class.

This might have been due to the fact that lower classes would not be able to benefit much from education, and also due to the living conditions at the time, which required a lot of work around the household. They did not have the facilities we have today. Thus, the work had to be divided between man and woman. The laws could allow men to get jobs, while for women there was not enough time and economic conditions offered for education, and also laws were not working in their favour. Marriage was a way to work together in order to be able to survive, after all. Men and women were thus supporting one another.

While some issues have been solved, at least in the Western world, such as those regarding women’s right to education, to having a job, to be independent, to have a personal income, to take personal decisions, to have the right to vote, in other areas of the world these are not actually solved. The world has not changed in a uniform way, and some cultures may retain, simply, certain social, as well as family expectations and pressures for women, such as them ending up by having a family of their own and taking care of it, while other cultures may have a very restricting life for women, not allowing them to pursue education after a certain stage, or not allowing them to have a career, to get a job, and by having their families force them to wait for their marriage to a man the family chooses for them. The latter happens in countries in the Middle East, in the Arab world and in Muslim countries, where, in our own times, these women face strong limitations on their rights and on their lives (Afary, 2004). The contrast between women’s rights and lifestyle is significant between the Middle East, in strict Muslim cultures or in the Arab world, and the Western world, where the struggle for women’s rights is going on more at ideological level. In the Western world, women have the opportunity to study, to work, to go into political life, and into each and every profession they want. Even if some professions may still be associated with men’s jobs, such as truck driver, jobs in the military field, plane pilot, and others, we only speak about prejudices and stereotypes which, other than talk and gossip, do not do much to become obstacles in the freedom of choice of these women. The only impediment could be in political life, where a ruined image due to gossip of the spread of fake news can lead to the public’s distrust, but this can happen in the case of both men and women in political life.

We can speak of similarities between the Victorian Age and the struggle of social movements with today’s world in Western countries, specifically due to the liberal democracy mindset which was entering Victorian England through the fight for women’s rights.

Women's rights are not uniformly solved across the world. The fight continues, in the Western world related to various issues related to old mentalities, social and family pressure, but also to issues of discrimination which are solved through law. Men may be preferred and not women to be hired in certain positions, in certain companies, by certain employers, for example. Limitations of the rights of women have recently come, in the Western world, from discussions related to abortion, and restricted access to it, during the COVID-19 crisis, and then during discussions related to the ethical judgements around medical professionals doing it, religious considerations, but ultimately these all appear to be subsumed to a practical purpose. Birth rates been dropping in the Western world and Europe (Józwiak& Kotowska, 2008), and these areas can soon enter a crisis due to this. The population has been getting old in Europe, and the number of young people and working population has been diminishing. The future perspectives did not look good.

Nowadays, the main influence seems to be more the one of individualism, and of individuals' rights, however. Any limitation formed by society is felt as a restriction on our personal freedom and will. We feel that laws can be oppressive. In the Western world, participation in protests is a usual activity nowadays, perhaps tolerated by the political leaders in order to allow society not to build up too many tensions and start real social unrest. Liberalist democracies are the most wanted form of organization for states nowadays, since individuals expect to be given a certain degree of personal freedom. Low power distance, a cultural dimension theorized by Hofstede (2003), just like individualism, is considered the ideal of today's world. Personal rights and freedoms are guaranteed by both: low power distance is about a relaxed attitude with authority, in a society based on egalitarianism, and not on hierarchical organization, while individualism is about the self interest and self achievements, and not on the acting of the individual in the interest of the entire community.

MATERIALS AND METHODS

Nowadays, we can find a lot of ideological thinking and raising awareness of women's rights. Women's magazines are trying to reconcile the two main roles of women, in the private and in the public sphere, so that the two are no longer contradictory, and so that the women should not feel that they need to choose one over another. Dialogue with the readers are introduced in many of these magazines, where readers are interviewed and presented as role models.

Young women are encouraged to follow their professional dreams and talents, and to be independent, both financially and in their spirit. They do not need to listen to the pressures of society. They are encouraged to do anything at any age. They can have successful businesses, but also long for a loving boyfriend or a loving family. No aspect of life is ignored, yet the conventions regarding certain ages considered as landmarks for certain life events such as school graduation, getting a job, starting a family are no longer seen as limiting to someone's life. We can study at any age and we can get into a new domain and start anew any time. We can be free to change our jobs and domains. Nowadays, we are required to be more mobile and flexible. The world today, through globalization, allows for greater mobility, literally, while our times are changing and we need to adapt to them. Various incidents at world and national level can occur, such as financial crises, and we can lose our jobs. We definitely need to start on a different path in these circumstances. Some women can start a family, yet they may remain single mothers if they do not get along any more with their husbands. In the past, divorce was condemned, but nowadays norms and mentalities can be adaptable, taking various situations in consideration.

The relaxing of norms and the rising tolerance in the Western world society are prompted by human and individual rights. Throughout history, we can see the damaging and condemning effects of rigid social norms on the life individuals.

We can find these expressed in various fictional works. Much too restrictive and rigid cultures, even nowadays, can bring harm to individual lives, especially women's. The fictional works raise awareness to these issues.

Virginia Woolf's writing *A Room of One's Own* remains a symbol for women's rights, being frequently cited in research related to Feminist theory (Fox, 1984; Rosenman, 1989). Woolf has the merit of having created a concentrated and powerful image of a woman's independence: a place of her own, where she can have the freedom to write, as writing was what Woolf liked. This place of her own means, for a woman, having privacy, having the freedom to act as she pleased, leading an independent lifestyle, as well as having enough money to rely on and not depend on her husband. Woolf suggests the image of a woman that is not limited in her life by society's rules and conventions. A woman can live the life she wants if she has her own income, Woolf seems to suggest. This image of the free woman can be understood as iconic and symbolic to today's ideal. According to Alexander (2010), "Virginia Woolf's aspiration in *A Room of One's Own* (1929) for a private space and independence for the 'uneducated' women who would write fiction." The privacy can be interpreted as a symbol for individuals' self-achievements and self-interest. It can also be seen as a symbol for personal freedom, and, coupled with the act of writing, with self-expression. In individualist societies, speaking your mind and voicing your own opinions, as well as expressing and encouraging your creativity are usual practices. We can, thus, see how these can still resonate with our aspirations in today's world.

In today's world, we tend to select certain images and phrases, and transpose them to the situation of today's world. Thus, we may ignore the context of the Victorian Age, and the details regarding the way society functioned back then, as well as the living conditions and availability of resources. We may also ignore the more rigid social norms and the absence of laws allowing women to be able to go to pursue their studies and be given access to jobs. Nowadays, in countries such as Romania, for example, during the Communist regime both men and women were working and having jobs. From this point of view, women's rights were never restricted. Decisions taken at political level had to do with management of resources, and restrictions were placed on both men and women. Having a job was a necessity in order to be able to survive. Marriage was a necessity due to certain laws, such as being allowed to stay in the same room at the hotel for a couple. During the Communist regime, in order for a couple to share the same room at the hotel, they had to have the same family name. Nowadays, this is no longer a criteria for having the right to get to share a room. Poor living conditions also led to see marriage as a means to help each other and be able to survive in past times, just as in Victorian Age England. Marriage was perceived as a means of support to survive more comfortably, rather than a limitation to someone's rights. Once we speak of middle and upper classes, however, they had the basic resources and could enjoy more personal freedom. Hence, we can understand why this need appeared and why women's rights during the Victorian Age started to take shape with respect to the middle class women. Since they had all necessary resources, they felt they could be more engaged in various other activities outside the private, domestic sphere. They wished to pursue other activities than those that were limited to and assigned to women during the times. Intellectual pursuits were not encouraged back then. Neither was political interest, in the form of voting and, thus, expressing their opinion in a domain that was part of the public sphere. Definitely, assigning to women as a general group only the activities related to the private sphere and giving the opportunity for men only to be part of the public sphere was simplistic and stereotypical. The interest of these groups was taken into account, at an almost general and statistics' level. The individuals' different personality makeup was completely ignored.

Their preferences were simply sealed and there would be no taking into account of personal differences and characters, as well as abilities and inclinations. Society, back then, would force each and every individual into an assigned and fixed role, whether they felt comfortable there or not. Nowadays, on the contrary, the individual is given an extremely wide array of opportunities to do and become what they want. This is the contribution of individualism. Especially in American culture, we frequently encounter the idea of the opportunity to start anew and become a self-made man. America was a land where social class differences no longer mattered, and where aristocracy by birth and social status were disregarded. Through personal effort and hard work, people were free to get rich and have social mobility, which lacked in the past in the Old World.

While for the Western world we could claim that the ideas about Feminism, women's rights, human rights and individualism, as well as liberal democracy, overlap, for Middle Eastern very rigid Muslim cultures and communities, women can be seen as having even more restricted rights than in the Victorian Age and than described by Virginia Woolf.

However, the Muslim religion is a system of rules in its own right. People in these cultures think differently than those in the Western world. We may feel that the women in these cultures are oppressed because we are applying our own mindset to what is going on there. Their families and these women themselves may, in some cases, completely identify with the mindset of their own culture and religion, and believe that this is the way that they should live. Their families may also want the best for their daughters, and by no means have any intentions of limiting their rights and their actions. We simply project our own mindset over situations in other cultures which we do not understand, due to the existence in them of a completely different system of values and way of thinking.

At the same time, protests and raising awareness through fiction, such as novels where the characters are women suffering and not finding themselves in a system of limitations imposed on the both socially and culturally, make us wonder as to the extent to which the rules and laws of a culture and society can be beneficial, protective, or harmful. Perhaps the respect for individuals' rights and differences can be the solution in this case. Perhaps the old traditional lifestyle and values can, at some point, feel outdated and limiting.

Psychoanalytic psychotherapy, in Freud's (Freud, 2014; Scarfone, 2014) and Reich's (1933) view, held that sometimes conforming to social norms and expectations with respect to our behaviour in childhood can bring harm to us later in our grown-up years. We may not understand certain circumstances, interpret them wrongly and then we may develop harmful defense mechanisms, which can lead to neuroticism. This can imply us self-sabotaging, or building, unconsciously, obstacles in our way to success and happiness.

The ways in which individuals react to conventions and limitations can be very different. A rebellious attitude was preferred for readers and authors of novels during Victorian times. These characters were more interesting, perhaps because they spoke their own mind and were natural, taking control of thinking and being the way they were, could, and wanted, rather than subjecting themselves to a behaviour expected by society in which they could not find themselves. Self-expression can be a sign of personal freedom, of confidence, of taking over your own rights.

RESULTS

Perhaps equal rights and uniform women's rights all over the world are all part of a utopic vision on society. Virginia Woolf was fantasizing, in her work *A Room of One's Own*, for a time when women would be able to live as they wanted, and have all opportunities men had during her times.

Naturally, all those were changes which required a long period of time in order to be accepted, wanted and then implemented. Resources and living conditions were also a criteria to take into account.

Some religions, and especially their strict practice in various cultures, with a specific example seen in the Muslim religion, lead to a system of rules that restrict the role of women in society. What is more, some cultures may be more conventional and traditional than others, and this can lead to the results that women do not have much choice over the way they can lead their lives. They may not even have the opportunity to choose the man they are going to marry. Instead, the family may do so. In the past, this was a usual custom, which, in time, in some cultures, has changed completely. Kevin MacDonald (2019), in *Individualism and the Western Liberal Tradition*, shows how marrying for romantic reasons is a sign of an individualist society. We can extend this to the opportunity of each and every individual to have a choice over the course which their life can take. Here, world cultures are also not uniform, as in some families such as in Indian culture, the tradition for families to marry two young people who have never known each other can still be found. In this case, we can talk once again, of individual rights, not only women's rights. It depends on the way various societies function and the way they restrict or give freedom to individuals' actions and life opportunities.

DISCUSSION

Society assigns, at various times in history, certain roles to men and women. At various times in history, we can see how individuals can identify personally with these roles imposed by society or not. Some individuals may feel constrained by the roles assigned by society and by the lack of opportunities for social mobility. In the past, behaviour and dress style were also clear limitations for an individual. Women could not actually be themselves, but instead had to conform to society's expectations in order to live a comfortable life, to please society, and eventually get married, in order to live independently from their families and not face social shaming for reaching an old age and still be unmarried. Then social life for them could mean suffering. In Shakespeare's plays we sometimes encounter the practice of cross-dressing, where young girls dress up as boys in order to be able to act in certain ways and to go to places where they would not be allowed to. What is more, dressing as boys could offer them more mobility than wearing their uncomfortable dresses which would literally restrain their movement.

Just like the general concepts of freedom, democracy, liberalism, corruption, feminism and women's rights can be used to refer to any restriction of women's areas of action. The way women are portrayed in mass-media is also a topic that shows, in academic research (Baumgardner & Richards, 2004), how the role of women can be limited to attracting the males' attention through the way they dress and look like. This makes women be perceived as dependent on men and subordinating themselves to them. This perception could have to do with the fact that these women accept the conventions of society, expecting of them to be pretty and take care of their outward appearance.

CONCLUSIONS

Too strict social conventions and expectations lead to the limiting of the individual's development, and, thus, to conflict with society. Women's rights movements across the world are part of these conflicts between society's rules and conventions, and the individuals' needs. The conflict can develop between individual and society, and be manifested externally through protests, rebellious attitude, and defying the norms, or, in its more harmful form, within the individual.

The individual can feel at conflict with themselves, and get into an identity crisis, or even sink into depression. In order to have functional members of society, they should be allowed, within the common-sense boundaries, freedom of action, regardless of the gender-roles that society has, traditionally, in mind. The well-being of any society depends on the well-being of its members. By feeling that their rights are not limited, society's members believe that their lives can be worthwhile, meaningful, and that they can be happy. Otherwise, society can be prone not only to manifestations of women's rights, in our case, but also to violent social unrest.

The images and words used regarding women's rights nowadays, reflecting the need for independence and ability to choose what lifestyle they want to lead, and not be restricted to marriage and having children only, remind us of the similar slogans in the writings of the Victorian Age. The image of Woolf's "a room of one's own," referring to a woman's own space, beings associated with independence and freedom of will, remains symbolic for the urge to make society take into account women's rights.

Women's rights and solving the issue is, in itself, a utopic goal. Various cultures and countries around the world have their own perception or their own conventions, more or less rigid, regarding the role and, by extension, rights and lifestyle possibilities for women. What is more, during various times in history, there can be certain issues that society faces and which may have an impact on women's lives, such as the lowering birth rates in certain countries and which can extend over whole continents.

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RELATIONSHIP BETWEEN AMBIVALENT SEXISM AND ATTITUDES TOWARD VIOLENCE AGAINST WOMEN IN MARRIAGE

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Abstract

Violence against women is both a violation of human rights and a public health concern. Unfortunately, today many women experience violence in marriage. Violence against women appears in various forms such as physical, economic, sexual, and psychological, and controlling type of behaviors are also discussed in the literature within violence against women. Although there are many factors related to violence against women, attitudes that are linked to our actual behavior, are imperative to be studied in violence issues. Relatedly, the World Health Organization also declared the importance of reducing positive attitudes to fight against violence against women. People might maintain supportive attitudes toward violence against women if they have general discriminatory and sexist attitudes. Although many people declare that they are opposed to sexist attitudes in today's world, we might have ambivalent ideas about discrimination as declared by Glick and Fiske (2002). Thus ambivalent sexism which includes both benevolent and hostile attitudes toward women might play an important role in maintaining positive attitudes toward violence against women in marriage. In addition to these, it was declared in the literature that as the main actors in violence against women, males' attitudes should be investigated. Thus in the current study, I aimed to research the relationship between ambivalent sexism and attitudes toward violence against women in marriage among males. For this aim, after obtaining ethical approval I conducted an online survey by using demographic information, the Ambivalent Sexism Scale, and the Scale of Attitudes toward Marital Violence. There were 264 male participants in the study and all of them filled in the mentioned scales after approving the informed consent form. Results show that there is a positive relationship between ambivalent sexism and attitudes toward violence against women. This result supported the results of similar studies in the literature. Based on this result, it can be thought that it is important to implement intervention studies to reduce sexism in the aim of fighting against positive attitudes toward violence against women.

Keywords: Violence against Women, Attitudes, Sexism

RELATIONSHIP BETWEEN EMBROIDERY AND EMOTIONAL WELL-BEING OF WOMEN IN CHITRAL

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Abstract

This paper delves into the relationship between embroidery and the emotional well-being of women artisans in Chitral district of Pakistan. Chitral is known for its rich cultural heritage, where women are very skilled in different types of weaving such as Kalami, Charsuti, Do Suti and Abu Bahar. This study seeks to explore the possible relationship between engaging in embroidery work and its impact on emotional well-being of local artisans.

Mix method research is used, where findings from qualitative and quantitative research aims to shed light on whether weaving improves artists' happiness, life satisfaction, and overall emotional health. The study intends to capture a broader understanding of how embroidery can affect emotional states, through interviews across a broad range of populations, including, age, family size, socioeconomic status, health and marital status.

The study captures the cultural significance of embroidery and its potential role beyond artistic creation, which may be a source of social connection and coordination among women. By examining the complex interplay between craft practice and emotional experiences, this paper seeks to contribute to the existing literature on the relationship between creative activity and well-being.

The study concludes by affirming the potential for embroidery to act as a factor for positive emotional experiences, enhancing the overall quality of life for these artisans in Chitral, Pakistan.

Keywords: Embroidery, Emotional well-being, Artists, Chitral, Women, Creative activity, Empowerment, Cultural heritage, Happiness, Life satisfaction.

SELF-CONCEALMENT, REASSURANCE SEEKING AND MARITAL SATISFACTION IN WOMEN: A CORRELATIONAL STUDY

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Abstract

This comprehensive study aims to explore the relationship between self-concealment, reassurance seeking and marital satisfaction in women. This study explicitly examines how women's experiences affect the complex interactions and relationships among self-concealment, reassurance seeking, and marital satisfaction. The core hypothesis possesses that self-concealment, reassurance-seeking activities, and the overall levels of marital satisfaction reported by women are significantly and negatively correlated. The study used a purposive sampling approach, focusing on representative sample of 160 married women living in Lahore, Pakistan. The age distribution of the subjects showed an average age of ($M= 34$, $SD= 8.38$). To acquire quantitative data, reputable and thoroughly validated assessment instruments were used, such as the Self Concealment Scale (Javed & Jabeen, 2018), Reassurance Seeking Scale (Hafeez & Saleem, 2019), and the Satisfying Marital Scale (Abid, 2021). Furthermore, a customized Performa was used to gather pertinent demographic. The comprehensive analysis of the data yields compelling insights into the intricate relationships being explored. The findings convincingly support the hypothesis that self-concealment, reassurance seeking, and marital satisfaction are negatively correlated. It's intriguing to note how self-concealment tendencies and reassurance-seeking activities are positively correlated. Importantly, all facets of self-concealment show positive correlations with the various dimensions of reassurance seeking. On the other hand, these same dimensions demonstrate negative correlations with the facets of marital satisfaction and its inherent components. This study supports the negative effects of self-concealment and the quest for validation on women's overall marital satisfaction. The results of this study have practical value beyond their theoretical contributions, providing insightful advice for counselors and therapists seeking to promote better and more fulfilling marriages among women. This research creates a fundamental foundation for addressing issues in the field of marital dynamics by giving light on the intricacies of relational uncertainty that contribute to marital discontent. To conclude, self-concealment and reassurance seeking both contribute to dissatisfaction in marital life. This study will be helpful to determine the relational uncertainty that causes marital dissatisfaction among couples.

Keywords: Self concealment, Reassurance Seeking, Marital Satisfaction, Married Women

**FEMININITY, MOTHERHOOD AND WITCHCRAFT: AN ANALYSIS OF
WOMEN'S ROLES IN SOCIAL LIFE THROUGH DIFFERENT
REPRESENTATIONS OF MOTHERHOOD IN GORAN STOLEVSKI'S *YOU WON'T
BE ALONE***

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ABSTRACT

You Won't Be Alone (2022) takes place in a remote mountain village in nineteenth-century Macedonia. The film tells the adventure of Nevena, a young peasant girl who was forced to leave her mother Yoana, who gave birth to her, by a witch -Old Maid Maria-, who was the subject of horror stories in Macedonia at that time, and was turned into a witch. Nevena learns the different aspects of being a human and a woman by experiencing it in different bodies, thanks to the power of witchcraft, during the long journey she has to embark on with the Witch Maria, who has become a new mother figure for her. In this process, Nevena's relationship with the world is reflected to the audience with her inner voice due to her inability to speak. Women and especially mother characters play an important role in the variety of characters. In this study, it is aimed to reveal the social position of the woman in Macedonia of that period and the relations she established with the society through the mother representations with Nevena's story. Based on femininity and motherhood from a feminist perspective, this study will analyze women's positions in social life within the scope of motherhood using the qualitative content analysis methodology.

The director Stolevski has broadened the scope and diversified the representation of motherhood by looking at the concept of motherhood from outside the traditional perspective. While doing this, he has emphasized the individuality of the female characters and highlighted the effects of this individuality on the diversification and differentiation of motherhood representations. From this point of view, four different mother figures that directly affect the story of the main character Nevena -Yoana, Old Maid Maria, Bosilka's Mother-in-Law, Nevena as a mother- are chosen in the study. It has been tried to analyze how the selected mother figures shape Nevena's process from her childhood to her motherhood and how they affect her relationship with the society.

Keywords: feminism, motherhood, witchcraft, women, film.

Introduction

Motherhood and feminine relationships have been important elements that provide resources for cultural production since the ancient beginnings of humanity. Narratives dealing with femininity have an important place in both traditional cultural production and popular culture. In the traditional narrative, it is seen that women are generally reflected in the ways society expects from women, rather than with their characteristics and differences. The portrait of a woman drawn according to society's expectations is mostly reflected as a mother, a wife, or a lover. Female characters who deviate from the norm are often viewed with a negative perspective, as an element of fear and the other.

The witchcraft narrative, which is one of the elements that this study aims to address, is a commonly used theme in traditional narrative to address non-normative female characters. The witch theme universally demonizes women (Kechan 2020: 98).

Witchcraft stories appear as oral cultural products that have been told by societies in different parts of the world for centuries and passed on from generation to generation. In his first feature film, *You Won't Be Alone*, which was released in 2022, director Goran Stolevski deals with the states of womanhood and motherhood by using the traditional witch narrative in the Balkans. The director handles a horror narrative, which was produced in nineteenth-century Macedonia and became a part of social memory, in a different context by breaking it from its horror story origin. Stolevski, who requestions femininity and motherhood through the characters in the film, does not allow the audience to move away from this perspective throughout the film.

After depicting an isolated Balkan village where children run and play, the film greets the audience with the figure of a witch who haunts newborn babies and the figure of a mother who tries to protect her baby from her, as in a classic horror story. The witch, known as Old Maid Maria or the Wolf-Eateress and the subject of horror stories in Macedonia of that period, becomes stronger by feeding on the blood of newborn babies to maintain her witchcraft powers. Because of this need, the witch Maria encounters the main character, Nevena, and her mother, Yoana, who gave birth to her. Biological mother Yoana has to make a deal to protect her baby, her only asset in life, from the witch, and she promises to give her child to the service of the witch exactly sixteen years later when she becomes a young girl. The witch Maria binds the contract with her witch's spit. Although Yoana later tries to break the agreement to protect her baby, sixteen years later, Nevena and the witch Maria come together again and go on a journey together. The audience witnesses what Nevena experiences during this forced journey and how this experience makes her feel, again through Nevena's inner voice.

The main character, Nevena, a young woman, has to learn to use and survive the witchcraft powers given to her by witch Maria. With her witch powers, Nevena can change bodies just like other witches. During her adventure of survival, she uses her witchcraft powers to enter the body of a woman who has just given birth, a dog, a young man, and finally a little girl and replace them. In this way, she changes shape and reaches a completely different life from the life she experienced in the cave-church where she was locked up for many years and integrated into society.

Their experiences as a woman and a girl in their journey between different bodies have an important place in the whole film. While she experiences various states of femininity in different bodies, the relationships she establishes with other female characters around her also come to the fore. Especially following the spirit of the period, motherhood has a significant place in the story. For this reason, this study aims to discuss the representations of motherhood through the women who shape Nevena's story, especially Nevena as a mother, and who are a parental figure for her. It is aimed to reveal the social position and role of women through these representations of motherhood. For this purpose, the maternal representations of Yoana, as the main parent who raised Nevena, and Old Maid Maria, who took Nevena by turning her into a witch like herself and tried to parent her as her living conditions allowed, Bosilka's mother-in-law, who became a parent figure for Nevena in her first life in a different body, and Nevena as the main character will be mentioned from a feminist perspective using qualitative content analysis methodology through their representations of motherhood.

The Mother Yoana, the *Whisper-Mother*

Nevena's story begins with the parenting of her biological mother, Yoana, who gave birth to and raised her. Yoana is a mother who has just given birth and lives her life alone. She both takes care of her baby and fulfills other responsibilities such as cooking and cleaning that are expected of women within the framework of the gender roles of the period. The agreement she made with the witch and her subsequent struggle to keep her baby Nevena alive differentiate Yoana from any other mother figure.

Yoana's encounter with Old Maid Maria¹, described as a witch or wolf-eateress, next to Nevena's cradle is the starting point of the story. According to the agreement she has made with the witch Maria, Yoana will give her baby Nevena under the witch's care as a virgin when she turns sixteen. However, after this agreement, Yoana's priority is to raise her baby Nevena away from everyone in the mountain village where she lives and not to give her to the witch Maria when the time comes. For this reason, she announces to everyone in the village that her baby has been kidnapped by the wolf-eateress. In reality, she hides Nevena in the cave-church without anyone seeing her. Because Yoana thinks that the witch Maria cannot enter this *holy* place and take her baby Nevena.

Yoana's decisions to protect Nevena coincide with the traditional mother role. Actions such as keeping Nevena away from everyone, limiting her contact with the outside world, and protecting her virginity are all the same as the expectations of a traditional mother in the patriarchal society. However, there is no male character accompanying Yoana in her daily life. It is not known whether she has a husband, father or brother or what happened to them. Despite this, Yoana locks Nevena in the cave-church and raises her under the protection of God. In other words, she completes the male dominance that is missing in her life by leaving Nevena under God's care (Berktaş 2014: 187-9). Therefore, the cave-church can be interpreted as a symbolic expression of the father's house. Until adolescence, Nevena preserves her virginity by establishing a relationship in her father's house, limited to the outside world. For this reason, Yoana, who we can describe as a traditional mother, serves the order by ensuring the maintenance of the existing social order in the patriarchal social structure with what she does for Nevena.

Yoana raised Nevena just by meeting her physical needs. Since she grew up without being involved in society, Nevena's world is limited to her mother and what her mother tells her. To protect Nevena from the witch Maria, Yoana turns into an overprotective mother. Naturally, Yoana interprets her motherhood as watching over, protecting, avoiding, and even limiting. Moreover, everything else a child might need has been ignored, and the need for safety or the provision of this need has become the fundamental element in Yoana's motherhood. If evaluated in terms of Maslow's hierarchy of needs, Nevena cannot go beyond the first two steps, as if Nevena is asked to be content with meeting physiological needs and security needs (Maslow 1987: 34-43).

Nevena's curiosity about the outside world also gets its share of Yoana's overprotective motherhood. There is no such thing as the *outside* in the world that Yoana has created for Nevena. Because, according to Yoana, Nevena is safe alone in the cave-church. Nevena does not need anything else. Yoana helps Nevena meet all her physiological needs such as nutrition, shelter, and sleep. She does the right thing in her own way by keeping Nevena away from all the good and bad things in the outside world. However, whenever Nevena finds the opportunity to go out under the supervision of her mother, Yoana, she encounters Yoana's violence.

¹ Old Maid Maria refers to Maria's life before she has turned into a witch. The wolf-eateress Maria or witch Maria refers to the state in which she has transformed and become immortal.

It is seen that this violence sometimes turns into verbal and sometimes physical violence. The threat of Maria, the witch outside, is expressed in Yoana's discourse in a way that is equivalent to the devil. Mother Yoana teaches Nevena that motherhood means the same as protection by telling Nevena that the devil is waiting for her outside, that he will tear her apart when she gets the chance, and about the troubles she has gone through to raise her to this age. Therefore, for Yoana, motherhood means protecting. According to her, everything else that the discourse of motherhood relies on can be ignored (Hays 1996: 19-28).

Raising Nevena alone brings with it other problems. Nevena's behavior, movements, and attitudes are different from a normal, ordinary individual. Mother Yoana has imprisoned Nevena and turned her into a freak. Meeting Yoana's needs, which she considers important, has caused Nevena to lack the characteristics that she needs to acquire through interaction in society. Nevena's conscious upbringing in isolation from society, her prison-like life, and Nevena's eventual transformation into a strange individual are seen as things that can be sacrificed for Yoana. For this reason, Nevena cannot realize what is different about herself because she has not encountered what is normal, what is considered the norm. Since she does not interact with anyone in her life in the cave-church where she is confined, she is not aware of being separate and contrary to society.

Nevena's upbringing under the supervision of her mother Yoana prevents her from developing her language skills. Nevena cannot speak. Throughout the film, only her thoughts are conveyed to the audience through her inner voice. Apart from this, Nevena's voice is not heard at all. Her mother, Yoana, blames the witch Maria for Nevena's silence. Because the witch Maria makes Nevena's mouth bleed as a sign of the agreement. For this reason, Mother Yoana believes that Nevena cannot speak and that the witch Maria takes her voice. She does not even consider the possibility that this may be due to the fact that she did not raise Nevena in a social environment and did not interact with any individual other than herself. Because Yoana prioritizes protecting her. Instead of looking for the cause of Nevena's physical and mental flaws within herself, she looks for the problems outside. Accepting that Nevena has flaws because of the witch Maria is more acceptable than the idea of a flawed motherhood.

The mother Yoana looks for ways to break the agreement she has made with witch Maria, but her actions to protect Nevena cause her to become attractive to her. The guardian of her virginity, which she has promised to the witch Maria, is her mother Yoana. Therefore, while the mother Yoana protects Nevena from the witch, she also keeps her promise to her. In addition, Nevena's inability to speak and her strange attitude and behavior benefit the witch Maria greatly. Nevena, whom she makes a freak of, actually lacks the skills to integrate into society. Since Nevena has been raised as a dominant individual, it becomes easier for the witch Maria to control and manage Nevena. In short, while the mother Yoana wants to protect Nevena, she turns her into an outcast individual that the witch can control much more easily.

Yoana's being a *whisper-mother* for Nevena is a kind of summary of the position of women and mothers in society. Because women always come after men. In other words, women are in a secondary position in the traditional social structure. This causes the voices of women and mothers to whisper. Moreover, the mother-daughter relationship she establishes with Nevena turns into a one-sided relationship. Nevena's silence and Yoana's desire to protect Nevena turn her into a whispering figure in Nevena's world. When all these elements are considered together, this description of Nevena for Yoana, who cannot go beyond the rules imposed on her by society, is forced to adapt, and is deemed worthy of a secondary position due to her sacrifice, femininity, and motherhood, is a summary of how women are viewed in society in terms of gender roles (Plumwood 2003: 146-7).

Old Maid Maria, the Wolf-Eateress, and the *Witch-Mother*

After *whisper-mother* Yoana is killed by the witch Maria, Nevena comes under the protection of her new mother. Nevena is aware that she looks and acts differently from the *whisper-mother* Yoana. Even though Nevena wants to see the witch Maria as her mother, she cannot find the warmth she looks for. The witch Maria forces Nevena to drink blood, become stronger, and act like her to maintain her witchcraft powers, and tells her to use nature for her own interests, just like her. However, Nevena is in harmony with nature and can easily interact with all living things in the forest as if she has been with nature for a long time. The witch Maria, on the other hand, is full of revenge and anger. She thinks that she can use everything in nature freely for herself, which causes her to act. She does not know any boundaries. In other words, the witch Maria sees herself as superior to everyone else due to the powers she has and does not hesitate to dominate nature, animals, and, when necessary, humans to maintain her existence. This mother figure, full of power and desire for power, has a remarkable place in Nevena's story.

To understand the dynamics of the *witch-mother* Maria's relationship with Nevena, it is necessary to briefly touch upon her experiences as Old Maid Maria before turning into the wolf-eateress. In the movie, the story of Old Maid Maria takes place centuries ago, when the Turks recruited all the men in the villages as soldiers. For Old Maid Maria, there are no men left in the villages for her to marry. Maria spends her days every day feeding animals, chopping wood, doing housework, cleaning, and taking care of her old and sick father. Early one morning, she comes across a wolf-eateress in the barn. Maria asks the wolf-eateress to find her a husband. Because Maria wants to have a husband and then have a child. The wolf-eateress spends her witch's spit on Maria and her wish comes true.

Shortly after, a man looking for a wife for his son comes to ask Maria's father. Her father allows her to marry and sends Maria with the man. When they arrive in the village, Maria meets the man she will marry and is deeply disappointed. Because her future husband is very ill, he is barely conscious. The groom's family wants Maria to marry their only child, their sick son, and help him to "spread his seed." The priest confirms that the sick groom should not die without any sexual intercourse and legitimizes their marriage. Although Maria does not want this marriage, she is forced to have sex by tying her wrists to the ceiling. Because in their society, if a man migrates to the afterlife without spreading his seed, it means he dies as a half-human (Rothman 1994: 141-2). It is not God-approved for anyone to die in this way. Being a man is important to God, and priests warn individuals to act accordingly. In summary, Maria is sacrificed in the patriarchal social order. Her consent is not asked, and Maria's current life is sacrificed for the afterlife comfort of her sick husband.

The next day, the sick husband dies, this time Maria gets sick and is down with this sickness. Her disease progresses rapidly and Maria deteriorates. It is possible to interpret Old Maid Maria's illness in two different ways. First of all, it can be thought that the sick husband's illness is an infectious disease. Their physical closeness causes the disease to be transmitted to Old Maid Maria. From another perspective, forcing Maria into intercourse without her consent and even raping her causes violent trauma in Maria. The sadness and grief she experienced damages her physiological health so much that Maria becomes ill. While she wants her life to change positively, she watches it change irreversibly and is greatly disappointed (Craib 1994: 11). Whether it is biological or psychological, it can be clearly seen that Old Maid Maria is sacrificed spiritually and physically.

When Old Maid Maria realizes that she cannot recover, she tries to heal by using her witchcraft powers. She thinks about getting stronger by drinking animal blood. Only in this way will she be able to overcome the disease.

This time, the village people, realizing that Old Maid Maria is involved in witchcraft, tie her up in the village square and burn her alive. However, this event is not the end for Old Maid Maria, but just a new beginning. Maria's body, skin, and hair all burn; but she also gains immortality due to the powers she received from the wolf-eateress. From this point of view, Old Maid Maria continues her life as an "undead", or as the wolf-wateress mentioned in the movie (Keaney 2003: 34).

Two different evaluations need to be made for the character of Maria. Because even though Old Maid Maria and the wolf-eateress Maria are the same person, the things she experiences transform Maria and differentiate her motivation. In the beginning, all Old Maid Maria wants is to find a husband, get married, and survive by giving birth to a child. This perspective is the summary of gender role theory, which makes the reproduction of the social structure possible from the perspective of gender roles (Cornell 1987: 48-9). Maria wants to be like other women in her society. She wants to find a husband and become a mother. However, Old Maid Maria's dreams never come true; the man and his family, whom she set out to marry and have children with, deceive her, and what happens goes out of Old Maid Maria's control. Instead of providing reproduction in the society she lives in, she is sacrificed by the society. On the other hand, the wounds left on the body and soul of the witch Maria's experiences determine her attitude towards people. Her changing body and appearance make her even more freakish. Thus, she is forced to become *the other*, excluded from society. By drinking the blood of newborn babies and animals whenever she gets the chance, she becomes stronger and continues her life by inflicting the pain she has suffered on other people. In essence, what she cannot achieve through legitimate means, she obtains through the power she acquires by making an agreement with the devil (Berktaş 2018: 219).

When the witch Maria crosses paths with Nevena, she approaches her with an authoritarian and harsh attitude. She acts as if she has no feelings or emotions. Because she wants Nevena to be like her, she tries to train her with strict discipline. The witch Maria has focused her life on maintaining her power by drinking blood. She reminds Nevena of this at every opportunity. She does not allow her to love animals or play with them. According to the witch Maria, these are childish things and do not serve to ensure the continuity of power in any way. However, Nevena does not act as a pragmatist as the witch Maria wants, she does not accept her superiority and meet the needs imposed by her (Plumpwood 2003: 46-7). Naturally, the witch Maria is intolerant of even the smallest mistake of Nevena. When this situation is combined with the psychological and physical violence she inflicts on Nevena, Nevena's reaction is immediate and she shows that witch Maria rejects motherhood by using violence against her. This being the case, the witch Maria chooses to abandon Nevena and leave her alone.

It is difficult to say that witch Maria's approach towards Nevena is based on love, as in the *whisper-mother* Yoanna. Even though Yoanna's feelings for Nevena have brought about other problems, she essentially wants to protect Nevena because she loves her. The witch Maria, on the other hand, has learned to use her witch powers in the society from which she is excluded and has built a way to survive on her own, without depending on anyone. Therefore, being strong and independent is indispensably important to her life. She tries to make Nevena be like her and wants her to learn how to be self-sufficient. However, Nevena does not want such a life, she is curious about living in society. Even when they part ways, the witch Maria constantly follows Nevena, reminding her that Nevena made a mistake. Because for the witch Maria, power is liberating. Nevena, on the other hand, rejects individuality and gets involved in social life, chooses prison life, as the witch Maria puts it, and ignores the powers she has. From this point of view, it can be said that witch Maria's understanding of motherhood is greatly nourished by the understanding of individuality in modern life.

Bosilka's Mother-in-Law

Bosilka's mother-in-law appears as an unmentioned character, in contrast to her important role in the film. Following the gender roles of that period, she exists with the identity of motherhood, like every woman over a certain age (Cornell 1987: 187). However, the way she crosses paths with the main character and her character, which goes beyond society's expectations as an old woman and a mother, constitute an important position in Nevena's adventure.

After a fight with the *witch-mother* Maria, Nevena leaves her side and goes on a journey of her own. After her lonely journey through the forest, she reaches a village, where she witnesses the experiences of a woman who has to return to the field immediately after giving birth. While she continues to wander aimlessly, she meets Biliana, a peasant girl with a shabby appearance and long nails.

Nevena, who grew up away from people until a certain age and was unable to speak, frightens the little girl and the girl screams, drawing the attention of the people in the village to their location. Having to hide from people, Nevena enters the barn and encounters a crying baby there. Thereupon, while she was taking care of the baby, the baby's mother Bosilka comes to the barn and attacks Nevena, who carries the eeriness of the unknown, with the instinct of protecting her baby. Nevena, who fell to the ground with Bosilka, unknowingly uses her witch powers here for the first time. In self-defense, she unconsciously thrusts her sharp claws into the woman, causing her death. At this point, the witch decides to continue Bosilka's life by taking over her body with the method she learned from her *witch-mother* Maria.

There is a serious problem for Nevena, who begins to experience the life of an adult woman for the first time in the body she has captured: As a mute child who grew up in the cave-church that her mother locked in to protect her from the wolf-eateress until the age of sixteen, she does not know village life and her obligations. As a little girl trying to get to know the world with her new body and running around with her curiosity, she is noticed by the village people and is subjected to violence from her husband, because she behaves inappropriately. At this point, Bosilka's mother-in-law is seen trying to support her daughter-in-law by stopping her own son. As a woman, she was subjected to violence by her husband and could not speak out, and she also states that Bosilka, as a woman, shares this experience. In other words, it is noteworthy that she is a character who has accepted social norms enough to describe being subjected to violence as a reality that she cannot object to as a woman, but is aware enough not to internalize these norms and to not make the violence of other women innocent. From this point on, the parental relationship between Bosilka and her mother-in-law is seen clearly.

Apart from displaying a representation of motherhood that sometimes goes beyond the norm, the mother-in-law is also important in her position in Nevena's life. In her life before entering Bosilka's body, it is seen that she did not have a parent figure other than her biological mother Yoana, whom he described as the *whisper-mother*, who was overprotective and, as a result of this protection, refused to show affection to her child and Maria, whom she described as the *witch-mother*, a violent motherhood representation in which she assumed mastery and parenting at the same time. As she comes into real contact with the outside world for the first time, her mother-in-law becomes a real parental figure for Nevena, as she experiences an experience close to childhood while learning to adapt to society, even though she is in the body of an adult woman, a mother.

Before the development of modern medicine, humanity has tended to interpret mental health problems and different mental characteristics in a metaphysical context. Especially in problems related to women, society associates this with witchcraft, excludes women from society, and even punishes them (Berktaş 2018: 219).

Bosilka also portrays a woman who is prone to being excluded from society, as a woman who mysteriously loses her ability to speak after Nevena takes over her body and exhibits behaviors that would be considered strange in an adult. With the support of her mother-in-law, the people in the village have to accept Bosilka's situation with curious and strange looks, and her husband with his usual dissatisfied attitude. While in conventional witch stories, women who behave outside the norm are turned into witches by society, in the universe of this film, Bosilka, a woman who really has witch powers, is humanized with the support of her mother-in-law and then other women. The women in the village attribute Bosilka's change, which actually has metaphysical reasons according to the story, to the difficulties she experiences in society as a woman and the violence she experiences from her husband, and emphasize the man's responsibility without demonizing the woman. In this context, the film goes beyond the classical witch narrative.

Another factor that makes Bosilka's relationship with her mother-in-law interesting is that it is far from the traditional mother-in-law-daughter-in-law conflict.² As exaggerated examples can be seen in this movie, in the traditional narrative, there is a representation of a mother-in-law who accepts her son unconditionally and codes her daughter-in-law as an enemy from outside. "Evil is alienation and the evil one is the alien." (Kearney 2003: 65). The opposite approach is reflected in Bosilka's relationship with her mother-in-law. The woman is aware that, as a mother, she does not influence her son. His son takes the violence his father used against his mother as an example and applies the same violence to his own child's mother. For this very reason, instead of identifying with her son, the mother chooses to be the parent of Bosilka, who experiences male violence like her. Significantly, she chose to raise and protect the bond she could not establish with the child she gave birth to, by establishing a bond with a woman who entered his life later. It is also respectable that a woman may have a motherhood option beyond birth and biological processes (Welldon 1992: 40-1). With all the elements listed here and above, Bosilka's mother-in-law stands out as a representation of motherhood outside of gender roles, even though she accepts social norms from time to time.

Nevena as a Mother

During her adventure, Nevena takes over many bodies and experiences many different lives. Among them, she also experiences motherhood in the first Bosilka's body she captures without being able to control her power. In the film, the audience sees Bosilka trying to protect her child as a mother while in her own body. Meanwhile, Nevena, who cannot fully control her powers, causes Bosilka's death and replaces him.

Nevena, who is trying to get to know the world in a different body, finds a place for herself in the village as an adult woman in this body, a mentally unstable woman who needs her mother-in-law to protect her as a parent rather than a mother. She carries out her daily duties, albeit in a different way than usual, and takes care of her child, but while doing all this, she receives the support of her husband's mother. While she is taking care of her baby, she encounters Maria, who is watching over her. The *witch-mother* Maria describes marriage and village life as a prison and accuses Nevena of choosing prison. She states that society will exclude her and harm her at the first opportunity. On the contrary, the film emphasizes the importance of the bond that Bosilka has with the women in the village, especially her mother-in-law, in her life, despite the violence she experiences from her husband. Just like other women, she is silent around men, is subjected to violence, and fulfills their wishes, but she does not hesitate to openly display her emotions when she is with women (Rothman 1994: 155).

² The conflict between the daughter-in-law and the mother-in-law may arise from the power struggle in the kinship relations between two women over one man in the patriarchal family structure (Altunsu Sönmez 2019: 1161). There is no such power struggle between Bosilka and her mother-in-law.

However, despite the strong bond she has established with the women in the village, Bosilka has a difficult life at home, and while she is still in the process of getting to know life, she decides to embark on a new journey by eliminating her violent husband.

Nevena, who prefers to take over the body of a dog on the street instead of transferring to the body of her husband whom she killed after Bosilka's body, realizes that they can easily display the male body while walking around the village. With this awareness, she decides to take over the adult male body of Boris. It is seen that the new Boris, who has lost his ability to speak, cannot fully perform the behaviors that society expects from a man, and acts like a child, is accepted in some way, even though he is considered strange in the village. The villagers think that Boris is cursed by a witch. Boris, who is in exactly the same situation as Bosilka, is attributed to a witch, not mental illness. Even though Nevena's life in Boris's body is much easier than the life she leads in Bosilka's body, even though he/she is considered strange by society because he/she cannot fully fulfill his/her responsibilities in his/her daily life.

Nevena, who got used to her simple life in Boris's body, continues to stay in this body until Biliana, a little girl in the village, falls off the rocks and dies. As Nevena looks at Biliana's dead body, she is seen crying for the first time. Deciding to use her powers at this point, she leaves life in Boris's body and turns into Biliana's body.

Biliana's life is a completely new experience for Nevena. She could not experience an ordinary girlhood with her *whisper-mother* Yoana. As a girl, she could not make friends in the village, could not learn the lessons her mother should give her about the functioning of daily life, and could not communicate with anyone other than her mother. In Biliana's body, she finds not only a new life but also the childhood she needs to spend. She grew up in a large family with his mother, grandmother, brothers, and cousins around her. She makes friends and falls in love with her peer Yovan, who is ridiculed in society for his differences. She grows up in such an environment and becomes a young woman. Unlike what Maria, who watches him from afar, says, she manages to become a member of the village.

As a young woman, Biliana finds her love for Yovan reciprocated and gets married with the approval of their families. At that point, the conversation between Biliana and her family members about marriage and sexuality draws attention. As a woman, Biliana is advised that even if she marries the person she wants, the control of her body belongs to the man who will be her husband (Rothman 1994: 140-1). Despite this advice, Yovan and Biliana refuse to act completely under gender roles and continue a married life far from the common norms of that period. So much so that Biliana shows her true identity and witch claws to Yovan and is accepted by him as she is. Shortly after their marriage, Biliana becomes pregnant.

While she lives a quiet life, accepted in the village with the identity she hides from the villagers, and at home with the real identity she shares with her husband, the *witch-mother* Maria enters her life once again and kills Nevena's husband Yovan. At this point, it is seen that while Biliana has managed to be accepted in society, the other woman Maria, who was excluded and witched by society, cannot accept the approval Biliana received and the life she built. Maria, a victimized woman who has been turned into a witch by the people of that period, is disturbed by the fact that Biliana has been adopted by the same society, even though her identity is secret, and she wants to separate her from society by turning her into a witch. After Yovan is killed by the wolf-eateress, some people accuse Biliana of bringing a curse to the village by the traditional narrative, but it is seen that this does not reflect the common opinion of the village. A religious ritual is performed to purify the village from the curse; however, this does not happen in the way that happened to Maria and as Biliana expected it to happen to her.

The birth takes place while Biliana is living her life in the village as a single expectant mother. It is noteworthy that while the women in the village offer their support to the young woman who gave birth to a daughter, they also see the gender of the child as a misfortune. Biliana, who has a daughter, locks her up in a place just like her mother Yoana did so that her child does not face the same danger as her. However, unlike her mother, she prefers to keep her baby in her own home and among people, rather than locking her baby alone in a cave-church. One day, when she has to leave the house for a short time, she sees the *witch-mother* Maria next to the baby. This time, the witch Maria harms Biliana's baby. Biliana makes a difficult decision to keep her baby alive and uses the only witch's spit she has for her own baby. It is seen that Biliana, who does not think of harming the *witch-mother* Maria despite everything she has been through, does not hesitate to kill Maria when it comes to her baby. Thus, she acts to protect her child, as traditionally expected of a mother.

As Biliana, Nevena has chosen to live a life that conforms to social norms for a girl in nineteenth-century Macedonia. She fulfills what is expected of a woman by socializing with girls like herself, by learning the women's part of the division of labor in the village and fulfilling them, and by marrying and giving birth to children when she becomes a young woman (Rothman 1994: 140). However, choosing this life and insisting on it while having the identity of a witch is out of the norm. Moreover, Nevena chooses a completely different path from the traditional narrative by revealing her true identity to her husband. Just as society assigns an ordinary girl the role of becoming a mother in the future, society assigns also women with witchcraft power, the role of being an evil entity that is distant from people and only comes together with them to cause harm. Over time, Maria internalizes the role of the evil witch, acting out of jealousy given to her by the society that did not accept her as she was in the beginning, and makes social norms her own. Just like the rest of society, Maria thinks that a witch cannot be a beloved wife, a respected neighbor in the village, or a mother. In this context, Nevena has gone beyond both the value judgments of society and the limits imposed on witches by society. As a result, Nevena synthesizes the motherhoods she has experienced both directly and indirectly, based on her own experience, and builds her own motherhood in line with this synthesis. At this point, it is possible to say that Nevena represents both traditional and non-traditional motherhood by choosing a life following gender norms.

Conclusion

In this study, the social position of women is examined through the female character representations created by the movie *You Won't Be Alone* (2022), which deals with the nineteenth-century Eastern European witch myth. The representations of the mother and the witch created by the film have been critically discussed from a feminist perspective using qualitative content analysis methodology and in the light of current gender debates. For this purpose, four important mother characters who have an important place in the story have been selected, and by examining the actions and character traits of these characters that do or do not comply with gender norms, an attempt has been made to determine where the film is positioned in these discussions.

The first mother represented in the film is Nevena's biological mother. She raises the child alone, there is no father figure. As a single woman, Yoana, who has just given birth, wants to protect her child against the danger of the witch that will come from outside. By locking her in a sheltered place that she thinks is holy, she makes Nevena more vulnerable to life. The witch figure in the story can be replaced by many different elements in real social life, but the idea of protecting the girl child against potential danger from outside and imprisoning her in a protected area maintains its place. In this sense, Yoana is a representation of a mother who complies with gender norms.

Maria represents a woman who, while searching for conditions in which she could fulfill the roles of wife and mother expected of a woman, is ostracized by society as a result of a series of unfortunate events, and the life in which she could acquire these roles was completely taken away from her. Having no opportunity to live the life of a woman who lived dependent on men as a mother and wife following the gender norms of that period and has no power of her own, Maria is forced to live an isolated life from society. She represents an independent woman with the way she lives and the power she has. However, in the movie, it seems that she tends to use this power negatively.

Bosilka's mother-in-law exists as a traditional mother representation who lives dependent on both her husband and her son, who does not have any power and the possibility of resisting the living conditions that her social position brings to her, and who accepts these conditions. However, it is significant that as a woman with this profile, she does not engage in any power struggle with her daughter-in-law, another female member of the family, to maintain her position in the family. On the contrary, she tries to create space for her daughter-in-law as much as she can by using her position in the family. The potential for women's solidarity contained in this one-sided support is important in terms of improving the position of women in society.

Nevena has witnessed the parenting of her biological mother Yoana, her *witch-mother* Maria, and Bosilka's mother-in-law. She has experienced being the caregiver to the baby in Bosilka's body. When she wants to experience motherhood in Biliiana's body, the dangerous figure that threatened her mother appears at her door, and Nevena finds herself in a similar situation to her mother Yoana. However, Nevena prefers to keep her baby with her instead of imprisoning her alone in a church. Additionally, Nevena has witch powers that Yoana does not have. She does not hesitate to use it when necessary. In this sense, she is a strong female figure. Her difference from Maria, another woman with power, is that she does not choose to use her power negatively.

The film focuses on the social position of women in general and the difficulties they face in social life, especially on the four female characters discussed in this study. It deals with various female characters, strong, or weak, in cooperation with patriarchy or against patriarchal norms, with their existence and individuality. Maria, the antagonist of the film, is not a bad character per se, the process leading to the formation of her character is also discussed. Characters are considered on their terms. In this sense, it can be said that the film aims to have a feminist perspective in general.

Considered from a feminist perspective, the weakest point of the film is that the main motivation of the story's antagonist, the witch Maria, stands out as jealousy, contradicting her efforts. The fact that Maria, a woman victimized by society, is the main character who tries to destroy the main character's life and pushes her out of society, among many women who refuse to negotiate with patriarchy at different points in the film and who support each other with their presence even though they cannot go beyond the norms, feeds the perception that the enemy of women is women. In the film, where the stories of female characters are emphasized, men are left in the background in the story and are mostly told in negative aspects, the repetition of the narrative of jealousy shakes the basic framework of the film and, in a sense, reproduces misogyny.

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