



WORLD WOMEN CONFERENCE-IV

MATA SUNDRI COLLEGE FOR WOMEN,

UNIVERSITY OF DELHI

MARCH 8-9, 2022

THE PROCEEDINGS BOOK

EDITORS:

PROF. DR. HARPREET KAUR

DR. UZMA NADEEM

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www.worldwomenconference.org



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Women, University Of Delhi
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EDITORS

**Prof. Dr. Harpreet KAUR
Dr. Uzma NADEEM**

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CONFERENCE TITLE
WORLD WOMEN CONFERENCE-IV

DATE and PLACE
Mata Sundri College for Women, University Of Delhi
March 8-9, 2022

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CONFERENCE PROGRAM



WORLD WOMEN CONFERENCE-IV Mata Sundri College for Women, University Of Delhi March 8-9, 2022

Opening Ceremony

Zoom Meeting ID: 984 4934 0858
Zoom Passcode: 547127

Main Sessions

Zoom Meeting ID: 854 4516 8585
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-Opening Ceremony-



08.03.2022

New Delhi Local Time: 11³⁰-12³⁰

Ankara Local Time: 09⁰⁰-10⁰⁰

Zoom Meeting ID: 984 4934 0858

Zoom Passcode: 547127

Samira KHADHRAOUI ONTUNC

*Foreign Relations Department Head
Institute of Economic Development and Social Research
"Welcoming Speech"*

Prof. Dr. Harpreet Kaur

*Principal, Mata Sundri College for Women, University of Delhi
Conference Head*

"Empowering Women to Stand for Environmental Rights for Sustainable Development"

Dr. Cagla GUL SENKARDES

*Istanbul Bilgi University
"Cryptofeminism"*

Dr. Kamlesh Kaur

*Associate Professor, Mata Sundri College for Women, University of Delhi
Head Organizing Committee*

Dr. Lokesh Kumar Gupta

*Associate Professor, Mata Sundri College for Women, University of Delhi
Head Scientific Advisory Committee*

Dr. Uzma Nadeem

*Assistant Professor, Mata Sundri College for Women, University of Delhi
Head Organizing Committee*

"Welcoming Speech"

Participants Countries: 24

Turkey, Africa, USA, Argentina, Azerbaijan, Bangladesh, Bulgaria, China, Indonesia, Ghana, India, Iran, England, Kazakhstan, Kosovo, Macedonia, Malaysia, Morocco, Nigeria, Pakistan, Romania, Serbia, Vietnam, Greece






WORLD WOMEN CONFERENCE-IV

Mata Sundri College for Women, University Of Delhi

March 8-9, 2022

www.worldwomenconference.org






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 10.00-12.30		SESSION-1
08.03.2022		India Time: 12.30-15.00		HALL-1
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr. Uzma Nadeem

Hacer Huseynova	Azerbaijan State Pedagogical University	ATTITUDE TOWARDS WOMEN IN TURKISH NATIONS
Huang Lele	Jawaharlal Nehru University	FEMALE PATRONAGE AND THE GENDER TRANSFORMATION OF AVALOKITEŚVARA IN CHINA
Lubhanshi Sharma & Dr. Kamlesh Kaur	University of Delhi	ENDING CHILD MARRIAGE AND ADOLESCENT EMPOWERMENT
Dr. Chandan Kumar	Sharda University	DEVELOPMENT TO EMPOWERMENT – WOMEN'S MOVEMENT IN POST-INDEPENDENT INDIA (1947-2021)
Anushree Bisht & Dr. Daljit Kaur	University of Delhi	FEMALE VOICES IN THE BHAKTI MOVEMENT
Priyabrata Dey Sarkar	--	THE UNHEARD VOICE OF WOMEN: SITA AND DRAUPADI, THE FEMINIST ICONS
Ekisha Mehrotra & Dr. Uzma Nadeem	University of Delhi	STATUS OF INDIAN WOMEN IN THE ENTREPRENEURIAL ERA
Assist. Prof. Dr. Neha Sharma	Mata Sundri College for Women	WOMEN'S ORAL TRADITION IN NORTHERN INDIA
Assist. Prof. Dr. Gurpreet Kaur	University of Delhi	ON THE SUBCLASSES OF STARLIKE FUNCTION DEFINED USING SUBORDINATION
Felicia Andrei & Anca Dragomirescu	University of Medicine and Pharmacy	A NEW CONCEPT IN THE TOPICAL ANTI-STRETCH MARKS THERAPY






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 10.00-12.30		SESSION-1
08.03.2022		India Time: 12.30-15.00		HALL-2
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Prof. Dr. Ercümen ERSANLI

Burcu Nur CENGİZ	Anadolu University	SCRATCHCARD LOTTERY IN DARA VANDOR'S SELF-PORTRAITS
Assist. Prof. Dr. Münire Meral YAĞÇI TURAN	Dicle University	THE PERFORMATIVE STYLE OF THE BODY IN CONTEMPORARY ART AND WOMEN ARTISTS
Assoc. Prof. Dr. Tuba BATU	Canakkale Onsekiz Mart University	EXHIBITION OF VIOLENCE TO WOMEN IN ARTWORKS: EXAMPLES OF IPHIGENEIA AND POLYKSENA
Assist. Prof. Dr. Ezgi YEMENİCİOĞLU NEGİR	Canakkale Onsekiz Mart University	A CERAMICIST WHO SHAPED HER OWN LIFE: TUBA KORKMAZ BATU
Assist. Prof. Dr. Emrah Suat ONAT	Dokuz Eylül University	FEMME VITALE AS AN INHIBITORY FORCE IN THE FILM PROMISING YOUNG WOMAN
Prof. Dr. Türkan ERDOĞAN & Berkcan AĞCA	Pamukkale University	NOTICE TITLE: WOMAN AND ANTAGONISMS IN NURI BILGE CEYLAN FILMS
Emel Tuba AKDENİZ & Prof. Dr. Ercümen ERSANLI	Ondokuz Mayıs University	AN ANALYSIS OF THE SOAP OPERA "BİR BAŞKADIR" IN TERMS OF GENDER ROLES
Sabiha Beril YILMAZ & Prof. Dr. Ercümen ERSANLI	Ondokuz Mayıs University	GENDER ROLES in CARTOON MOVIES: THE CHANGES FROM 1960'S TO OUR DAY






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 10.00-12.30		SESSION-1
08.03.2022		India Time: 12.30-15.00		HALL-3
	Zoom Meeting ID: 854 451 6 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Ms. Hema Sen

Prof. Dr. Morakeng Edward Kenneth Lebaka	University of Zululand	INDIGENOUS MUSIC AS A MODE OF COMMUNICATION AND A COMFORT IN TIMES OF PERSONAL AND COMMUNAL HARDSHIP: THE CASE OF BAPEDI WOMEN'S MUSICAL ARTS IN GREATER SEKHUKHUNE DISTRICT MUNICIPALITY, LIMPOPO PROVINCE IN SOUTH AFRICA
Assist. Prof. Dr. Rupali Bhalla Mathur	University of Delhi	PARTITION, VIOLENCE & WOMEN: THE STORY OF PUNJAB
Ananya & Shubhanshi Mishra & Dr. Daljit Kaur	University of Delhi	REVISITING MUGHAL HAREMS
Kanupriya Misra & Ravleen Kaur Khanna & Harkiran Kaur & Kavita Singh	University of Delhi	FEMALE EMPATHY FOR NATURE IN A RURAL ECOSYSTEM VERSUS AN URBAN ECOSYSTEM
Premlata Singh & Dr. Uzma Nadeem	University of Delhi	WOMEN AND SPORTS: A SUCCESSFUL ALLIANCE
Zubia Shah & Jyotsana & Nishu Raghav & Kavita Singh	University of Delhi	INSPIRING FEMALE NATURALISTS THROUGH THE AGES
Richa Sharma & Nidhi	University of Delhi	VIRTUAL REALITY IN EDUCATION






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 10.00-12.30		SESSION-1
08.03.2022		India Time: 12.30-15.00		HALL-4
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr.Prabhat Kashyap

Kavita Singh & Harpreet Kaur	University of Delhi	GREEN GOVERNANCE FRAMEWORK FOR SUSTAINABILITY
Kalpna Bhardwaj & Dr. Kamlesh Kaur	University of Delhi	IMPORTANCE OF GIRL'S EDUCATION
Koshal Rajora & Pramod Kumar & Prof. Dr. Kiranmay Sarma	University School of Environment Management & University of Delhi	MAPPING AND UTILITIES OF WATER HYACINTH IN DEEPAR BEEL OF ASSAM USING REMOTE SENSING DATA
Sahira & Dr. Prabhat Kashyap	University of Delhi	SOCIO-ECONOMIC IMPACT OF DEFORESTATION IN THE SUB-SAHARAN REGION OF AFRICA
Jiya Trivedi & Dr. Uzma Nadeem	University of Delhi	IMPORTANCE OF MATERNITY LEAVE FOR WOMEN
Assist. Prof. Dr. Bhumika Sharma & Shubhanjali Bajpai & Assist. Prof. Dr. Poonam Pant	Sharda University & Jagran School of Law & L.R. Institute of Legal Studies	WOMAN'S RIGHT TO CHOOSE DRESSING AND ATTIRE
Assoc. Prof. Dr. Radhika Menon	University of Delhi	SCHOOL BASED GENDER EDUCATION INTERVENTIONS IN INDIA: ROLES FOR BOYS
Kavita Singh & Dr. Kamlesh Kaur	University of Delhi	ANALYSIS OF THE WOMEN-LED DEVELOPMENT MODEL OF INDIA






WORLD WOMEN CONFERENCE-IV

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08.03.2022		India Time: 12.30-15.00		HALL-5
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr. Kamlesh Kaur

Assist. Prof. Dr. Kuldeep Kaur Juneja	Nirmala College of Education	ROLE OF WOMEN IN EDUCATION
Aarushi & Khushi Jain & Khushi Chauhan	University of Delhi	EXPLORING DIGITAL DIVIDE IN UNIVERSITY OF DELHI
Dr. Nikolaos Manesis & Dr. Emammouil Sofos & Elisavet Vlachou	University of Patras	STEREOTYPED PERCEPTIONS OF GREEK PRIMARY SCHOOL STUDENTS ON THE GENDERS' ROLES
Dr. Youssef NAIT BELAID	Mohammed V University	THE NEW CHALLENGES OF EMPOWERING RURAL GIRLS THROUGH EDUCATION AND LITERACY IN AFRICA: THE CASE OF MOROCCO
Assoc. Prof. Dr. Supriya Saha	Indraprastha College For Women	WOMEN'S EDUCATION – A MEANS TO HUMAN WELL BEING
Dr. Manisha Subba	University of Delhi	EDUCATIONAL EXPERIENCES AND EVERYDAY NEGOTIATIONS IN THE BACKDROP OF CONFLICT
Divya Sharma & Dr. Manisha Subba	University of Delhi	COVID-19 PANDEMIC & WOMEN'S HIGHER EDUCATION
Divya Sharma & Asees Kaur & Priyanka Jha	University of Delhi	REPRESENTATION OF WOMEN IN EVS TEXTBOOKS
Assist. Prof. Dr. Shree Ram Agrawal	VITS College	A REVIEW ON CURRENT SCENARIO OF WOMEN LITERACY RATE IN INDIA TO OVERCOME GENDER GAP CHALLENGES






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		Ankara Time: 10.00-12.30		SESSION-1
08.03.2022		India Time: 12.30-15.00		HALL-6
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr. Gursharan Kaur

Assist. Prof. Dr. Revati Rautrao	R. M. Dhariwal Sinhgad Management School	GENDER INEQUALITY AND ITS EFFECTS OF WOMEN'S STATUS
Meltem INCE YENILMEZ	Izmir Democracy University	COVID-19'S INFLUENCE ON GENDER EQUALITY
Assoc. Prof. Dr. Burcu TÜRKCAN	Ege University	EMPIRICAL INVESTIGATIONS FOR THE LINKS BETWEEN ECONOMIC COMPLEXITY AND GENDER SEGREGATION IN LABOR MARKETS: THE CASE OF OECD COUNTRIES
Dr. Ranjana Bengani	Veer Narmad South Gujarat University	WOMEN IN AQUACULTURE SECTOR: A BRIEF APPRAISAL
Samriddhi Agarwal	Shyama Prasad Mukherjee College for women	WOMEN AT WORKPLACE
Assist. Prof. Dr. Shweta Tanwar	University of Delhi	WOMEN IN PURSUIT OF SCIENTIFIC RESEARCH: CONTRADICTIONS AND CHALLENGES
Dr. Harleen Kaur & Niharika Singh & Tavleen Kaur	University of Delhi	NAVIGATING CAREER AND MOTHERHOOD: STUDY OF URBAN INDIAN WORKING WOMEN
Jhanvi Arora & Dr. Harleen Kaur	University of Delhi	GENDER EQUALITY ON THIN ICE AT THE WAKE OF COVID-19 CATAclysm IN INDIA






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 13.00-15.30		SESSION-2
08.03.2022		India Time: 15.30-18.00		HALL-1
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr. Preeti

Assist. Prof. Dr. Moitri Dey	Delhi University	MEIRA PAIBIS OF MANIPUR: AN EPITOME OF WOMEN EMPOWERED
Danko Jevtovic & Assoc. Prof. Dr. Nikola Stefanovic	Singidunum University	GENDER DIVERSITY IN CORPORATE GOVERNANCE: EVIDENCE FROM THE REPUBLIC OF SERBIA
Danielle Abou Moussa	South-West "Neofit Rilski" University	LEBANESE WOMEN IN POWER, POLITICS, AND DECISION-MAKING
Assoc. Prof. Dr. Neetu Sharma	Mata Sundri College for Women	UNDER REPRESENTATION OF WOMEN IN INDIAN POLITICS: CHALLENGES AND POSSIBILITIES
Petya Pachkova	South-West University	BULGARIAN WOMEN BEFORE 1989 AND AFTER
Kimaya Kaustubh Karanjkar	1st year BB.A.LL. B (Hons.) Global with Transnational Studie	A STUDY OF RAPE LAWS IN INDIA WITH A SPECIAL REFERENCE TO JUSTICE VERMA COMMITTEE REPORT 2013
Manotar Tampubolon	Universitas Kristen Indonesia	POLYGAMY: A COVERT VIOLATIONS OF WOMEN'S RIGHTS
Assist. Prof. Dr. Kumar Amit	Dayanand Anglo-Vedic (PG) College	DISTRIBUTION AND ANALYSIS OF CRIME AGAINST ELDERLY IN URBAN AREAS OF UTTAR PRADESH, INDIA
Adhya Joshi & Dr. Uzma Nadeem	University of Delhi	WOMEN IN AND AS ART
Assist. Prof. Dr. Debosmita Paul	University of Delhi	WOMEN-CENTRIC OR WOMAN'S BODY-CENTRIC NARRATIVES? DEPICTION OF WOMEN ON THE BENGALI OTT PLATFORMS






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 13.00-15.30		SESSION-2
08.03.2022		India Time: 15.30-18.00		HALL-2
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Dr. Meenakshi Sinha Swami

Dr. Chandrasekharan Praveen	Former Principal Institute of Advanced Study in Education	EARLY TWENTIETH CENTURY NARRATIVES OF WOMEN EMPOWERMENT IN KERALA -A REVIEW
Assist. Prof. Dr. Jasmeet Kaur	University of Delhi	WOMEN EMPOWERMENT. THROUGH THE PRISM OF FAITH
Assist. Prof. Dr. Jasmeet Kaur	University of Delhi	GENDER DIVERSITY IN CORPORATE BOARDROOMS: OPEN ISSUES AND TRENDS
Dr. K. Nagamani	SRM Institute of Science & Technology	INVISIBLE HANDCUFFS: THE SELF-ENTANGLED INDIAN WOMAN PSYCHE
Rashi Priya	Banasthali vidyapith University	EQUALITY AND EMPOWERMENT
Sevinc Zakir qızı Abbasova	Nakhchivan State University	THE FAMILY- AS AN INSTITUTION THAT PERSONALLY CONTRIBUTES TO SOCIAL CHANGE
Prof. Dr. Asha Verma	IILM University Gurugram	LEGAL PROTECTION TO WOMEN UNDER THE INTERNATIONAL HUMAN RIGHTS INSTRUMENTS: AN ANALYSIS
Assoc. Prof. Dr. Neelam Seam	IPEM Law Academy	HIJAB IS THE IMPEDIMENT OR THE DOOR TO GET EDUCATION: CRITICAL INVESTIGATION






WORLD WOMEN CONFERENCE-IV

		Ankara Time: 13.00-15.30		SESSION-2
08.03.2022		India Time: 15.30-18.00		HALL-3
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

HEAD OF SESSION: Assoc. Prof. Dr. Tuğba DÜZENLİ

Dr. Coşkun DOĞAN & Sema ISIRKAN TAŞCI	Trakya University & Ministry of National Education	GENDER PERCEPTION IN THE PROCESS OF SOCIALIZATION
Esmâ DİKER & Assoc. Prof. Dr. Rumeysa AKGÜN	Kırıkkale Üniversitesi	IN THE CONTEXT OF PATRIARCHY AND GENDER INEQUALITY, WOMEN'S VIEWS ON THE WAY THEY ARE AFFECTED BY NEIGHBORHOOD OPPRESSION
Assoc. Prof. Dr. Gamze Yıldız ŞEREN & Seray VANİİ	Tekirdağ Namık Kemal Üniversitesi	GENDER EQUALITY BASED ON LOCAL GOVERNMENTS AND BUDGET: THE CASE OF EDİRNE MUNICIPALITY
Dr. Sibel ŞENER & Dr. Şebnem KOLTAN YILMAZ	Sivas Cumhuriyet University & İnönü University	DETERMINING THE BEST AND WORST COUNTRIES WOMEN CAN LIVE IN THE WORLD WITH MULTI-CRITERIA DECISION- MAKING METHODS
Assist. Prof. Dr. İlke Bezen TOZKOPARAN	Fırat Üniversitesi	ENVIRONMENT, ENVIRONMENTAL PROBLEMS AND WOMEN
Assoc. Prof. Dr. Elif BAYRAMOĞLU & Res. Assist. Pınar Özge PARLAK & Res. Assist. Seyhan SEYHAN	Karadeniz Technical University	WOMEN-SPECIAL APPROACHES IN URBAN OPEN GREEN AREAS
Prof. Dr. Banu Çiçek KURDOĞLU & Res. Assist. Seyhan SEYHAN & Res. Assist. Pınar Özge PARLAK	Karadeniz Technical University	IN THE FREE TIME PREFERENCES OF WOMEN ACADEMICS; THE RELATIONSHIP OF WOMEN, NATURE, ART
Assoc. Prof. Dr. Tuğba DÜZENLİ & Assoc. Prof. Dr. Elif Merve ALPAK	Karadeniz Technical University	DESIGNING URBAN OPEN SPACES FOR WOMEN
Assoc. Prof. Dr. Elif Merve ALPAK & Assoc. Prof. Dr. Tuğba DÜZENLİ	Karadeniz Technical University	WOMEN'S OUTDOOR USES AND PREFERENCES: EXAMINING THE SENSE OF BEING SAFE
Lect. Kübra YAVUZ & Lect. Mustafa YAVUZKİNCİ	Kilis 7 Aralık University	EXAMINING UNIVERSITY STAFF'S VIEWS ON GENDER ROLES IN TERMS OF VARIOUS VARIABLES






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HEAD OF SESSION: Assoc. Prof. Dr. Aslı SİS ÇELİK

Mervenur EGE & Assoc. Prof. Dr. Aslı SİS ÇELİK	Ataturk University	NURSING CARE ACCORDING TO NEUMAN'S SYSTEMS MODEL OF PATIENT WITH TAH+BSO DUE TO ENDOMETRIUM CANCER: A CASE REPORT
Pelda ÇELİK & Assoc. Prof. Dr. Aslı SİS ÇELİK	Ataturk University	DOMESTIC VIOLENCE AGAINST WOMEN AND NURSING
Şadiye DİLBİLİR & Assoc. Prof. Dr. Aslı SİS ÇELİK	Ataturk University	ERAS PROTOCOLS IN GYNECOLOGICAL SURGERY AND NURSING
Yeter TÜRK & Assoc. Prof. Dr. Aslı SİS ÇELİK	Ataturk University	GENDER INEQUALITY AND GLASS CEILING SYNDROME
Merve DİRİL & Assoc. Prof. Dr. Aslı SİS ÇELİK	Ataturk University	COVID-19 AND ITS EFFECT ON REPRODUCTIVE HEALTH
Behiye Özlem TÜRK & Assoc. Prof. Dr. Handan ÖZCAN	University of Health Sciences	EVALUATION OF MOTHER-BABY ATTACHMENT IN PLANNED AND UNPLANNED PREGNANCY
Behiye Özlem TÜRK & Assoc. Prof. Dr. Handan ÖZCAN	University of Health Sciences	EVALUATION OF DEPRESSION IN PLANNED AND UNPLANNED PREGNANCY
Res. Assist. Zeynep BAL & Assist. Prof. Dr. Nilay GÖKBULUT & Assoc. Prof. Dr. Tuba UÇAR	Inonu University & Cankiri Karatekin University	THE EFFECT OF SEXUAL DIFFICULTY IN WOMEN ON DEPRESSION, ANXIETY AND STRESS
Res. Assist. Zeynep BAL & Assist. Prof. Dr. Nilay GÖKBULUT	Inonu University & Cankiri Karatekin University	VIOLENCE AND WOMEN'S HEALTH
Assoc. Prof. Dr. Nurgül BÖLÜKBAŞ & Zeliha YÖNDEM	Ordu University	SEXUAL PROBLEMS EXPERIENCED BY WOMEN AFTER BREAST CANCER-RELATED SURGERIES: RESULTS OF A STUDY IN TURKEY
Assist. Prof. Dr. Secil Gunay AVCİ	Halic University	CLITORIS; THE ICEBERG OF VULVA






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HEAD OF SESSION: Assoc. Prof. Dr. Hüseyin MERTOL

Assist. Prof. Dr. Nisa Gökden KAYA & Assoc. Prof. Dr. Hüseyin MERTOL & Esra DALÇIÇEK	Hitit University & Gaziosmanpasa University	ARTIST WHO OVERCOME HANDICAPS WITH SUPERIOR TALENT: FRIDA KAHLO
Assist. Prof. Dr. Nisa Gökden KAYA & Assoc. Prof. Dr. Hüseyin MERTOL & Esra DALÇIÇEK	Hitit University & Gaziosmanpasa University	WOMEN AND TALENT IN THE GEOGRAPHY OF INEQUALITY: MARIA ANNA MOZART
Assist. Prof. Dr. Seda AĞIRBAŞ	Ege University	BIRTH CELEBRATIONS IN THE HAREM IN THE NARRATIONS OF WESTERN FEMALE TRAVELERS
Assist. Prof. Dr. Tuğba Gökçe BALCI	Kırklareli University	WOMEN WHO MADE A MARK IN ANCIENT CHINESE HISTORY
Assoc. Prof. Dr. Rahşan Tamsü POLAT	Anadolu University	"THE SACRED WOMAN" MOTHER GODDESS PHENOMENON IN PHRYGIAN CIVILIZATION
Assist. Prof. Dr. Fatma PINAR	Yuzuncu Yil University	POSITIONING OF WOMEN IN THE ISLAMIC THOUGHT SYSTEM
Ayşenur Özkan IŞIK & Assist. Prof. Dr. Fatih ŞİMŞEK	Turkish-German University & Sakarya University	REFLECTION OF SOCIO-CULTURAL ISSUES OF TURKISH WOMEN MIGRATING TO GERMANY IN TURKISH-GERMAN LITERATURE
Assist. Prof. Dr. Halil HADİMLİ & Prof. Dr. İhsan BULUT & Musa YÜKSEL	Akdeniz University	THE IMPACT OF MARRIAGES IN THE PROCESS OF SOCIAL ACCEPTANCE AND ADAPTATION OF SYRIAN FEMALE ASYLUM SEEKERS (SIIRT CITY)






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HEAD OF SESSION: Dr. Harleen Kaur

Preeti	University of Hyderabad	THE UNTOLD GROUND REALITIES OF SEX WORKERS IN INDIA
Hiral Trivedi & Ose Kohli & Khushi Boken & Ria Totlani & Stuti Karna & Upasana	University of Delhi & Ashoka University	PROSTITUTION, PERCEPTIONS AND HUMAN RIGHTS
Lavanya Chauhan	University of Delhi	A STUDY ON BRIDE TRAFFICKING IN INDIA
Aisha Balarabe Bawa & Ahmad Umar Sanda	Usmanu Danfodiyo University & Nasarawa State University	GENDER AND HUMAN TRAFFICKING IN NORTH- CENTRAL NIGERIA
Shama Norein Major	Jamia Millia Islamia	AN EXPLORATORY STUDY OF PSYCHO-SOCIAL CHALLENGES OF WOMEN LIVING IN LEPROSY AFFECTED COMMUNITIES IN DELHI
Hitaishi & Shama Norein Major & Divya Gautam	Lady Shri Ram College for Women	INFLUENCE OF MEDIA ON WOMEN'S CONSTRUCTION OF PSYCHO-SOCIAL IDENTITY AND REINFORCING STEREOTYPICAL ATTRACTIVENESS
Jitasha Grover	University of Delhi	RISING CONCERNS OF DOMESTIC VIOLENCE DURING COVID-19 PANDEMIC
Assist. Prof. Dr. Samriti	Baba Farid Group of Institutions	WOMEN AND FAMILY A GREAT THINKER; WOMAN: IMPART LIBERTY TO HER PERCEPTIONS
Srishti Gupta	University of Delhi	HONOUR KILLING- HONOUR OR DISRESPECT
Fatma Zehra FIDAN	Manisa Celal Bayar University	THE EFFECT OF SUICIDE ON PARENTHOOD ROLES






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HEAD OF SESSION: Prof. Dr. Serap ALTUNTAŞ

Prof. Dr. Ahmet ÜSTÜN & Nimet Ayşegül BAŞ	Amasya University & MEB	PROBLEMS FACED BY WOMEN SCHOOL MANAGERS IN WORK AND FAMILY LIFE
Sevcan MUTLU & Prof. Dr. Serap ALTUNTAŞ	Bursa City Hospital & Bandirma Onyedi Eylul University	CURRENT SITUATION OF WOMEN MANAGERS AND HEALTH INSTITUTIONS
Nazlıhan EFE & Prof. Dr. Serap ALTUNTAŞ	Bilecik/Bozuyuk State Hospital & Bandirma Onyedi Eylul University	THE INNOVATIVE ASPECT OF NURSES, WHICH ARE MEMBER OF A FEMALE-DOMINANT PROFESSION
Assist. Prof. Dr. H. Gizem AKALP & Prof. Dr. S. Serpil AYTAÇ	Bursa Uludag University & Fenerbahçe University	FEMALE OCCUPATIONAL HEALTH AND SAFETY EXPERTS' JOB RELATED EMOTIONS, HAPPINESS AND LIFE SATISFACTION
Assist. Prof. Dr. Cisel EKIZ GOKMEN	Mugla Sitki Kocman University	ACCESS TO CHILDCARE SERVICES AND QUALITY OF WOMEN'S EMPLOYMENT IN TURKEY
Prof. Dr. Şebnem ASLAN & Esmâ ATALI	Selcuk University	SYNDROMES THAT THREATEN WOMEN'S WORK LIFE IN ORGANIZATIONS
Prof. Dr. Şebnem ASLAN & Gizem MAKO	Selcuk University	WOMEN ENTREPRENEURSHIP: CONTENT ANALYSIS
Assist. Prof. Dr. I. Ulas ERTUGRUL-YILMAZER	Maltepe University	TURKISH GOVERNMENT'S APPROACH TO INEQUALITY PROBLEMS OF WOMEN FACED IN TURKISH LABOUR
Zeynep MÜFTÜOĞLU	Atilim University	A DISCUSSION ABOUT THE TAXATION POLICIES OF CONTRACEPTION METHODS: PUBLIC GOODS AND SERVICES APPROACH






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HEAD OF SESSION: Dr. Uzma Nadeem

Elizabeta Dimitrova	Ss Cyril and Methodius University	FEMALE REPRESENTATIONS IN BYZANTINE ART FOUR PARADIGMS
Hiba Ahmed & Assist. Prof. Dr. Shweta Duseja	Mata Sundri College for Women	HEAD IN THE CLOUDS, FEET ON THE GROUND: REALITY IN CHILDREN'S PICTURE BOOKS BY FEMALE WRITERS
Dr. Priyadarshini Bhattacharyya	University of Delhi	APARNA SEN AND THE WOMAN'S CITY – INVESTIGATING THE CINEMATIC REPRESENTATION OF THE URBAN WOMAN IN 1970S BENGALI CINEMA
Assoc. Prof. Dr. Suprita Jha	University of Delhi	PORTRAYAL OF WOMEN IN CONTEMPORARY INDIAN CINEMA: AN EMBLEM OF ENDURANCE
Nidhi Verma	University of Delhi	“BAI KI BETI BAI”: EDUCATION AND SOCIAL MOBILITY IN CINEMATIC REPRESENTATIONS OF FEMALE DOMESTIC WORKERS IN INDIA
Assoc. Prof. Renu Singh	University of Delhi	MARRIAGE, GENDER AND BOLLYWOOD: A CRITICAL STUDY OF “BADHAAI DO”
Amrita	University of Delhi	UNDER-REPRESENTATION/ MISREPRESENTATION OF WOMEN IN THE MEDIA, FILM, LITERATURE
Assist. Prof. Dr. Belgin BAĞIRLAR	Aydın Adnan Menderes University	REVERSED GENDER ROLES: ASHES AND SAND BY JUDY UPTON
Gloria McMillan	University of Arizona	“WILL UNDERSTANDING ‘MAZS’ BRING WOMEN TOGETHER?”
Prof. Dr. Ali Murat VURAL	Istanbul University	REPRESENTATION OF WOMEN IN INTERNET NEWS SITES - IN TURKEY SAMPLES-






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HEAD OF SESSION: Prof. Dr. Gülay GÜNAY

Figen VURAL	Dokuz Eylul University	FEMALE LEADER, COMMUNICATION AND BODY LANGUAGE
Prof. Dr. Gülay GÜNAY & Prof. Dr. Ayfer Aydiner BOYLU	Karabuk University & Hacettepe University	TURKISH VALIDITY AND RELIABILITY STUDY OF THE ATTITUDES TOWARDS WOMEN SCALE (ASW)
Prof. Dr. Fatma GÜNGÖRER	Van Yuzuncu Yil University	DOMESTIC RESPONSIBILITY AND MATERNAL EXPERIENCES OF WOMEN WORKING IN THE COVID-19 OUTBREAK
Ahu ARSLANTÜRK & Prof. Dr. Elif KARAGÜN & Res. Assist. Müge SARPER KAHVECİ	Kocaeli University	INVESTIGATION OF ANXIETY LEVELS OF FEMALE FOOTBALL PLAYERS PLAYING IN THE 1ST AND 2ND LEAGUE: EXAMPLE OF ISTANBUL PROVINCE
Prof. Dr. Elif KARAGÜN & Res. Assist. Müge SARPER KAHVECİ	Kocaeli University	THE FEMALE PERCEPTION IN PROFESSIONAL ATHLETES
Assoc. Prof. Dr. Müşerref YARDIM & Dr. Betül KARAKOYUNLU & Nihal KARAARSLAN	Necmettin Erbakan University & General Directorate of Credits and Dormitories & Karamanoglu Mehmetbey University	THE FEMALE BODY IN ORIENTALIST AND COLONIAL MEMORY
Assist. Prof. Dr. Aslı ÜNER KAYA	Gumushane University	RELATIVISM AND MULTICULTURALISM
Assist. Prof. Dr. Mehmet Fatih IŞIK	Mus Alparslan University	BELL HOOKS AND THE CRITICISM OF FEMINISM






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HEAD OF SESSION: Barkha Devi

Ebenezer Kissi Owusu & Dickson Adom	College of Health and Well-Being & Kwame Nkrumah University of Science and Technology	POSTPARTUM ANAEMIA AMONG LACTATING MOTHERS IN THE TECHIMAN MUNICIPALITY, GHANA: PREVALENCE, CULTURAL BARRIERS AND MITIGATION STRATEGIES
Assoc. Prof. Dr. Barkha Devi	Sikkim Manipal University	FEAR OF CHILDBIRTH AMONG ANTENATAL WOMEN ATTENDING ANTENATAL OUTPATIENT DEPARTMENT OF GOVERNMENT AND PRIVATE HOSPITALS OF SIKKIM
Assoc. Prof. Dr. Anubha Das	University of Delhi	EMPOWERING WOMEN FOR A CLIMATE RESILIENT EARTH
Shawni Dutta & Payal Bose	The Bhawanipur Education Society College & GLA University	AN INVESTIGATION OF DIVERGENT RISKS AMONG PREGNANT WOMEN USING MACHINE LEARNING APPROACHES
Aditi Chauhan	Banasthali Vidyapith University	IVF REPRODUCTIVE TECHNOLOGY
Preeti Acharya & Farhanul Huda & Dr. Shashank Verma	Junior resident in Department of General Surgery, All India Institute of Medical Sciences & All India Institute of Medical Sciences & Dr Ram Manohar Lohia Institute of Medical Sciences	ARE WE BREAST CANCER AWARE? - A COMPARATIVE STUDY OF URBAN AND RURAL FEMALES
Dr. Sweta Shivani	Banasthali Vidyapith University	SURROGACY AND IT'S FUTURE
Despina Pupaki & Svitlana Bachurska & Pavel Rashev	Bulgarian Academy of Sciences & Oncology Hospital	CORRELATION IN PROTEIN EXPRESSION OF KISS1, KISS1R AND MMP9 IN INVASIVE DUCTAL CARCINOMAS
Irenna Adryanna & Binti Japail	Keningau Vocational College	COMBINING HONEY, BROWN SUGAR AND ASIAN PENNYWORT TO CREATE AN EFFECTIVE HYBRID OF LIPBALM AND LIPSCRUB






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HEAD OF SESSION: Prof. Dr. Nülüfer ERBİL

Lect. Özlem AKIN & Prof. Dr. Nülüfer ERBİL	Recep Tayyip Erdogan University & Ordu University	DOES MINDFULNESS-BASED INTERVENTIONS TO PREGNANT WOMEN REDUCE POSTPARTUM DEPRESSION? SYSTEMATIC REVIEW
Lect. Özlem AKIN Prof. Dr. Nülüfer ERBİL	Recep Tayyip Erdogan University & Ordu University	DOES MINDFULNESS INTERVENTION REDUCE FEAR OF CHILDBIRTH IN PREGNANCY? SYSTEMATIC REVIEW
Res. Assist. Gizem YILDIZ Res. Assist. Hilal Gül BOYRAZ Prof. Dr. Nülüfer ERBİL	Ordu University	PATERNAL POSTPARTUM DEPRESSION
Prof. Dr. Nülüfer ERBİL Res. Assist. Gizem YILDIZ Res. Assist. Hilal Gül BOYRAZ	Ordu University	ARE SMARTPHONE APPLICATIONS EFFECTIVE ON GESTATIONAL DIABETES? SYSTEMATIC REVIEW OF RANDOMIZED CONTROLLED TRIALS
Res. Assist. Hilal Gül BOYRAZ Res. Assist. Gizem YILDIZ Prof. Dr. Nülüfer ERBİL	Ordu University	FATHERS' FEAR OF BIRTH AND HEALTH PROFESSIONALS' RESPONSIBILITIES
Prof. Dr. Nülüfer ERBİL Res. Assist. Hilal Gül BOYRAZ Res. Assist. Gizem YILDIZ	Ordu University	WEB-BASED INTERVENTIONS IN POSTPARTUM DEPRESSION: A SYSTEMATIC REVIEW
Mevlûde ALPASLAN ARAR Prof. Dr. Nülüfer ERBİL	Ordu University	THE EFFECT OF FOOT REFLEXOLOGY ON LACTATION AND BREASTFEEDING: A SYSTEMATIC REVIEW OF RANDOMIZED CONTROLLED TRIALS
Gamze ŞAHBAZ Prof. Dr. Nülüfer ERBİL	Ordu University	PREVENTIVE INTERVENTIONS FOR POSTPARTUM STRESS AND RESPONSIBILITIES OF HEALTH PROFESSIONALS
Sümeyye BARUT Assist. Prof. Dr. Esra GÜNEY Assoc. Prof. Dr. Tuba UÇAR	Fırat University & İnönü University	THE EFFECTS OF FAMILY PLANNING METHODS USED AMONG MUSLIM WOMEN IN TURKEY ON DEPRESSION, ANXIETY AND STRESS LEVELS
Assist. Prof. Dr. Esra Karataş OKYAY Res. Assist. Zeynep BAL Sümeyye BARUT Assist. Prof. Dr. Esra GÜNEY	Fırat University & İnönü University	COMPONENTS OF OBSTETRIC VIOLENCE IN TURKEY: A DESCRIPTIVE STUDY ON PHYSICAL ABUSE, NON-CONSENTED CARE AND NON-CONFIDENTIAL CARE






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HEAD OF SESSION: Dr. Prabhat Kashyap

Nguyen Dang Hoang Thu & Rachel Sundar Raj & Cao Le Quyen & Le Thi Minh Hang & Nang Thu Tran Thi & Philippe Lebailly	Liege University & Vietnam Institute of Fisheries Economics and Planning & The University of Danang - University of Economics & Vietnam National University of Agriculture	GENDER ANALYSIS OF THE TUNA VALUE CHAIN'S PURCHASING STAGE IN THE SOUTH CENTRAL PROVINCES OF VIETNAM- CASE STUDY OF BINH DINH PROVINCE
Dr. Lakshmi Hooda	University of Delhi	ROLE OF WOMEN IN THE GREEN ECONOMY AFTER COVID -19: A REVIEW
Ayman Nasir Khan & Assoc. Prof. Dr. Anubha Das	University of Delhi	RECOGNISING THE ROLE OF WOMEN IN GREEN ECONOMY
MA Jinjing & LEI Min & YU Huan	Northwest University	STUDY ON THE EVALUATION OF WOMEN'S WELL-BEING IN NORTHWEST CHINA
Sakshi Jindal	Mata Sundri College for Women	EVALUATING THE PARAMETER OF WOMEN'S WELL-BEING IN INDIA
Muhammad Imran & Mudaseera Muhammad	University of Veterinary and Animal Sciences	IMPACT OF HOUSEHOLD APPLIANCES OWNERSHIP ON HOMEMAKERS' LABOR FORCE PARTICIPATION
Prof. Dr. Akkara Sherine & Assist. Prof. Dr. Nisha Nujumudeen	Hindustan Institute of Technology & Science	A CRITICAL STUDY ANALYZING THE POLICIES RELATED TO ECONOMIC EMPOWERMENT OF WOMEN IN INDIA
Dr. Fatima Islahi	Aligarh Muslim University	INFLUENCE OF EMPLOYMENT ON EMPOWERMENT AND LIFE SATISFACTION OF WOMEN






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HEAD OF SESSION: Dr. Kamlesh Kaur

Etiva Puri & Kirandeep Kaur	University of Delhi	FOR THE MEN, BY THE MEN: A LOOK AT SEXISM IN HEALTHCARE
Malvika & Assist. Prof. Dr. Kirandeep Kaur	University of Delhi	GENDER ROLE AND LIFELONG CYCLE OF INEQUALITY
Parneet Kaur & Assoc. Prof. Dr. Pooja Jaggi & Tarushi Kaur & Kirandeep Kaur	University of Delhi	THE ORIGIN OF 'SUNDAR, SUSHEEL, SANSKARI': A MODEL OF PATRIARCHY
Assoc. Prof. Dr. Pooja Jaggi & Sanika Sharma	University of Delhi	WELL BEING- A QUALITATIVE STUDY OF INDIAN WOMEN MANAGERS: A JOURNEY OF TWENTY YEARS
Jolly Singh	University of Delhi	PORTRAYAL OF WOMEN IN INDIAN CINEMA AND ITS IMPRESSION ON SOCIETY: A PHILOSOPHICAL APPROACH
Deshna N. Jain	University of Delhi	PREVALENCE OF CONVERSION THERAPY OF WOMEN IN INDIA
Sadaa Pandoyi & Assist. Prof. Dr. Khusboo	Manav Rachna International Institute of Research and Studies	SINGLE MOTHERS AND PARENTING
Himakshi Sharma & Dr. Harinder M Sandhu	University of Delhi	THE GLASS CLIFF EFFECT
Nidhi Panwar	Delhi University	" PRAKRITI AND PURUSHA--INTEGRATED OR DISINTEGRATED, A PHILOSOPHICAL ANALYSIS FROM ANCIENT TO MODERN TIMES"
Yukta Rai	University of Delhi	ABSENCE OF WOMEN THOUGHT IN ANCIENT AND MEDIEVAL LEARNING LANDSCAPES






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HEAD OF SESSION: Meenal Dharia

Chintada Bindu	University of Delhi	FEMINIST ANALYSIS OF MASLOW'S "HIERARCHY OF NEEDS".
Dr. Halit ALKAN	Mardin Artuklu University	A LIBERAL FEMINIST ANALYSIS OF KATE CHOPIN'S THE STORY OF AN HOUR
Dr. Lakshmi Vatsa	University of Delhi	ECOFEMINISM: THE UNCOMMON SENTINELS OF COMMON HERITAGE
Assist. Prof. Dr. Meenal Dharia	Sharda University	WOMANISM AND FEMINISM: CORRELATION AND CONTRADICTIONS
RIMPI	University of Delhi	A FEMINIST VIEW
Rimpi & Somosri Hore	University of Delhi	ORGAN DONATION: A GENDER CENTERED ASSESSMENT
Assist. Prof. Dr. Aastha Mishra	University of Delhi	ON THE AFFINITY BETWEEN FEMINIST STANDPOINT THEORY AND THE NOTION OF EPISTEMIC AGENCY
Anna Shin & Izabella Kereitova & Amina Khubieva	KIMEP University & MGIMO University	FEMINISM IN THE ISLAM: LOOKING AT THE SACRED SCRIPTURES
Sudakhya Routray	University of Delhi	SEXUAL AGENCY, FEMALE EMPOWERMENT AND, THE GAZE
Prabha Jha & Assist. Prof. Dr. Shweta Duseja	Mata Sundri College for Women	DISNEY'S 3D NARRATIVE OF WOMEN: DESIRES, DUTIES AND DESTINY
Prof. Dr. Rema V	Srm Insitute Of Science & Tehcnology	WOMEN HEROES IN INDIA- UNSEEN & UNSUNG






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HEAD OF SESSION: Ms Shivani Verma

Muskaan Aggarwal & Rashmi Verma	University of Delhi	WOMEN IN SPACE TECHNOLOGY: TRAVERSING THE CONTINENTS AND BEYOND
Harshita Singh	Banasthali vidyapith university	WOMEN AND TECHNOLOGY
Assist. Prof. Dr. Mamta Rani Kaushik	K. R. (P.G.) College	ROLE OF WOMEN IN THE 21ST CENTURY
Himanshi Shukla	Banasthali Vidyapith university	WOMEN AND TECHNOLOGY YOUNG WOMEN IN SCIENCE AND TECHNOLOGY: THE IMPORTANCE OF CHOICE
Assist. Prof. Dr. Santosh Bharti	Delhi University	INDIA SEEKS MORE WOMEN IN DOMAIN OF SCIENCE & TECHNOLOGY
Meghna Aggarwal & Mannu Goyal & Pramod Kumar	University of Delhi & Amity Business School	FINTECH – AN INNOVATIVE TECHNOLOGY FOR MASSIVE TRANSFORMATION
Assoc. Prof. Dr. Shivani Verma	University of Delhi	WORK- LIFE -BALANCE OF WOMEN IN IT SECTOR
Ayesha Maqsood & Shahnaila Tariq	University of Management and Technology	WOMEN, MEDIA AND TECHNOLOGY
Anisha Chauhan	Banasthali vidyapith University	WOMEN AND TECHNOLOGY
Arushi Saran & Dr. Uzma Nadeem	University of Delhi	DEMYSTIFYING THE FABRICATION OF WOMEN IN MEDIA AND LITERATURE
Suada Ajdarpašić & Mersiha Kalač – Kačamaković & Mimoza Luta	University "Haxhi Zeka"	WOMEN IN BUSINESS – WHAT ARE THE ADVANTAGES AND DISADVANTAGES OF BEING A BUSINESSWOMAN IN KOSOVO?






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HEAD OF SESSION: Dr. Uzma Nadeem

Subhashini Sundara Raman	Indian Institute of Teacher Education	QUALITATIVE INQUIRY ON GLOBAL INDICES WITH RESPECT TO GENDER EQUALITY- INDIAN CONTEXT
Radha N Paikane	St. Xavier's High School	SOCIO-ECONOMIC ASPECTS OF FEMALE GENDER STEREOTYPES IN THE PAST AND CONTEMPORARY TIMES WITH SPECIFIC REFERENCE TO INDIAN SOCIETY
Pryanshi Chaudhary	University of Delhi	GENDER REASSIGNMENT AND TRANSGENDER
Dra. Tatiana Marisel Pizarro	San Juan National University	REPRESENTATIONS OF CARE DURING THE SECOND WAVE OF COVID-19 IN ARGENTINA. THE CASE OF RAMONA MEDINA AND THE SCARRING EFFECT
Bhoomi Arora	University of Delhi	CHILD MARRIAGE AND DISCRIMINATION OF GIRL CHILD
Nuzhat Nowshin Sharno & Assist. Prof. Ahsan Habib	Green University of Bangladesh	THE TRANSITION OF MARRIAGE INSTITUTION IN BANGLADESH: A SOCIOLOGICAL STUDY IN MUSLIM COMMUNITY
Alexandra Dimitrova & Miglena Lungolova	South-West University 'Neofit Rilsky'	ROMA WOMEN AND GIRLS IN BULGARIA. SOCIAL, POLITICAL AND ECONOMICAL EMPOWERMENT – PROBLEMS AND OPPORTUNITIES
Amna Hasan & Dr. Uzma Nadeem	University of Delhi	FASHION INFLUENCER'S INFLUENCE ON THE PLANET
Dr. Uzma Nadeem & Dr. Harpreet Kaur	University of Delhi	IMPLICATION OF GENDER EQUALITY FOR ENVIRONMENTAL CONSERVATION AND SUSTAINABILITY

WORLD WOMEN CONFERENCE-IV

		Ankara Time: 13.00-15.30		SESSION-2
09.03.2022		India Time: 15.30-18.00		HALL-5
	Zoom Meeting ID: 854 4516 8585 Zoom Passcode: 080808			

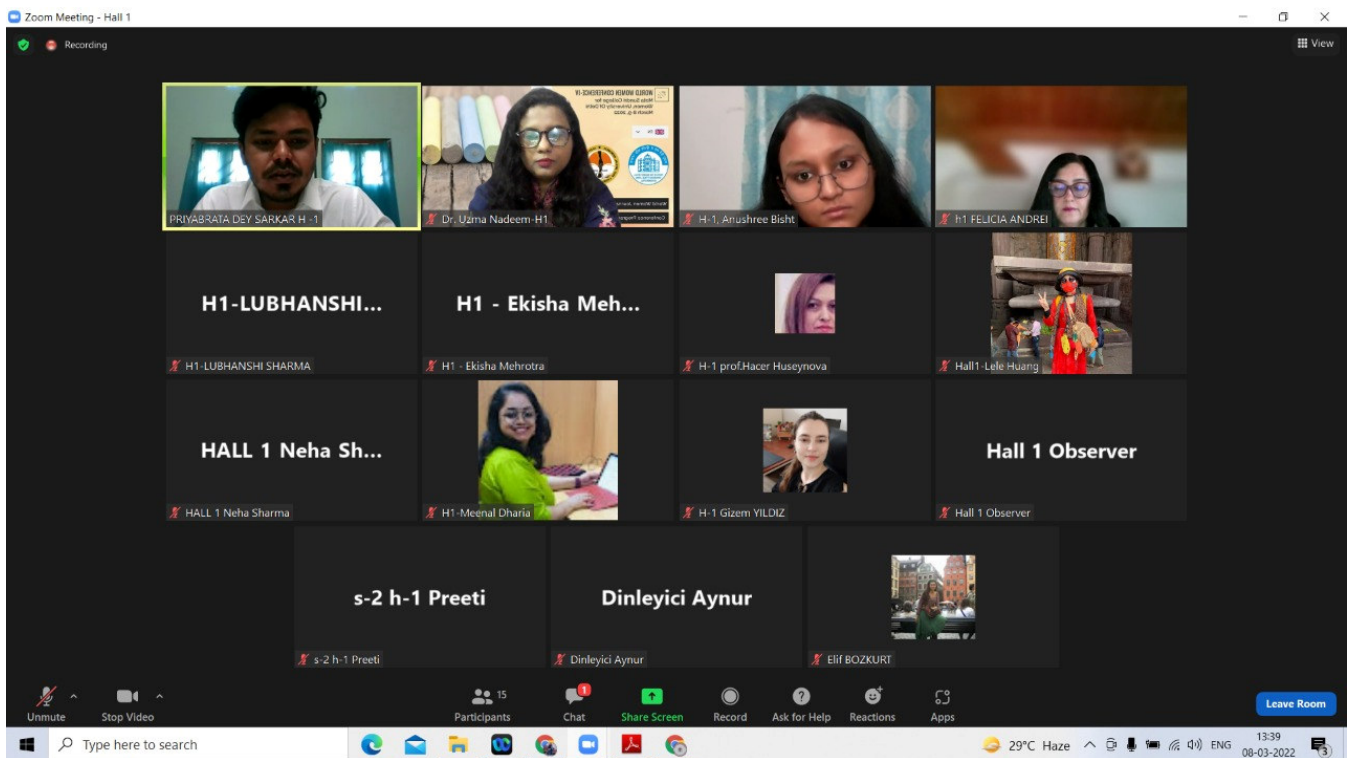
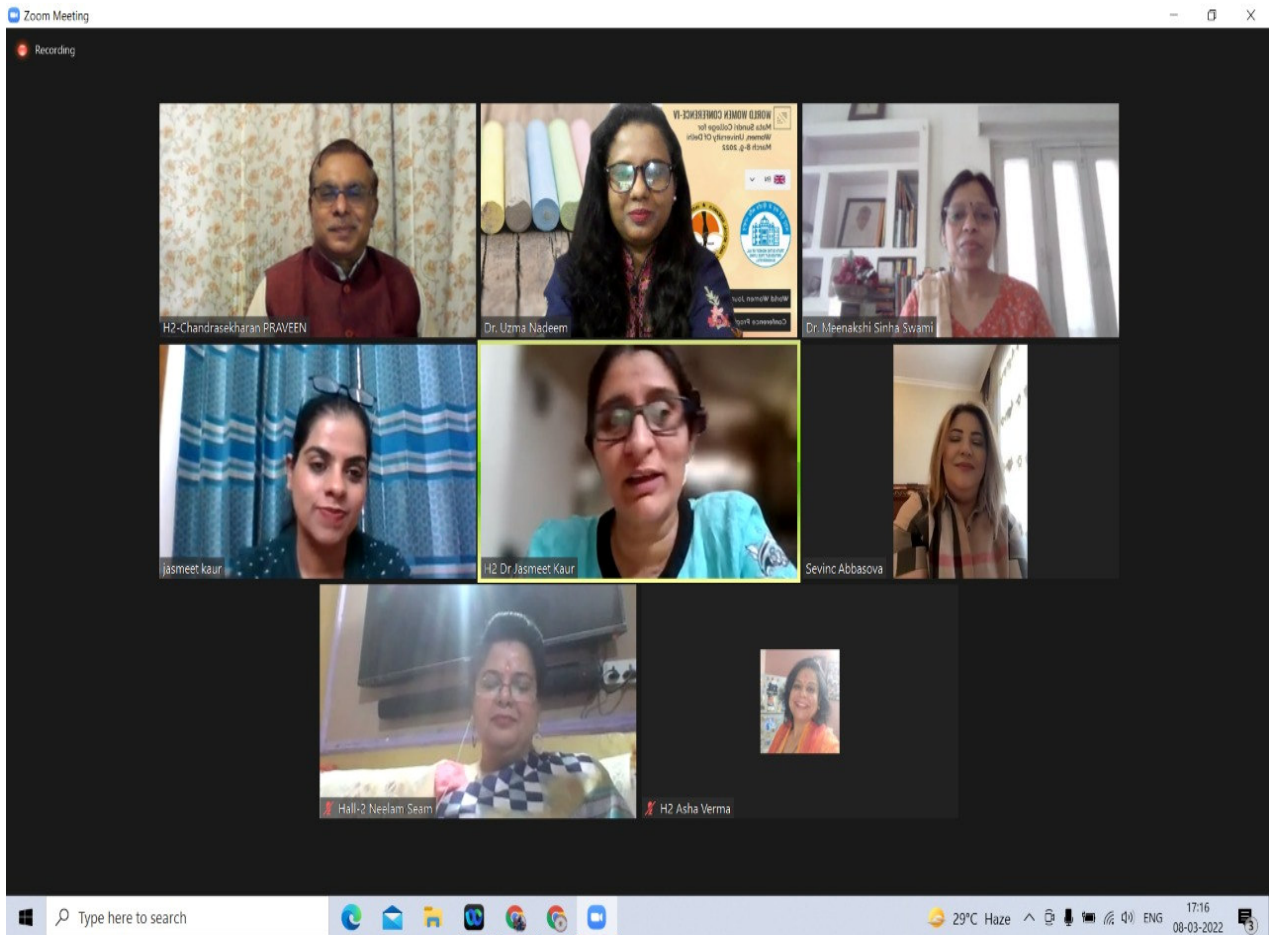
HEAD OF SESSION: Dr. Gursharan Kaur

Monica Alina Toma	Bucharest University	HYPOSTASES OF THE WOMAN IN THE POEMS OF THE GREAT NATIONAL POET OF ROMANIA, MIHAI EMINESCU
Dr. Maithili N. Paikane & Abhilasha Agrawal	Visvesvaraya National Institute of Technology	THE WOMEN'S WILL: ASSERTION OF THE SELF IN MAHESH DATTANI'S WHERE DID I LEAVE MY PURDAH? AND WHERE THERE'S A WILL
Mehak Fayaz & Dr. Rafrat Shakil	Sharda University	RESISTANCE AGAINST PHALLOCENTRIC STRUCTURES: AN ISLAMIC FEMINIST CRITIQUE OF FADIA FAQIR'S "MY NAME IS SALMA"
Sareh Larijany	Ahlul Bayt International University	<i>MUTAHHARI'S</i> ASSESSMENT OF THE ISLAMIC VIEW OF THE NATURE OF WOMEN
Assist. Prof. Dr. Mohammad Ajmal	School of Language Literature and Culture Studies	SALWA BAKR AND THE ISSUES OF WOMEN IN THE EGYPTIAN SOCIETY
Mohammad Reza Mashhadi Ayvaz	Jawaharlal Nehru University	RE-IMAGINING THE PERIPHERAL WITHIN THE TRADITION: A GENDERED READING OF THE TAZIYEH DOKHTAR-E-HINDU
Assoc. Prof. Dr. Manisha Mathur	Mata Sundri College for Women	"IT WAS NOT A STORY TO PASS ON": TONI MORRISON AND THE AFRICAN AMERICAN FOLK TRADITION IN BELOVED
Assist. Prof. Dr. Neelam Yadav	Delhi College of Arts & Commerce	DERVLA MURPHY: CHALLENGING MALE DOMINANCE IN TRAVEL/ TRAVEL WRITING
Res. Assist. Rabia Elif ÖZCAN BEYDEMİR	Boğazici University	GENDER ROLES ON BEHALF OF WOMEN'S VOICE: A LITERARY PSYCHOANALYSIS OF WOMAN DISCOURSE IN KIS GELMEDEN, GETTING OUT AND NIGHT, MOTHER

PHOTO GALLERY



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Araştırmanın Evreni/Research Universe

- Araştırmanın evrenini bir kamu hastanesi kadın doğum lobusa servisinde yatan kadınlar oluşturmaktadır.
- The universe of the research consists of women hospitalized in the gynecology and puerperium service of a public hospital.

Araştırmanın Örneklemi/Sample of the Research

- Örneklemini planlı ve plansız gebeliklerin ikinci ölçümlerine ait karşılaştırma yapıldıktan sonra gözlenen güç değeri hesaplanmıştır.
- Planlı gebelik grubuna 46 plansız gebelik grubuna 46 olmak üzere toplamda 92 gebelise kadınıla görüşülmüştür. Yapılan hesap sonucunda gözlenen güç değeri %100 olarak bulunmuştur.
- After comparing the second measurements of planned and unplanned pregnancies in the sample, the observed power value was calculated.
- A total of 92 puerperal women were interviewed, 46 of which were in the planned pregnancy group and 46 in the unplanned pregnancy group. As a result of the calculation, the observed power value was found to be 100%.

H4-MERVE DİRİL, Dr. Uzma Nadeem, H4-Yeter Türk, H4-Şadiye Dilbilir, H4-Doç. Dr. Aslı SİS ÇELİK, H4-Nurgül BÖLÜKBAŞ, Zeynep Bal, H4-Pelda ÇELİK, H4-Merve nur EGE, Observer Aygul-H4, Dinleyici EKübra, Anubha Das, H4-Gizem Yıldız, H4-Zeliha Yöndem, H4-Zeliha Yöndem

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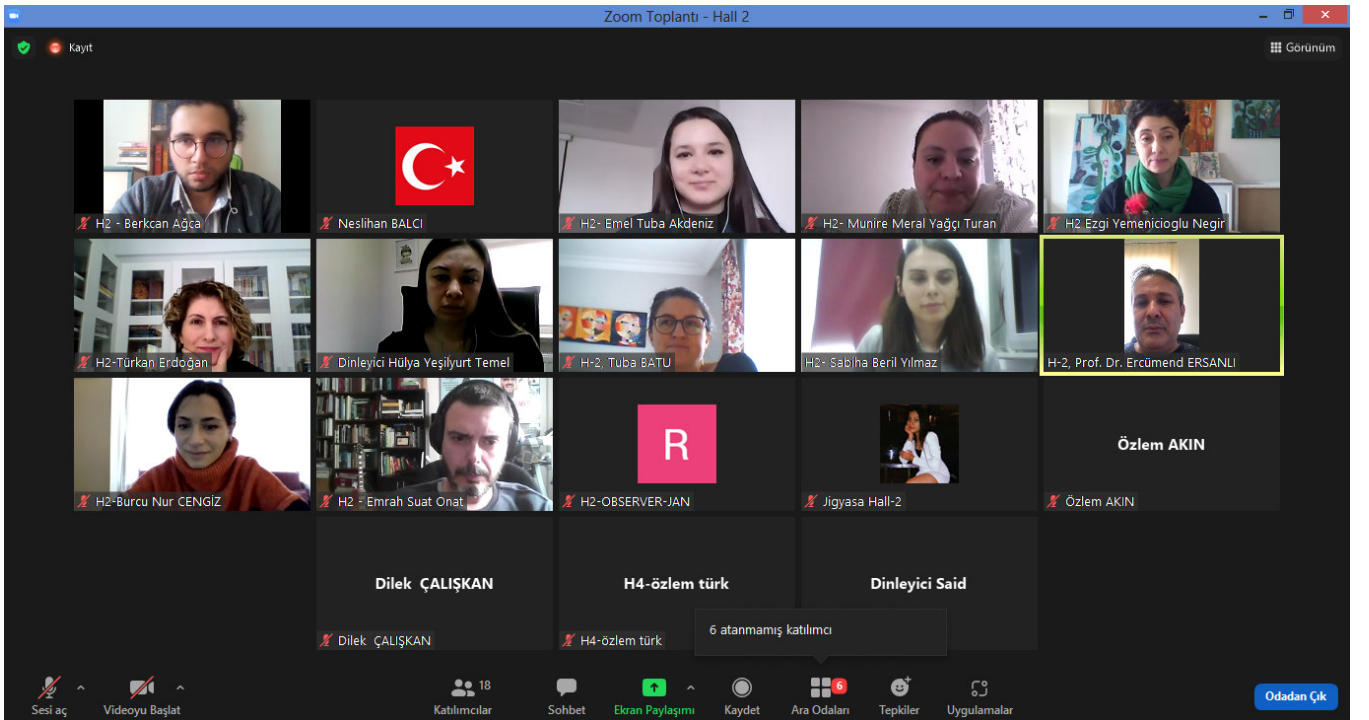
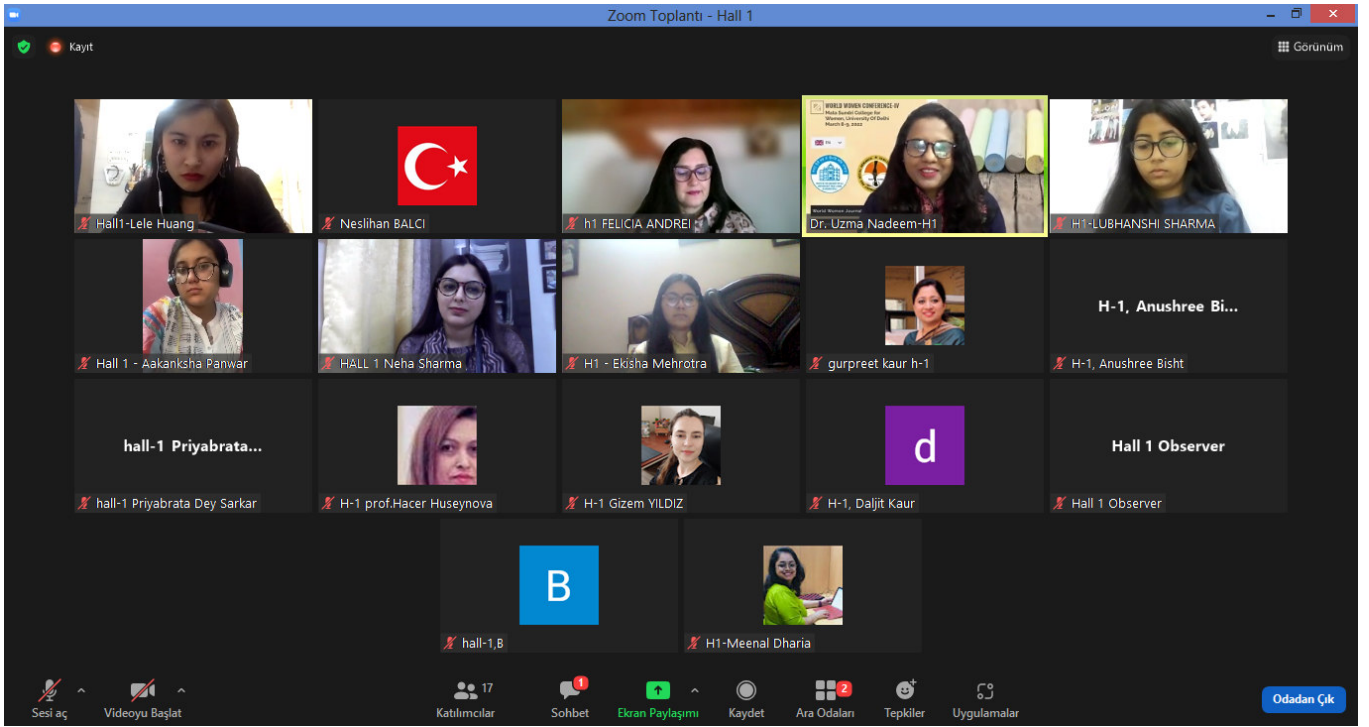
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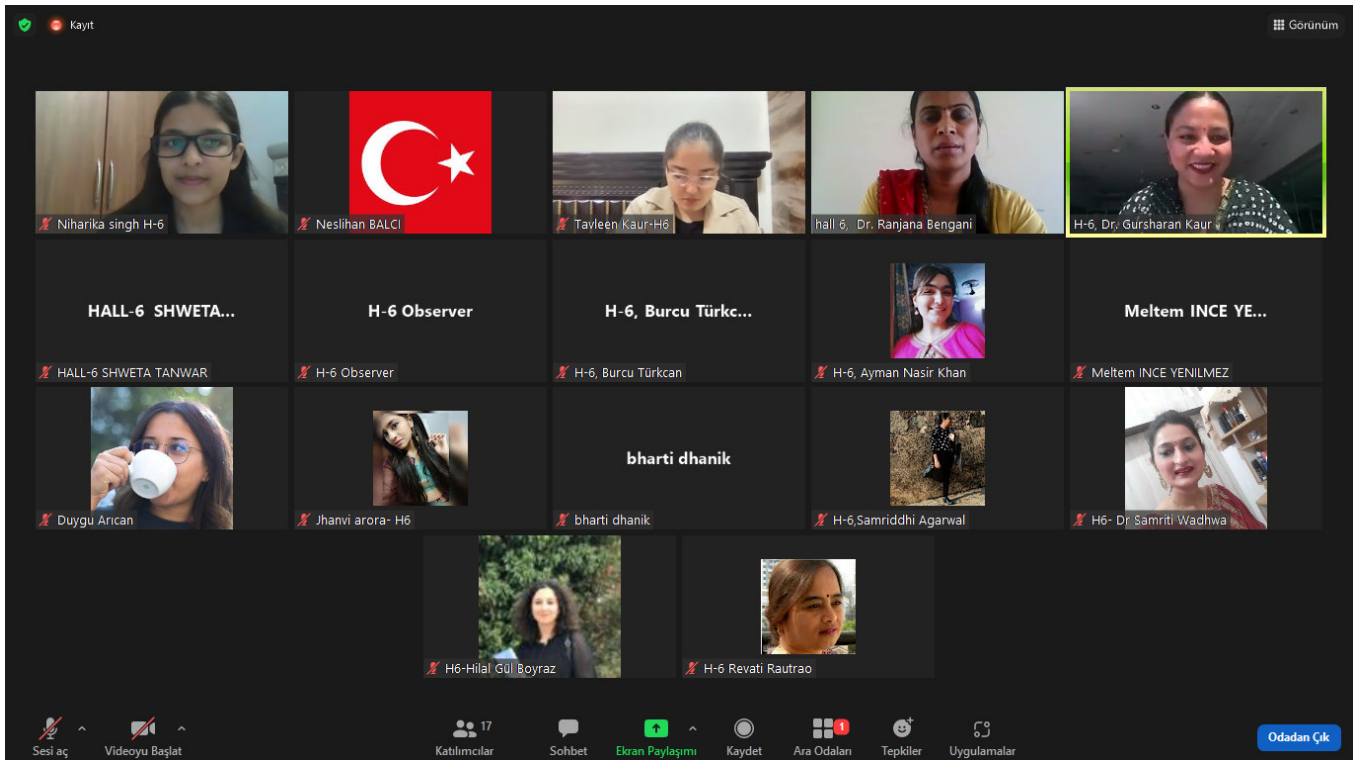
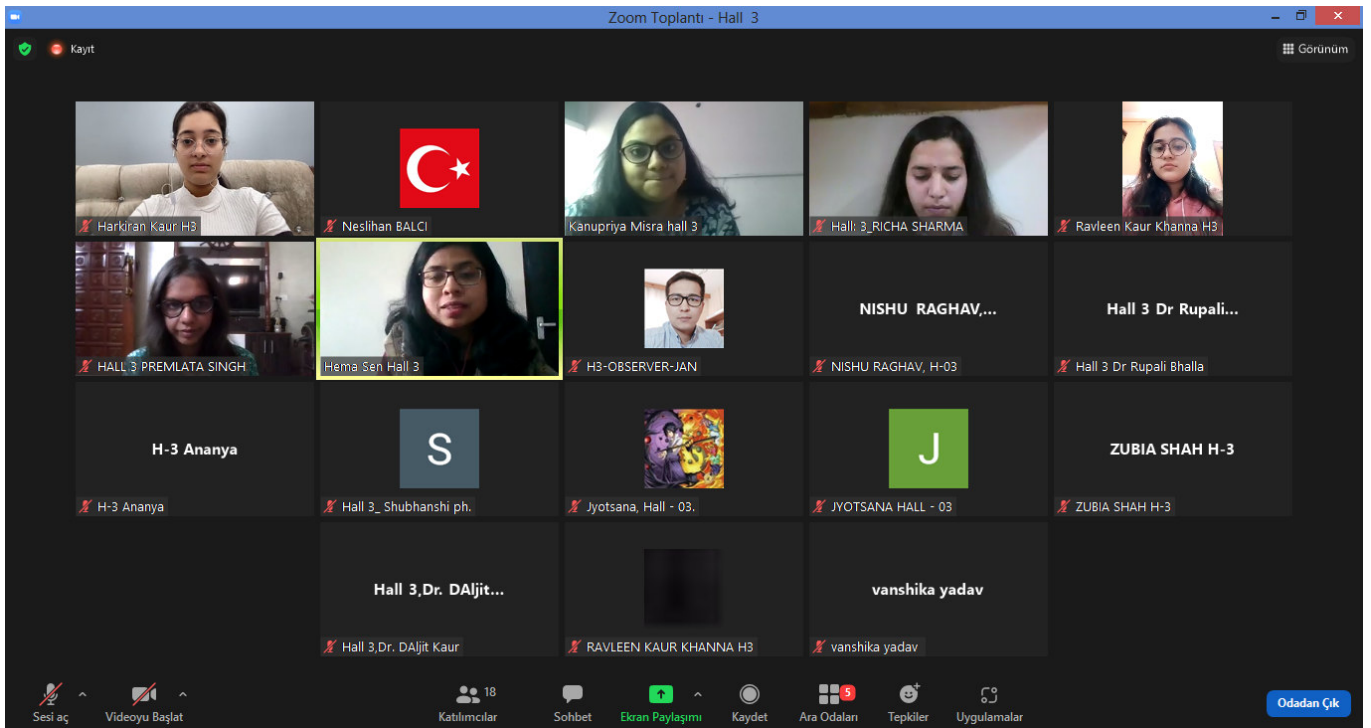
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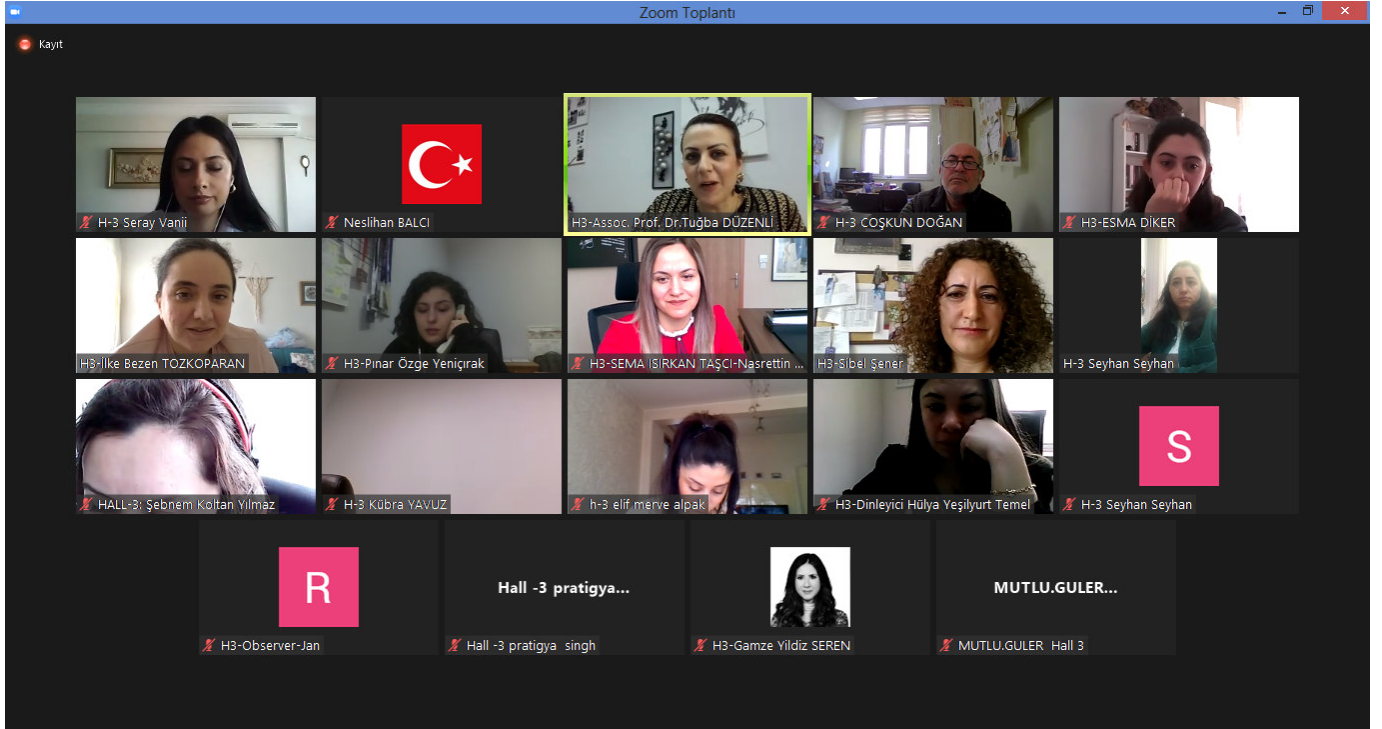
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H-1 prof.Hacer Huseynova, Neslihan BALCI, Dr. Uzma Nadeem-H1, h1 FELICIA ANDREI, H-1, Anushree Bisht, HALL 1 Neha Sharma, Hall1-Lele Huang, gurpreet kaur h-1, H1-Meenal Dharia, Ekisha Mehrotra_Hall1, H-1 Gizem YILDIZ, H-1, Daljit Kaur, Hall 1 Observer, H1-LUBHANSHI SHARMA, hall-1,8, Hall 1 - Aakanks...

Sesi aç, Videoyu Başlat, Katılımcılar (16), Sohbet, Ekran Paylaşımı, Kaydet, Ara Odaları (6), Tepkiler, Uygulamalar, Odadan Çık







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H4_Zeliha Yöndem	H4-Gizem Yıldız	Hall-4 Seçil Günay Avcı	H4 Pelda ÇELİK
H4-Şadiye Dilbilir	H4-Hilal Gül Boyraz	H4- MERVE DİRİL	H4- Merve nur EGE
Zeynep Bal	H4-özlem türk	Observer Aygul-...	Anubha Das

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Zoom Toplantı - Hall 5

Kayıt Görünüm

H5 TUĞBA GÖKÇE BALCI	Neslihan BALCI	S2-H5 Dr. Nisa G. KAYA	H5-Fatma PINAR
H5-Aysenur Ozkan Işık	H5-Musa YÜKSEL	Salon 5 Seda Ağırbaş	H5-Raĥşan Tamsü Polat
s2 h5doç.dr.Hüseyin Mertol	İhsan Bulut	Fatih Şimşek	Hall 5 - Aakanks...
Hall-5 Observer	Halil Hadimli	H5Sezer	İerna Özoğul

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Kayıt

Görünüm

H-6 Hitajishi

Neslihan BALCI

H6- FATMA ZEHRA FIDAN

Hall-6, Diyya Gautam

H6- Moderator- Dr. Harleen Kaur

Shama major

H6- Dr Samriti Wadhwa

H-6 Observer

Hall-6, Ayman Nasir Khan

Preeti-Hall 6

Radha Paikane

rhythm gulati

Gamze ŞAHBAZ

Gamze ŞAHBAZ

Sesi aç

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Tepkiler

Uygulamalar

Odadan Çık

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H1-SEVCAN MUTLU

Neslihan BALCI

H1 Çiğrel Ekiz Gökmen

Nimet Ayşegül BAŞ H-1

H-1 Şebnem Aslan

Hall 1 Prof. Dr.Serap Altuntaş

Hall-1, İlin Ulaş ERTUĞRUL YILMAZ...

H-1 Zeynep Müftüoğlu

H1-Gizem Akalp

H1-Esma ATALI

H1 Gizem Mako

H1-Serpil AYTAÇ

H1-NAZLIHAN EFE

Observer hall 1

H1 Eylem Tekinalp

Hall-1-Berfin Özkan

Sesi aç

Videoyu Başlat

Katılımcılar 16

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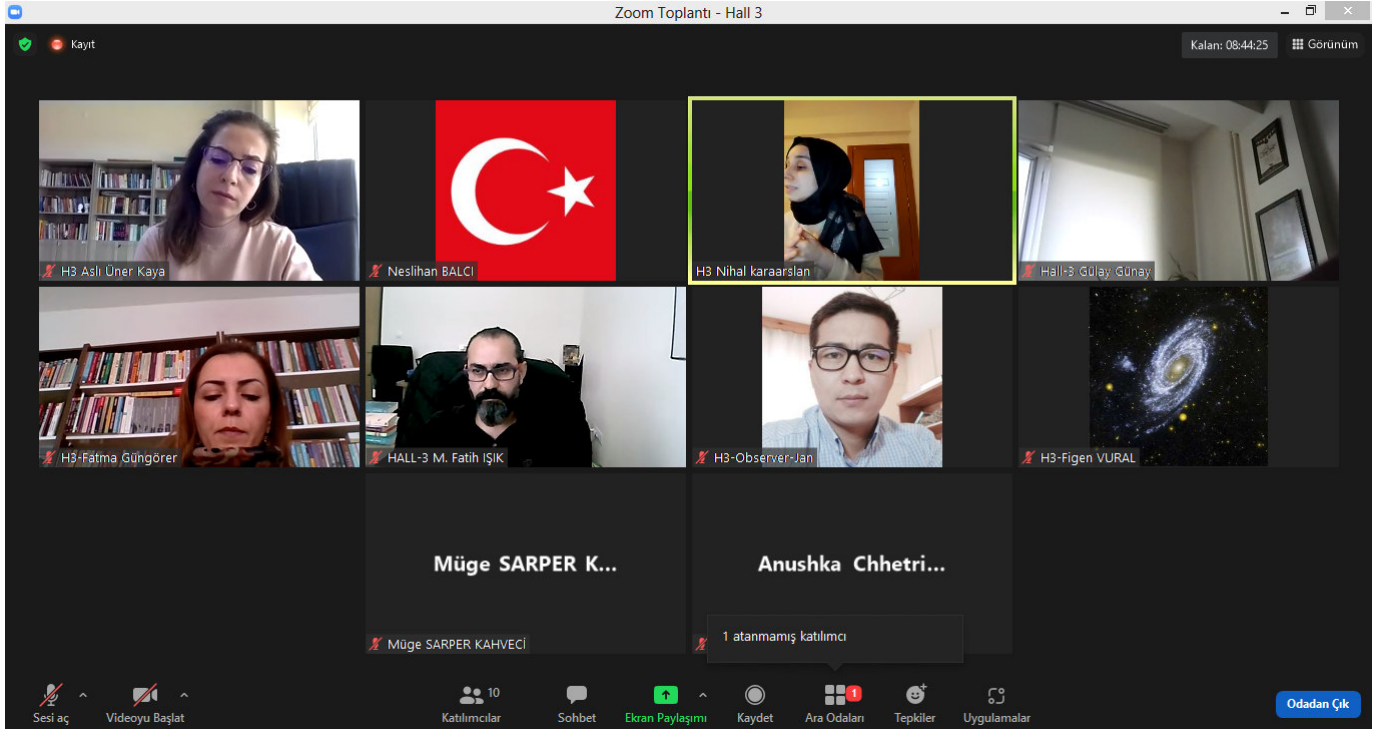
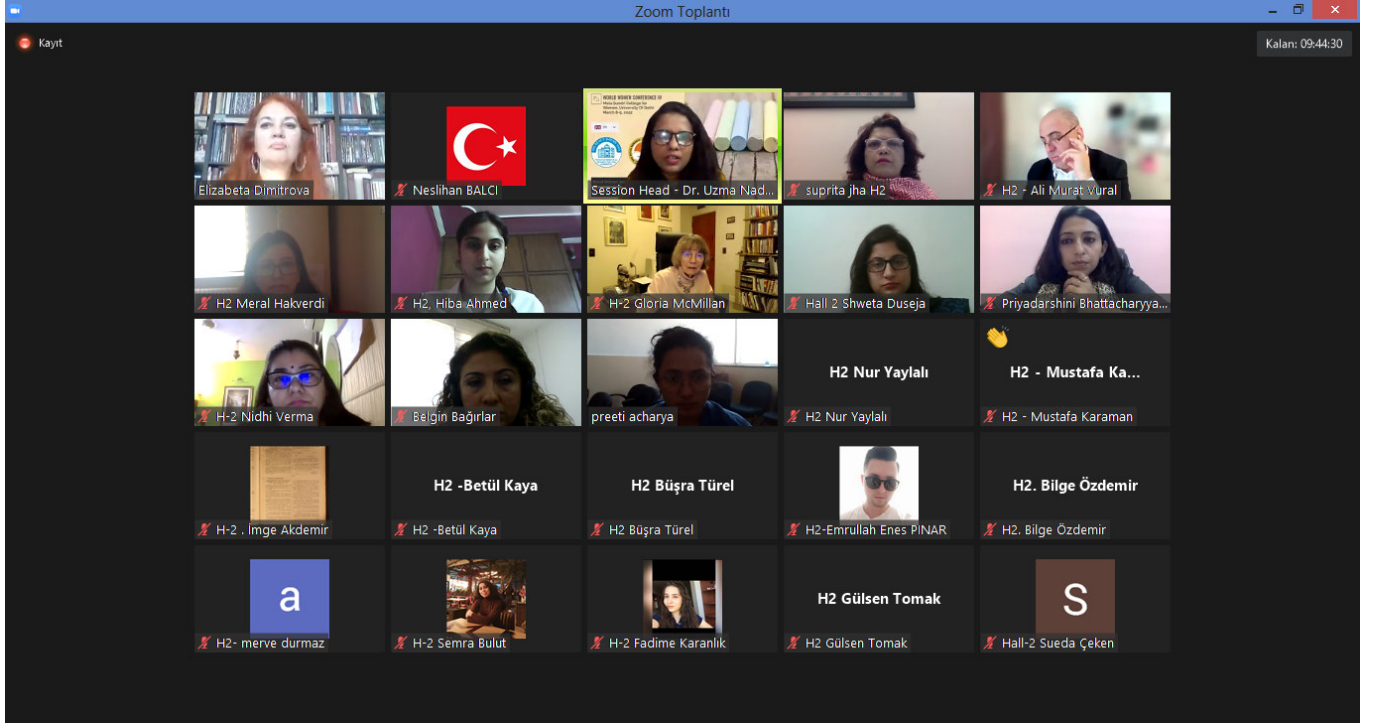
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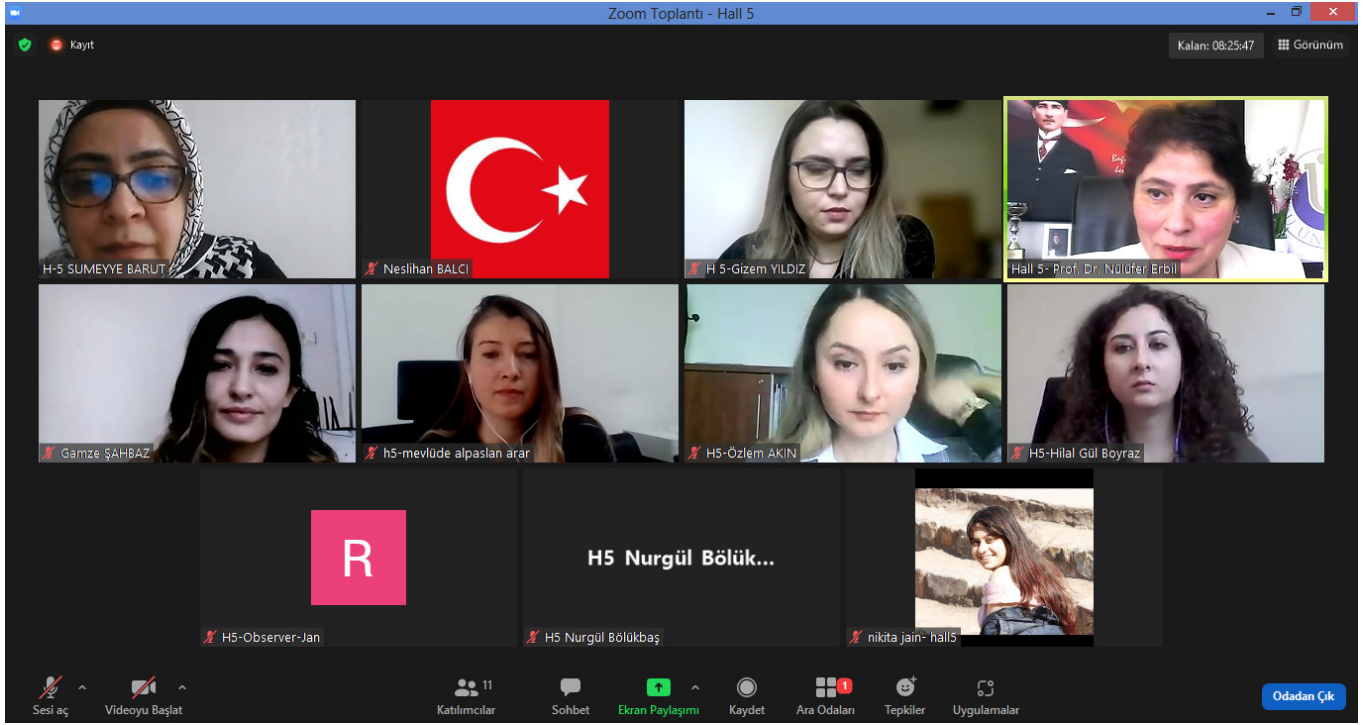
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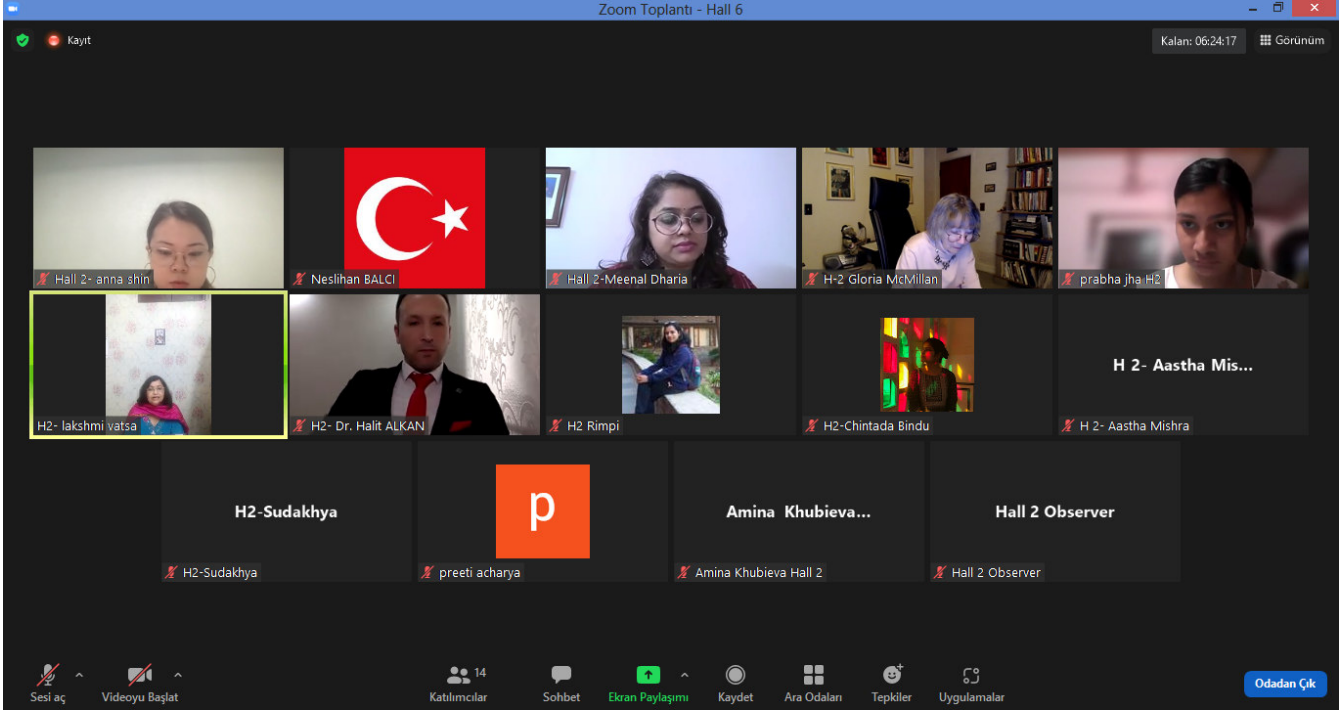
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KEYNOTE SPEAKER

- ❑ She has written 33 Books, 17 Book Chapters, 38 Research Papers in National and 9 in International Journals, 30 Book Reviews, 13 Forewords/Editorials and many News Paper Articles.
- ❑ She has done two Innovation Research Projects under the aegis of University of Delhi and one Major Research Project (MRP) under the aegis of UGC.
- ❑ She has been also Advisor, Global Institute for Sikh Studies (GISS), New York, USA.
- ❑ She has received 'Commonwealth Innovation Forum Awards (CIFA) 2021' for Leadership in Women Education on 1 June 2021.
- ❑ The Great Indian Teacher's Award #GITA 2021 on 4 September 2021.
- ❑ The Great Indian Women Award #GIWA 21' by Honorable Governor of Uttarakhand, Baby Rani Maurya on 4 September 2021.
- ❑ 8th Shree Gaurav Award for her achievement as an Educationist-2021.



Professor (Dr.) Harpreet Kaur
(Conference Head & Principal, Mata Sundri College for Women, University of Delhi, India)

“Empowering Women to Stand for Environmental Rights for Sustainable Development”

Dr chandan Ku...
Dr chandan Kumar

Dr Uzma Nadeem
Dr Uzma Nadeem

Dr Rupali Bhalla
Dr Rupali Bhalla

Dr Çağla GÜL ŞENKARDEŞ
Dr Çağla GÜL ŞENKARDEŞ

İKŞAD Samira K...
İKŞAD Samira Khadhra...

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Hall-2 Neelam Seam

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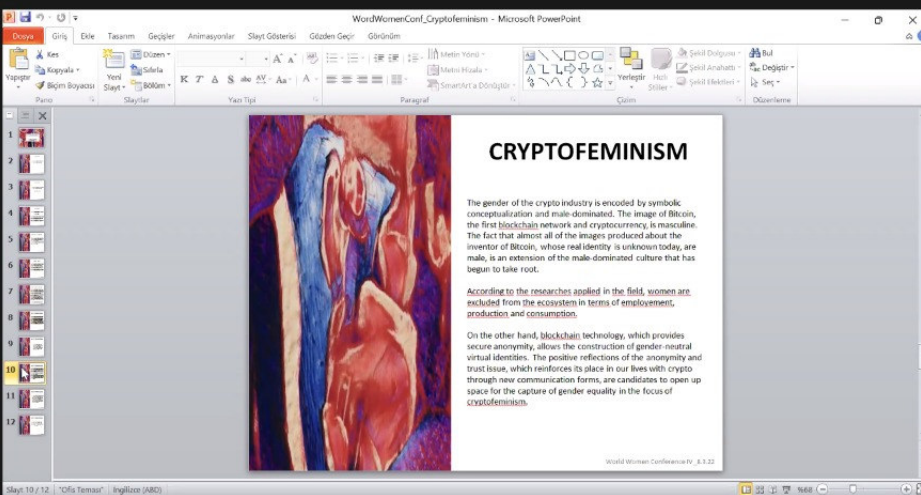
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WordWomenConf_Cryptofeminism - Microsoft PowerPoint



CRYPTOFEMINISM

The gender of the crypto industry is encoded by symbolic conceptualization and male-dominated. The image of Bitcoin, the first blockchain network and cryptocurrency, is masculine. The fact that almost all of the images produced about the inventor of Bitcoin, whose real identity is unknown today, are male, is an extension of the male-dominated culture that has begun to take root.

According to the researchers applied in the field, women are excluded from the ecosystem in terms of employment, production and consumption.

On the other hand, blockchain technology, which provides secure anonymity, allows the construction of gender-neutral virtual identities. The positive reflections of the anonymity and trust issue, which reinforces its place in our lives with crypto through new communication forms, are candidates to open up space for the capture of gender equality in the focus of crypto-feminism.

Dr chandan Ku...
Dr chandan Kumar

Dr Uzma Nadeem
Dr Uzma Nadeem

Dr Rupali Bhalla
Dr Rupali Bhalla

Dr Çağla GÜL ŞENKARDEŞ
Dr Çağla GÜL ŞENKARDEŞ

İKŞAD Samira K...
İKŞAD Samira Khadhra...

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Hall-2 Neelam S...
Hall-2 Neelam Seam

Priyabrata Dey...
Priyabrata Dey Sarkar

drkamieshkaur
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H4 Pelda ÇELİK	H4-Zeliha Yöndem	Hall:4,Seçil Günay Avcı	H4-Şadiye Dilbilir	H4-Doç. Dr. Aslı SİS ÇELİK
Zeynep Bal	H4-özlem türk	Observer Aygul...	Dinleyici E.Kübra	Anubha Das

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H5:Aysenur Özkan İşik	H5-Musa YÜKSEL	Salon 5 Seda Ağırbaş	H5-Rahşan Tamsü Polat
s2 h5doç.dr.Hüseyin Mertol	İhsan Bulut	Fatih Şimşek	Hall 5 - Aakanks...
Hall-5 Observer	Halil Hadimli	H5Sezer	3erna Özoğul

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EMPOWERING WOMEN TO STAND FOR ENVIRONMENTAL RIGHTS FOR SUSTAINABLE DEVELOPMENT

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Abstract

As one of the world's most advanced emerging economies, India views sustainable development as a need rather than a choice. India's key challenges in achieving sustainable development are population growth, poverty, illiteracy, economic growth, consumer trends, and urbanisation. The role of women in addressing these issues is critical. Women's empowerment and their social status in society help in better decision-making, allowing them to break free from the inextricable cycle of illiteracy and poverty. Women's education has a direct correlation with fertility rate. Investment in women's education contributes to lowering fertility rates and thus decreasing population growth. There has been a significant role of women in the Indian economy. Women are expected to contribute merely 17 to 18 % of India's GDP. A positive economic impact can be achieved by promoting gender equality in the workplace and equal opportunities for women entrepreneurs. Women-owned businesses create jobs, as well as substantial sales and receipts. Under Sustainable Development Goals, adopted at the United Nation Sustainable Development Summit in New York 2015, women empowerment and gender equality is one of the key goals in order to ensure environmental sustainability. Several social schemes such as *Beti Bachao Beti Padhao*, *One Stop Centre*, *Ujjawalam Women Helpline*, *Nirbhaya*, etc. focused on women empowerment and emancipation have also been introduced in India, but with limited success. So, there is a need for affirmative policies for women's empowerment in India, focusing on financial inclusion, education, self-employment opportunities, women safety, nutrition and health care, to ensure that men and women are equally empowered in order to achieve the ultimate goal of sustainable development.

Keywords: Women Empowerment, Gender Equality, Sustainable Development

Introduction

The Indian economy is one of the fastest-growing emerging markets. It is also home to a young population and a burgeoning ecosystem for innovation and business. In 2018, India was having a massive GDP of \$2.72 trillion, and it is continuously striving to reach \$5 trillion by 2025. The pursuit of economic growth and excellence may cause ecological imbalance by putting pressure on natural resources. Therefore, it has become imperative to implement an environmental plan that will ensure ecological balance for future generations. Growing sustainably is the need of the hour. Sustainable development ensures that development occurs in a way that maintains the integrity of natural resources and ensures their continuity into the future. As part of an ambitious roadmap for transforming the world by 2030, governments across the globe have adopted the Sustainable Development Goals (SDGs), designed to benefit everyone through development initiatives. The SDGs were adopted at the UN General Assembly Summit in September 2015 by the 193 member states. The Indian government also signed these SDGs and strongly committed to it. SDGs aligned both development and environment together under a set of 17 targets.

To achieve sustainable development targets, India has to face various challenges such as gender inequality, population growth, poverty, illiteracy, economic growth, consumer trends, and urbanisation.

A major challenge for Indian citizens is overcoming these issues in order to contribute to the country's development and growth. The role of men and women equally important in dealing with these issues. However, the role of women, who make up half of the world's population, is far greater than that of men in the economic and social development of a country. This paper makes an attempt to understand the role of Indian women in achieving the targets of sustainable development.

Gender equality and sustainable development

Many studies have proven that without women's empowerment and gender equality, sustainable development is unachievable. Therefore, gender equality is deemed as an element of human rights, as well as an indicator of sustainable development (Alvarez and Lopez, 2013). Gender inequality is prevalent throughout all cultures and all around the globe (Stevens, 2010).

Women today are discriminated against when they try to access education, healthcare, or seek employment. Women are discriminated against for their gender; for example, a woman cannot have the same power and position as a man. They lack the same rights and freedoms that men have in society and are therefore for this reason considered inferior to men.

Discriminatory attitudes about males and females have persisted in India for years and have an impact on both lives. The inequality in India is still present because of the following reasons: unequal legal status, different occupational opportunities, educational opportunities and political representation. Despite the fact that the Indian constitution grants equal rights to men and women, gender differences continue to exist and reign. Indian society has traditionally been the epicentre of this inequality, with women being its victims. In a place where women are Goddesses, the same Nation leaves a smear of crimes and inequity. It is a terrible reality of our society.

As more countries adopt and implement sustainable development, they will also need to address gender inequality issues such as economic hardships and vulnerable employment prospects faced by women, especially in rural areas of India. The goals of sustainable development cannot be achieved without the equal inclusion of women in all development initiatives. However, gender disparities remain pervasive along economic, social, and environmental dimensions (UN Women, 2014).

Population Control and Women

In India, the role of women is to produce offspring, primarily male child. A large percentage of uneducated women in India marry young, contributing to population explosion. In 1956, India launched a governmental programme of planned parenthood with the goal of limiting births (Batra, 1973). There was some opposition to this among the older generation partly because it deprived them from the benefits and privileges of large families and, more importantly, of the security of having a male heir and thus the programme failed to achieve its target (Batra, 1973).

The most direct way for women to lower their impact on population growth is to abstain from having children, typically by using contraception and family planning services.

Female empowerment can also be an important step in lowering the stress on population growth, as education provides girls with opportunity to engage in work outside of the home and improving reproductive health can help ensure that girls are prepared for any pregnancies that do occur. Learning about sex, contraception, and sexually transmitted diseases (STDs) and unwanted pregnancies empowers females in their sexual health.

Additionally, education has been linked to increased fecundity, decreased foetal loss, and a longer reproductive span for women due to intake of nutritional and healthy diet that promote fertility (Reddy, 2003).. However, the net effect of education is to reduce fertility rate in women (Reddy, 2003).

Role of Women in Poverty reduction

Poverty is a multifaceted problem and a worldwide phenomenon, particularly in developing nations (Purnamawati and Yuniarta, 2020). Although there has been progress in addressing poverty since the 1970s. But it still remains a global challenge faced by millions of people across the world today. Poverty is now a primary concern under the Sustainable Development Goals (SDGs), with the objective of reducing poverty to zero by 2030 (United Nation, 2015). Poverty affecting both men and women has different impacts on the family as well as an individual. This affects not only those who are already poor but also those who live comfortably. Women are often the worst hit by poverty because their home responsibilities tend to take up most or all their time while they contribute as little as possible to household earnings. Poverty also significantly increases under-nutrition in women and children.

The role of women in development is an integral component of nation building, which aims to reduce the number of people living in poverty, including housewives. It is a priority for sustainable development to involve women in the management of microbusinesses in order to accelerate the reduction of poverty and contribute to the country's economy (Purnamawati and Yuniarta, 2020).

According to McKinsey Global Institute, involvement of Indian women in the workforce could add \$770 billion to India's GDP by 2025. However, currently women account for just 18% of India's GDP (McKinsey Global Institute, 2015).

Women Literacy and Empowerment

Literacy is the key that determines social and economic development of a country. Education is critical in terms of health and societal awareness and thus contributes to the overall growth of a country. Education in both male and females are equally important. Educating women is not only important for social justice but it helps in social transformation as well. Higher levels of education provide greater opportunities like awareness, development and empowerment of women. Having access to quality education gives people a greater sense of control over their lives and choices. According to the 2011 census, the literacy rate of India was 74.04% (Census, 2011). Although this is an impressive achievement, it is still alarming that so many people in India are illiterate. Especially in rural areas, a large number of children and women do not receive education. As per census 2011, the female literacy rate was 65.46 %, which was much lower than the male literacy rate (82.14 %) (Census, 2011). Indian women still have one of the lowest literacy rates in Asia despite the government's strong stance on education (Singh CK, 2015).

The extremely low literacy rate among Indian women cannot be attributed to any single factor. Economic, social, political, educational, cultural, demographic and administrative factors are all contributing to low literacy among women in India. It not only negatively affects women and their families, but also negatively impacts the economic development of the country.

Rural schools lack supportive and encouraging environments for girls. Schools still lack basic facilities like access to drinking water, clean toilets, and insufficient teaching staff, particularly women teachers, which would be most preferred by parents concerned about the safety of their daughters.

Early or child marriage is also associated with illiteracy and population explosion. Throughout India, the rate of early marriage in rural areas was three times that of urban areas in 2009 (Singh CK, 2015). In many instances, parents consider their daughter's education as a waste of money since she will eventually live with her husband's family and the parents will not directly benefit from her education.

Women Health and Sustainability

The health sector is one of the most important areas where women face different risks than those facing men, and they play a critical role both in health services and in families. Women represent the backbone of a family's health; ensuring they have access to quality care can also benefit children and families. Women's health is inextricably linked to the health of families and communities. Babies born to women in poor health are likely to be underweight. It is less likely they can feed and care for their children adequately. India has a high mortality rate among women, primarily during their reproductive years. Especially, in rural India maternal mortality rates are among the highest in the world (Saha & Saha, 2010). Women's health in India has an influence on household economy as well or vice-versa. It is often observed that the women's health is bad in rural areas where they are less educated and economically deprived. Women who are healthy contribute more to both the paid and unpaid labour markets, including participation in family economic activities and a disproportionate portion of child rearing, caring for the elderly, and performing domestic chores (International Labour Office, 2018).

Developing countries like India, have sociocultural discrimination affecting women and girls, which has a detrimental impact on their health. For example, when food is insufficient in home, women tend to eat less, feed their husbands or male children - malnutrition in girls and women is a prevalent problem (Horowitz and Madhu, 1992). Due to heavy work demands, poverty, childbirth, and the special nutritional needs of women, malnutrition negatively impacts women, causing them to be susceptible to illness and to die at an earlier age. India is marked by high rates of malnutrition in all segments of the population; the women's poor nutrition begins at an early age and persists throughout their lives.

The health of children, family and community may be seriously impacted by the health of women. Thus, providing adequate care to women can improve the health of children and families as well.

Women Empowerment initiatives in India

The concept of empowerment for women is multifaceted, involving the realization and awareness of their abilities and potentials, as well as their rights and opportunities in various areas.

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Women's empowerment and their involvement in decision-making is key to sustainable development. Thus, women empowerment occupies a high position in the agenda of all parties involved in development activities. However, gender inequality is the major hurdle in front of women empowerment which India has to face. Constantly, India has been making efforts to fill this gender gap and has launched various schemes and projects that work towards empowering women. These social schemes not only help to empower women but also uplift them from the disadvantages that they were born with. These include Beti Bachao Beti Padhao Scheme, Ladli Laxmi Yojana Scheme, Mahila Saksham Yojana Scheme, One Stop Centre, Ujjawalam Women Helpline, Nirbhaya, etc. The Indian government has spent a lot of money to provide women with social schemes to help them overcome disadvantages. But these policies have not been enough. However, many policies have yet to produce results and there is still much work left to be done.

Conclusions

India is one of the fastest developing countries in the world with an ever-increasing population. In light of India's rapid development and environmental issues, sustainable development is crucial. Women empowerment and gender equality were one of the key Sustainable Development Goals (SDGs) adopted at the 2015 United Nations Sustainable Development Summit. All 17 goals under SDGs heavily rely on achieving gender equality and women's empowerment. In order to achieve real justice and inclusion, and to build economies that work for all, we need to ensure the rights of women and girls across all the goals. Empowering women is also essential for progressing in development and reducing poverty. Providing education to women is one of the best ways to empower them with the knowledge, skills, and confidence they need to actively participate in the development process. Moreover, education for women significantly reduces poverty from both a multidimensional and income perspective. In addition, women's empowerment helps to reduce population growth by determining fertility levels. Women's empowerment and women's status in society play a key role in determining fertility levels and thus help in reducing population. Educational and employment opportunities for women improve family planning decisions and provide resources to make it accessible.

Women's health also plays an important role in a country's growth. A healthy woman makes a substantial contribution to the overall growth of a country. Inadequate maternal health often adversely impacts the health of her child and decreases women's abilities to participate in economic activities. Women's health investment could address issues like gender equity and violations against women, as well as health, economic, social, and environmental benefits are reaped.

The vast majority of rural women live under poverty in India and are therefore disadvantaged members of society; their empowerment is crucial for achieving positive changes in their lives. The ultimate goal of sustainable development can only be achieved if men and women are equally empowered. Therefore, affirmative policies for women's empowerment are required in India, with an emphasis on financial inclusion, education, self-employment possibilities, women's safety, nutrition, and health care.

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KRIPTOFEMINISM

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ABSTRACT

The concept of feminism, which discusses the difficulties and oppression experienced by women just because of their gender, is an approach that defends all kinds of economic, political, and socio-cultural equality between the opposite sexes by opposing the discrimination between men and women. The concept of cryptofeminism which was used for the first time in the press in the 1960s, was referring to some cryptic and unnamed problems experienced by women. However the concept discussed as cryptofeminism within this study is different, the main starting point is similar as it points to a problem that cannot be named. Cryptofeminism as a concept which refers to the blockchain technology is being discussed and added to the academic literature for the first time with this article. Crypto assets are technology products that take their name from the science of cryptography. Crypto assets can store and transfer any kind of data and information with encryption and confidentiality principle. Crypto assets, which entered our lives with blockchain technology and spread very quickly in different areas, have created their own ecosystem and industry. The crypto ecosystem draws attention not only with its players, but also with its unique culture. The culture that develops in this ecosystem is at risk of being knitted around the ideas that feminism has been fighting for years. The perception of technology in the historical process has spread to the field of software, which is a new type of machine, by being built with mainly production equipment and machines after the industrial revolutions. The relatively pessimistic early literature and debates on technology and gender focus heavily on women's inability to develop their technical knowledge and skills. In the following period, discussions about the exclusion of women with higher technical education from the business world and its cultural basis follows. The masculine construction of the language and symbolism of technology carries inclusiveness to a point far away from competence and skills. From this point of view, it would be correct to discuss the cryptofeminism debate over the spread of a male-dominated culture in crypto. The gender of the crypto industry is encoded by symbolic conceptualization and male-dominated. The image of Bitcoin, the first blockchain network and cryptocurrency, is masculine. The fact that almost all of the images produced about the inventor of Bitcoin, whose real identity is unknown today, are male, is an extension of the male-dominated culture that has begun to take root. On the other hand, blockchain technology, which provides secure anonymity, allows the construction of gender-neutral virtual identities. The positive reflections of the anonymity and trust issue, which reinforces its place in our lives with crypto through new communication forms, are candidates to open up space for the capture of gender equality in the focus of cryptofeminism.

Keywords: Blockchain technology, Crypto assets, Feminism, Cryptofeminism

KRİPTOFEMİNİZM

ÖZET

Kadınların sadece kadın olmaları sebebiyle yaşadıkları zorlukları ve baskıyı tartışan feminizm kavramı, basit bir tarif ile kadın-erkek ayrımcılığına karşı durarak, karşı cinsler arasında her türlü ekonomik, siyasal, ve sosyo-kültürel eşitliği savunan bir yaklaşımdır. 1960'lı yıllarda basında ilk kez kullanılan kriptofeminizm kavramı, kadınların yaşadığı bir anlamda şifreli ve adı koyulamayan bir takım sıkıntıları dile getirmek için için kullanılmıştır. Bu çalışmada kriptofeminizm olarak tartışılan kavram farklı olmakla birlikte temel çıkış noktası benzer şekilde adı koyulamayan bir sorunu işaret etmekte olan yeni bir kavram olarak tartışılmakta ve literatüre ilk defa eklenmektedir. Kripto varlıklar kriptografi biliminden adını alan ve şifreleme ile doğru bilgiyi gizlilik prensibi ile saklayan ve transfer eden teknoloji ürünleridir. Blokzincir teknolojisi ile hayatımıza giren ve çok hızlı bir şekilde farklı alanlarda yaygınlaşan kripto varlıklar kendi ekosistemini ve endüstrisini oluşturmuştur. Kripto ekosistemi sadece oyuncuları ile değil, aynı zamanda kendine has kültürü ile de dikkat çekmektedir. Bu ekosistemde gelişen kültür feminizmin yıllardır mücadele ettiği fikirlerin etrafında örülme riski ile karşı karşıyadır. Teknolojinin tarihsel süreçteki algısı sanayi devrimleri ve sonrasında ağırlıklı üretim ekipmanları, makineler ile inşa edilerek son olarak yeni bir makine çeşidi olan yazılım alanına yayılmıştır. Teknoloji ve toplumsal cinsiyet üzerine nispeten pesimist olan ilk dönem literatürü ve tartışmalar ağırlıklı olarak kadınların teknik bilgi ve becerilerini geliştirme imkânı bulamamasına odaklanır. Ardından gelen dönemde yüksek teknik öğretime sahip kadınların iş dünyasından dışlanması ve bunun kültürel zemini ile ilgili tartışmalar takip eder. Teknolojinin dilinin ve sembolizminin eril inşası kapsayıcılığı yetkinlik ve becerilerden uzak bir noktaya taşımaktadır. Kriptofeminizm tartışmasını bu noktadan hareketle kriptoda erkek egemen bir kültür yaygınlaşması üzerinden tartışmak doğru olacaktır. Kripto endüstrisinin cinsiyeti sembolik kavramsallaştırma ile erkek egemen kodlanmaktadır. İlk blokzincir ağı ve kripto para olan Bitcoin'in imajı maskülen inşa edilmiştir. Bugün gerçek kimliği bilinmeyen Bitcoin'in mucidi ile ilgili üretilen görsellerin neredeyse tamamının erkek olması kök salmaya başlamış olan erkek egemen kültürün bir uzantısı niteliğindedir. Diğer yandan güvenli anonimlik sağlayan blokzincir teknolojisi cinsiyetten bağımsız sanal kimliklerin inşasına imkân vermektedir. Yeni iletişim formları üzerinden kripto ile hayatımızdaki yerini pekiştiren anonimlik ve güven meselesinin pozitif yansımaları, kriptofeminizm odağında toplumsal cinsiyet eşitliğinin yakalanmasına alan açmaya adaydır.

Anahtar Kelimeler: Blokzincir teknolojisi, Kripto varlıklar, Feminizm, Kriptofeminizm

ATTITUDE TOWARDS WOMEN IN TURKISH NATIONS

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Summary

Turkish points, modern Turkic-speaking states have a very ancient history, ancient culture, literature, folklore, language, beliefs and so on. Each of these aspects is an unbreakable link between the Turkic peoples. One of the features that distinguishes the Turks, who challenge the world with their strength, statehood tradition and culture, from other nations is respect for women, the sanctity of the mother and other issues. Azerbaijan is one of the modern Turkic states. Azerbaijan is an Oghuz land, and Azerbaijanis are Oghuz Turks. Not only Oguzs, but also other Turkic ethnic groups: Huns, Kipchaks, Bunturks, Khazars and others played an important role in the roots of our people.

Attitudes towards women have been different in the culture and history of our people. Women have always been considered invaluable and valuable. There is no other nation in the world that values women as much as the Turks. First of all, the family was important for the Turks both in ancient and modern times. The mother is the basis of the family. Even before Christmas, the Turkish woman had a say in the family and supported her husband. In Europe, Africa and Arabia, when women were traded as slaves and girls were killed alive, Turkish women lived freely and had a say. In "Kitabi-Dada Gorgud" we encounter facts related to this issue.

A Turkish proverb said: "The first wealth is health, the second wealth is a good woman." The Turks, who valued women, were mainly in favor of single marriage. In ancient Huns, men and women were equal in terms of rights. Women were considered a complement to the work begun by men. No action could be taken without consulting the woman. Even when receiving ambassadors from other countries, Khatun had to be with Khagan. While the Khatuns could receive envoys alone, the Khagans could not receive envoys alone. That is, they relied heavily on the woman's mind, intellect, and advice. As an example, we can say that the ambassadors from Europe to the Huns were received by Atilla's wife Arik Khan and discussed state affairs with him. At the receptions, the ladies sat to the left of Khaga. They took part in the discussion of political and administrative issues. The Turkish writer Gökalp, examining the issue of attitude towards women, came to the conclusion that none of the ancient races deserved or respected the fate of the Turks (Ziya Gökalp; Fundamentals of Turkism, Istanbul 1970, p. 35).

Keywords: women, law, equality, khagan, war, Turks ...

TÜRK XALQLARINDA QADINA MÜNASİBƏT

Xülasə

Türk xallarının, müasir türkdilli dövlətlərin çox qədim tarixə dayanan keçmişi, qədim mədəniyyəti, ədəbiyyatə, folkloru, dili, inancı və s.vardır. bu cəhətlərin hər biri türk xalqlarını bir-birinə bağlayan qırılmaz tellərdir. Gücü, dövlətçilik ənənəsi, mədəniyyəti ilə dünyaya meydan oxuyan türkləri digər xalqlardan fərqləndirən cəhətlərdən biri də qadına hörmət, ananın müqəddəs tutulması və digər məsələlərdir. Müasir Türk dövlətlərindən biri də Azərbaycanıdır. Azərbaycan Oğuz yurdu, azərbaycanlılar isə oğuz türkləridir.

Yalnız xalqımızın kökündə yalnız oğuzlar deyil, digər türk etnosları: hunlar, qıpçaqlar, buntürklər, xəzərlər və digərləri də mühüm rol oynamışdır.

Xalqımızın mədəniyyətində, tarixində qadına münasibət fərqli olmuşdur. Qadın hər zaman əvəzolunmaz və dəyərli hesab olunmuşdur. Dünya xalqları arasında türklər qədər qadına dəyər verən ikinci bir xalq yoxdur və olmamışdır. İlk növbədə, ailə türklər üçün həm qədimdə, həm də çağdaş dövrdə önəmli olmuşdur. Ailənin təməlini isə ana təşkil edir. Türk qadını ailədə hələ miladdan öncə belə, söz sahibi olmuş, ərinə dəstək olmuşdur. Avropada, Afrikada, Ərəbistanda qadınlar qul kimi alınmış-satılarda, qız uşaqları diri-diri öldürüləndə türk qadınları azad yaşamışlar, söz sahibi olmuşlar. Uşaq yaşlarından qızlara at minməyi, qılınc oynatmağı, döyüş qaydalarını öyrətmişlər. “Kitabi-Dədə Qorqud” da bu məsələ ilə bağlı faktlarla qarşılaşırıq.

Bir türk ata sözündə deyilirdi: “Birinci zənginlik sağlıq, ikinci zənginlik yaxşı qadındır”. Qadına dəyər verən türklər, əsasən, tək evlilik tərəfdarı olmuşlar. Qədim hunlarda qadın və kişilər hüquqlarına görə bərabər olmuşlar. Qadınlar kişinin başladığı işin tamamlayıcısı sayılırdı. Qadınla məsləhət etməmiş heç bir iş görülməzdi. Xaqanın əmrlərində əgər “xaqan buyurur” yazılırdısa, xaqanın Xatununun adı göstərilməsə, həmin əmr keçərli sayılmırdı. Hətta başqa ölkələrin elçilərini qəbul edəndə Xatun mütləq Xaqanın yanında olmalı idi. Xatunlar təkbaşına elçiləri qəbul edə bildikləri halda, Xaqanlar təkbaşına elçiləri ümumiyyətlə qəbul edə bilməzdilər. Yəni qadının ağılına, dərrakəsinə, məsləhətlərinə çox güvənərdilər. Nümunə olaraq deyə bilərik ki, Avropadan Hunlara qonaq gələn elçiləri Atillanın xanımı Arıq Han qəbul edərmiş, dövlət işlərini onunla müzakirə edərmişlər. Qəbul məclislərində xatunlar Xaqanın sol tərəfində oturarmışlar. Siyasi-idari işlərin müzakirəsində iştirak edərmişlər. Türk yazar Gökalp qadına münasibət məsələsini araşdıraraq belə qənaətə gəlmişdir ki, əski irqlərin heç biri türklər qədər qadına haqq verməmiş, sayqı göstərməmişlər (Ziya Gökalp; Türkçülüğün Esasları, İstanbul 1970, s. 35).

Açar sözlər: qadın, hüquq, bərabərlik, xaqan, döyüş, türklər...

1. Giriş

Türk halklarının kadınlara qarşı tutumundan bahsəderken Azərbaycan zihniyyətinə də diqqət çəkmək gerekir. Azərbaycan'ımızın bir Türk-Oğuz ülkesi olduğu bilinmektedir. Köklerimiz kadim bir tarihe sahip Türk etnik gruplarıdır. Türk tarihinde, Türk kültüründe, Türk zihniyetinde, kadın, anne, hanımefendi çok değerli ve yeri doldurulamaz olmakla gurur duyabiliriz. Dünya tarihini incelersek, kadına Türkler kadar değer veren ve değer veren başka bir millet olmadığını görürüz.



2) Türk Halklarında Kadına Karşı Tutum

Öncelikle belirtmek isterim ki Türk halklarında aile kutsaldır. Ailenin asıl koruyucusu, temeli ve direği kadındır, annedir. Kadınlar, milattan önce Afrika, Arabistan ve Avrupa'da köle olarak satılsa da Türk toplumlarında kadınlar söz sahibi olmuş ve toplumun tam üyesi olmuşlardır. Ancak Türk kadını sadece ailede değil, aynı zamanda siyasi ve ekonomik ilişkilerde, devletin yönetiminde de söz sahibiydi. Kızlar çocukluktan itibaren ata binmeyi, kılıç oynamayı ve güreşmeyi öğrendi. Savaş sırasında erkeklerle omuz omuza savaştılar. Bu gerçeği kanıtlayan kanıtlar ve yazılı metinler vardır. Örneğin, eski yazılı anıtımız "Kitabi-Dada Gorgud"da buna tanık oluyoruz. Eski bir Türk atasözü der ki: "Birinci güzellik sağlık, ikinci zenginlik akıllı kadındır." Bu atasözünü oluşturan Türklere tek tanrı inancına yapılan vurgu bunun kanıtıdır. Eski Hun zamanlarında bile toplumda kadın ve erkek ayrımı yapılmadı. Çünkü Hunlarda kadın, erkeğin tamamlayıcısı olarak görülüyordu. Hatta "kadın" kelimesi siyasi meselelerde o kadar önemliydi ki, kağanın emirleri sadece "Kağan diyor" yazılsa, kadının adı geçmeseydi emir geçerli olmazdı. Kağan asla yabancı büyükelçilerle tek başına görüşmezdi. Bu saygısızlık olurdu. Kağanlar elçileri tek başlarına almasalar bile hanımlar tek başlarına buluşup elçi gönderebiliyorlardı ve bu kaçınılmazdı (1. s. 151). Meclislerde hanımlar kağanın solunda oturur, tartışılan konularda mutlaka görüşlerini belirtirlerdi. Türk yazar Gökalp şunları söyledi:

2.1. Göytürk ve Uygur'da Kağan'ın karısı devleti kocasıyla birlikte yönetiyordu. Hunlarda olduğu gibi Göy-Türklere ve Uygurlarda yazılan emirler sadece kağan ismiyle değil, her ikisi de imzalı olan hatun ismiyle yazılmıştır. Bu, kadınların hem devlette hem de ailede kilit bir role sahip olduğunu kanıtlamaktadır (3. s.145,155).

Buradaki amaç Türk kadınının cesur, zeki ve militan kılmaktı. Her zor durumda kocalarına yardım ettiler. Ailenin bütünlüğünü korudular. Yukarıda "Kitabi-Dada Gorgud"dan bir örnek gösterdik. "Dastan"da bunun bir örneğini "Bansı Beyrak"ta bulabiliriz. Banu Çiçek, o yükseklikte söylediklerimize örnek olabilir. Sarı elbiseli Selcan Hatun'a da bir örnek verebiliriz: Selcan Hatun tedirgindir. Düşmanın geceleri kocasına saldıracağını düşünmez. Kocasına savaşa hazırlandığını ve savaşı izlemek için hazırlandığını söyledi. Düşman aniden saldırır, savaş başlar. Bu sırada kocasının atı da yaralandı. Bunu gören Selcan Hatun savaşa girer, düşmanı öldürür ve kocasına yardım eder (6. s.122).



Türk kadınının kahramanlığı bununla da bitmiyor. Aynı zamanda Türk halklarında kadına verilen değer dünyanın hiçbir yerinde yoktur.

3. Diğer Ülkelerdeki Kadınlara Yönelik Tutumlar

Diğer milletlerde görmüyoruz. Örneğin İngiltere'de 11. yüzyılda erkekler eşlerini başkalarına satabiliyorlardı. Birçok Hıristiyan ülkede (İngiliz) kadınlar şeytan olarak görülüyordu. Kirli bir yaratık olarak kabul edildi ve Mukaddes Kitaba dokunmasına izin verilmedi. Kadınların İncil okumasına yalnızca 16. yüzyılda (Henry'nin zamanında) izin verildi. Rahip Dour'un o zamanki konuşmasından bir örnek verebiliriz. 100 yıl öncesine kadar bir kadının bir erkeğin masasına oturmadığını ve soru sormaya bile hakkı olmadığını söyledi. Erkekler her zaman yanlarına odun koyar ve kadınları cezalandırmak için kullanırdı. Ailenin erkek çocukları annelerine evin hizmetçileri kadar değer vermezlerdi.

Çinliler ise kadını insan olarak görmemişler, adını bile koymamışlar. doğumda isimsiz kızlar. Numaralandırıldılar ve 1, 2, 3 ... (8. 18.5.21) olarak adlandırıldılar. Bu toplumda kadınlar hizmetçi olarak görülüyordu ve aileleriyle aynı sofraya oturma hakları yoktu. Her zaman ayağa kalkıp erkeklere hizmet etmek zorunda kaldı.

Sasani döneminde Persler aile fertleriyle evlenmişlerdir (9.23.5.21).

Araplar kızları diri diri gömdüler. Bir kızın doğumu zalim olarak kabul edildi. Budizm'de kadına değer verilmedi ve din kabul edilmedi. Yunanistan'da kadınlara değer verilmedi ve kadınlar başka şeyler gibi satılabilir veya bağışlanabilirdi (10.18.5.2012).

Slavlar da aynı tavrıdaydı, kadın kocasıyla birlikte gömüldü.

Azerbaycan'da kadının hak ve sorumluluklarından ve statüsünden de bahsetmek gerekiyor. Azerbaycan'da kadının statüsü son birkaç bin yılda önemli değişiklikler geçirdi. Bununla birlikte, Azerbaycan'daki kadınlar, ülke tarihi boyunca ulusun vahim sorunlarının çözümüne katkıda bulunmuştur. 1918 yılında kurulan Azerbaycan Demokratik Cumhuriyeti döneminde, ülkede yaşayan tüm halkların ve her iki cinsin eşit oy hakkı kanunla kurulmuştur. Böylece Azerbaycan, Doğu'da kadınlara oy hakkı veren ilk ülke oldu.

4. Azerbaycan'da Kadınlara Karşı Tutum

Gizil Arslan'ın eşi Gatiba hanım, Özbek hanın eşi Mehrican hanım, Uzun Hasan'ın annesi Sara Hatun, Şah İsmail Hatay'ın kızı Mahinbanu Sultan, Şirvanşah Halilullah'ın eşi Pari hanım, anne Şah Abbas Kheyranavi Beyim ve diğer önde gelen politikacı ve devlet adamları ülke tarihine damgasını vurmuştur.

Bazı tarihi ilkleri ve yenilikleri dikkatinize sunmak istiyorum:

- 1) Nigar Shikhlinskaya, yüksek öğrenim gören ilk Azerbaycanlı kadın oldu - 1889;
- 2) Alexandra Imperial Rus-Müslüman Kız Okulu - ilk laik kız okulu ve aynı zamanda Rus İmparatorluğu ve Müslüman Doğu'daki ilk okul, Hacı Zeynalabdin Tağıyev'in girişimi ve desteğiyle açıldı-1901;
- 3) Hayırsever. Hamida Memmedguluzade, erkek ve kızların birlikte okudukları ilk okulu kurdu. Aynı zamanda 1908'de uluslararası bir konferansta konuşan ilk Azerbaycanlı kadındı;
- 4) Hanifa Malikova'nın girişimi sonucunda Azerbaycan'da ilk kadın hayır kurumu kuruldu - 1908;
- 5) Oyuncu Govhar Gaziyeva, 1910'da sahneye çıkan ilk Azerbaycanlı kadındı;
- 6) Kadınlar, Azerbaycan Demokratik Cumhuriyeti-1918 döneminde oy hakkını kazanır;
- 7) Leyla Memmedbayova ilk uçuşunu uçakla yaptı, ilk Azerbaycanlı kadın pilot oldu - 1931 vb.

Bütün bu karşılaştırmalardan sonra diyebiliriz ki, hadislerde adı geçen Türk halkları bile Türk milleti her zaman adil, demokratik ve çok kültürlü bir toplum olmuştur. Bayanlar ve baylar çok değerliydi, hakları tanındı ve erkeklerle eşit muamele gördü.

Modern zamanlarda, toplumumuzda kadın haklarına saygı gösterilmeli ve hem ailede hem de toplumda annelerimizin ve eşlerimizin rolüne değer verilmelidir.

Azerbaycan'da Ermeni faşistlerine karşı yapılan kurtuluş savaşında kadınlarımızın, bebeklerimizin ve yeşillerimizin çok acı çektiğine de dikkatinizi çekmek isterim. Savaşa katıldılar, cephede şövalye oğullarımıza yardım etmek için ellerinden geleni yaptılar ve hatta bu tür askerlere çeyiz battaniyelerini gönderdiler. Bu savaşı milletin ve devletin birliği ile kazandık. Şimdi bu üzücü durum Ukrayna'da tekrarlanıyor. Dünyaya meydan okuyan, çocukların çığlıklarını görmezden gelen faşizm, savaşı durdurmuyor. Kendi adıma Ukrayna halkına hoşgörü diliyorum. Savaşa hayır diyorum!

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FEMALE PATRONAGE AND THE GENDER TRANSFORMATION OF AVALOKITEŚVARA

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Abstract

Buddhism was transmitted to China during the Han Dynasty (202 B.C.-220 A.D.) and eventually integrated with existing Chinese cultures such as Confucianism and Taoism. It emerged gradually as a specific cultural phenomenon with Chinese qualities and traits. Avalokiteśvara (Deity who looks down) becomes the most important deity and is popularized throughout Mahayana and Vajrayana Buddhism. One of the striking changes in the image of Avalokiteśvara in China is the shifting of the gender of Avalokiteśvara or Kuan-yin (观音), as Avalokiteśvara is known in China. It has been noted by previous scholars whose contributions I will refer to in this paper.

It is believed that the Sui-Tang period (broadly from the 6th to 10th centuries) was the turning point for the gender transformation of Kuan-yin. As in the case of all arts, patronage played an important role in the construction of Buddhist caves, the establishment of the temples and the making of Buddhist sculptures and paintings in China. Buddhist patrons financially contributed to both monument and icon making. This patronage ranged from the aristocracy to the commoners, providing a rich site for a nuanced study of Kuan-yin's iconography. The patronage of women in Chinese Buddhist art has not received much attention from scholars. Thus, this paper is going to investigate the female patronage of the cult of Kuan-yin during the Sui-Tang period and proceed to locate the iconography of Kuan-yin around this time clearly. It will also examine the links between socio-religious and cultural lives of female groups and the development of the iconography of Kuan-yin.

Keywords: Women, Avalokiteśvara, Gender Transformation, Iconography

The Sinicization of Buddhism could be considered a miniature of all the foreign cultures' destinies in China (Li Li'an 2006). It emerged gradually as a specific cultural phenomenon with Chinese qualities and traits. Within Buddhism itself, Avalokiteśvara experienced a long process of change. One of the striking changes in the image of Avalokiteśvara in China is the shifting of the gender of Avalokiteśvara or Kuan-yin (观音), as Avalokiteśvara is known in China. In China, Avalokiteśvara is considered as "Kuan-yin Niang-niang" - a goddess and "nearly" every family worshipped Kuan-yin. The transformation of Kuan-yin from a male to a female is a specific phenomenon that exists in China only; thus, much attention needs to be paid to the process of the gender transformation.

The great Tang dynasty (618-907 A.D.) patronized Buddhism as a state cult during the greater portion of their reign. Some scholars like Wu Yan, Jiao Jie, Sun Xiushen, Cui Feng and etc. observed that the Tang dynasty was the turning point for the gender transformation of Kuan-yin (Wu Yan 2015, Sun Xiushen 1995, Cui Feng 2013). It is believed that during the Tang dynasty, the iconography of Kuan-yin began to possess feminine features and started to change gender markings. "There is a great deal of graceful and charming feminine Kuan-yin or neutralized but with feminine tendency. The feminine and secular tendency started to show from Kuan-yin's sacred divinity" and "Kuan-yin's divinity and humanity, religiousness and secularity integrated with each other"(Wu Yan 2015: 143).

From my own perspective, Wu Yan's idea, to a certain extent, is quite interesting. For example, it depicts a standing Willow Kuan-yin (Fig.1) holding a water pot facing up on his left hand and a willow branch going downwards on another. With a crown on his head, he is surrounded by beautiful shining jewels and flowing ribbons. Surprisingly, there is no moustache above his lips. Along with features like his slight S-shaped curvaceous body, fine and smooth skin, arched eyebrows, tenuous downward-looking eyes and soft round face, this gracious figure, however, actually looks more like a court lady of Tang (Fig.2) if one ignores the flattened chest.

One more important observation when comparing contemporary women and men portrayed (Fig.2 and Fig.3), whether through clothes or facial expressions or body figures, is that the distinctions between representations of man and woman actually are quite remarkable. For instance, the male figures have darker skin, broader eyebrows and long square faces, look strong and wear masculine clothes alongside a moustache. In Indian art, the female is depicted with round breasts, a curvaceous body and big hips; however, the male is made with an expanded, strong flat chest with definite masculine characteristics. The point of this evidence is that the identification of gendered characteristics in Indian art seems more related to physiological differences like genitalia, breasts and chest. Conversely, in Chinese art, the distinction between men and women depended on certain external signs such as clothes, jewels, makeup, facial hair such as moustache, posture, facial expression, skin color among others. Due to traditional Chinese restrictions borrowing from Confucian rituals and rites, breasts, genitalia and other private parts of human anatomy could not be shown in art.

Thus, from the points mentioned above, I agree with scholar Wu Yan's idea that the Kuan-yin depicted by Yan Liben (Fig.4) is more close to the imagery of contemporary women. Nevertheless, from my own point of view, Wu Yan's opinion might be one-sided if approached from another aspect. As we can see from the stele (Fig.5), the Kuan-yin here has an added moustache above his lips. If Kuan-yin is a woman, why does she have a moustache? If Kuan-yin is a man, then why is he dressed like a woman? As Gong Gang suggests, the depiction of moustache is to emphasize the gender of Kuan-yin as a male consciously (Gong Gang 2007). Because, as Xuanzang recorded, both men and women wore jewels and wreaths in ancient India,¹ but Chinese people could not have been expected to follow Indian customs and would think that even though Bodhisattvas are not female, they are depicted with feminine characteristics. Hence, the moustache is portrayed to embody his gender. I decline to agree with this idea because this would not be able to answer another question: If he is a male, then why was the moustache (Fig.4) removed? This creates unnecessary confusion. Before the Sui-Tang dynasties, Kuan-yin had been portrayed with moustache. Then why does the moustache disappear? Does the confusion demonstrate that Kuan-yin was undergoing a transformation in keeping with the times?

What are the reasons for transformations in the visual imagery of Avalokiteśvara? What are the causative agents for shifts in gender? When we deal with these questions, construct methods to interpret and look at iconography as something fixed and posit religious art in the midst of these questions, important points may be raised by the art historians. A religious icon has a particular purpose and gets produced accordingly, in the present.

¹ Xuanzang was a Buddhist monk who travelled to Indian during the Tang dynasty and wrote travelling account when he returned back to China. See Xuanzang, *Da-tang Xi-yu Ji (Great Tang Records on the Western Regions)*, Tang dynasty. Or see Wuyan, *The History of the Culture of Chinese Kuan-yin*, Zhejiang University Press, 2015, pp.143.

It acquires the status of art and any form of art, including religious art, could be considered as the reflection of the social reality and people's living conditions. Art historical investigations empower one to study all the critical dimensions that are associated with an icon. Various scholars who noted the gender transformation of Kuan-yin observed that it was mainly limited within China only.

According to some scholars like Fang Yao, the period of war created the acceptance for Avalokiteśvara's association with "compassion" as the mode provided a distinct alternative to the inexplicable violence of war (Fang Yao 2011). Most scholars hold the idea that the compassion of Avalokiteśvara in Buddhism matched the Chinese concept of "mercy", which is associated closely with aspirational female qualities. It becomes the main reason for prevalent Kuan-yin worship and movement toward gender transformation. However, the concept of "mercy" in Confucian belief in China is also attributable to men. It is not a concept limited only to women.

Scholars like Robert Eno and Jiao Jie observed that the emperors of the Tang period patronized Buddhism as a state cult; however, the women patrons in this time period were not paid much attention. Thus, it is necessary to draw attention to the patronage of women to look at how women interacted with Buddhist activities and whether their taste and thoughts influenced the gender transformation of Kuan-yin.

The Only Female Emperor Wu Zetian

Scholars like Xu Huawei, Wang Shuigen and Meng Man hold that the political factors in the Tang dynasty pushed the gender change of Kuan-yin in China. Much attention has to be paid to Wu Zetian because she was the first and the last female Emperor in thousand years of absolute masculinist Chinese monarchy. In the historical records, she, born in a Buddhist family, advocated Buddhism strongly and had a close interest in Buddhist thought and association (Cen Zhongmian 1982: 167). In addition, she achieved renunciation in Ganze Temple (Xi'an City) in 649 A.D. and later built the Taiyuan temple (He'nan Prov.) for her mother among others. With her support, a large number of Buddhist texts (including the texts regarding Kuan-yin) were translated and many caves were constructed.

With tantric influence, the Buddhist deities with multiple heads and arms were largely made and this type of image-making was also brought to China. Multi-armed and multi-faced Kuan-yin was largely made in the Tang dynasty. However, before her reign, the cult of Eleven-faced Kuan-yin and Thousand-armed Kuan-yin was not accepted by the Chinese folk. Only till Wu Zetian's promotion of Eleven-faced Kuan-yin and Thousand-armed Kuan-yin (which later manifested himself/herself as Princess Miaoshan) did these two forms of Kuan-yin start to be prevalent. She commanded the artisans and embroiderers to make a large number of images of Kuan-yin, which later were distributed to different monasteries and temples all over the country. One important point I have to attach here is that the embroidering work was done by women in ancient China. Could these female embroiderers, as artists, to some extent, influence the making of the iconography of Kuan-yin? Importantly, she was considered as the female manifestation of Bodhisattva Maitreya at that time.² Meng Man put forward the idea that the imagery of Kuan-yin changed from man to woman during the ruling period of Wu Zetian (Meng Man 2008).³

² By referring to the Buddha's prophecy of Jing-guang Tiannu that she will be the king of a country and combining the Maitreya cult at that time, Xue Huaiyi made this sutra to create the theoretical basis for Wu Zetian to legitimize her reign of Tang Empire. See Liu Xun, *Book of Tang*, 945 A.D. or *Dayun Jing Shu*, 691 A.D.

³ See *An Interview of Meng Man*, 2008.

In Tang dynasty, political ideals, economics and culture were highly developed, the society was relatively civilized and open-minded, and a woman could be an emperor. Meng Man considered that it created the conditions necessary for the contemporary ideology and aesthetics to be transformed. For example the Maitreya statue was made by copying the face of Wu Zetian (Rui Chuangming 2002). It is true that there are literary shreds of evidence proving that the appearance of Kuan-yin shares resemblances with that of women. Even though the face of Wu Zetian was the prototype of the Maitreya statue, there is no direct evidence to prove conclusively that the iconography of Kuan-yin at that time was also meant to be female. Why did Kuan-yin's gender get changed and not Maitreya's, since the Empress is this Bodhisattva's manifestation?

With the exception of the *Guan Wu-liang-shou-fo Jing (Sutra of Visualizing the Bodhisattva)*, which provides detailed instruction about how to visualize the Bodhisattva, none of the rest describes his physical appearance. Thus, as far as I am concerned, the change of the ruler from man to woman and Chinese artisans' lack of specification might somehow provide Chinese artists the imagination and the freedom to change Kuan-yin's gender as well as create the folk's acceptance for Kuan-yin's gender transformation. Undoubtedly, a further examination of the relationship between Wu Zetian and Kuan-yin might be required.

Activities of Laywomen

During the Tang dynasty, the number of female believers increased, ranging from aristocratic ladies to common women. From the beginning of Tang, the noblewomen had already been fascinated with Buddhist activities and patronized the chanting and copying of the sutras, the building of the temples, the making of the statues and paintings, as well as to help the monks and the nuns. For instance, Princess Cheng-yang changed the Ling-gan Temple into Kuan-yin Temple (Xi'an Prov.); Princess Gui-yang made the Chong-yi Temple (Xi'an Prov.) for her husband.

Besides, compared to other feudal dynasties, this era does stand out for other reasons. Tang, an era of liberation, is considered the golden age for women. Not only was there a female emperor, but also the social status of women improved substantially compared to other time periods. For example, there are a bulk of statues and paintings of Kuan-yin in Longmen and Dunhuang grottoes in the Tang period, and many of them are under the patronage of women. In terms of Sun Changwu's observation, among the inscriptions of the stone-carved Kuan-yin in Longmen grottoes (He'nan Prov.), one-third of them were patronized by women. Does the female aristocrat's upholding of Buddhism somehow influence its visual registers?

A large number of the paintings and terracotta figures of court ladies were made in Tang, which influenced the making of Buddhist icons, especially Kuan-yin. In the context of open societies and cultural exchanges and inclusion, the artists of Tang absorbed the "tribhanga pose" of Indian Buddhist art, gradually abandoning the exotic facial male features (high nose and steep-set eyes) and tending to female appearance (soft eyebrows and sharp eyes). Under the participation and patronage of women, the iconography of Kuan-yin more or less reflects their will. The female patrons would consciously or unconsciously want to integrate their ideology, and the artisans would have had to listen to their opinion when they designed and made the statues of Kuan-yin. This is the reason that Jiao Jie argues that the imagery of Kuan-yin in Tang shares similarities with the court lady in paintings. Again it helps the transformation of Kuan-yin's gender. For instance, many scholars consider the Kuan-yin (Fig.1) discussed patronized by a nun named Zhenzhi as the representative work of female Kuan-yin.

Jiao Jie believes that the reason that it was made to look like a woman is out of the nun's desire and choice. However, he did not explain how this statue bears the desire of the nun. There are also numerous gilt-bronze statues of Kuan-yin of Tang excavated in different places (like Ling-tong, Qian-yang and so on) of Xi'an in Shaanxi. Kuan-yin here has a slim body, with one leg slightly bent to form an S-shape together with the flying ribbons, a small Amitabh above the head, willow branch in his/her and water pot in another. Jiao Jie believed that these gilt-bronze statues of Kuan-yin in Shaanxi were made for personal worship at home. Among them, Jiao Jie believed the plump figures with the naked breasts as female Kuan-yin were worshipped by women. However, it might remain a much-contested problem, even in the open-minded Tang dynasty, since the upper body of a female is not to be naked. With the inspiration of the point discussed above, an awareness of the portraits or statues of Kuan-yin kept in the house for women to worship and pray needs to be paid equal attention to. For example Chen Xuan's wife tried her best to get a Kuan-yin statue in her private room,⁴ Miss Zhang worships Kuan-yin at home (Zhou Shaoliang & Zhao Chao 2001: 214), Miss Du stitched the Kuan-yin's portraits on the embroidery⁵. The room of a woman is considered as private in Chinese culture, and no males are allowed to enter the space except for her husband and her son. Thus, does it allow the Kuan-yin to remain as a male to be worshipped in a private space as such?

Baby Granting and Puerpera Salvation

Kuan-yin's function of baby granting could be traced to the *Lotus Sutra*. According to the "Universal Gateway", Avalokiteśvara is a savior who delivers people from 7 perils, 3 poisons, and grants infertile women either sons or daughters. Archaeological and literary evidence also proves that the function of Kuan-yin included blessing infertile couples with children during the Tang dynasty. For instance, in Cave No. 45, Dunhuang grottoes, there is a fresco depicting the 33 manifestations of Kuan-yin, among which there is a painting representing Kuan-yin presenting a boy or a girl according to the believers' wishes for a child (Fig.6). There are many stories telling a man or woman to pray to Kuan-yin and successfully giving birth to a child by chanting *Lotus Sutra* or *Kuan-yin Sutra* as well.⁶

Scholars like Zhu Ziyang and Jiaojie emphasize the cultural connection between Kuan-yin's specific function and Chinese tradition and its influence on gender transformation. They hold the idea that Kuan-yin's function of granting babies to the infertile created the necessity for women to feminize Kuan-yin in this ancient feudal society. To some extent, I stand by their opinion that Kuan-yin's baby-offering ("song-zi" in Chinese) function combined quite well with Chinese filial culture and might attract the laypeople to worship Kuan-yin. Filial piety ("xiao" in Chinese) was of great importance in the Chinese traditional culture, and not producing offspring is considered as the worst unfilial act.⁷

⁴ See Li Fang, *Bianzhen Lun of Tai-ping Guang-ji*, Song dynasty, (modern edition) China Publishing House, 1986, pp.767. [Online] Available: <https://ctext.org/taiping-guangji/zhs>

⁵ See Bai Juyi, *The Collation of Bai Juyi's Collection*, collated by Xie Siwei, China Publishing House, 2011.

⁶ See Fu Liang, *Kuang-shi-yin Ying-yan Ji (A Record of Kuang-shi-yin's Responsive Manifestations)*, 5th century, (in Rikuchō Koitsu Kanzeion Okenki no Kenkyū,) (modern edition) (ed.) Makita Tairyō, Kyoto: Hyorakuji shoten, 1970. Or see *Kuan-shi-yin Pu-sa Ling-gan Lu (Record of Kuan-shi-yin Bodhisattva's Efficacious Responses)*, Shanghai: Chinese Book Publishing House, 1929. Or see Zhang Yan, *Xu Kuang (Kuan)-shi-yin Ying-yan Ji (Continued Records of Kuang-shi-yin's Responsive Manifestations)*, in Rikuchō Koitsu Kanzeion Okenki no Kenkyū, edited by Makita Tairyō, Kyoto: Hyorakuji shoten, 1970.

⁷ "There are 3 unfilial things; not having a male offspring is the most unfilial thing". See Mengzi, *Mencius-LiLou*, Warring States period, 5th C. B.C.-221 B.C., (modern edition) Shanghai Ancient Book Publishing House, 1982.

Zhu Ziyang and Jiao Jie gave examples of laywomen and laymen praying to Kuan-yin for babies mentioned in literary sources, but they did not provide clear evidence about how Kuan-yin's function of baby-granting could influence the gender transformation of this Bodhisattva. Moreover, in China, there is a male immortal called Zhang Xian⁸, also considered as baby-giving or song-zi Zhang Xian, which seems to produce a counterargument against Zhu Ziyang and Jiao Jie's connection that the baby-giving function leads to the gender change of Kuan-yin. Otherwise, how could one explain a male figure being the symbol and provider of childbirth? Thus, a parallel study of the baby-granting function of Kuan-yin and Chinese indigenous god or goddess might be helpful in the future.

Puerpera salvation is another important function of Kuan-yin I am going to discuss in this paper. According to the Buddhist sutras *Di-zang Pu-sa Ben-yuan Jing*⁹ and *Long-shu Wu-ming Lun*,¹⁰ puerpera salvation is an important concern in Buddhism.

The manuscripts and prints in Dunhuang grottoes provided major clues for the emphasis on Kuan-yin's function of helping the puerpera safely deliver her baby during the Tang dynasty. There are abundant wood engravings, generally representing Buddhist subjects, with various Dharanis taking up copious space. Among these Buddhist Dharanis and texts, *Sheng-guan-zi-zai Pu-sa Qian-zhuan Mie-zui Jiu-Chan-nan Tuo-luo-ni* (Fig.7), *Sheng-guan-zi-zai Pu-sa Qian-zhuan Mie-zui Tuo-luo-ni*, *Nan-yue Wen* and *Fo-ding-xin Guan-shi-yin Jing* are associated with Kuan-yin's function of Puerpera salvation.

As we can see from Fig.7, Kuan-yin occupies the central part of the Dharani, and on its both sides as well as the lower part there are 11 spells written respectively in Sanskrit (right) and Chinese (left) in the rectangular frame. According to the incantations, the lying-in women will safely deliver babies when they carry or wear the Dharani with themselves. Differently, *Nan-yue Wen* is used in the Buddhist Dharma assembly held in the month before puerpera's delivering babies. Through reading and chanting the *Nan-yue Wen*, the lying-in women pray to Kuan-yin for both mothers' and babies' safety during their labour. However, in terms of the content of the handwritten copy of *Fo-ding-xin Guan-shi-yin Jing* sutra, when the puerpera is suffering from dystocia, the difficult situation is resolved by swallowing the spell written by the Dharani and mysterious signet with water. Moreover, the puerpera will deliver an intelligent baby boy or a good-looking baby girl.

Li Ling concluded that Buddhism became more socialized and secularized in Tang, and the appearance of the *Fo-ding-xin Tuo-luo-ni* indicates that women's childbearing became one of the most important concerns in Tang. Li Ling's observation of Kuan-yin's function of puerperal salvation sounds more interesting, but she did not try to connect this function to Kuan-yin's gender transformation. As far as I am concerned, Kuan-yin's function of puerperal salvation might play a vital role in the gender change of Kuan-yin. In Chinese tradition, during the time that the woman goes into labour, no man is allowed in the highly private environment.

⁸ In *Jin-tai Ji-wen*, Zhang Xian is considered a god, Meng Chang.

⁹ In *Di-zang Pu-sa Ben-yuan Jing*, the puerperal salvation is first mentioned in this sutra, and it mentions that the infinite merits could be obtained by helping the puerperal from parturition.

¹⁰ According to *Long-shu Wu-ming Lun*, the puerpera who carries the spell along with her will keep herself away from the evil.

Otherwise, it would be considered inauspicious and creating conditions for misfortune to fall upon the entire family.¹¹ Thus, one could speculate if it is this kind of highly private situation where all males are forbidden that created the possibility for the puerperal savior Kuan-yin to undergo changes in gender-conforming?

Even though in Buddhist sutras and Dharanis, baby boy and baby girl are both mentioned as if both are equally demanded nevertheless, in the real social circumstances of ancient China, the baby boy was overwhelmingly preferred. As has been discussed previously in part regarding Kuan-yin's function of baby granting, the concept of "heir" is deeply rooted in Chinese tradition, especially in the patriarchal society as such and not delivering a male offspring became the biggest act of filial disrespect. Thus, the top priority of women in ancient China was born a son. If a married woman was not able to give birth to a son, she would face the danger of being repudiated; or even if she was lucky to not be repudiated, her life in the husband's family would be with no status and no dignity. She would be humiliated by her husband's family members, despised by the young and beautiful concubine, and without guarantee when she was older. Kuan-yin's function of granting a baby undoubtedly would be the blessing and joy for women in Tang; thus, women might have been persistent in the worship of the cult of Kuan-yin. Kuan-yin, during her assimilation into China, on the one hand, could release Chinese women's sufferings; and, on the other, could push women to adapt to their culturally defined gender role as women within a male-dominated Confucian culture. Besides, women's parturition in ancient times when medical technology was underdeveloped was extremely dangerous. Safe delivery of the male offspring also became a big concern in ancient times. Thus, one could say that the development and underlining of these two Kuan-yin's functions are based on the traditional concept of "heir" and tradition of male offspring and also to meet women's demands at that time.

Simple Conclusion

The Chinese transformation of Kuan-yin can be considered as a case study for the Chinese transformation of Buddhism. "A culture may be attracted by the exotic, but cannot resist changing the strange to the familiar" (Eric Zurcher 1991: 291). "It is perfectly natural for the human mind to resist the assault on it of untreated strangeness; therefore, cultures have always inclined to impose complete transformations on other cultures, receiving these other cultures not as they are but as, for the benefit of the receive, they ought to be." (Edward Said 1978: 67) In present-day China, worship of Kuan-yin is highly prevalent, and her status is seen as equal to that of the Buddha. It is interesting to go back to study the historical process of Kuan-yin's feminization that link to ideas about maternity, filial piety, the importance of gender identity, ancestor worship and formation of community. This topic has been approached by some established scholars in the field; however, an in-depth engagement with a variety of cultural texts was largely missing. This paper seeks to remedy the gaps in the study of Kuan-yin's feminization linking it to other social and visual processes current during its transformation. Through my study of the female patronage in the Tang dynasty through the sutras and indigenous texts and other media such as paintings, sculptures, the transformation of the cult of Kuan-yin and gender transformation gains validity as a mode of inquiry.

¹¹ It is mentioned that the periods of female (or the blood from female's genitalia) is dirty and filthy, and man should keep himself from this, otherwise it causes the dangers, illness and depletion of man's "yang". Thus, according to folk tradition, the puerperal bearing causing the blood is also considered as inauspicious. See Li Shizhen, *Ben-cao Gang-mu*, 1596, compiled by Liu Shanyong, a new edition was published by Hua'xia Publishing House, 2008.

I have tried to prove that the transformation of the gender of Kuan-yin is closely linked to the women's activities and their roles in a Chinese family where the Chinese tradition of filial piety is deeply rooted.

An interesting aspect of this study would have been the understanding of the position of female devotees and the nuns with respect to the worship of Kuan-yin. From 5th century onward, later secondary literature sources like commentaries and postcanonical texts, offering valuable representation of women, gender and sexuality that could be used to investigate women's activities for seeking to redefine their roles in Buddhist societies, have largely been overlooked (Karen Derris 2008). I have discussed some Buddhist laywomen's activities in the male-dominated Confucius culture. The nuns and their role in the growth of the Buddhist order and their position in the gradual developing of Kuan-yin's iconography have not been studied. Did they have the power to influence iconography decisions and patronize devotees? Did they have a role to play in the spread of Kuan-yin's worship? This is a line that could be developed in future research that concerns itself with the material world of ritual worship vis-à-vis development of iconographic standards.

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Illustrations



Fig.1 Willow Kuan-yin
Tang dynasty
He'nan Prov.



Fig.2 Tri-colored Glazed Female Standing Terracotta
Tang dynasty
Shaanxi History Museum



Fig.3 Painted Gold-leaf Male Terracotta
Tang dynasty
Shaanxi History Museum



Fig.4 Willow Kuan-yin
Tang dynasty
Zhejiang Prov.



Fig.5 Kuan-yin Stele
Tang dynasty
Zhejiang Prov.



Fig.6 Detailed Part of 33 Manifestations of Kuan-yin
Tang dynasty
Mo'gao grottoes, Cave No.45

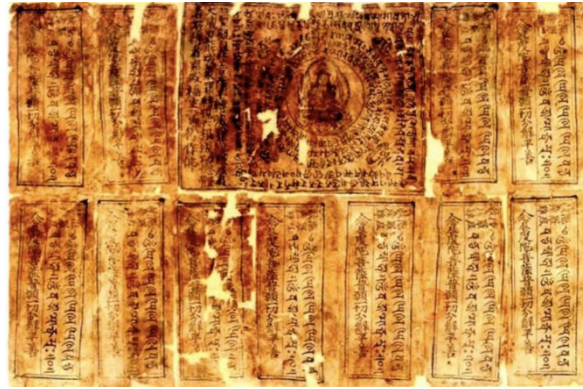


Fig.7 *Sheng-guan-zi-zai Pu-sa Qian-zhuan Mie-zui Jiu-Chan-nan Tuo-uo-ni*
10th century
Dunhuang

ENDING CHILD MARRIAGE AND ADOLESCENT EMPOWERMENT

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ABSTRACT

Child marriage is defined as the marriage between two people in which one or both parties are younger than 18 years of age. It means that two children are forced to marry each other with the agreement of the two families.

“Such marriages, in which a girl is married off in exchange for a bride for her male relative, are called ‘atta-satta’ in Komal’s community in Rajasthan, India. Child marriage is a menace prevalent worldwide mainly due to orthodox social norms and traditions, poverty, illiteracy, gender inequality. Child marriages have catastrophic social, economic, and psychological consequences for the entire world. It particularly prevents young girls to continue their education and burdens them with the responsibilities of motherhood at an age when they themselves need their mother’s care. It prevents providing equal grounds to young girls as in most cases the little girls are forced to drop out of school.

Studies point out that the root cause of child marriages is the mindset that looks at women through the lens of socially assigned gender roles, as mothers and wives. Little girls are made slaves of the patriarchal mindset leaving them with almost no room to pursue their life independently like free humans. The preference for sons is another main cause as it leads to more than the desired number of daughters in want of a son. The poor families thus find a refuge in marrying off the daughters at an early age considering them as an economic burden. Legal loopholes in acts like the Right to Education Act, in India, which make education compulsory up to the age of 14 only, is another reason for early marriages. Early marriages also make young girls victims of domestic psychological and physical abuse including sexual abuse at an early age. Child marriage is a bane to the society and the overall world order which has an immediate effect of disempowering women in particular, while depriving them of their basic human rights.

Keywords: Burden, Child Bride, Orthodox, Mindset, Slaves, Patriarchal, Disempowering

**DEVELOPMENT TO EMPOWERMENT – WOMEN'S MOVEMENT IN POST-
INDEPENDENT INDIA (1947-2021)**

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ABSTRACT

Women has always been an integral part of Indian society. In our anti-colonial struggle led by the Indian National Congress the upliftment of women remained a key programme. Gandhi worked unceasingly for the improvement of the socio-economic status of Indian women and their participation in the mainstream of the national movement. Women like Annie Besant, Kasturba, Sarojini Naidu and Aruna Asaf Ali etc. were the products of Gandhian endeavour. The participation of Indian women in the nationalist struggle led to grant of right to vote for Indian women by the Act of 1935. Indian women contested the election of 1937 and 1946. Thus Indian women played an important role in Indian Freedom Movement.

This legacy has been continued by the government after independence. Women's Development and Empowerment was mainly commenced as welfare oriented programmes in India by the government after independence. Even though there were attempts by the government during the British rule to improve the condition of Indian women and several voluntary organisation also took up the cause of Indian women, it was after independence that the government tried in a systematic and planned manner to develop the Indian women.

The government of India introduced the Five Year Planning Method to accelerate the pace of development of the economy and adopted mixed economic system, tilting neither to socialist economic approach nor the capitalist approach. The Planning Commission was established in 1950 under the able guidance and chairmanship of Jawaharlal Nehru the first Prime Minister of independent India and the First Five Year Plan document was an overall development draft of the economy in which provisions more also made for the development of women in the economy.

Keywords: Mainstream, independence, economy, development

FEMALE VOICES IN THE BHAKTI MOVEMENT

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ABSTRACT

The Bhakti Movement as its name suggests, meaning devotion, moved in waves from one region to another. It originated in South India in the sixth century and had played a pivotal role in the shaping of the social, cultural and religious fabric of India. It spread throughout India lasting till the sixteenth and seventeenth centuries. The major Saguna and Nirgun saints of this movement such as Kabir, Nanak, Surdas, Tulsidas, Raidas, etc. This movement was majorly dominated by male saints and the participation of women has been neglected. Since, we live in a patriarchal society, the inclusion of women Bhaktas is not much prominent in our historical memory. The experiences of women bhaktas are still insignificant and hidden. Even their hagiographical sources are not prevalent and they were not patronized by court biographers. Their poems and verses didn't get patronization from the royalty. The male dominated society saw a paradigm shift from the ancient to the medieval times related to the female voices in spirituality. In the Vedic era, the famous literary contributions were done by Gargi and Maiteryi. The medieval Indian society saw female voices from all walks of life. These divine voices were raised against the caste system and the patriarchy. They were taken as rebels or conformists by the egalitarian society.

The research paper will discuss in detail the various women bhaktas of the Bhakti movement. It will address the selected voices of women saints who renounced their worldly lives and engrossed themselves in the true devotion towards their Lord by making a mark in their times and creating women's space for the future.

Keywords: Bhakti movement; patriarchy; women voices; conformists or rebels; oblivion status

UNHEARD VOICE OF WOMEN: SITA AND DRAUPADI, THE FEMINIST DEITY

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ABSTRACT

The two Indian epic the Mahabharata and the Ramayana is a beautiful yet complex tangle of different characters that are woven in the broader story. Different expressions are used to describe the personality and beauty of women, behind this beauty lays a more dark and twisted truth. These epic shows woman's disrespect as a mere part of the culture and the various roles of women play in their lives during this epic. An analysis of the role of a woman as a wife and a mother is done and it concludes with a brief analysis of the role of women in society. The women in the two epic have been treated as slaves, property, and even commodities used for the pleasure of men. The key features of women are seen as suppression, obedience and silence. Women like Sita, Draupadi, Gandhari, Kunti stands out sometimes opposing the outrage of the male world. Despite laws being in place women continue to be subjected to violence, exploitation, harassment and subjugation in a patriarchal society. There has not been much evaluation from the age of the two epic to present day society.

Keywords: Mythology, Oppression, Gender and resistance, Victimization

Morality and abstention are really unknown in the entire forest. These are all genuinely cultural vision. Hindu mythology talks of innocent women and celibate men-mirror images of each other. What a woman accepts through celibacy, a man acquires through chastity. This power is seen as energy and light fix in the body which can be cited at module. Sita, the female protagonist of the Ramayana was born from the earth. Draupadi the female protagonist of the Mahabharata was born out of fire. Thus both have supernatural births like the male leads. Sita and Draupadi were strongly earthbound, reinforcing their association with the supreme power. In the Ramayana, Sita is a sati or a holy woman. She is fold to Ram and does not look at others. And so she had the power to defy the dynamism of the flames and proves her celibacy to all. This story of Sita is bode by two tales of female quality. In Sita's case she is pure in idea and deed but corrupted by reputation that is why Ram drops out her. The perception of Sati has been used in conventional Hindu society to familiarize women category and enlarges patriarchy .

In the Mahabharata, Gandhari measures her husband's cecity by blindfolding herself. Thus she earns sati powers. When she pulls out her blindfold her flash clasps so much power that it can make her son's physical structure to as weapons. Even her swearword is executed when Krishna the supreme power witnesses his members killing each other in a civil war and when he himself is pellet dead by a hunter.

It is heard that Draupadi is also a sati despite having five husbands because she notches through fire and transfers herself pure each time she finishes a year with one husband. She reaches her visit to the next husband. No such demand is rated on the men with multiple wives reminding us how the concept of sati is used to control and hold in women. In her past life, Draupadi had invoked Shiva the God, and asked for a husband who was honest, a husband who was skilled but unfortunately Shiva had given a boon that she will get all five men that she wanted for no single man, except God , can have all those qualities. In another past of Draupadi was Nalayani, the wife of a Rishi.

He had a terrible disease that made him cough and spit all day covered his skin with scales and rashes. Still Nalayani served him as a devoted wife. In other version of the Mahabharata Draupadi is admitted as a goddess, we are notified that after the war women on both sides are asked to walk through fire.

In both the Ramayana and the Mahabharata there is reference to the Swayambhara, a ceremony in which a woman selects her own husband. The event when is described we realize that the woman in question never really chooses her husband. She is the trophy given to the winner of an archery contest. In the Ramayana Janaka the king of Ayodhya offers the hand of Sita to the man who will string the bow of Shiva. In the Mahabharata Arjuna is only able to shoot the eye of a fish rotating on a wheel that is hanging from the ceiling by looking its reflection. She too like Sita is a trophy. Wives thus won are addressed by their father's name. Sita is addressed as Janak's daughter. Draupadi is also known as Drupada's daughter. However, Sita and Draupadi are not mere heroines but supernatural beings, perhaps manifestations of the Goddess are also suggested by their hair. Traditionally when the Goddess is wild and bloodthirsty her hair is unbound. However when she is domestic and nurturing her hair is tied with flowers and jewellery. Bound hair means civilization is regulated; unbound hair means the end of civilization and returns to nature where sex and violence are unregulated. In the Ramayana when Ravan abducts Sita she drops all her jewellery so that it marks a trail that was also a symbol of empowerment. In the Mahabharata after she is publicly humiliated by the Kauravas Draupadi swears not to tie her hair in her vengeance.

The two endings make us ponder over the purpose of life. Victory does not mean happiness, even in their victories they are separated from others. Even why women were expected to be pure! This has to do with nature. Nature does not need all types-one or two make the females pregnant to produce the next generation. Nature assessments every female wisely-as it is in her womb that the next generation is created but it does not give importance to all males just the strongest and the fittest. By recommending that most men be celibate, culture was ensuring that mediocre men let the more worthy men father the next generation. In term of transaction they were being offered wonderful powers and liberty from household responsibilities. If every woman became chaste where would children come from? By asking a woman to be chaste society can be certain of whom the father is and this information is important in inheritance issues, indicating how the chastity of women is linked to patriarchy. In exchange for submission to the rules of domestication women were promised magical powers. Even if the husband died before the wife she was deemed responsible for this ill fortune and aspersions were cast on her like not having been chaste enough to protect her man. So to prove their chastity women were asked to kill them on the funeral pyre. The first ending deals with a focused objective the second ending deals with a broader perspective.

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STATUS OF INDIAN WOMEN IN THE ENTREPRENEURIAL ERA

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ABSTRACT

As we speak in the early fall of 2022, the establishment of numerous start-ups in the Indian economy has hugely benefited not only the net national demand for several goods but has also opened vast opportunities for youngsters to try and contest in this newly formed entrepreneurial era. Experts have identified that the growth of successful start-ups in India will be key in defining economic growth in the near future and shall be one of the prominent factors in shaping the financial condition of all citizens. Given the surge of several entrepreneurial societies and corporates, it is important to observe and analyze the role of women in it and how it is going to be beneficial for them in years to come. Living in the revolutionary era of the 21st century, things have changed drastically with respect to the fundamental acceptance of free will and equal opportunity to all. The principles of natural justice have transformed the way we set societal standards and has essentially allowed women to freely participate and contest in all forms of economic activities. We can therefore entail the fact that the participation of women in several entrepreneurial ventures will not only be a mode of equal participation but shall also develop a more friendly environment to add subsequent values. It's also essential to understand the role of networking and negotiations that will assist women to freely add competitive add-ons. The goal of the research paper is to look into the kind of contacts and networks that women find helpful in their roles as business leaders, as well as those that encourage them to expand their businesses. The strategy is to look into the context of female entrepreneurs and the types of social networks that assist them. This can be observed in terms of their willingness to develop.

Keywords: Entrepreneurial era, startups, economic activities, networking, negotiations

WOMEN'S ORAL TRADITION IN NORTHERN INDIA

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ABSTRACT

The Indian social fabric is diverse and so is its cultural underpinnings. A rich repository of this culture lies in the numerous folk songs sung in its myriad contexts. Women's oral tradition is a rich assortment of stories, lullabies, songs and proverbs that provide voice to their subjective realities. The emphasis of this article is on the oral tradition of folk-songs sung by women in northern part of India, that is, Uttar Pradesh and Haryana, to be more specific. The folk-songs are sung in both public spaces like while working in the fields and private 'women's spaces' like in the veiled home spaces and at special occasions like marriage, birth of an off-spring, festivals, worshipping deities and performing daily chores. These are largely sung by women in the company of other women. The content of folk-songs is explored in the present article from the lens of gender. Attempt has been made to not select folksongs adapted in Bollywood movies. The purpose is to abstain from coloured perceptions in the popular media and explore these songs in their originality.

Keywords: purpose, festivals, repository

ON THE SUBCLASSES OF STARLIKE FUNCTION DEFINED USING SUBORDINATION

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Abstract

The classes of univalent functions play an important role in Geometric Function Theory. Many classes of univalent functions such as convex, starlike, strongly starlike, Janowski starlike etc. have been introduced and widely studied by many women researchers.

Purpose: In this article, we study the unified treatment of various subclasses of univalent starlike functions introduced by Ma and Minda in 1992. Motivated by this, many women researchers viz., Alina Totoi (2009), R. Mendiratta (2014), K. Sharma (2015), B. J. Tuneska (2017), K. Khatter (2017), Sibel Yalçın (2018) and Prachi Gupta (2021) have introduced and studied several similar classes. Further, we also investigate inclusion relationship between these subclasses and radii problems.

Methods: Let S denote the class of all functions $f(z)$, where $f(z)$ is a holomorphic and univalent function on unit disc $|z| < 1$, with $f(0) = 0$ and $f'(0) = 1$. We begin the study with unified representation of $S^*(\varphi)$ and geometric subclasses of starlike functions. These classes lead to development of various new subclasses of starlike functions associated with transformations like exponential function introduced by R. Mendiratta (2014), geometrical figures like cardioid by, K. Sharma (2015), K.Khatter (2017) and P.Gupta (2020). Using the principle of subordination, covering theorems and inclusion relations of these subclasses with other well-known subclasses of starlike functions have been investigated.

Results: Several classical results viz., growth-distortion-covering theorems for subclasses of $S^*(\varphi)$ for $\varphi(z) = e^z$ (exponential function), $\varphi_c(z) = 1+4/3z+2/3z^2$ and $\varphi_{car}(z) = 1+z+z^2/2$ (cardioids) have been discussed and their relationship with other subclasses of starlike functions have been established.

Conclusion: In this survey article, the radii problems and inclusion relations for the class $S^*(\varphi)$ and its various subclasses have been studied. There are various interesting subclasses of $S^*(\varphi)$ for other different choices of φ which have been a major area of research among the geometric function theorists and there is a scope of defining many more such subclasses of S^* .

Keywords: Univalent, starlike, subordination, inclusion relation

A NEW CONCEPT IN THE TOPICAL ANTI-STRETCH MARKS THERAPY

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ABSTRACT

Striae distensae (SD) is a common skin condition associated with a woman's pregnancy and changes in body weight or decreased skin elasticity throughout her life. The aim of this experimental study was to obtain a product with a content of herbal active ingredients with antioxidant, anti-inflammatory and also anti-spotting activity documented.

Punica granatum seed oil and resin used as an active cofactor was proposed for their positive effect on the prevention and treatment of SD. First of all, the main attention was directed to the basic formulation of the cream, which was optimized, then weaving through experimental design its practical applications. An oil-in-water emollient cream containing *P. granatum* was formulated using *Punica granatum* fruit seed oil and *C. lechleri* resin extract. In the second stage, the emulsion containing the two active ingredients was investigated by a non-randomized interventional clinical trial. Its result was presented by biophysical and ultrasonographic parameters. Skin condition was assessed by measurements at the beginning of the study and then repeated after 3 to 6 weeks. The experimental design has been used successfully to establish the best ranges for technological and formulation factors to obtain a dermocosmetic preparation with optimal characteristics. The study of the clinical efficacy on the obtained product showed an increase in dermal thickness, increased hydration and elasticity values in both groups after 6 weeks of application of the cream. The new preparation containing *P. granatum* seed oil and resin may be helpful in preventing or improving skin changes associated with stretch marks.

In conclusion, there is no topical formulation, which proves to be the most effective in eradicating or improving SD. A structured approach is needed in identifying and managing targeted symptoms and signs with appropriate timeliness. Randomized controlled trials are needed to evaluate the efficacy of topical products for the treatment and prevention of various stages of DS.

Keywords: stretch marks, ultrasonography, texture analysis, emulsion

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ÖZET

Giderek yaygınlaşan sosyal medya kullanımıyla yaratılan ve neredeyse her gün maruz kalınan sonsuz görüntü akışı, görsel dünyaya karşı başlayan hissizleşmeye sebebiyet vermektedir. Sosyal medya kullanıcılarının cinsiyet fark etmeksizin ‘görülme’ için yaptıkları paylaşımların içerikleri ve yoğunluğu, kişisel mahremiyeti sıfırlamaktadır. Günümüzde bireylerde mahremiyet kavramına dair medyanın, sosyal ayrımcılığın ve görsel dünyanın yarattığı hissizliğin, bilinçsizliğin sebebiyet verdiği bir algı paradoksu yaratılmaktadır. Toplum, sosyal medyada veya magazinde (elit yayınlarda) ünlülerin kendi bedenlerini açıkça ve çıplak bir şekilde gözler önüne sermesini, sermaye olarak kullanmasını yadırgamazken aynı toplum, normal (alelade, ünlü olmayan) bir kadının ifşa ettiği çıplak bedenini utanç eseri, pornografik, uygunsuz bulmakta ve eleştirmektedir. Bu da mahremiyete, kadın bedenine ve çıplaklık algısına dair toplumun kendisiyle çeliştiği bir durum yaratır. Aynı paradoksal görüşe çalışmalarıyla atıfta bulunan çağdaş kadın sanatçı Dara Vandor, “Bir Milyon Ödül”(A Million in Prize) isimli çalışma serisinde kendi bedenine ait mahremiyet duvarını yıkmaktadır. Sanatçı, bireysel anlamda kendisine, genel olarak çıplak kadın bedenine, figürüne yönelik cesur yaklaşımıyla izleyicisinin görsel ve düşünsel odağında bir gerilime sebep olduğu kabul edilebilir. Sanatçının çalışmalarında oto-portrelerinin, bedeninin özellikle mahrem yerlerinde piyango biletleri için kullanılan kazıma malzemesini (kazı kazan) tercih etmesi, izleyici ile röntgenci kavramları arasındaki sınırı muğlaklaştırmaktadır. Böylece Vandor, bu iki sınır arasında hangi tarafta duracağına karşı tarafın belirlemesine bir anlamda izin vermekte, izleyicisini kısıtlama, güven ve mahremiyet hakkında düşünmeye davet etmektedir. Araştırma kaynak tarama yöntemi ile gerçekleştirilmiştir. Yapılan çalışmada, gündelik yaşamda ve sanatta yer alan kadın bedeni, algı ve mahremiyet kavramlarının ele alınması ve sorgulanması amaçlanmaktadır. Bu amaç doğrultusunda çalışmada günümüz toplumunun kadın bedenine ve mahremiyetine ilişkin sahip olduğu algı paradoksu; psiko-sosyal, kültürel bağlamlarda değerlendirilmekte ve çağdaş kadın sanatçı Dara Vandor’un çalışmalarından örnekler sunularak açıklanmaktadır. Sonuç olarak yapılan araştırmanın yaşamda ve sanatta yer alan kadın bedenine farklı bir bakış açısı sunacağı düşünülmektedir.

Anahtar Kelimeler: Kadın, Beden, Mahremiyet, Algı, Sanat

SCRATCHCARD LOTTERY IN DARA VANDOR’S SELF-PORTRAITS

ABSTRACT

The endless image traffic created by the use of social media causes a numbness in visual perception. The content and sharing intensity of social media posts resets personal privacy regardless of gender. The numbness created by social media and the visual world creates a perceptual paradox about privacy. While the society does not find strange that celebrities expose their bodies openly and nakedly in social media or in magazines (elite publications) and use them as capital, the same society finds the naked body of a normal (ordinary, non-celebrity) woman to be shameful and indecent. This creates a situation where society contradicts itself in terms of privacy, women's bodies and perception of nudity.

Contemporary female artist Dara Vandor, who expresses the same paradoxical view with her works, breaks down the wall of privacy of her own body in her series "A Million in Prize". Vandor creates a tension in the visual focus of the viewer with her bold approach. The artist's preference of the material (scratch-off) used for lottery tickets, especially in the private parts of the self-portraits in her art works, blurs the boundary between the concepts of viewer and voyeur. Thus, Vandor allows the other side to decide which side to stand between these two borders, and invites its audience to think about restraint and privacy. The research was done by scanning method. In this study, it is aimed to examine and to query the concepts of the female body, social perception and privacy in art. For this purpose, in the research, the perception paradox of today's society regarding the female body and privacy is evaluated in psycho-social contexts with examples from the works of Dara Vandor. In the end, it is our opinion that this research will offer a different perspective on the female body in art and daily life.

Keywords: Woman, Body, Privacy, Perception, Art

ÇAĞDAŞ SANATTA BEDENİN PERFORMATİF ÜSLUBU VE KADIN SANATÇILAR

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Özet

İnsan bedeninin sanat nesnesi olarak kullanımını Antik Yunan'a kadar gitmektedir. Sanat tarihi boyunca kimi zaman tüm kusurlardan uzak, zarif, en ince ayrıntılarına kadar kusursuzca işlenmiş kimi zaman acı çeken, itilen, hor görülen, sadece stilize edilen kim zaman da estetik kaygı güdülmeden olduğu gibi betimlenen bedenler iki ve üç boyutta sanatın nesnesi haline gelmiştir. Bazı dönemlerde de insan bedeni, sanat üretiminin kullanıldığı yüzey yani sanatın malzemesi ve hatta eserin kendisi olmuştur. Dolayısı ile sanat halkın içine, kamusal alanlara, sokaklara karışmıştır. 1960'lı yıllarda ABD ve Avrupa'da etkili olan özgürlükçü söylem her alanda olduğu gibi kadın hakları konusunda da yeni bir dönemi başlatmıştır. Bu söylemden sanat dünyası da etkilenmiştir. Bu döneme kadar sanat dünyasında çoğunlukla model olarak yer alan, sadece zarif ve güzel olmaları dayatılan kadınlar, çağdaş sanatta da yer bularak, bedenleriyle barışık ve kimliğinden utanmayan bireyler olmuşlardır. Bedenin, sanatın bir dili olarak kullanımı, 1960'lı yıllarda ortaya çıkan beden sanatı ile daha ilgi çekici hale gelmiştir. Daha sonra 1970'lerde ortaya çıkan ve yine bedenin sanat aracı ve nesnesi olarak kullanıldığı performans sanatının içinde erimeye başlamıştır. Performans sanatının temel malzemesi bedendir. Bu süreçte kendilerine özgü üsluplarıyla bedenlerini sanat nesnesi haline getiren Marina Abramoviç, Orlan, Carolee Schneemann gibi kadın performans sanatçıları yetişmiştir. Bu bağlamda araştırmada çağdaş sanatta beden, performans sanatı ve kadın sanatçılar incelenmiştir.

Anahtar Kelimeler: Kadın, Sanat, Performans Sanatı

THE PERFORMATIVE STYLE OF THE BODY IN CONTEMPORARY ART AND WOMEN ARTISTS

Abstract

The use of the human body as an art object goes back to Ancient Greece. Throughout the history of art, the bodies, which are sometimes free from all defects, gracefully processed to the smallest details, sometimes suffering, pushed, despised, just stylized and sometimes depicted as they are without any aesthetic concern, have become the object of art in two and three dimensions. In some periods, the human body has been the surface on which art production is used, that is, the material of art and even the work itself. Therefore, art has mingled with the public, in public spaces and on the streets. Libertarian discourse, which was effective in the USA and Europe in the 1960s, started a new era in women's rights as in every field. The art world was also affected by this discourse. Until this period, women, who were mostly models in the art world and who were only forced to be elegant and beautiful, found a place in contemporary art and became individuals who are at peace with their bodies and not ashamed of their identity. The use of the body as a language of art has become more interesting with the body art that emerged in the 1960s. Later, it began to dissolve into performance art, which emerged in the 1970s and used the body as an art tool and object.

The basic material of performance art is the body. In this process, female performance artists such as Marina Abramovic, Orlan, Carolee Schneemann, who made their bodies an object of art with their unique styles, were trained. In this context, the body in contemporary art, performance art and women artists were examined in the research.

Keywords: Woman, Art, Performance art

SANAT ESERLERİNDE KADINA ŞİDDETİN GÖSTERİMİ: IPHIGENEIA VE POLYKSENA ÖRNEKLERİ

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ÖZET

Homeros'un İlyada'sında 85 kadının adı geçer. Troya savaşı bir kadının, Helen'in, Troya prensi Paris tarafından kaçırılması sebebiyle ilan edilir. Akhaların kralı Agamemnon yelkenleri dolduracak rüzgar gelmeyince kızını, Iphigeneia'yı, kendi elleriyle kurban eder ve Troya topraklarına yelken açarlar. Savaş boyunca Troya'nın kadınları acı çeker, ezilir, ağıt yakar ve savaşın sonunda yine bir kadının, Troya prensesi Polyksena'nın kurban edilmesiyle mağlubiyet ilan edilir ve savaş sona erer. Savaşın başında ve sonunda kurban edilen bu kadınların hikayeleri, İlyada'da Akhaların ölümsüz sanılan komutanı Akhilleus ve Troya'nın şanlı prensi Hektor'un çarpışması arasında kaybolur gider, önemsiz gibi görünür. Ancak savaşın başlamasına bir kadının sebep olduğu hatırlanırsa Troya efsanesinin kurbanları olan bu kadınlara bir kez daha bakmak gerekecektir.

Troya Efsanesi içinde önemli bir yeri olan ve kadına şiddetin en önemli göstergeleri sayılabilecek bu iki karakterin, Iphigeneia ve Polyksena'nın, binlerce yıl öncesinden bugüne hikayeleri ile sanatçıları oldukça fazla etkilemişlerdir. Sinemadan edebiyata, heykeltıraşlardan ressamalara birçok sanatçının bu iki kadın karakteri anlatma şekilleri de etkileyicidir. Bu çalışmada zaman kısıtlaması olmaksızın plastik sanat eserleri incelenerek bir arşiv taraması yapılmıştır. Bu taramalarda, bazı çalışmaların niteliğine ve kadının cinsiyet rolü açısından zamanın ruhuna ışık tutan yapısına bakıldığında, şiddetin sanattaki yerinin de sorgulanması gerekliliği ortaya çıkmıştır. Sanat tarihindeki erkek egemen yapının bir yansıması olarak kadına şiddetin ele alınış biçimi sorgulanmış ve tartışılmıştır. Bu çalışmada, sanat, kadına yönelik şiddetin incelenmesi için bir araç haline getirilirken, özne Iphigeneia ve Polyksena'dır. Daha geniş bir bakış açısıyla Iphigeneia ve Polyksena, dünden bugüne şiddete uğrayarak öldürülmüş tüm kadınların temsilidir.

ANAHTAR KELİMLER: Sanat, Kadın, Şiddet, Troya.

EXHIBITION OF VIOLENCE TO WOMEN IN ARTWORKS: EXAMPLES OF IPHIGENEIA AND POLYKSENA

ABSTRACT

In Homer's Iliad, 85 women are mentioned. The Trojan war is declared due to the abduction of a woman, Helen, by the Trojan prince Paris. Agamemnon, the king of the Achaeans, sacrificed his daughter, Iphigeneia, with his own hands when the wind did not come to fill the sails and they set sail to the lands of Troy. During the war, the women of Troy suffered, were oppressed, lamented, and at the end of the war, the defeat was declared and the war ended with the sacrifice of another woman, the Trojan princess Polyxena. The stories of these women, who were sacrificed at the beginning and end of the war, seem insignificant between the clash of Achilleus, the supposedly immortal commander of the Achaeans, and Hector, the glorious prince of Troy, in the Iliad. However, if it is remembered that a woman caused the war to start, it will be necessary to look once again at these women who are the victims of the Trojan legend.

These two characters, Iphigeneia and Polyxena, who have an important place in the Troy Legend and can be considered the most important indicators of violence against women, have greatly influenced artists with their stories from thousands of years ago. The ways in which many artists, from cinema to literature, from sculptors to painters, describe these two female characters is also impressive. In this study, an archive scan was made by examining plastic artworks without time constraints. In these scans, when the nature of some studies and the structure that sheds light on the spirit of the time in terms of the gender role of women, the necessity of questioning the place of violence in art has emerged. As a reflection of the male-dominated structure in the history of art, the way in which violence against women is handled has been questioned and discussed. In this study, while art is made a tool for examining violence against women, the subject is Iphigeneia and Polyxena. In a broader perspective, Iphigeneia and Polyxena represent all women who have been killed by violence from past to present.

Keywords: Art, Women, Violence, Troy

GİRİŞ

Türk Dil Kurumu sözlüğünde ilk anlamı ‘bir hareketin, bir gücün derecesi, yeğlilik, sertlik’ olan şiddet kelimesinin aynı sözlükte geçen dördüncü anlamı ‘karşıt görüşte olanlara kaba kuvvet kullanma’ (Türk Dil Kurumu Sözlükleri, 2021) şeklinde verilmiştir. ‘Zamanla şiddet, her türlü vurdulu kırdılı eylemin adı oldu’ (Nişanyan, 2017). Aynı kelime ‘Dünya Sağlık Örgütü (WHO) tarafından, ‘fiziksel güç veya iktidarın kasıtlı bir tehdit veya gerçeklik biçiminde bir başkasına uygulanması sonucunda maruz kalan kişide yaralanma, ölüm ve psikolojik zarara yol açması ya da açma olasılığı bulunması’ (Polat, 2017) durumu olarak tanımlanmaktadır. Bu tanımlar doğrultusunda diyebiliriz ki ‘şiddet olgusunun en yoğun görülen biçimlerinden birisi “saldırgan” davranış biçimidir’ (Akkaş & Uyanık, 2016). Saldırgan davranış biçimi, tanımı içeriği gereği kuvvetli olanın zayıf olana kaba kuvvet uygulaması şeklinde olacağı için, genellikle bedensel ya da sayısal anlamda güçlü bireylerde bu davranışı görmekteyiz. Tam da bu noktada sayısal bir çoğunluktan bahsetmişken kolektif şiddetten de bahsetmek gerekir. Şiddetin aktörünün birey olmaktan çıktığı ve sayısal üstünlüğüne de güvenerek, kolektif kimlik kazandığı bu tür şiddet olayları genellikle öteki kılınmış toplumlara iktidarı elinde tutan toplumlarca uygulanır. ‘Bu kolektif şiddetin varlığı tarih içerisinde bilinmekte ve günümüz toplumlarının da önemli bir sorunu olarak durmaktadır’ (T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1998). Çok yakın tarihlerde örneklerini görebileceğimiz siyasi birçok olay örnek verilebileceği gibi kolektif şiddet olgusunu gücü elinde bulunduran erkin ‘zayıf ve kırılğan’ olarak yaftaladığı kişilere uygulaması da örnek verilebilir. Kadına ya da trans bireylere uygulanan erkek şiddeti örnekleri bireysel gibi görünse de kolektif bir düşünüşün ürünüdür. ‘İnsanlık tarihi boyunca bireysel ve toplumsal düzeyde farklı boyutlarda görülen şiddet, kimi zaman fiziksel kimi zaman da psikolojik düzeyde kendisini gösteren, ne yazık ki yaşamın ayrılmaz bir parçası olarak karşımıza çıkmaktadır’ (Harcar, Çakır, Sürgeyil, & Budak, 2008). Her ne tanım veya sınıflandırma içinde olursa olsun ‘şiddet ortaya çıkış şekli ve uygulanışı bakımından evrensel bir özellik taşımaktadır’ (Akkaş & Uyanık, 2016) Demokrasi ve hukuk temelli toplumlarda şiddetin her türlü kötür, cezaya tabidir.

Günümüzde sıklıkla karşılaşılan olaylar neticesinde, şiddetin yöneldiği kişi sınıflamasında ise ne yazık ki kadınlar birinci sırada gelmektedir. Kadına yönelik şiddet sadece bugün değil insanlık tarihinin tüm zamanlarında karşılaşılan bir sorundur. ‘Arkeologlar erkek mumyaların kemiklerinde %9-20 kırığa rastlarken kadın mumyalarda bu oranın %30-50 olduğunu bildirmişlerdir.

Bu kırıklar savaştan çok bireysel şiddete bağlı olduğu düşünülen kafa kırıklarıdır' (Yetim & Şahin, 2008). Kadınlara yönelik fiziksel istismarın binlerce yıl öncesinden bugüne kadar sürüyor olması, son yıllarda toplumsal bir duyarlılık oluşturmuştur. 'Son 30 yıldır ise aile içi şiddete uğrayan kadınların sıklığıyla ilgili toplumbilim araştırmalarının artması, kitle iletişim araçlarında trajik aile öykülerinin yer alması, feminist grupların kamuoyunu harekete geçirmeleri ve bu kadınları korumak amacıyla örgütlenmeleri bu toplumsal soruna ilgi çekmiştir' (Yetim & Şahin, 2008). Ülkemizde kadına şiddet davalarının kadın dernekleri ve bakanlık tarafından takip ediliyor olması davaların seyri açısından da önemli bir gelişmedir. İyi hal indirimlerinden tutuksuz yargılamalara kadar birçok kararda derneklerin gözünün heyetin üzerinde olması karar alanların doğru kararı almasında etkili olmaktadır. 'Kadına yönelik şiddet dünyada en yaygın, ancak en az tanımlanmış insan hakları ihlalidir' (Atman, 2003). 'Birleşmiş Milletler 'in "Kadına Yönelik Şiddetin Yok Edilmesi" bildirisi içinde "cinsiyete dayalı ve kadınlarda fiziksel, cinsel, psikolojik herhangi bir zarar ve üzüntü sonucu doğuran veya bu sonucu doğurmaya yönelik özel yaşamda veya kamu yaşamında gerçekleşebilen her türlü davranış, tehdit, baskı veya özgürlüğün keyfi biçimde engellenmesidir" diye tanımlanmıştır' (Şensoy, 2016). Tüm bu bilgiler ışığında kadının, her ne sebeple olursa olsun şiddete maruz kalması ve bunun 'normalleşmesi' ne bugün ne de geçmişte kabul edilemez.

MİTOLOJİK ÖYKÜLERİYLE IPHIGENEIA VE POLYKSENA

Mitolojik öyküler, geçmişten bugüne anlatılagelen önemli kaynaklar arasındadır. Örneğin Alman arkeolog Heinrich Schliemann, bu öykülerin ilk anlatıcılarından olan Homeros sayesinde Troya'yı keşfetmiştir. Homeros'un İlyada'sında 85 kadının adı geçer. Bugün sinema filmleri sayesinde oldukça popüler olduğu ve bilindiği üzere Troya savaşı bir kadının, Helen'in, Troya prensi Paris tarafından kaçırılması sebebiyle ilan edilir. Savaş boyunca Troya'nın kadınları acı çeker, ezilir, ağıt yakar ve Troya'nın mağlubiyeti ilan edilir, savaş sona erer. Savaşın başında ve sonunda kurban edilen kadınların hikayeleri, savaşan askerlerin eşleri ve analarının ağıtları ve acıları, Akhaların ölümsüz sanılan komutanı Akhilleus ve Troya'nın şanlı prensi Hektor'un çarpışması arasında kaybolur gider, önemsiz gibi görünür. Ancak savaşın başlamasına bir kadının sebep olduğu hatırlanırsa Troya efsanesinin acı dolu kadınlarının hikayelerine bir kez daha bakmak gerekecektir.

Iphigeneia ya da Homeros'un destanlarında anılan adı ile Iphianassa'nın öyküsü kadına şiddet olgusunun en güçlü hali olarak karşımıza çıkar: kurban edilmek. Iphigeneia, Miken kralı Agamemnon ile Clytemnestra'nın kızı ve Elektra, Orestes ve Khrysothemis'un kardeşleridir. Homeros'un İlyada'sında adı Iphianassa olarak 9. bölümde, Akhilleus'un savaşa dönmesini sağlamak için sunulanlar arasında adı geçen kızlardan biridir. Savaşa katılmasını sağlamak için bir askere sunulmak, kadının değeri konusunda oldukça kafa karıştırıcı görünmektedir. Kadınlar savaş ganimetleridir ve bir erkekten diğerine (bu zaman zaman babadan, zaman zaman eşten) hediye edilebilir. Bu hali ile 'değerli gibi' atfedilmiş olsa da bir eşya gibi kabul görmesi ve değiş tokuşa ya da alınıp satılmaya uygun bulunması o dönem ve kültür açısından kadının yalnızca bir meta olarak değer gördüğünün göstergeleridir.

Iphigeneia 'nın hikayesi Euripides ile karşımıza çıkar. Tragedyaları Iphigeneia Aulis'te ve Iphigeneia Tauris'te hikayesi uzun uzun anlatılan Iphigeneia 'batı sanatını da etkilemiş, Racine ve Goethe'ye konu olmuştur' (Erhat, 2012) Öyküsü iki farklı şekilde anlatılır:

'Agamemnon'un gemileri rüzgarsız havada Aulis'ten Troya'ya yelken açmayı başaramayınca kral kâhin Kalkhas'ın tavsiyesi üzerine kızı İphigenia'yı bir zamanlar kızdırdığı Artemis'e kurban etmiştir. Kral önce kızını kurban etmeyi kabul etmemişse de kardeşi Menelaos ile Odysseus'un ısrarı üzerine kızı Akhilleus ile nişanlayacağı bahanesiyle kandırarak Mykenai'den çağırarak öldürmüştür. Bir söylenceye göre tanrıça kıza acımış ve onun yerine bir geyik kurban etmiş, kızı Tauris'e götürerek kendi rahibesi yapmıştır' (Öztürk, 2016).

Iphigeneia'nın Aulis'te kurban edilmesi ya da edilmemesi bu çalışmanın konusu açısından önem arz etmez. Kurban etme işlemi gerçekleşsin ya da gerçekleşmesin, burada önemli olan kadının babasının iki dudağı arasında olan hayatının değeridir. İnancı gereği kendi kızını öldürmekten çekinmeyen bir babaya son anda bir vesile ile gelmiş bir hayvan ile Iphigeneia'nın yaşamı eşdeğerdir. Agamemnon, Ilyada'da kızını Akhilleus'u savaşa ikna etmek için hediye olarak sunmaktan da çekinmemiştir. Bu veriler bize kadının kültürel ve dönemsal bağlamda erkeklerin hegemonyasındaki değersiz birer eşya niteliğinde olduğunu göstermektedir. 'Şiddet, herkese yönelir ancak özellikle kadınları ve kız çocuklarını etkiler' (Akkaş & Uyanık, 2016) Ne yazık ki savaşın sonunda hunharca katledilen Troya prensesi Polyksena'nın öyküsü de hemcinsi kadar üzücüdür.

Polyksena, Troya kralı Priamos ile kraliçe Hekabe'nin en küçük kızlarıdır. Ilyada'da Polyksena'dan bahsedilmese de efsanelerde adı geçen, önemli bir karakterdir. Akhaların ünlü askeri Akhilleus'un Polyksena'ya aşık olduğu anlatılır. 'Akhilleus, Polyksena ile evlenebilmek için Priamos'a Akha ordusundan ayrılmaya söz vermiş, bu işin pazarlığını yapmak için de Thymbralı Apollon tapınağına gitmiş, Paris onu okuyla orada öldürmüştür' (Erhat, 2012) Kurnaz Odysseus'un fikri ile at Troya surlarından içeri alınıp, içindeki askerler Troya'nın dört bir yanını yakmaya başladığında Polyksena'nın da sonu gelmiştir. Bu sonların en acıklı ve acımasız olanı Euripides'in Hekabe adlı tragedyasındakidir. Annesi Hekabe'nin tüm yalvarmalarına rağmen kızı Akhilleus'un mezarı üzerinde kurban edilir. 'Antik yazarların aktarımlarına göre, Akhilleus'un ruhu, kendi mezarının üzerinde ortaya çıkarak yurtlarına dönmek üzere olan Yunanlılardan, kazanılan savaştan şeref ve onur payı olarak Polyksena'nın kanını istemiştir' (Çevirici, 2006). Şayet bu yapılmazsa Akhalar yurtlarına dönemeyecektir. Bu sebeple savaşın önemli karakterlerinden biri olan Odysseus ve Diomedes Troya prensesini Akhilleus'un mezarı üzerinde kurban ederler. 'Böylece savaşın başlangıcında İphigenia'nın kurban edilmesi ile yola çıkan Yunan donanmaları, savaşın sonunda da ancak Polyksena'nın kanını akıttıktan sonra kendilerine geçit veren Akhilleus'un izniyle, evlerine geri dönerler' (Çevirici, 2006).

SANAT ESERLERİNDE IPHIGENIA VE POLYKSENA

Iphigeneia ve Polyksena, iki düşman halkın kader ortaklığı içindeki iki kadını olarak karşımıza çıkar. Bu kadınların, erkeklerin iktidar savaşına kurban edildikleri şiddet dolu öykülerinin, edebi metinlere konu olduğunu gördük. Bu acı dolu öyküler plastik sanatlarda da sanatçıları fazlasıyla etkilemiştir. Polyksena'nın kurban edilme sahnesinin ilk betimlemesi karşımıza M.Ö. 525 yılına tarihlenmiş bir Tyrrhen vazosunda çıkmaktadır. Kırmızı üzerine siyah figür ile betimlemiş kurban sahnesi şu şekildedir:

'Kurban edilecek bir hayvan gibi, üç hoplit tarafından yüzü aşağıya gelecek biçimde Akhilleus'un mezarının üzerinde yatay biçimde tutuluyor. Amphilochos onun göğsünü sıkıca tutuyor, Antipathes dizlerini ve Aias Iliades ayaklarını kontrol ediyor. Mezarın üzerinde sunak ateşi yakılmış. Neoptolemos kızın önünde güçlü bir adım atmış ve sol eli ile saçlarından başını yakalamış, diğer elinde de kılıcını görmekteyiz. Polyksena'nın boğazından mezarın üzerine bir kan seli oluşmuş. Neoptolemos'un ardında Diomedes ve Nestor Pyllos ilgiyle izlemekteler. Polyksena'nın arkasında yaşlı Phoenix (Anka kuşu) ayakta ve gözlerini zalim manzaradan kaçırmış bir haldedir'* (Mehren von, 2002)

Çevirici'ye göre 'Polyksena'nın kurban mitosunun resim sanatına yansımaları, başlıca üç şemada görülmektedir' (Çevirici, 2006) İlk şemada kurban savaşçılar tarafından taşınır, başka bir savaşçı kılıcı ile edimini yapmış veya yapmaktadır. İkinci şemada, genç kız kolundan tutularak mezara götürülmektedir. 'Klazomenai lahdi üzerinde zorla ölüme sürüklenen Polyksena'ya karşın, Leagros Ressamı'nın hydriyası ile Brygos Ressamı'nın kyliksi üzerinde, genç kızın herhangi bir zorlama olmadan son derece sakin tavırlar içinde götürüldüğü görülmektedir' (Çevirici, 2006) En çok gördüğümüz üçüncü tip betimlemede ise Polyksena bir mezarın önünde diz çökmüş ya da oturmuş haldedir. Kurban sahnesinin betimlemelerinde erken dönem örnekleri arasında sayılabilecek Tyrrhen amphorası ve Çanakkale'de bulunmuş olan Polyksena Lahdi bu şemalardan ilk betimlemeye uyan örnekler arasındadır.



Resim.1: Siyah figürlü Tyrrhen amphorası, Polyksena'nın kurban edilmesi sahnesi (Timiades, M.Ö.525)



Resim.2: Mermer Lahit üzerine Polykseâ'nın Kurban Edilmesi Sahnesi (M.Ö. 6.yy)

Tyrrhen amphorası gibi Polyksena Lahdi'nin de betimlemesinde kurban üç savaşçı tarafından taşınmakta, bir savaşçıda kızın boynuna dayadığı kılıcı ile Polyksena'nın hayatını sonlandırmaktadır. M.Ö. 500 yıllarına tarihlenen mermer lahit figür bezemeli örneklerin en erken örneklerindedir. 2018 yılından bu yana Çanakkale Troya Müzesi'nde sergilenmekte olan lahit hakkında yazılmış çok sayıda kaynağa ulaşmak mümkündür.



Resim.3: Polyksena'nın Götürülmesi (Fedi, 1868)

Heykeltıraş Pio Fedi'in mermer heykelinin orijinal ismi 'The Rape of Polyxena' tam olarak çevirildiğinde Polyksena'nın Tecavüzü olarak adlandırılmıştır. Bugün İtalya-Floransa açık hava müzesinde Piazza della Signoria meydanında sergilenmektedir. 1868 yılında Romantik stilde oyulmuş figürlerden oluşan heykel 'Floransa şehri tarafından sanatçının konuyu tekrar etmemesi şartıyla satın alınmış ve burada, en büyük İtalyan heykeltıraşlarından bazılarının eserleriyle birlikte Loggia'ya yerleştirilmiştir' (Tutt'Art, 2022) Bu heykelde kızı için yalvaran anne Hekabe'yi de görmekteyiz. Hekabe'nin kızını kaçıran Akha'lı askere (büyük ihtimalle Neoptolemos) acınası bir şekilde yalvarmasına asker öfkeli bir bakış ile karşılık vermekte. Öte yandan bu heykel sanat eserlerinin büyük bir kısmında genç kızın öldürülme anının işlenmesine karşın, az sonra başına gelecekleri tüm dehşetiyle bize sezdirenen, buna rağmen kurban edilme sahnesinin öne geçmediği bir eser olarak farklılığıyla öne çıkmaktadır.

Sanat tarihi sayfaları tarandığında Polyksena'nın kurban edilmesini konu alan çok sayıda tabloya da ulaşmak mümkündür. Birçok ressamı derinden etkilemiş bu sahnenin betimlendiği örneklerden en bilinenleri şunlardır:

TABLONUN ADI	YAPILDIĞI TARİH	RESSAM
Polyksena'nın Kurbanı	1647	Charles Le Brun
Polyxena'nın Kurban Edilmesi	17.yy	Giovanni Francesco Romanelli
Polyxena'nın Kurban Edilmesi	1733-1734	Giovanni Battista Pittoni
Polyxena'nın Kurban Edilmesi	17.yy	Sebastiano Ricci
Polyxena'nın Kurban Edilmesi		Giovanni Battista Pittoni
Polyxena'nın ölümü	1881	Paul-François Quinsac
Polyxena'nın Kurban Edilmesi	1737	Giovanni Battista Pittoni
Polyxena'nın Kurban Edilmesi	1790-1800	Domenico Corvi
Polyxena'nın Kurban Edilmesi	1932	Giulio Carpioni

Tablodan da görüleceği üzere 17. Yy da ağırlıklı olarak tablolara konu olmuş Polyksena'nın kurban edilmesi sahnesi günümüzde eski popülerliğini gösteremese de hala sanatçıları etkileyen bir mittir. Çanakkale'de yaşayan sanatçı Berrin Kayman'ın da tez çalışmasında hayata geçirdiği seramik heykel grubu bunun bir örneğidir. Polyksena'nın Kurban Edilmesi sahnesini yorumladığı heykel grubu şamotlu çamur ile çalışılmış ve 1050 °C de pişirilmiştir.



Resim.4: Berrin Kayman Karagül'ün Polyksena'nın Kurban Edilmesi heykel grubundan bir kesit (Karagül)

Sanatçı bu grup heykellerindeki dizilim ve sahnenin sergileniş bakımından Polyksena Lahdi'ni örnek almıştır. Lahdin üzerindeki rölyefte betimlenen sahneyi üç boyuta taşıyarak acının etkisini daha da arttırmıştır. Bu sahneyi seçmesinin sebebi, yüzyıllar öncesinden bugüne şiddet temasının öznesinin kadın olmasına karşı hissettiği duyarlılıktır.

‘Burada konu, kadın imgesinin, şiddet teması karşısında her zaman kurban sınıfında yer aldığını ve bunu da medeniyetler boyunca geçmişte nasıl yaşıyorsak aynı şekilde hala yaşıyor olmamızdır’ (Karagül, Güzeli Arayışta Kadın İmgesi, Şiddet Teması ve Polyksena'nın Çağdaş Seramik Sanatına Yansıması, 2017) Kendi kelimeleri ile sanatçı çalışmasına dair fikirlerini şu şekilde ifade ediyor: ‘Bardağı suyla doldursan da taşar, kanla doldursan da taşar. Yaşam biçimlerini insanlar kuruyor, insanlar yönetiyor, insanlar devam ettiriyor. Erk kimdeyse’ (Karagül, Polyksena'nın Kurban Edilmesi, 2022)

Hikayenin tarihsel dizilimine göre savaşın başında ilk kurban edilen kadının Iphigeneia olmasına karşın, savaşın sonunda kurban edilen Polyksena da aynı trajik sonu paylaştığı hemcinsi kadar etkileyici bulunmuş ve sanat eserlerinde gösterilmiştir. Bunun bir nedeni olarak Polyksena'nın öyküsünün Iphigeneia'nın trajedisini aynalayarak güçlendiren yapısı ile savaşın bitişini kanıyla resmileştiren gücüdür. ‘Polyxena, aynası olan Iphigenia’yı yansıtan, onun üzerine temellenmiş, trajedi ve romantizm arasında, teröre odaklanmış ama onu meraka dönüştürmüş bir figürdür.’ (Weiner, 2016) Aynı zamanda erkeklerin kurban ettiği kadınların temsilleri ve kadına gösterilen şiddetin figürleri olarak da birbirlerine dayanak olmuşlardır. Çok benzerlik gösteriyor olsa da Iphigeneia'nın hikayesi Polyksena'dan biraz daha farklıdır. Iphigeneia da soylu bir prensistir, Miken kralı Agamemnon'un kızıdır. Ilyada'da iki kez babasının Akilleus'u savaşmaya ika etmek için sundukları arasındadır, yani aslında Agamemnon kızını gözden çıkarmaya en başta gönüllüdür denilebilir. Annesi Clytemnestra savaşın bitiminde kızının kurban edilmesinin öcünü Agamemnon'dan alacaktır. Hekabe gibi üzüntü içindedir elbette, ancak acısını öfkeye dönüştürerek geleneksel bir ifade ile kızının kanını yerde bırakmaz. Mutlu son ile biten alternatif hikayede Artemis'e kurban edilmek üzere iken tanrıçanın kıza acıması ve babasını affetmesi üzerine Artemis'in temsili olan geyik gönderilir. Bazı sanat eserlerinde Iphigeneia'nın kurban edilme sahnesine bu sebeple bir de geyik eklenmiştir. Öyküye göre Iphigeneia ölüme gittiğini bilmeden, Akilleus'la evleneceği haberi ile düğünü için gelir Aulis'e. En vurucusu ise kurban eden ve bıçağı tutan kişi babasıdır. Cerrah adlı eserinde bu durumun duygusunu ifade eden yazar şöyle der: ‘Oysa ben Truva Savaşı'nı düşündüğüm zaman, aklıma tahtadan at ya da kılıçların şakırtısı ya da yelken basmış gelen bin Yunan gemisi gelmez. Hayır, ben kanı boşandığından beyaza kesmiş bir kız ile elinde kanlı bıçağı, kızının yanında duran babayı görürüm. Gözleri yaşlı, soylu Agamemnon'u’ (Gerritsen, 2018). İşte tüm bu detaylar sanat eserlerindeki Iphigeneia'nın kurban edilme sahnelerine yansımıştır.



Resim.5: Iphigeneia Aulis'te, Mozaik (Anonim, MS 5. yüzyıl)

Iphigeneia'nın betimlendiği en eski örneklerden biri olan ve M.Ö. 5. Yüzyıla tarihlenen Roma mozaïği, bugün Antakya Müzesi'nde sergilenmektedir. 'Sol taraftaki Iphigenia; uzun bir khiton üzerine tepeden dizlere kadar inen ve elbisenin sabit parçası gibi görünen başörtü kısmı ile beyaz bir çarşafı andıran palla tarzı kapalı bir himation giymiştir. Elbisenin içinden tuttuğu sol eliyle babasının karşısında üzüntüden ve korkudan düşecek gözyaşlarını silecek gibidir. Oldukça doğal işlenmiş yüzünde, hafifçe açık duran ağız, bir maske taşıdığını düşündürtecek tek işarettir' (Aydık, 2022) Hemen yanında betimlenmiş kadın, annesi Clytemnestra, onun yanındaki tasvir edilen kişi ise Agamemnon'dur.

Iphigeneia'nın kurban edilişi üzerine yapılmış en eski örneklerden bir diğeri de bugün National Archaeological Museum of Naples'ta bulunan, Roma İmparatorluğu Dönemi'de Pompei'de M.Ö. 4.yüzyılda yapılmış olan fresktir. Fresk büyük ihtimalle Yunan sanatçı Timanthes tarafından yapılmıştır. (Chisholm, 1911)



Resim.6: Iphigeneia'nın Kurban Edilmesi, Fresk (Timanthes)

Etkileyici örneklerden bir diğeri de 1757 yılında Giovanni Battista Tiepolo tarafından çalışılmış olan duvar resmidir. Iphigeneia 'nın kurban edilmesi adıyla sunulan resimde seyircinin sahneyi görmesini kısmen engelleyen sütunlu bir salon görmekteyiz. Kompozisyonun ortasında, Iphigeneia sunakta yatmakta, bıçak rahibin elinde resmedilmiş. Iphigeneia'yı kurtarmak için gönderilen geyik hikayesinin temsilini bu resimde görmekteyiz. Biliyoruz ki az sonra Iphigeneia kurban edilmekten kurtulacak, bu sebeple de sahne umut dolu ve aydınlıktır.



Resim.7: Iphigeneia'nın Kurban Edilmesi, Fresk (Tiepolo)

Giovanni Battista Tiepolo, 1757 yılında tamamladığı bu duvar resmi için birçok çalışma ve eskiz yapmıştır. Bunlardan bazıları tuval üzerine yağlıboya olarak çalışılmıştır.



Resim.8: Giovanni Battista Tiepolo'nun Iphigeneia'nın Kurban Edilmesi sahneleri

Genellikle 17. Ve 18. Yy da ressamların konu olarak seçtiği Iphigenia'nın kurban edilmesi sahnesi rölyeften duvar resmine birçok alanda sanatçıların ilgisini çekmiştir. Tuval üzerine yağlıboya çalışılmış en önemli eserler ise aşağıdaki tablodaki gibidir:

TABLONUN ADI	YAPILDIĐI TARİH	RESSAM
İphigenia'nın Kurban Edilmesi	1757	Giovanni Battista Tiepolo
İphigenia'nın Kurban Edilmesi	1700	Pietro Paolo Raggi
İphigenia'nın Kurban Edilmesi	1789	Gaetano Gandolfi
İphigenia'nın Kurban Edilmesi	1653	Sebastien Bourdon
İphigenia'nın Kurban Edilmesi	1749	Gabriel-François Doyen
İphigenia'nın Kurban Edilmesi	1671	Jan Havickszoon Steen
İphigenia'nın Kurban Edilmesi	1790	Jean-Baptiste François Desoria
İphigenia'nın Kurban Edilmesi	1750	Franz Anton Maulbertsch
İphigenia'nın Kurban Edilmesi	1650	Bertholet Flemalle
İphigenia'nın Kurban Edilmesi	1750	Carlo Carlone
İphigenia'nın Kurban Edilmesi	1690	Terwesten Augustin
İphigenia'nın Kurban Edilmesi	1740	Jacopo Amigoni
İphigenia'nın Kurban Edilmesi	17.YY	Thomas Blanchet
İphigenia'nın Kurban Edilmesi	1749	Francesco Fontebasso
İphigenia'nın Kurban Edilmesi	1633	François Perrier

Bu tabloların bir kısmında Iphigeneia gururlu ve mağrur tavrı ile resmedilmiş, kiminde babasına yalvaran gözlerle bakmakta, bazılarında Artemis'in kızın kurban edilmemesi için gönderdiği geyik ile birlikte kurtuluşunun müjdesi verilmektedir. Fakat genel olarak tabloların oldukça kalabalık resmedildiği dikkat çekmektedir. 19. Yüzyıl sonlarında romantizm akımının sanatçıları etkilemesi ile birlikte kurban edilmekten kurtulmuş Iphigeneia'nın Taulis'te ve yalnız resmedildiği örnekleri de görmeye başlarız.

SONUÇ

Sanat tarihi tarandığında, çok eski bir öykü olarak Troya Savaşı'nın iki kadın kurbanı olan Iphigeneia ve Polyksena'nın trajik sonlarının birçok sanatçıyı etkilemiş olduğunu biliyoruz. Özellikle 17. Ve 18. Yüzyıllarda görsel sanatlarda birçok esere konu olduğunu ve bunların birçoğunun taval üzerine yağlıboya olduğunu görmekteyiz. Bir karşılaştırma yapılırsa, Polyksena'nın Iphigeneia'ya göre daha az sayıda esere konu olduğunu tespit edebiliriz.

Aslında birbirine çok benzeyen hikayelerinde ikisinin de soylu kanı onları öldürülmekten kurtaramaz, ikisi de erkeklerin savaşındaki kurban kadınlardır. ‘Ancak İphigenia, Troia savaşlarının başlamasında büyük bir rol üstlenmiştir. Diğer taraftan Polyksena ise, savaşın ardından Troialı kadınların yaşadıkları trajik öykülerden birisinin kahramanı olmuştur. Belki de bu nedenle İphigenia’nın kurban edilmesi, resim sanatına daha fazla yansımıştır’ (Çevirici, 2006).

Arkeolojik eserlerde az sayıda bulunan hikayelerinin 17. Ve 18. Yy resim sanatında ağırlıklı olarak görüldüğü tespit edilmiştir, bunun sebebinin mitolojik öykülere yönelen sanatçıların trajik hikayelerden daha fazla etkilenmiş olması ihtimali yüksektir. Arkeolojik buluntulardaki Iphigeneia ve Polyksena karakterleri zaman zaman birbirine karıştırılmış olsa da Polyksena ‘nın sahnesinin en ayırt edici özelliği Akhilleus’un mezarı başında kurban ediliyor olmasıdır. Buna göre sahnedeki mezar taşı kurban edilenin Polyksena olduğu bilgisini vermektedir.

Kişisel öykülerinin işlenişinin yanı sıra birçok eserde de öykülerinin bağlı olduğu yan hikayelerde de Polyksena ve Iphigeneia’yı görmekteyiz. Örneğin Polyksena, annesi Hekabe’nin çektiği acılara dayanamayan bir kadın olarak resimlendiği eserlerde, acılı öykülerinden birinin sebebi olarak tablolara girmiştir. Bazı resimlerde de kardeşi Troilus ile birlikte gittiği çeşmede Akhilleus’un onu görüp aşık olması hikayesi üzerinden kendisini göstermektedir. Aynı şekilde Iphigeneia’nın da kurban edilme sahnesi dışında sanat eserlerine konu olduğunu görmekteyiz. Ancak Polyksena’dan farklı olarak Iphigeneia işlendiği eserlerin tek öznesidir. Öyküsünün başka bir versiyonuna göre kurban edilmemiş ve Taulis’e gönderilmiştir, bahsi geçen eserler buradaki yaşamına dair tablolardır.

Kadına şiddetin sıkça telaffuz edildiği ve sistematik bir silsile halinde devam ettiği şu günlerde Polyksena ve Iphigeneia, erkeklerin dünyasındaki kadınların çektikleri acıları simgeleyen iki önemli kahramandır. Kahramandırlar, çünkü ikisi de ölümle sonuçlanan yaşamlarıyla binlerce yıldır edebiyatçıları, yönetmenleri, ressamı, heykeltıraşları... kısacası sanat dünyasını etkilemiş ve hala etkileyen kadınlardır. Pasif direnişleriyle bugün bile bizlere, erki, gücü, savaşı, ölümü, öldürülmeyi ve kurban olma kavramlarını sorgulatmaya devam etmektedirler.

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RESİM LİSTESİ

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Resim.3: Polyksena'nın Götürülmesi
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KENDİ YAŞAMINI ŞEKİLLENDİREN BİR SERAMİKÇİ: TUBA KORKMAZ BATU

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Özet

Sanatın bireysel olanı aktarma yönü bizi ister istemez biyografik bir araştırma yapmaya yönlendirir. Çoğu kez bir sanatçının hayat öyküsünü, yaşamındaki zorlayıcıları, ruhsal durumunu vb. bilgileri öğrendiğimizde onun eserlerini daha derin bir kavrayışla görmemiz ve daha içsel bir bağ kurmamız mümkün olur. Bir diğer deyişle sanatçının kişiliği, duruşu, yaşam deneyimleri, sanatsal dilini oluştururken yaptığı seçimleri, tinsel etkinliği ürettiği yapıtta okunabilen ifadeler olarak karşımıza çıkabilmektedir.

Seramik sanatçısı Tuba Batu da, yapıtlarını kendi yaşamının ve deneyimlerinin bir ifadesi ve göstergesi olarak düşünmektedir. Batu; sanatçının öz yaşam koşullarından ve iç dünyasından bağımsız bir sanat ürününün yapay, inandırıcılıktan uzak ve samimiyetsiz kaldığı düşüncesindedir. Çalışmalarına bu düşünce ışığında baktığımızda Tuba Batu'nun yaşamı ve ürettikleri arasındaki ifadesel örüntüyü görebiliriz.

Toplumumuzdaki her kadın gibi Batu da anne, evlat, eş, kardeş, iş kadını, sanatçı, eğitimci, akademisyen gibi daha da çoğaltabileceğimiz birçok sosyal rolü ve kimliği üstlenmiş, kendi ayakları üzerinde duran bir bireydir. Bunlarla birlikte eğitim düzeyi ve sosyal konumuna rağmen erkek şiddetine uğraması onun hikâyesindeki ayırıcı noktadır. Pek çok kişinin aksine hayatının akışında yaşadığı travmatik olayların belirleyici olmasına izin vermeyerek, kendi yolunu çamuru şekillendirdiği gibi biçimlendirerek örnek bir duruş sergilemiştir. Tuba Batu; sanatsal çalışmalarını üretmek, duyarlılığını ifade etmek ve kendini sanat diliyle var etmekte gösterdiği azim ile artık kurban rolünden sıyrılmış ve sanatçı kimliğiyle öne çıkmayı başarmış bir kadın figürü olarak karşımızdadır.

Bu çalışmada seramik sanatçısı Tuba Batu'nun sanatsal çalışmaları, birbirinden ayırarak değerlendirebileceğimiz dönemler gözetilerek ele alınmıştır. Diğer yandan sanatçının ortaya koyduğu çalışmalarda okunabilen ve birinci elden deneyimleyerek yorumladığı; toplumumuzda kadına yönelen şiddet, evlilik olgusu ve annelik kavramlarına odaklanan sanatsal ifadeleri irdelenmiştir.

Anahtar sözcükler: Sanat, Tuba Batu, Seramik Sanatçısı, Kadın, Şiddet, Kadına Yönelen Şiddet, Annelik

A CERAMICIST WHO SHAPED HER OWN LIFE: TUBA KORKMAZ BATU

Abstract

The aspect of art to convey the individual inevitably leads us to do biographical research. Often, when we learn about an artist's life story, the challenges in her life, her mental state, and so on, it is possible for us to see her works with a deeper understanding and establish a more internal connection. In other words, her choices, and spiritual activity can be seen as expressions that can be read in the work she produces while the artist's personality, stance, and life experiences create her artistic language.

The ceramic artist, Tuba Korkmaz Batu, also considers her works as an expression and indicator of her own life and experiences. According to Tuba Korkmaz Batu, a work of art independent from the artist's own living conditions and inner world is artificial, insincere, and far from convincing.

When we look at her works in the light of this thought, we can see the expressive pattern between the artist's life and what she produces. Tuba Korkmaz Batu also states that she sees her works as an expression of her inner life and uses the therapeutic power of art.

Like every woman in our society, Tuba Korkmaz Batu is an individual who is standing on her own feet, who has assumed many social roles and identities such as mother, child, spouse, sister, businesswoman, artist, educator, and academician. Along with these, despite her education level and social standing, the fact that she was subjected to male violence is the distinguishing point in her story. Contrary to many examples that have had similar experiences, by not allowing the traumatic events she experienced in the course of her life to be decisive, she took an exemplary stance by shaping her own path as she shaped the clay. Tuba Korkmaz Batu is before us as a female figure who has gotten rid of the victim role with her determination to produce her artistic works, express her sensitivity and create herself with the language of art and succeeded to stand out with her artist identity.

In this study, the artistic works of ceramic artist Tuba Korkmaz Batu are approached by considering the periods that we can evaluate by separating them from each other. On the other hand, the artistic expressions of the artist, which can be read in her works and interpreted by firsthand experience, focusing on the concepts of violence against women in our society, the phenomenon of marriage and motherhood were examined. It is aimed to reveal her works, the dynamics affecting art production and her artistic approach through face-to-face interviews with the artist, which forms the basis of this study.

Keywords: Art, Tuba Korkmaz Batu, Ceramic, Ceramic Artist, Woman, Violence, Violence Against Women, Motherhood

YAŞAMIN İÇİNDEN SANATA YANSIYANLAR

Sanat toplumsal ve kültürel temeller üzerine oturan bir yapı olduğu kadar, bireysel bir eylem olma özelliğini de taşır. Sanat ürününün içinden bireysel olanı, diğer bir deyişle sanatçının kişiliği ile ilgili kısmı çıkarmamız mümkün değildir. Read'in belirttiği üzere; "Sanatın amacı duyduğumuzu başkalarına ulaştırmaktır..." düşüncesinden hareket ederek, sanatçıyı üretmeye yönelen başlıca itki olarak ifade etme eylemini belirleyebiliriz. (Read, 1974) Sanatın bireyin iç yaşamına ve duyumsallığına bağlı olanı aktarma yönü ilk bakışta başkalarına kapalı, özel bir alandır. Bu yapıyı, sadece izleyici olarak duyumsayabildiklerimiz yanında, sanatçının bakış açısını da kavrayarak algılamak istediğimizde biyografik bir araştırma yapmak pek çok yönden açıklayıcı olabilmektedir. Çoğu zaman bir sanat yapıtının karşısında derin bir duyum ve çarpıcı bir düşünce yakaladığımızda sanatçısı hakkında daha fazla bilgi edinmek isteriz. Böylelikle onun hayat öyküsünü, yaşamındaki zorlayıcıları, ruhsal durumunu, sanatsal yaklaşımını oluşturan kişisel etkenleri öğrendiğimizde, onun eserlerini daha derin bir kavrayışla görmemiz ve daha içsel bir bağ kurmamız mümkün olacaktır.

Bir diğer bakış açısıyla değerlendirdiğimizde; sanatçının kişiliği, duruşu, yaşam deneyimleri, sanatsal dilini oluştururken yaptığı seçimleri, tinsel etkinliği gibi etkiler, ürettiği yapıttan izleyiciye ulaşan ifadeler olarak karşımıza çıkabilmektedir. Ancak bu ifadeleri daha derin bir kavrayışla anlayabilmek için onlara kaynaklık eden durumlar hakkında bilgi edinmek de yararlı olacaktır.

Vasari'nin "Sanatçıların Hayat Hikâyeleri" adlı kitabının ikinci bölümünün önsözünde belirttiği gibi; çalışmasının sadece sanatçılar ve sanat eserleri ile ilgili bir döküm, bir liste niteliği taşımasını kayda değer bir eylem olarak görmemiştir. "...kedime ait düşünceleri hiç belirtmeden dosdoğru bir liste verebilirdim.

Ama fark ettim ki en sağlam yapıtları ortaya koyduğu herkesçe kabul görmüş tarihçiler, olayların çıplak bir anlatısını sunmakla yetinmemiş, büyük bir gayret ve son derece büyük bir merakla başarılı insanların giriştikleri zorlu işleri yürütürken kullandığı yol yordamları, yöntemleri araştırmışlar. Onların işlerini yürütürken bazen başvurduğu ihtiyatlı tutumları, incelikli tarzları, buldukları çareleri gösterdikleri gibi yanılıklarını da göstermeyi denemişlerdir.”(Vasari, 2013) Bu çalışmada da Tuba Korkmaz Batu’nun çalışmalarının bir dökümünü yapmaktan çok, onun yapıtlarını yaşamındaki dinamiklerle ele alıp, hayat hikâyesi ve sanat üretimi arasındaki bağı açıklamak amaçlanmıştır. Vasari hayat hikâyelerini “tarihin yaşamın gerçek aynası olduğu” fikrini benimseyerek kaleme almış, yazdıklarının okurlara örnek oluşturması ve yol gösterici olmasını hedeflemiştir. Çalışmamda sanat tarihçiliği iddiasında bulunmamakla birlikte; sanatçı dostum seramikçi Tuba Korkmaz Batu’nun sanatsal üretimini belirleyen ve yapıtlarıyla ifade bulan yaşam deneyimlerini, çalışmalarındaki iz düşümleri ile ele alıp yaşama ayna tutma niyeti ön plandadır.

Bu bağlamda onun öyküsünü benzerlerinden ayıran birden fazla travmatik öge karşımıza çıkmaktadır. Bu travmatik yaşantıların ortak noktası ise kadın bedeni ve kadının toplumsal konumu üzerine temelleniyor olmalarıdır.

Tuba Korkmaz Batu; sanatsal ve akademik etkinlikleri ile toplumumuzdaki pek çokları gibi, birbirinden farklı birçok sosyal kimliği yüklenmiş bir kadın ve kendini ifade etme çabasında olan bir sanatçıdır. O, yapıtlarını kendi yaşamının ve deneyimlerinin bir ifadesi ve göstergesi olarak düşünmektedir. Batu; bir sanatçının öz yaşam koşullarından, iç yaşantısından, duyu ve düşünce dünyasından kaynaklanmayan bir sanat ürününün yapay, kurmaca, inandırıcılıktan uzak ve samimiyetsiz kaldığı düşüncesindedir. Çalışmalarına bu fikir ışığında baktığımızda Tuba Batu’nun yaşamı ve ürettikleri arasında ifade ve anlam bağlamında gelişen paralelliği görebiliriz. Elbette bir sanat ürününden estetik açıdan etkilenmek ve haz duymak için arkasında yatan öyküyü bilmek şart değildir. Ancak Bedrettin Cömert’in belirttiği gibi: “ Hangi türden olursa olsun, bir sanat ürününün tadılması, onun kavranılmasıyla doğru orantılıdır. Eseri ne kadar çok anlamışsak, elde edeceğimiz haz da o kadar yüksek olacaktır.” (Cömert, 2006) Bu nedenle sanatçı dostum Tuba Batu’nun çalışmalarını incelemek istediğimde; o bu çalışmaları ortaya koyarken, hangi estetik, plastik ve psikolojik süreçlerin sanatsal yaklaşımında belirleyici olduğunu irdelemek gerekli görüldü.

Onun hikâyesini sıradan olmanın dışına taşıyan yaşanmışlıkları; çocukluk ve ergenlik travmaları, boşanmış bir kadın olma deneyimi, okülo airekula vertebral spektrum içinde değerlendirilen bir sendrom ile dünyaya gelen bebeğini yalnız büyüten ve tedavi süreçlerine göğüs geren bir anne olarak yaşadıkları şeklinde sıralayabiliriz. Ancak bunlar bile bir insanın deneyimleyeceği en zorlu durumlarken gerçek bir trajedi yaşanmıştır. Tuba Korkmaz Batu 2016 yılında bir seramik firmasında yönetici olarak çalıştığı dönemde, aynı fabrikada mühendis olan eski sevgilisi tarafından canice bıçaklanmış ve ölümlü burun buruna gelmiştir. (URL-1) Tuba Korkmaz Batu; eğitilmiş, ekonomik gücü olan ve kariyer sahibi bir kadındır ve bu bağlamda özgürleşmiş bir bireydir. Kimliğini ortaya koymaktaki tüm bu değerli çabasına rağmen; eril sistemin kadına bakışından ve erkek şiddetine uğramaktan kaçınmamış olması da ayrıca düşündürücüdür. Bu olayın gösterdikleri arasında toplumumuzda hala kadına yönelen mülkiyetçi ve baskıcı tutum, erkek egemen düzenin çarpıklıkları ve erkek şiddetinin eril sistemin mekanizmalarınca meşrulaştırılması sayılabilir. Kadına yönelen şiddetin haklı bir gerekçesi olamayacağı halde; Tuba Korkmaz Batu’nun davasında da olduğu gibi şiddeti uygulayanları aklamak için kadın kusurlu hale getirilmeye çalışılmıştır. Kaldı ki kadının kusurlu, eksik ve aşağı bir varlık olduğu ile ilgili düşünceler Antik dönemden başlayarak yüzyıllar boyunca devam etmiş ve bugünkü toplumsal yapımızın derinlerine işlemiştir. (Sagaert, 2017)

Kadın bedeni günümüzde halen kadının kendisine değil; topluma ya da erkeğin egemenlik alanına ait bir meta gibi değerlendirilmektedir. Çoğu kez kadınların kendileri dahi, eril sisteme oturmuş kültürel yapı ve bu anlayışa dayalı toplum düzeni tarafından öğretilmiş kalıpları davranış biçimi olarak benimsemektedir. “Kadınlar egemen kültürün oluşturduğu ‘kadın imgeleri’ni kendi içlerinde taşırlar ve değişim yolunda ilerlerken yalnızca dışsal baskı ve engellerle değil, kendi içlerinde taşıdıkları bu egemen kültür tanımıyla da mücadele etmek zorundadırlar. Üstelik bu egemen imgeler ve kalıplar, toplumsal değişimin daha elle tutulur, somut hedeflerine ulaştıktan çok sonra bile varlıklarını sürdürürler; çünkü bilincimizin en derin katmanlarında yer etmişler ve çoğu kez farkında olmadığımız ölçüde kimliğimizi biçimlendirmişlerdir.” (Berktaş, 1995)

Toplumumuzda maalesef her geçen gün kadına yönelen şiddet vakalarına yenileri eklenmektedir. Şiddete uğrayan kadınların çoğu; eğitimsizlik, ekonomik özgürlüklerinin olmaması, aile ve toplum baskısı gibi nedenlerle içinde buldukları sarmaldan kurtulamamaktadırlar. Burada değinmek istediğim bir diğer konu da kadının eril sistemin içinde ona hizmet eder bir kimlik kazanması durumudur. Kadının kadına bakışında erkek egemen kalıplara uygun bir tutumu benimsediği de gözlenir. Yani kadın, yine kadına yönelen baskı ve şiddet unsurlarının eril sistem lehine çalışan bir aracı olma durumuna gelir. Bu noktada önemsendiğim ve hedeflediğim bir diğer unsur da; bu çalışmayla, kadınların çalışmak, üretmek ve var olmak adına bir araya gelmelerine, bilinçli bir dayanışma içinde olmalarına bir örnek oluşturabilmektir.

Tuba Korkmaz Batu; hayatının akışında, yaşadığı travmatik olayların belirleyici olmasına izin vermeyişiyle örnek gösterilmeye değerdir. Yaşam yolunu çamuru şekillendirdiği gibi biçimlendirecek gücü yine kendi içinde bulmuş ve kararlı bir duruş sergilemiştir. Tuba Korkmaz Batu; yaşadığı şiddet olayının ardından hayatını yeni baştan kurabilme gücünü, öncelikle kızı Özüm’ün varlığından ve eğitilmiş bir kadın olmasından aldığını dile getirmiştir. (https-2) Bununla birlikte toplumda kız çocuklarının ve kadınların eğitim almasını ve kendilerini var edebilecek donanımlar edinmelerinin büyük önem taşıdığını vurgulamıştır. Tuba Korkmaz Batu; akademik çalışmalarına odaklanmakta, sanatsal çalışmalarını üretmek, duyarlılığını ifade etmek ve kendini sanat diliyle var etmekte gösterdiği azim ile artık kurban rolünden sıyrılmış ve sanatçı kimliğiyle öne çıkmayı başarmış örnek bir kadın figürü olarak karşımızdadır. Kendisi de hikâyesinin trajik ve travmatik yanı yerine umut dolu yanıyla insanlara ulaşmak ve sesini duyurmak arzusundadır.

Tuba Korkmaz Batu’nun çalışmalarındaki en belirgin özellik sanatçının öz yaşam deneyimlerine odaklanan ifade tercihleridir. Batu aslında sanatsal çalışmaları aracılığıyla iç dünyasında derin izler bırakmış yaşam deneyimleriyle ilişkili duyularını ifade ederken bir yandan da bu deneyimlerin açtığı yaraları sağaltmaya yönelik bir refleks göstermektedir. Sanatçının çalışmalarında izlenen iç yaşam aktarımları kimi zaman bilinçli bir yüzleşme özelliği taşıırken, kimi zamansa anlamını yine içe dönerek bulabildiği bilinçaltı yansımaları olarak ortaya çıkar. Kendi içine bakabilmek ve gördükleriyle yüzleşebilmek Batu için iyileştirici bir eylemdir.

Tuba Korkmaz Batu’nun sanat yaklaşımının bir çeşit travma terapisi olduğu dile getirilirken onun bu eylemi “her gün travmasının anısıyla yeniden yüzleşiyor ve yarattıkları ile onu yeni baştan ele alıp tanımlıyor” şeklinde yorumlanmıştır. (Sümengen Berker, O., 2017) Kendisi ile yüz yüze yaptığımız görüşmeler sırasında da; çalışmaları aracılığıyla, yaşadıkları ile bir yüzleştiğini ve böylelikle iç dünyasını sağaltmaya yöneldiğini ifade etmiştir. Ancak burada sanatçı; çalışmalarında ancak iç hesaplaşmasını yapabildiği, kabullenip anlamlandırabildiği yaşam deneyimlerini ifadeye dönüştürebildiğini söylemektedir.

Uğradığı bıçaklı saldırı üzerinde çok büyük bir travma yaratmıştır; yüzleşmesi ve içselleştirmesi çok sancılı olan bu deneyimi henüz çalışmalarında ifade edecek durumda olmadığını aktarmıştır.

Batu'nun sanat üretimini incelerken; evlilik, aile, kadın bedeni, annelik, kimlik, bellek, dönüşüm, yolculuk gibi kavramlara odaklandığını ve sürekli bir devinim içinde bu kavramları iç gözlemlerle destekleyerek yorumladığını söylemek mümkündür. Tuba Korkmaz Batu ile yaptığımız görüşmelerde ilk göze çarpan; onun kendini anlamak ve anlatmak üzerine yoğunlaşan çabasıdır.

TUBA KORMAZ BATU'NUN ÇALIŞMALARINDAN ÖRNEKLER

Seramik karo sanayisinde tasarımcı ve yönetici pozisyonunda çalışmış olan Tuba Korkmaz Batu, endüstriyel seramik alanında da deneyim kazanmıştır. Sanatçının bu dönemdeki çalışmaları ağırlıklı olarak yüzey üzerinde değerlendirilmiş seramiklerden oluşur. Seramik endüstrisinde çalıştığı süreçte çalışmalarını, en yakınındaki ve en kolay ulaşabileceği malzemeye yönelerek, diğer yandan da bu teknik ve malzemenin verdiği imkânları deneysel bir yaklaşımla üretimine katarak sürdürmüştür. Sanatçı bir dönem, seramik karo sanayisinde çalışan bir tasarımcı olarak, çalışmalarında seramik sanayinde bir üretim yöntemi olan inkjet baskı teknolojisi ve seramik karolar kullanmıştır. (Korkmaz, 2014) Sanatçı teknik ve malzeme tercihini belirtirken şunları aktarır;

“Karonun seçilmesi tesadüf değildir. Bir yapının kimliğine dair hemen hemen tüm bilgilere ulaşabileceğimiz mekânın seramik karoları, sanatçının kendi kimliğine dair veriler içeren tüm bu çalışmalarda özellikle seçilmiştir.” (Korkmaz, 2014) Sanatçının karonun mekânla ilişkisi üzerine düşünceleri; kimliğin yüzeye çıkan, görünür olan yanının görünür olmayanı gizlemesi metaforunu akla getirir. Gösterdiğimiz, tasarladığımız, dışarıdan görünen yüzümüzü temsil eden karolarda sanatçı, iç yaşamını ifade eden ve bir tür yüzleşme anlamı taşıyan görüntüleri yansıtır.



Resim 1. "Otoportre", 45x45cm Porselen Karo Üzerine Ink-Jet Baskı, 2013

Çalışmalarında kendi iç yaşantısının yansımalarını aktaran bir sanatçı olarak Tuba Korkmaz Batu'nun kullandığı fotografik imgeler de yine tamamen kendisine aittir; yaşamının bir döneminden çıkıp gelmiş ve neredeyse bir anı defterinin sayfaları kadar kişisel belgelerdir. Kendi portresini kullanarak oluşturduğu bu imgede (Resim 1) sanatçı evlilik olgusuna, bu deneyimin içinden geçmiş biri olarak baktığı kadar toplumun evliliğe bakışındaki çarpıklığı da eleştirir. Çalışmada kullanılan dantel benzeri doku evlenen, gelin olan kadını vurgular. Evlilik ritüelleri kadını dantel ve tüllerle süsleyerek ona erkek egemen sistemin onayladığı etiketler yükler ve onu paketler. Böylece kadın bedeni, eril yapı tarafından kabul görmüş, düzeltilmiş, düzenlenmiş bir temsile dönüşür. Yapıtta sanatçının portresinin bir kısmı kadraja alınmış ve bir dantel dokusu ile perdelenerek gösterilmiştir. Yüzünün sadece bir kısmını görsek de burnunun yanındaki beni kadraja alması bize, kimliğini ele vermek ve görünmek istediğini ifade eder.



Resim 2. "Hiçbir Şeyim Olana Kadar Her Şeyim Olur Musun?" 160x60 cm, Porselen Karo Üzerine Ink-Jet Baskı, 1180 °C, 2013

Sanatçı bu çalışmasında ise (Resim 2) görsel imge olarak kendi evlilik fotoğrafını kurgunun temeli olarak almıştır. Yüzeyde el yazısı ile "Mevlana'nın evlilik duası" yazılmıştır. "Dua şöyledir: İkiniz de birbirinize o kadar layıksınız ki, sizi sizden başkası için düşünemem. Siz öyle bir bütün olun ki; gül ile gül kokusu, süt ile şeker gibi olun. Birbirinize anlam ve değer katın. O kadar iç içe ve uyumlu olsun ki bu evlilik sizi birbiriniz olmadan düşünemesin hiç kimse." (Korkmaz, 2020) Bu yazıyı kurguya dâhil ederken evliliğe dair geleneksel tavra işaret ettiği gibi; kendi geçmişiyle bir yüzleşme hali de sezilir. Sanatçı bu çalışmasını söyle açıklamaktadır: "Bu çalışmamda boşanmış bir kadın deneyiminin verdiği tarafılık duygusuyla evlilik hakkındaki duygularımı kendi evlilik fotoğrafımla imledim. Boşanma sonrasında aradaki bağın 'hiçbir şeye' dönüşmesi ve o ana dek 'her şeyi' imiş sandığım adama aradaki kopukluğu Rumi'nin evlilik duasıyla düştüğü çelişkiyle destekleyerek göstermeye çalıştım." (Korkmaz, 2020)

Bir kadın olarak en başta da evliliği ailesinin onayını almak ve çevrenin yargılayıcı bakışından bir kurtuluş olarak gördüğünü ifade etmiştir. Kompozisyon kurgusuna eklediği oklarla; hem toplumun kendisine yönelen bakışını ifade etmekte, hem de kendi kendini izleyerek bulunduğu yeri ve durumu göstermektedir. Batu'nun işaret ettiği bu nokta; John Berger'in kadına ilişkin saptamalarını akla getirir. "Kadın olarak doğmak, erkeklerin mülkiyetinde olan, özel, çevrelenmiş bir yerde doğmak demektir.

Kadınların toplumsal kişilikleri, böylesine sınırlı, böylesine koşullandırılmış bir yerde yaşayabilme ustalıklarından dolayı gelişmiştir. Ne var ki bu, kadının öz varlığının ikiye bölünmesi pahasına olmuştur. Kadın hiç durmadan kendisini seyretmek zorundadır...Böylece kadın içindeki gözleyen ve gözlenen kişilikleri, kadın olarak onun kimliğini oluşturan ama birbirinden ayrı iki öge olarak görmeye başlar.”(Berger, 1986)

Tuba Korkmaz Batu'nun çalışmasında; erkek figürünü içi boşaltılmış bir siluet olarak görürüz. Bu derin bir yalnızlık duygusunu hissettirdiği gibi, boşanmanın ardından yaşanan yabancılaşmayı simgeler. Erkek figürü silinmiş sadece çerçevesi ve gelinin omuzlarını kavrayan elleri kalmıştır. O eller insanın başka insanlara yapabildiklerini simgeler. Kadını, erkeğin mülkü ve hâkimiyet alanındaki bir meta olarak gören bir bakışın gücünü temsil eder. Fotoğrafta verilmiş olan poz da bu durumun gelenekselleşmiş bir göstergesi olur. İmajın çoğaltılmış olmasının yine malzeme ve teknikle ilişkili olduğunu söylemek mümkündür. Çalışmanın tekrara dayalı yapısı; karoların çoğaltılmış formları ile devamlılık içeren desen ve yüzey ilişkisi içinde olmalarına bir gönderme niteliğindedir.



Resim 3. "Babam ve Kızım: Yolculuk", 60x60 cm Porselen Karo Üzerine Ink-Jet Baskı, 2013

Kimlik ve bellek üzerine temellenen üretimlerinin bir bölümünde aile olgusuna eğilen sanatçı, genetik aktarım yolu ile çıkılan bir yolculuk metaforu kurgulamıştır. Çalışmasında (Resim 3) kendisi için duygu yüklü bir imge olan babası ve kızını el ele yürürken gösteren bir görseli kullanan sanatçı; ailede nesilden nesile aktarılan kimlik, bellek ve genetik miras kavramlarını bir yolculuk ve ölümsüzlük düşüncesi bağlamında ele almıştır.

Zeminde yer alan geleneksel motif geçmişle bağ kurarken, bu motifin tam merkezine yerleştirilmiş figürler gölgeleriyle birlikte bir mekân duygusu yaratmaktadır. Mekân duygusu üzerinden aktarılan bu zıtlık; insan ömrünün kırılğan ve kısıtlı bir zamana sıkışmış durumu ile yaşamın farklı boyutlarının sürekliliği ikiliğine vurgu yapar. Bu çalışmanın duygusal yoğunluğu; görüntüde, sanatçının kızının yanında babasının değil dedesinin bulunması ve bunun yarattığı yerine koyma halinden kaynaklanır.

Tuba Korkmaz Batu'nun evliliği, kızı yaklaşık 1 yaşındayken boşanma ile noktalanmıştır. Evlilik birliği, fotoğrafta damat figürü olarak boşalan alanın, baba figürü olarak da yok olması ile sonlanmıştır.



Resim 4"Uyku", 60x60 cm Porselen Karo Üzerine Ink-Jet Baskı, 2013

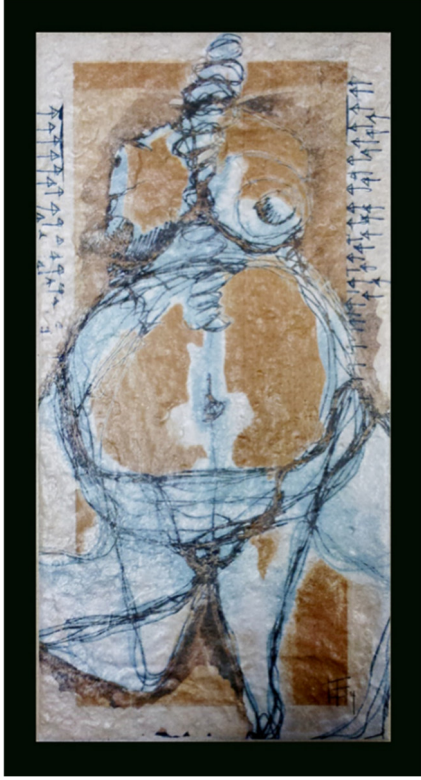
Tuba Korkmaz Batu "Uyku" adlı çalışmasında kızı Özüm'ün bir fotoğrafını kullanmıştır. Resimde görünen kız çocuğu bir çizimden oluşan annesine sarılmış uyumaktadır. Oklarla ifade edilen yönelme durumu; sanatçının içeriden ve dışarıdan durmaksızın gelen bakış ve etkileri anlatış biçimini oluşturur. Bu çalışmada sanatçı bir anne olarak kendi fotoğrafı yerine bir çizim yerleştirerek annelik kavramını kendi deneyimi çerçevesinde ifade etmektedir. Kendisini hem ideallerini gerçekleştirmek, hem de çocuğunu yetiştirmek isterken, kimlikleri arasında "çetrefilli" seçimler yapması gereken bir kadın olarak görür. (Korkmaz, 2020)

Özgür anneliğin, cinselliğin, toplumsal ve siyasal alanda kadın özgürlüğünün militan savunucularından biri olan kadın Doktor Madeleine Pelletier anneliğin kadın için bir tuzak, çocuğun ise engel olduğu yönündeki feminist akımın görüşünü benimser. Buna göre; "Kendi cinselliğini engelsiz olarak tatmin etmek isteyen kadının önünde, toplumsal kökenli değil, doğal kökenli olduğu için daha güçlü bir engel vardır: Çocuk. Entelektüel kültür ya da çalışma yaşamı sayesinde kurtulmuş olan kadını, çocuk düşüncesi yeniden eski günlerin köleliğine iter. Erkek gereksinimini karşılayıp özgürce çekip gider, kadın ise anneliği üstlenmek zorunda kalırsa, aşta eşitlikten nasıl söz edilebilir?" (Duby, 2015)

Barışçıl bir feminist olan Madeleine Vernet ise "Pelletier'nin aksine anneliği, kadın bireyselliğinin zirvesi olarak gördüğünü belirtir ve fetüsün titremesi sonucu duyulan büyük bir tatmin ve emzirmenin yarattığı zevk olarak açıklar." (Duby, 2015)Tuba Korkmaz Batu ise ortaya koyduğu ikilemden çıkış yolunu; seçim diye bir şeyin olmadığını, yaşam biçimimizin ve karakterimizin elverdiği davranışlar olduğunu belirterek açıklar. (Korkmaz, 2020)

Kadın kelimesinin Latince karşılığı "femina" (URL-3) olmakla beraber kökeni emzirmek ve doğurgan anlamları taşıyan sözcüklere dayanmaktadır.

Bu anlamda kadın, emziren bir dişi olarak tanımlanmıştır ve esasen o, doğurabilen bir “cisim” olarak görülmüştür. (Sagaert, 2017) Dişi olanın madde, erkek olanın ise ruh ve ya biçim ile ilişkilendirildiğini antik çağdan bu yana pek çok kaynakta örnekleyebiliriz. Bu bağlamda “Kadın yalnızca türü devam ettirme işlevi olan bir cisim ya da maddedir.” (Sagaert, 2017)



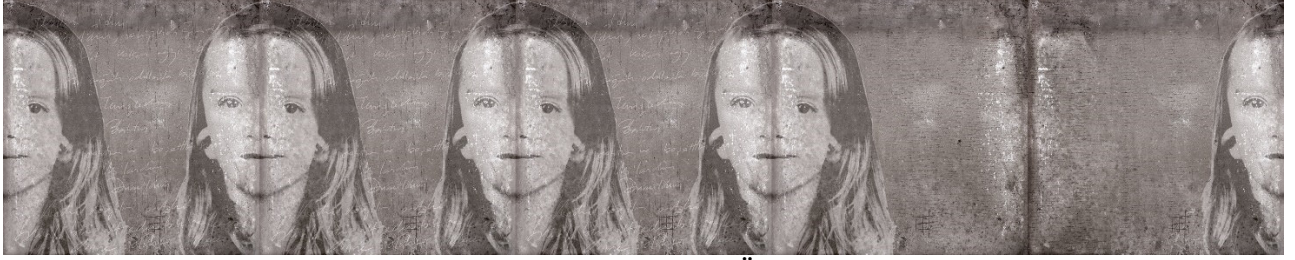
Resim 5. "Ana Tanrıça Serisi- 1", 30x60 cm Porselen karo üzerine Ink-Jet Baskı, 2014
(Soldaki)



Resim 6. "Ana Tanrıça Serisi- 2", 30x60 cm Porselen karo üzerine Ink-Jet Baskı, 2014
(Sağdaki)

Bu yaklaşımda kadın, eril bir bakış açısıyla değerlendirilerek erkeğe göre aşağı bir varlık olarak nitelendirilmiştir. Ancak dünyanın tarih öncesi çağlarında doğurganlık, besleme, büyütme gibi dünyevi ve maddeye yönelik kavramlar üzerine kurulmuş Ana Tanrıça kültü egemendi. Kadının toplumsal alandaki konumunun nasıl değiştiğini dinsel sistemlere bakarak görmek mümkündür. Kültürel, dinsel, toplumsal yapılar değişse de annelik kavramı ve yüklendiği anlamlar değişmemiş ama gelişip boyutlanarak süregelmiştir.

Tuba Korkma Batu'nun kadın bedenini yorumladığı çalışmalarında annelik olgusu üzerine odaklanmasının yanında, kendi bedeni ve bir kadın olarak deneyimledikleriyle ilişkili ifadeler yer alır. Sanatçının Ana Tanrıça ve kadın figürleri üretmek; kendi annelik deneyimini açıkladığı ve yaşamının bu yönünü kucakladığı söylenebilir.



Resim 7. "Sonsuz Tekrar", 300x60 cm Porselen Üzerine Ink-Jet Baskı, 2013

Sanatçı "Sonsuz Tekrar" adlı çalışmasında kızı Özüm'ün portresini çoğaltarak seramik karo tasarımında desenin sürekliliği ve tekrarına dayalı kurguya bir yorum getirmiştir. Burada Özüm'ün yüzündeki deformasyondan kaynaklanan farklılık dikkat çekicidir. Batu kızının bedensel durumunu görünür kılarken bir yandan kendi yaşamının içinden bir gerçekliğe işaret etmekte; hem de 'sonsuz tekrar' olarak adlandırdığı bu temsille, kızını hayatın evreleri içinde var etme isteğini anlatmaktadır.



Resim 8. "Mabedim-2" 45x 45 cm Porselen Karo Üzerine Ink-Jet Baskı, 2012 (Soldaki)



Resim 9. "Hastanede" Porselen Tabak Üzerine Kazıma Dekor, 1250 °C, 2011 (Sağdaki)

Tuba Korkmaz Batu; "...kimlik-bellek ilişkisi kapsamında inşa ettiğim "mabed" ile çözemediğim ve özümde birlik sağlamama engel olan karmaşayı nesnelleştirmek ve bir tür kendine dönme mekânı kurgulamak..." amacından bahseder. (Korkmaz, 2020) Kızı Özüm okülo airekula vertebral spektrum içinde değerlendirilen komplike bir sendrom ile dünyaya gelmiştir. Buna bağlı olarak yüz felci, bedensel deformasyonlar, işitme kaybı ve bazı iç organları etkileyen sorunlarla yaşamaktadır. Özüm henüz sekiz aylık bir bebekken başlayan ve sonrasında belli aşamalarda yapılması gereken müdahaleler nedeniyle, anne-kız birçok defa hastanede yatmış ve çeşitli tedavi süreçleri geçirmiştir. Bu süreçlerin bir sonucu olarak; Özüm'ün radyolojik görüntüleri, hastane yatağında yatışı, oksijen maskesi takmış hali sanatçının çalışmalarında karşımıza çıkan imgeler olmuştur. Sürecin hem çocuk hem de anne için travmatik yükü büyük olsa da; Özüm'ün yüksek IQ'lu bir çocuk oluşu durumu kavrama ve kabullenmesi açısından annesine de güç verir niteliktedir.

Sanatçı bu duyguyla, kızının varlığı ile özdeşleştiği 'mabed' kavramını dinsel anlamlarını da düşündüren bir bakışla; "itiraflar ve kabullenmeler için bir arınma alanı, söylenenler ve dile getirilmeyenler için bir satır ve yaşam deneyimlerinin paylaşılacağı bir mekân" olarak tanımlamıştır. (Korkmaz, 2020)

Batu seramik karolar üzerine yaptığı uygulamaların yanında seramik heykeller de üreten bir sanatçıdır. "Onun desenleri ve heykelleri, anatomiyi yorumlamadaki yeteneğini açıkça gösterir. Ancak hâkim olduğu bu beceriyi mükemmel formlar oluşturmak yerine, deforme edilmiş, yıpranmış figürler ortaya koymak için kullanışı merak uyandırıcıdır." (Sümengen Berker, O., 2017)



Resim 10. "Ben ve Kadın Serisi" 2008



Resim 11. "Anne Olunca Anlarsın", 1050 °C, Serbest Şekillendirme ve Çömlekçi Çarkı, 28x18x22 cm, 2019

Bu heykellerin ilk bakışta göze çarpan özellikleri; hiç birinin vücut parçalarının tam olarak verilmemiş olmasıdır. (Resim 10) Eksik ve kusurlu olana yapılan bu gönderme; hem insanın doğasındaki tamamlanmamış yanları hem de bir anne olarak sanatçının kendi kendini yargılayışının bir ifadesidir. Bir başka açıdan baktığımızda ise; sanatçının seramik malzeme ile biçimlendirdiği figürlerinde sıklıkla kızının bedenini andıran bir deformasyon görürüz. Formlarına yansıyan bu dışavurum; Batu'nun yaşamının birer parçası olan gerçeklikleri karşılayıp, sahiplenmesinin bir yordamı olarak biçimlenir.



Resim 12. "Siyah" 2021



Resim 13. "No:1, Zekâ Küpü» Oyuncu Serisi, 2020

Seramik sanatçısı Tuba Korkmaz Batu, 2018 yılında gerçekleştirdiği iki kişisel sergisinde Homeros'un Odysseia Destanı'ndan yola çıkarak ürettiği çalışmaları izleyicilere sunmuştur. İlk sergi "Odysseus'un Gemileri" adını taşımaktadır ve serginin ağırlıklı konseptini gemi yorumları içeren ve bir kolaj mantığıyla bir araya getirilmiş seramik kompozisyonlar ve destanda adı geçen bazı kadın kahramanların seramik heykelleri oluşturmuştur. (Resim 14) Bu kadınlar; savaş bittiğinde Troya'dan evine dönmeye çalışan Odysseus'un yolculuğundaki durakları işaret ederler ve arketipsel bir değerlendirmeyle, kadına atfedilen özellikleri temsil etmektedirler.



Resim 14. "Sirena Thelxiepeia», Odysseus'un Gemileri Serisi, 1050 °C, Serbest Şekillendirme, 2018

Odyssea Destanı'nı konu alan sergilerin ikincisi ise "Karşılaşmalar" adını taşır. Öncekinden farklı olarak çarkta geleneksel yöntemle şekillendirilmiş çanak, silindir, küre gibi formları deforme ederek figür yorumlarıyla birlikte kompoze edildiği görülür. (Resim 15-16)



Resim 15. "İno", Serbest Şekillendirme ve Çark, 2018

Resim 16. "Eurykleia" Serbest Şekillendirme ve Çark, 2018

Her iki serginin de temel izleği; yolculuk boyunca, yolcu için devinimin, değişimin, dönüşümün kaçınılmaz olduğuna yapılan vurgudur. Çünkü yola çıkan kişi yolculuk boyunca değişir, dönüşür ve yolun sonundaki kişi ile başlangıçtaki kişi artık aynı kişi değildir. Yaşam yolculuğumuz boyunca deneyimlediklerimiz bizi belirleyen, biçimlendiren parçalarımız olur. Sanatçı bu noktada destan kahramanlarının yolculuk anlatısını kendi iç yolculuğunun bir ifadesi olarak ortaya koymuştur.



Resim 17. "Feveran" Kendine Kapanmak Serisi, Porselen ve Stoneware, 2021

SONUÇ

Sanat üretimi bireyin yaşam deneyimlerinden bağımsız bir eylem olarak değerlendiremeyeceğimiz kadar içsel bir eylemdir. Bir sanat eserlerinin karşısında, daha bütüncül bir bakış ve kavrayışla yorumlayabilmek, estetik ve duyumsal açıdan daha zengin bir deneyim edinmek adına sanatçının yaşam pratiğine yaklaşmak, ruhsal ve sanatsal üretim süreçlerini gözlemlemek yararlıdır olacaktır.

Seramik sanatçısı Tuba Korkmaz Batu'nun çalışmalarında öz yaşam deneyimleri ile ilişkili imgeler, anlatımlar, semboller önemli yer tutar. Sanatçı travmatik yaşanmışlıklarla örülmüş hayat öyküsünü sanatsal çalışmaları aracılığıyla ifade ederken bir yandan da iç dünyasında derin izler bırakmış bu yaşantılarla ilişkili duyumlarını tekrar tekrar sorgular. Batu'nun çalışmalarının derinliği; yapıtlarını yaşadığı travmatik deneyimlerin açtığı yaraları sağıltmaya yönelik bir refleksle ortaya koymasından kaynaklanır. Onun yaşadığı olgular üzerinden giderek; toplumumuzda kadına yönelen şiddet, kadının toplumsal rolleri, toplumsal cinsiyet gibi alanlarda bütüncül saptamalar yapmak mümkündür.

Tuba Korkmaz Batu yaşadıklarının ardından şunları dile getirebilme yürekliliğini gösterebilmiş olması açısından da örnek olma niteliğindedir. “Sıkıntılar bitmez elbet, biri ardına biri gelir –ki benim yaşamımda öyle de olmuştur. Şimdi bedenimin mühürlendiği bir noktadan bunları yazarken; sabır ve acının tanımlarını tekrar kuruyorum. Yaşanan her tecrübe ve bütün yaşanmışlıklar bir ağırlık gibi ayak bileğimden beni aşağı doğru çekerken, her defasında yukarı çıkmak için çırpınmak yerine suyun keyfini çıkarmayı tercih ediyorum.” (Korkmaz, 2020)

Hayatının yaşadığı travmatik olaylarla belirlenmesine ya da anılmasına izin vermeyerek, kendi için çizdiği yolu çamuru şekillendirdiği gibi biçimlendirmiş ve azimle çalışmaya devam etmektedir. Onun bu örnek duruşunun toplumumuzda baskı, şiddet, adaletsizlik ve fırsat eşitsizliği gören kadınlar için cesaretlendirici olmasını diliyorum. Bu yüzden de Tuba Korkmaz Batu'nun hikâyesini görünür, bilinir, konuşulur kılmak ve tüm kadınlara ilham ve umut olmasını istiyorum.

Hepsinden önemlisi Tuba Korkmaz Batu; sanatçı kişiliğiyle öne çıkmayı hak etmiş, travmatik geçmişini bir başarı öyküsüne dönüştürebilmiştir. O; sanatsal ürünlerini vermek, duyarlılığını sanatın diliyle ifade etmek için, düştüğü her an yeniden başlama cesaretini kendinde bulmuştur. Gösterdiği azim ve çalışkanlıkla artık kurban rolünden sıyrılmış ve sanatçı kimliğiyle öne çıkmayı başarmış bir kadın figürü olarak karşımızdadır.

TUBA KORKMAZ BATU ÖZGEÇMİŞ

1980 Diyarbakır'da doğdu.

1998'de Eskişehir Anadolu Güzel Sanatlar Lisesi'nden mezun oldu.

1998 - 2002 Anadolu Üniversitesi Güzel Sanatlar Fakültesi Seramik Bölümü'nde lisans eğitimine devam etti.

2002 - 2006 Anadolu Üniversitesi Sosyal Bilimler Enstitüsü'nden “Günümüz Seramik Sanatında Kadın Figürlü Seramiklerin Araştırılması” konulu Yüksek Lisans tezini vererek mezun oldu.

2008'de Marmara Üniversitesi'nde Sanatta Yeterlik eğitimine başladı.

2010 yılında seramik endüstrisinde tasarımcı olarak çalışmaya başladı.

2016 yılında Kimlik-Bellek: ‘İstedim ki Bilineyim!’ başlıklı eser metniyle Doktora derecesini aldı, tezi ‘İstedim ki Bilineyim!’ ismiyle kitap olarak yayımlandı. Aynı yıl tasarımcı ve yönetici olarak yıllarca çalıştığı seramik endüstrisini bırakma kararı aldı.

2018 yılından beri Çanakkale Onsekiz Mart Üniversitesi El Sanatları Bölümü'nde öğretim üyesi olarak görev yapmaktadır.

Bugüne kadar sekiz kişisel sergisi olan sanatçı yurt içinde ve yurt dışında pek çok sergi ve etkinliğe katıldı. Eserleri ve seramik panoları birçok özel ve kamu koleksiyonlarında yer almaktadır.

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PROMISING YOUNG WOMAN FİLMİNDE KET VURUCU BİR GÜÇ OLARAK FEMME VITALE

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ÖZET

Yeni bir terim olarak Femme Vitale ('Hayat Veren Kadın') kaynağını Kara Filmlerin (Film Noir) kötü şöhretli Femme Fatale ('Ölümcül Kadın') karakteriyle olan karşılığında bulur. Hırslı, parlak zekalı, arzunun nesnesi ve korkunun kaynağı olan, ölümcül erotizmi ile ana erkek karakterin mahvına yol açan Femme Fatale'in karşısında neredeyse her zaman eş, anne ya da kız çocuk olarak temsil edilen Femme Vitale, yoldan ve baştan çıkmak üzere olan erkeğe aileye ve geleneksel değerlere dönüşü öğütleyen ve böylece de hegemonik erkek egemenliğini yeniden üretmek üzere işleyen 'iyi', 'ahlaklı' ve 'evcimen' kadın temsilidir. Bu nedenle ideolojik bir karakter olarak izleyicinin karşısına çıkar.

Dönemin ünlü sansür yasaları uyarınca zorunlu koşulan 'suç cezasız kalmaz' ilkesi, 1940 ve 1950'ler Amerikan sinemasının popüler bir film türü olan Kara Film örneklerinde bu ölümcül kadınlar üzerinden işler. Kara Film anlatılarını birer ibretlik öyküye dönüştüren önemli bileşenlerden biri olan Femme Vitale ise izleyicinin ahlaki pusulasına, egemen değerleri normalleştirip doğallaştırarak, yön verir. Bu ahlaki pusulanın ince ayarını yapan Femme Vitale kara filmlerin neredeyse görünmez unsuru olan güçsüz, sessiz, yetkisiz kadınlardır ve Melodramın kurucu ögesi evcimen (domestik) ana kadın karakterini anımsatır.

Erkek egemen değerleri yücelten, geleneksel toplumsal cinsiyet rollerini meşrulaştıran, erotizmi sadece 'kötü kadınlar'a yükleyen bir film türü içerisinde Femme Vitale'in izi kolaylıkla sürülebilir ve ideolojik manipülasyonu anlaşılabilir. Oysa bu çalışmanın amacı, hem yeni bir kavram olarak Femme Vitale temsilini tartışmaya açmak hem de bu kavramı sadece ontolojik olarak muhafazakar film türleri içinde değil ama aynı zamanda 'özne olan kadın' temsillerini anlatısının merkezine alan filmlerde de aramaktır. Bu nedenle, 2020 yılının en güçlü kadın temsillerinden birini izleyici ile buluşturan, 'Kötü Kız' film döngüsü içinde sınıflandırılan ve temel olarak bir 'tecavüz intikamı' anlatısına dayanan *Promising Young Woman* (Emerald Fennell, 2020) örnek çalışma olarak ele alınmış ve bu anlatı içindeki Femme Vitale temsilleri ideolojik işlevleri dahilinde tespit edilmeye çalışılmıştır.

Çalışmanın analiz yöntemi feminist eleştiri perspektifinden bu yeni kavramı, *Promising Young Woman* filmi içinde ana karakterin öznellik konumuna getirdiği eleştirel argümanlar içinde ele almak ve oluşan söylemi kadının erkek egemen toplum içindeki rolü bağlamında çözümlemektir.

Anahtar Kelimeler: Film Noir, Feminist Film Eleştirisi, Femme Fatale, Amerikan Sineması.

FEMME VITALE AS AN INHIBITORY FORCE IN THE FILM PROMISING YOUNG WOMAN

ABSTRACT

As a new term, Femme Vital originates from the notorious Femme Fatale character of Film Noir. Femme Vital, who is almost always represented as a wife, mother or daughter in relation to Femme Fatale, who is ambitious, bright, the object of desire and the source of fear, causing the destruction of the main male character with her deadly eroticism.

Femme Vital, however, advises the astray and tempted man to return to the family and traditional values. And thus Femme Vitale is a 'good', 'moral' and 'domestic' female representation who functions to reproduce the hegemonic male dominance. For this reason, she appears before the audience as an ideologically motivated character.

The principle of 'crime doesn't pay', which was mandated by the famous censorship laws of the period, works through these deadly women in Films Noir, a popular film genre of American cinema of the 1940s and 1950s. Femme Vitale, one of the important components that transforms the narratives of Film Noir into parables, guides the moral compass of the audience by normalizing and naturalizing the dominant values. Femme Vitale, who fine-tunes this moral compass, is the almost invisible element of Films Noir: powerless, silent, unauthorized women; and she evokes the founding element of the Melodrama as the domestic main female character.

Femme Vitale can be easily traced and her ideological manipulation understood in a film genre that glorifies male-dominated values, legitimizes traditional gender roles, and attributes eroticism only to 'bad girls'. However, the aim of this study is not only to open the representation of Femme Vitale as a new concept for discussion, but also to look for this concept -not only in the ontologically conservative film genres but also- in the films that put strong female representations at the center of their narratives. For this reason, *Promising Young Woman* (Emerald Fennell, 2020) (a 'Bad Girl' movie that demonstrates one of the strongest female representations of 2020), which is based on a 'rape revenge' narrative, is considered as a case study. Femme Vitale representations in this film have been tried to be determined within their ideological functions.

The analysis method of the study is to deal with this new concept from the perspective of feminist criticism, within the critical arguments brought by the filmic discourse to the subject position of the main character in the movie *Promising Young Woman*, and to analyze the discourse in the context of the role of women in the male-dominated society.

Keywords: Film Noir, Feminist Film Criticism, Femme Fatale, American Cinema

NURİ BİLGE CEYLAN'IN FİLMLERİNDE KADIN VE ANTAGONİZMALAR

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ÖZET

Bu çalışmada Yönetmen-Senarist Nuri Bilge Ceylan'ın filmlerinde kadın ve antagonizma konusu sosyolojik açıdan ele alınmıştır. Nitel araştırma türündeki bu çalışmada, doküman analizi tekniği kullanılmıştır. Araştırmanın temel veri toplama aracı/kaynağı yönetmen ve senarist Nuri Bilge Ceylan'ın filmleridir. Çalışmada bilinçli örneklem tekniği kullanılmış ve Ceylan'ın filmleri arasından “Üç Maymun, Kış Uykusu ve Ahlat Ağacı” filmleri seçilerek araştırmaya dahil edilmiştir. Filmlerin seçiminde iki kriter esas alınmıştır: 1. Nuri Bilge Ceylan'ın yönetmenliğini yaptığı filmlerin aynı zamanda senaristlerinden biri olması 2. Filmlerde yer alan farklı kadın karakterlerin antagonizmalarla ilişkileri. Çalışmada analiz birimi olarak “karakter ve tema” göz önünde bulundurulmuş, verilerin analizinde tematik bir çözümleme yoluna gidilmiştir.

Çalışma kapsamına dâhil ettiğimiz filmlerde kadın bağlamında ağırlıklı olarak cinsiyet, aile, ekonomik-sınıfsal, sosyal statü ve yaş temelli antagonizmaların yer aldığını söyleyebiliriz. Kent hayatı, taşra hayatı ve öznel yaşamdaki kopukluklar ve parçalanmışlıklar filmlerin zeminini teşkil etmektedir. Genel olarak bakıldığında Ceylan'ın üç filmindeki kadın (ve de erkek) karakterler, kaygılar ve bölünmüşlüklerin kısıncasında iradesi elinden alınmış bir kendinden kopuk, benlik yitimi ile karşı karşıya kalan bir ara tipi temsil etmektedir denilebilir. Sorun ne olursa olsun, hangi mekânda gerçekleşirse gerçekleşsin, kadınların yaşadığı sorunların temelinde, eril iktidarın tahakkümünden kaynaklı ortaya çıkan antagonizmalar yatmaktadır. Üç Maymun, Kış Uykusu ve Ahlat Ağacı filmleri toplumun farklı kesimlerinden kadınların yaşadığı tahakkümü ve dolayısıyla da ortaya çıkan antagonizmaları gözler önüne serer.

Anahtar Kelimeler: Sinema, Antagonizma, Kadın

WOMAN AND ANTAGONISMS IN NURİ BİLGE CEYLAN FILMS

ABSTRACT

In this study, the subject of women and antagonism in the films of Director-Screenwriter Nuri Bilge Ceylan has been discussed from a sociological perspective. Document analysis technique will be used in the qualitative research type this study. The major data collection tool/source of the research is the films of director and screenwriter Nuri Bilge Ceylan. In this study, “Three Monkeys, Winter Sleep and The Wild Pear Tree” films were selected among Ceylan's films by using conscious sampling and included in the study. Two criteria are based on the selection of films: 1. Nuri Bilge Ceylan is also one of the screenwriters of the films he directed. 2. The relations of different female characters in movies with antagonisms. In this study, "character and theme" will be considered as the unit of analysis, and the thematic analysis will be used in the analysis of the data.

We can say that the films we have included in the scope of the study mainly feature gender, family, social economic class, social status and age-based antagonisms in the context of women. The disconnections and fragmentations in urban life, rural life and subjective life form the basis of the films. In general, the male and female characters in Ceylan's three films represent an intermediate type who is deprived of his will in the grip of anxieties and divisions and is faced with loss of self. Whatever the problem is, wherever it takes place, the antagonisms arising from the domination of masculine power lie at the root of the problems experienced by women.

Keywords: Cinema, Antagonism, Woman

GİRİŞ

Sinema gündelik yaşam eleştirisini görsel bir dil ile temsil edebilme kabiliyetine sahiptir. Görselliğin gücünden yararlanmak suretiyle sinema, söylenenlerin yanı sıra söylenemeyenleri de gözler önüne sererek iletilmek istenen mesajın izleyici tarafından yeniden yorumlanarak inşa edilmesine katkı sağlar. Bu aynı zamanda bir “yeniden üretim ve anlamlandırma” sürecidir. Fotoğraf sanatçısı S. Sontag’ın “Gördüğünüzden fazlasını söyleyemezsiniz” sözüyle ifade ettiği gibi görselliğin gücü çoğu zaman sözün ötesine geçer ve onu aşar.

Bu çalışmada Yönetmen-Senarist Nuri Bilge Ceylan’ın filmlerinde kadın ve antagonizma konusu sosyolojik açıdan ele alınmıştır. Uluslararası başarıları ve aldığı ödüllerle dünya çapında kabul gören Yönetmen-Senarist Nuri Bilge Ceylan ve filmleri ile ilgili olarak Türkiye’de yapılan çalışmalara bakıldığında, basın ve medya alanındaki yazılı-ışitsel üretimlerin yanı sıra ağırlıklı olarak sinema ve televizyon alanındaki çalışmalara konu edildiği görülür. Felsefi ve sosyolojik açıdan ise Nuri Bilge Ceylan’ın yeterli ilgiyi göremediği dikkati çeken bir husustur. Oysa sosyolojik açıdan (ve de felsefi açıdan) irdelendiğinde Nuri Bilge Ceylan filmlerinin toplumsal olguları ve sorunları (göç, yabancılaşma, eril tahakküm, şiddet, sosyal uyum, kuşak çatışması, aile yapısı ve aile içi ilişkiler, ataerkillik, sosyal-kültürel sermaye, gündelik yaşam ve kadın-erkek ilişkileri vs.) geniş ve derin bir içerik ve bakış açısıyla ele aldığını söyleyebiliriz.

Nitel araştırma türündeki bu çalışmada, doküman analizi tekniği kullanılmıştır. Araştırmanın temel veri toplama aracı/kaynağı yönetmen ve senarist Nuri Bilge Ceylan’ın filmleridir. Çalışmada bilinçli örneklem tekniği kullanılmış ve Ceylan’ın filmleri arasından “Üç Maymun, Kış Uykusu ve Ahlat Ağacı” filmleri seçilerek araştırmaya dahil edilmiştir. Filmlerin seçiminde iki kriter esas alınmıştır: 1. Nuri Bilge Ceylan’ın yönetmenliğini yaptığı filmlerin aynı zamanda senaristlerinden biri olması 2. Filmlerde yer alan farklı kadın karakterlerin antagonizmalarla ilişkileri. Çalışmada analiz birimi olarak “karakter ve tema” göz önünde bulundurulmuş, verilerin analizinde tematik bir çözümlene yoluna gidilmiştir. Çalışmanın ilk bölümünde antagonizma kavramı üzerinde durulmuştur. İkinci bölümde ise ana hatlarıyla Nuri Bilge Ceylan’ın hayatı ve sineması hakkında bilgilere yer verilmiştir. Kadın ve antagonizma konusunun filmler bağlamında sistematik bir çerçevede ele alınması uygun görülerek son bölümde ayrı alt başlıklar halinde Üç Maymun, Kış Uykusu ve Ahlat Ağacı filmlerinin analizine yer verilmiştir. Analizlerde gerekli görülen hususlarda filmler ve karakterler arasında aynı zamanda bir karşılaştırma yapma yoluna da gidilmiştir. Çalışmanın sonuç bölümünde ise konumuz açısından toplumsal kurumlar ve bireylerin etkileşimi bağlamında Nuri Bilge Ceylan’ın üç filmi ile ilgili genel bir değerlendirme yapılmıştır.

1. ANTAGONİZMA KAVRAMI ÜZERİNE

Antagonizma kavramı etimolojik açıdan ilk defa Antik Yunan'da "antagōnizesthai" biçiminde kullanılmıştır (www.oxfordlearnersdictionaries.com, 2022). Kavram Türkçe'ye ise Fransız kökenli "antagonisme"den çevrilmiştir. Kavramın Türkçe karşılığı zıtlık, karşıtlık ve düşmanlıktır (<https://sozluk.gov.tr/>, 2022). Cevizci (1999:59) antagonizma kavramını "kişiler, kurumlar, toplumsal grup ya da sınıflar, öğretici ya da ideolojiler arasında söz konusu olan uzlaşmaz, üstesinden gelinemez çelişki ya da karşıtlık durumu için kullanılan terim, iki süreç ya da organizma arasında ortaya çıkan eylemlerinin sonuçlarının birbirleriyle tümüyle karşıt olmasıyla belirlenen uyumsuzluk ya da çatışma durumunu ifade eden sözcük" şeklinde açıklar. Bu tanımdan hareketle antagonizma kavramının ikiliklerden meydana geldiği varsayılabilir. İyi-kötü, güzel- çirkin, zengin-fakir, sevap-günah vb. toplumsal ikilikler antagonizmaları meydana getiren ikiliklerdir. Toplumsal normlar, semavi dinler, gelenek ve görenekler, yazılı ve yazısız kanunlar ikiliğin hangi tarafının uygun olup olmadığına kanaat getirir ve bu kanaate göre diğer taraf karşıt olarak görülür. Antagonizma bireyler arası ikiliklerin tümünden meydana gelen toplumsal bir olgudur. Dolayısıyla antagonizma kavramı için hem bireysel düzeyde etkinliğini sürdüren hem de toplumsal normlardan beslenen bir kavram olarak bahsedilebilir.

Sosyal bilim literatürüne genel olarak bakıldığında antagonizma kavramının ağırlıklı olarak felsefi, siyasal ve sosyolojik bakış açısıyla ele alındığı görülmektedir. Bu hususta Ernesto Laclau, Carl Schmitt, Chantal Mouffe, Georg Simmel ile Antonio Negri ve Michael Hardt'nin tespitleri örnek olarak verilebilir.

Ernesto Laclau için antagonizma kavramı ve antagonistik ilişkiler negatif olanın diyalektiği ile bütünleşmektedir. Antagonizma verili-pozitif iki kimlik arasında nesnel bir ilişki olmaktan ziyade bu iki kimliği nesnellik sınırlarını çizmek sureti ile kuran, bu nedenle iki kimliğinde tam olarak pozitif bir karakter arz etmesinin önüne geçen bir ilişki biçimidir (Laclau ve Mouffe, 2001:125'den Akt. Koçak, 2020:254). Diğer bir deyişle antagonizma kavramı öznel niyetleri ve söylemleri içinde barındırır. Her toplum ve birey için antagonistik eylemler farklılık gösterir ve karşılıklıdır. Dolayısıyla antagonizma kavramı tek taraflı olarak algılanılmamalıdır. Eğer ikili bir ilişkide veya toplumsal bir süreçte antagonizma mevcutsa bu iki taraf için de geçerlidir. Bir taraf için antagonizma oluşturan kişi, durum veya yapılar için o kişi de antagonizma oluşturmaktadır. Dolayısıyla antagonizma, hiçbir zaman tek yönlü bir kavram olmamıştır.

Antagonizma kavramına çalışmalarında sık sık yer veren Alman hukuk profesörü ve siyaset kuramcısı Carl Schmitt, siyasal kavramını antagonizma kavramının en yoğun hissedildiği ve en uç kavram olarak nitelendirir. Ona göre siyasal kavramı, devlet kavramından üstündür. Siyasal kavramını açıklarken dost-düşman ikiliğinden yola çıkan Schmitt (2018:49), dost-düşman ikiliğini ahlaki açıdan birbirine zıt olan, iyi-kötü, güzel-çirkin ya da yararlı-zararlı gibi ikiliklerden ayırır, ancak diğer ikilikler gibi dost-düşman ikiliğinin de bir karşıtlıklar ve antagonist mücadelelerin alanı olduğunu savunur. Schmitt'in literatüründe antagonizma kavramı siyasal olanla bağdaşır ve ona göre toplum ve gündelik hayat siyasal olandan asla ayrılamaz.

Kavrama ekonomi politik açıdan bakan Antonio Negri ve Michael Hardt'a göre antagonizmanın kökeninde endüstriyel üretime nazaran emek ve sermaye kavramları arasındaki organik bağ bulunmaz, aksine zenginliği ön plana çıkararak, rantı bir tür ortak paydaya el koyma stratejisi haline getiren sermaye biçimi olarak öne çıkar. Dolayısıyla da çoğunluğun antagonizmalara karşı cephe alması yalnızca hiyerarşi ve kontrol mekanizmasının baskısına karşı değil; aynı zamanda ortak bir oluşumun üretkenliği ve karşılaşmaların özgürlüğünün de bir savunmasına yönelir (Aykutalp, 2021:44).

Bir diğ er siyaset kuramcısı Belçikalı Chantal Mouffe antagonizma kavramının bir uzantısı olan “agonizm” kavramına dikkat çeker. Antagonizma kavramı siyasi alandaki mevcut ç atışmaların merkezi olarak gösterilirken agonizm siyasal alanda olan bu ç atışmaların siyaset aracılığıyla kurumlara, söylemlere ve toplumsal değ erlere yansımalarıdır. Ona göre siyasetin asıl hedefi siyasal alanda ortaya ç ıkan antagonizmaları agonizme dönüştürmektir (Kanatlı, 2014:124). Başka bir deyiş le Mouffe, siyasal bir bilince sahip olan antagonizma kavramını toplumsal yapılara, kurumlara, değ erlere ve bireyler arasındaki etkileşim ve iletişime entegre ederek onu saf siyasal yapısından uzaklaştırarak toplumsal bir kavrama dönüştürmeyi amaçlar.

Toplumsal alanda ve gündelik hayatın akışı içerisinde gelişimin bir türü ve evresi olarak karşımıza ç ıkan antagonizma kavramı, bireylerin aktif rol oynadığı her alanda ortaya ç ıkar ve temelinde ç elişki ve ç atışma yatar (Kurt, 2014:3). Bireyler arasında gerçekleşen etkileşim toplumsallaşmayı üretir. Toplumsallaşmanın en temel unsuru olan ç atışma, antagonizmanın bir sonucudur. Ç atışma kavramı haset, kıskançlık, muhtaçlık vb. olumsuz hislerin bir ürünü olsa da asıl amacı bireyler arasındaki ikilikleri ç özüme kavuşturarak bir tür birliği, birlikteliği sağlamaktır (Simmel, 2020:87). Bireyler arasında ve toplumda sürekli bir ç atışma veyahut huzur hali mümkün değildir. Dolayısıyla her iki durumun geçiciliği birbirini doğurur. Bu durum geçici olmasına karşın antagonizma taraflarca devam ettirilir, çünkü antagonizmalar bireyler tarafından birer oyun olarak algılanır ve kazanmak için oynanır. Simmel (2020:98) bunu “antagonizma oyunları” olarak adlandırır. Buna göre bireyler sonunda kimsenin kazanmayacağını bilse de bunu devam ettirir çünkü hırs ve tatmin gibi duygular bireyin benliğini canlı tutmaktadır. Antagonizma oyunları tarafların içerisinde bulunduğu değ erler aracılığıyla gerçekleşir ve bu değ erler aynı zamanda bireylerin motivasyonlarıdır. Eğ er toplumsal değ erler, yargılar, gelenek ve görenekler olmazsa antagonizmalar da olmaz. Dolayısıyla antagonizmaların ve antagonizma oyunlarının tarafların değ er ve normları üzerine kurulu olduğu yargısına ulaşılabilir.

Bireyin benliğini veya toplumun normlarını sadece dini unsurlar, gelenek ve görenekler, yasalar oluşturmaz, ç atışma hali ve antagonizmalar da bu noktada oluşturucu unsurlardır. Antagonizma kavramı her ne kadar ş iddetle ilişkilendirilse de birey veya toplum bu halin sonsuza kadar devam etmeyeceğini ve eninde sonunda bu durumun etkisini yitireceğini bilir. Etkinin yitip gitmesi durumu antagonizmalar için bir son değildir; yeniden etkileşim, eylem ve başka antagonizmalar için bir çıkış noktasıdır.

Antagonizmaları toplumsal bağlamda açıklamamanın en iyi yolu, toplumsal kurumlar ve sosyal problemler aracılığı ile açıklamaktır. Toplumsal kurumlar bireylerin ihtiyaçlarını karşıladıkları ya da örgütlülüklerini gerçekleştirdikleri bir mekanizmadır. Her toplumda bu tip kurumlar bulunmaktadır. Bu kurumlar bireyler için mal ve hizmet üreterek, toplumsal ve sosyal düzeni sağlarlar. Toplumsal kurumların yetersiz kaldığı veyahut işlevlerini yerine getiremedikleri durumlarda sosyal problemler baş gösterir (Adak, 2018:24). Sosyal problemler ise gündelik hayatın akışı içerisinde yer alır ve onun ayrılmaz bir parçasıdır. Sosyal problem terimi, genellikle istenmeyen, olumsuz, karşıt olarak görülür. Sosyal problem terimi, toplumsal uyumu, hukuk ve toplumsal düzenin korunmasını, toplumsal etik ve ahlaki değ erleri, sosyal kurumların geleceğini ve toplumsal refah düzeyini tehdit eden her türlü sosyal düzenleme, tutum ve olaylar için kullanılır (Jamrozik ve Nocella, 1998:1). Başka bir deyiş le sosyal problem, bireylerin ve toplumların etkileşimleriyle ortaya ç ıkan, birer davranış modeli içeren olgulardır. Bireyden veya toplumdan kaynaklı olup yine bireyi ve toplumu etkilerler. Sosyal problemlere toplumsal sapma, değ er ç atışması, toplumsal ç özümler gibi kavramlar örnek gösterilebilir.

2. NURİ BİLGE CEYLAN'IN HAYATI VE SİNEMASINA KISA BİR BAKIŞ

Türk sinemasında kendine özgü bakış açısıyla gerçek Anadolu'yu ve taşra yaşamının temsilini birbirine antagonist karakterler yoluyla seyirciye aktaran Nuri Bilge Ceylan 26 Ocak 1959'da İstanbul, Bakırköy'de doğdu. Ziraat mühendisi olarak İstanbul Yeşilköy Ziraat Araştırma Enstitüsü'nde çalışmakta olan babasının idealist amaçlarla memleketi Çanakkale'ye tayin istemesi sonucunda henüz iki yaşından itibaren çocukluğunun büyük bir bölümünü baba memleketi Çanakkale'nin Yenice kasabasında geçirmiştir.

(<https://www.nuribilgeceylan.com/bio-turkish.php>). Yönetmenin burada edindiği deneyimler Cannes Film Festivali'nden Altın Palmiye'ye uzanan sinema yolculuğunda sıklıkla görülür. Bir mekan olarak Çanakkale, yönetmenin ilk filmi olan Koza'da, taşra üçlemesinin ikinci filmi olan Mayıs Sıkıntısı'nda ve bir diğer filmi Ahlat Ağacı'nda görüldüğü üzere pek çok filminin ortak mekanıdır (Yel, 2020:69). Zira bu dönem Yenice'nin kırlarında özgür bir çocukluk dönemi anlamına gelir. İlköğrenimini burada tamamlasa da ilçede lise bulunmadığı için ablasının lise çağı olan 1969 yılında tekrar İstanbul'a taşınırlar. Ortaokul ve liseyi İstanbul'da tamamlasa da Yenice'den kopamaz ve yaz tatillerinin bir kısmını burada geçirir.

1976 yılında, İstanbul Teknik Üniversitesi Kimya Mühendisliği bölümüne başlayan Nuri Bilge Ceylan, o dönemin çeşitli siyasal olayları dolayısıyla 1978 yılında tekrar sınava girmeye karar verir. Bu sınavda ise Boğaziçi Üniversitesi'nin Elektrik Mühendisliği bölümünü kazanır. Burada tanıştığı fotoğraf kulübünde lise yıllarındaki fotoğraf merakı tekrar canlanır. Okuldaki gelişkin müzik arşivi ve kitaplarla kendini geliştirmeye devam eder. Kulüpte okul harçlığını çıkarmak için vesikalıklar çekerken bir yandan 1982 yılında Milliyet Sanat dergisinin "Türk Fotoğraf Sanatında Gençler" başlıklı sayısında fotoğrafçılık yeteneklerini duyurur. Fotoğraf çalışmaları içerisinde "Gergedan" dergisinin de bulunduğu bazı dergilerde yayımlanır (Yel, 2020:69).

1985 yılındaki okuldan mezun olduktan sonra başlayan doğu ve batı seyahatlerinden Ankara'daki askerlik süreci bitimine kadarki süreç onun için çok kararsız geçer. Ne yapmak istediğine karar verdiğinde kendini otuz yaşında bir öğrenci olarak Mimar Sinan Üniversitesi Sinema bölümünde bulur. Bir yandan da para kazanmak için tanıtım fotoğrafları çekmeye devam eder. Fakat bir yerlerden başlamak için acele ettiği dolayısıyla iki sene sonra okulu bırakır, arkadaşı Mehmet Eryılmaz'ın kısa filminde oyunculuk yaparken teknik sürecin baştan sona tamamlanışına şahit olur. Nuri Bilge Ceylan'ın 1995 yılında çektiği Koza adlı kısa filmi; o filmin çekildiği Arriflex 2B kameranın aynısını satın alarak ve birazını Rusya'dan valizinde getirdiği, birazını TRT'nin verdiği son kullanma tarihi geçmiş filmlerle çekilir (<https://www.nuribilgeceylan.com/bio-turkish.php>).

Bu film daha sonra çekeceği Taşra Üçlemesi'nin de ön habercisi niteliğindedir. Parçalanmış yaşlı bir çifti, taşra hissiyatıyla kişisel anlatısında siyah beyaz karelerle ve diyalogsuz olarak yoğurur. Koza ise bu anlatıyı tanımladığı dışa vurumcu metaforudur. Yönetmen bu filmde Çanakkale'den olduğu kadar anne ve babasından da etkilenir. Koza, 1985 yılında Cannes'da kısa filmler seçkinde seçilen ilk Türk kısa film olur

(<https://www.imdb.com/title/tt0231931/>).

Koza filminden iki yıl sonra "Taşra Üçlemesi"nin ve yönetmenin uzun metrajlı ilk filmi olan Kasaba'yı 1997 yılında çeker. Anadolu kasabasında yaşayan üç kuşağın da bir arada bulunduğu aileyi anlatan film keskin hatlarla birbirinden ayrılan dört bölümden oluşmaktadır. Farklı kuşak sahibi bireylerin birbirleriyle yaşadığı zıt durumlar dikkat çekmektedir. Bu film, Berlin Film Festivali başta olmak üzere pek çok festivalde gösterime sunulmuştur (Kılıç, 2019:1).

Üçlemenin ikinci filmi Mayıs Sıkıntısı ise Koza gibi Çanakkale’de geçmekte ve yönetmenin yaşamından otobiyografik izler taşımaktadır. Doğduğu kasabaya film çekmek için dönen Muzaffer’in hikâyesi diğer filmlerinden farklı olarak daha minimalist bir anlatıyla seyirciye sunulmuştur.

Üçlemenin son filmi Uzak ise 2002 yılında hayallerini gerçekleştirmek için kasabadan çıkan Yusuf ile akrabası olan şehirde uzaklarda yaşamın anlamını düşleyen Mahmut’un hikâyesini anlatır. Bu film 56. Cannes Film Festivali’nde yönetmene Jüri Büyük Ödülü’nü (Grand Prix) ve filmin başrol oyuncularını Muzaffer Özdemir ve Mehmet Emin Toprak’a da En İyi Aktör Ödülü’nü getirir. Nuri Bilge Ceylan’ı uluslararası alanda öne çıkartan film, Cannes sonrasında 23’ü uluslararası olmak üzere toplam 47 ödül alır. Türk sinemasının en fazla ödül kazanan filmlerinden biridir (https://www.imdb.com/title/tt0346094/?ref=tt_sims_tt_i_4 ve <https://www.nuribilgeceylan.com/bio-turkish.php>). Böylelikle Taşra Üçlemesi tamamlanır. Bu üçlemenin teknik ortak özelliği en yakın arkadaşlarını, akrabalarını ve ailesini oyuncu kadrosunda karşımıza çıkartması ve hemen her işte kendisine rastlamamızdır. O, bu filmlerin aynı zamanda görüntü yönetimi, ses dizaynı, yapımcılık, kurgu, senaryo ve yönetmenliğinde aktif rol oynar.

Nuri Bilge Ceylan, Uzak filminden sonra 2006 Cannes Film Festivali’nde FIPRESCI ödülünü alacağı 'İklimler' filminde eşi Ebru Ceylan ile birlikte başrolü oynar. Yönetmenin dördüncü uzun metraj filmi olan İklimler, İsa ve Bahar çiftinin ilişkilerindeki süreçleri mevsimler gibi işler. Ceylan, mekân seçimi için çıktığı yolculuktan beri tekrar fotoğrafçılık çalışmalarına başlamıştır. Nuri Bilge Ceylan’ın beşinci uzun metraj filmi 2008 yılında çektiği Üç Maymun filmidir. 61. Cannes Film Festivali’nde En İyi Yönetmen (Best Director) ödülünü kazandıran filmi şehir içinde akıp giden taşra yaşamıyla bütünleşir. Oscar yarışında da ilk dokuza kalmayı başaran ilk Türk filmidir. Nuri Bilge Ceylan 2009 yılında tekrar Cannes'a ana yarışma jürisi olarak geri döner (<https://www.nuribilgeceylan.com/bio-turkish.php>). 2011 tarihli yedinci filmi "Bir Zamanlar Anadolu'da", kadrosunda erkeklerin ağırlıkla bulunduğu bir filmidir. Cannes Film Festivali’nde bir kez daha Büyük Jüri Ödülü’nü kazanır. Film güncesi, Ercan Kesal’ın “Evvel Zaman” isimli kitabı olarak karşımıza çıkar.

Nuri Bilge Ceylan’ın 67. Cannes Film Festivali’nde Altın Palmiye (Palme d’Or) ödülünü kazanan; yapım yılı 2014 olan Kış Uykusu filmi, sıklıkla etkilendiğini söylediği Anton Çehov’dan izler taşır (Kılıç, 2019:143). 2018’de çektiği “Ahlat Ağacı” 91. Akademi Ödülleri’nin Yabancı Dilde En İyi Film Ödülü kategorisinde yarışmak üzere Türkiye’nin adayı olarak gösterilir ancak aday olamaz (<https://www.nuribilgeceylan.com/bio-turkish.php>). Nuri Bilge Ceylan’ın şimdilik son filmi olan “Kuru Otlar Üstünde”nin ise çekimleri devam etmektedir.

3.ANTAGONİZMALARIN SARMALINDA KADIN OLMA MÜCADELESİ

3.1. ÜÇ MAYMUN FİLMİNDE KADIN VE ANTAGONİZMALAR

Senaryosu Ebru Ceylan, Ercan Kesal ve Nuri Bilge Ceylan tarafından kaleme alınan 2008 yapımı Üç Maymun filmi, küçük zaafaların büyük yalanlara dönüşerek parçaladığı bir ailenin gerçeği örtbas ederek her şeye rağmen bir arada kalma çabasını anlatmaktadır. Bir nevi günümüz dünyasında yaşanan olaylara nasıl “üç maymun” oynandığını bizlere anlatmaya çalışmaktadır (<https://www.nuribilgeceylan.com>, 2022). Film, bir politikacı olan Servet’in ıssız bir yolda araba yolculuğuyla başlar. Servet o yolculukta birinin ölümüne sebep olduğu trafik kazası geçirir. Kariyerini tehlikeye atmamak için o esnada yanında olmayan şoförü Eyüp’e bu suçu üstlenmesi için para teklif eder. Zuhur eden olay gelecekte yaşanacak bütün kargaşanın, adaletsizliklerin, gerçeği örtbas çabalarının başlangıcıdır.

Film, dört ana karakterin yaşamlarının kesişmesi ve bu kesişimin sonucunda hayatlarının tepetaklak olmasını konu alır. Eyüp'ün sessiz kalışı, Servet'in hırsı, Hacer'in tamamlanma arzusu ve İsmail'in masumiyetinin kaybolması temaları filmin ana hatlarını oluşturur.

Üç Maymun filmi, Nuri Bilge Ceylan'ın anlamının taşra üzerinden üretildiği filmografisi içerisinde, İklimler filminden sonra, bireysel sinema diline sahip başka bir eseri olarak değerlendirilebilir. "Bireysellik" kavramı Nuri Bilge Ceylan'ın bu eseri ile değişim göstermektedir. Yönetmenin Uzak filmi ile birlikte daha çok belirginleşen toplumsal yapıyı eleştiren bir söylem oluşturma tarzı, İklimler filmi ile bireyselleşmiş ancak Üç Maymun filmi ile birlikte tekrardan bireysel anlayıştan toplumsal bir anlayışa geçilmiştir. Üç Maymun filmindeki karakterlerin ekonomik, politik, kültürel yapılar gibi toplumsal yapıları işaret eden tercihleri vardır (Tanus, 2020:110). Karakterlerin isimleri ruh hallerini, fikirlerini ve ideolojilerini tam anlamıyla yansıtmaktadır. Servet karakteri, zengin, güçlü, otoriter bir politikacıdır. Kendi idealleri ve emelleri doğrultusunda herkesi gözden çıkarabilmektedir. Nuri Bilge Ceylan, Servet karakteri üzerinden kapitalist ve politik düzeni eleştirmeyi amaçlamıştır. Hacer ise semavi dinlere göre Avram'ın eşidir. Avram'a bir çocuk doğurmak için onun ikinci eşi olmayı kabul eder. Filmde de Hacer karakteri Servet'in yasak aşkıdır. Hacer ve Avram'ın evliliğinden İsmail doğar. İsmail ilk oğul ve meşru varistir ancak saray halkı tarafından kurban edilmek istenmektedir (Diken vd., 2017:124). Filmde ise İsmail, Hacer ve Servet'in yasak aşkının kurbanıdır. Masumiyetini kaybederek bir cinayet işler ve aslında bütün bu olanların kurbanı olarak lanse edilir. Eyüp ismi ise sabırlı kişi ve ıstırap çeken anlamına gelmektedir. Yaşadığı uzun mahkûmiyet onun sabrını göstermektedir. Ailesinin darmadağın olması, eşinin onu aldatması ise çektiği ıstıraplardan sadece birkaçıdır.

Üç Maymun filmi, ıssız ve karanlık bir orman yolunda daha sonradan zengin bir politikacı olarak tanıyacağımız Servet karakterinin bir araba kazasına karışması sonucu birini öldürmesiyle başlar. Hırsları ve idealleri doğrultusunda hapishaneye gitmek istemeyen Servet, sabaha karşı erken saatlerde şoförü olarak çalışan Eyüp'ü arar ve birinin ölümüne sebebiyet verdiği kazayı üstlenmesini ister. Ona sunulan bu teklif karşısında çaresiz kalan Eyüp, teklifi kabul etmekten başka seçenek göremez çünkü maddi durumu yeterince iyi olmayan Eyüp ailesini refah içerisinde yaşatamamanın pişmanlığı içerisinde. Filmin ilk sahnelerinde "üç maymun" metaforu izleyiciye açık bir biçimde sunulur. Servet ve Eyüp arasındaki ilişki ekonomik ve sınıfsal antagonizmalardan beslenerek varlığını sürdürür. Filmde ekonomik antagonizmalar cinsiyetler bağlamında sıklıkla göze çarpar. Servet ve Eyüp örneğinde olduğu gibi erkek karakterler arasındaki çatışma ya da işbirliğine dayalı tahakküm sınıfsal boyutludur. Erkeğin erkeğe tahakkümünü paranın gücü belirlemektedir. Cinsiyetler arası karşılaştırıldığında ise hem ekonomik-sınıfsal hem de cinsiyet temelli antagonizmaların varlığı dikkati çeker. Kadın çift taraflı bir baskı ve tahakkümün altında ezilmektedir. Yapının eril karakteristik yönü bireylerin öznel dünyalarına her alana sızmıştır. Kadın bir birey olarak hem bu yapıya sızan görünür-hissedilir eril hegemonyanın hem de etkileşimde olduğu eril karakterlerin tahakkümü ile karşı karşıya kalır. Ve böylelikle sermaye ve güce erişimi kısıtlanan kadın, çoğu zaman eril alanın belirlediği tercihler içerisinde seçme yapma ve rızaya zorlanma durumunu deneyimlemek durumunda bırakılır. Bu deneyimleme örneğini Filmde Hacer karakteri vasıtasıyla görebilmek mümkündür. Hacer ve Eyüp'un oğlu İsmail ise ataerkil kapitalist yapının eril gücü aracılığıyla erkek cinsiyetini nasıl "doğasına" uyuma zorladığına örnek olarak verilebilir. Hem İsmail hem de annesi Hacer, Eyüp'ün ekonomik hegemonyasına bağımlı durumdadırlar. Eyüp hapisaneyeyken bu hegemonya aynı şekilde varlığını sürdürür. Haneye tek kazanç getiren kişinin Eyüp olmamasına karşın, ailenin refahının ve gelir düzeyinin artması adına patronu Servet'in suçunu üstlenerek Eyüp hane içerisindeki ekonomik hegemonyasını arttırmıştır.

Dolayısıyla hane halkını hem ekonomik hem de vicdani açıdan kendisine bağımlı kılmıştır. Ekonomi kurumu toplumda her ne kadar bağlayıcı ve gerekli bir kurum olarak görülse de kadının çalışmadığı ya da gelir düzeyinin erkeğe nazaran daha az olduğu durumlarda kadın-erkek ilişkisinde antagonistik bir düzlemde yorumlanabilir. Dolayısıyla ekonomi kurumu Hacer ve Eyüp'ün ilişkisinde bağlayıcı bir yapı olmaktan ziyade antagonistik bir yapı olarak görülür. Değindiğimiz bu hususa dikkat çekercesine filmde sahne Hacer ve İsmail'in ikili diyalogu ile açılır. Üniversite sınavını kazanamayan İsmail, annesi Hacer'e servis şoförlüğü yapmak istediğini ve dolayısıyla bir arabaya ihtiyaç duyduğunu ancak parasının olmadığını ve Eyüp'ün hapisten çıktığı zaman Servet'in ona ödeyeceği paradan avans almak istediğini söyler. Hacer ise ilk başlarda bu teklife sıcak bakmaz. "Oğlum ben babandan izinsiz hiçbir iş yapmam, sonra benim başıma ekşiyor" diyerek İsmail'in teklifini reddeder. Hacer'in bu söylemi üzerine hanedeki eril kişinin yani Eyüp'ün orada olmamasına karşın tahakkümünün hala sürdüğü görülmektedir. Ancak Hacer oğlu İsmail'i giderek kaybettiğini, onun yoldan çıktığını fark eder ve Eyüp'ün tahakkümünü görmezden gelerek Servet'ten paranın bir kısmını istemeye gider.

Yaşanan bütün bu olayların ardından Servet karakteri izleyiciye gösterilir. Servet ve Hacer ikilisinin diyalogu Hacer'in telefonunun uzun uzun çalması ve telefonunu bir türlü bulamamasıyla kesilir. Bu esnada Hacer'in cep telefonunun melodisi filmin devamı ile ilgili büyük bir uyarı niteliğindedir. Hacer'in telefonun melodisi Yıldız Tilbe'nin "Emi" şarkısıdır. Şarkının sözleri şu şekildedir; "Sen de sev ama sevilme, aşk acısı çek ben gibi. Çok özle ama kavuşma, kavuşmadığım gibi. Senin de yüreğin yansın, başka ellerde mum gibi. Çaresizlik ayrılmasın, kapından köle gibi. Senin de kalbini çalsın, başkaları mal gibi". Hacer'in telefonunun melodisi izleyiciye, filmin geri kalanına ilişkin haberci bir mesaj niteliğindedir. Hacer, Servet'e olan aşkıdan dolayı büyük acılar çekecek ancak ona asla kavuşamayacaktır. İkilinin diyalogu boyunca Servet gayrimemnun bir tavırla Hacer'i dinlememekte ve her hareketi Hacer'i orada istemediğini ispatlar niteliktedir. Hacer istenmediğini anladığında Servet'in yanından ayrılarak eve dönüş yolunu tutar. Bu esnada penceren dışarı bakan Servet, başını eğdiğinde durakta otobüs bekleyen Hacer'i fark eder. Yukarıdan baktığı andan itibaren Hacer artık istenmeyen kadın değil, arzu edilen kadındır. Servet'in Hacer'e üstten bakışı, eril tahakkümün ekonomik antagonizma üzerinden kendini "cinsel arzu" ile beslemeye başladığını temsil etmektedir diyebiliriz. Servet seçim yarışını kaybetmiştir. Ancak politik güçten mahrum kalan Servet için tahakküm alanları çok geniştir. Servet elde edemediği politik gücün arzusunu, Hacer'in bedeni üzerinde tahakküm kurarak elde etme tesellisindedir. Bu hissiyat Hacer'e ilgi duymasına neden olur. Filmin devamında Hacer ve Servet'in arasında bir birliktelik başlar. Servet'in tahakküm arzusu, Hacer'in ise tamamlanmışlık arzusu bu birlikteliğin yegâne doğuş sebebidir. İsmail ise Hacer ve Servet'in birlikteliğine şahit olan ilk kişidir ancak kendi çıkarları doğrultusunda bu ilişkiyi görmemezlikten gelir, dolayısıyla İsmail masumiyetini ilk kez bu olayda kaybeder. İsmail'in de masumiyetini kaybetmesiyle aile "kayıp sığınağı" (Giddens, 2000:69)na; "mahremiyetin, şeffaflığın, duygusal iletişimin ve biz duygusunun" beslediği kendi sığınağına artık dönemeyecektir.

Filmde beden kullanımı, eril ve dişil şekilde iki türdür; eril beden üç farklı erkekte, iş insanı, fedakâr baba ve ergenlikten yeni çıkan bıçkın bir delikanlı formatında verilirken, kadın bedeni sömürülen, tahakküm altında kalan ve sergilenen nesne olarak verilir (Yel, 2020:102). Üç Maymun filminde olaylar, başından sonuna değin "eril arzusunun" çerçevesinde ilerler. Servet'in, suçu Eyüp'ün üstlenmesini istemesi ve Eyüp'ün suçu -her ne kadar çaresiz görünse de- üstlenmesi paralel duygular taşımaktadır. Her iki karakter de gelecek yaşamlarının devamlılığı ve refahı adına kararlar almıştır.

Eyüp refaha kavuşacağı ve teklif edilen parayı alacağı zamanın hayali ile mahkûm hayatına başlar, Servet ise yaklaşan seçimlerin hazırlıkları içerisinde kurtulmuş olduğu bu yükten dolayı yorgun fakat huzurludur. Cinsel cazibe üzerinden dişiliğini yeniden keşfetme ve kendini gerçekleştirme arayışında olan Hacer sosyal itibar, sermaye ve gücü temsil eden Servet'in sosyal iktidarından beslenerek kadınlığını yeniden inşa etme çabasına girişir. Hacer'e göre bu aşk ve sevgidir sadece.

Nuri Bilge Ceylan, Hacer-Servet birlikteliğinin ardından izleyiciye bir zaman atlaması yaşatır. Eyüp artık hapisten çıkmıştır, Hacer ve İsmail üzerindeki tahakkümünü artık dolaylı olarak değil doğrudan hissettirmektedir. Eyüp ve Hacer'in evliliklerinin geçmişi filmde gösterilmez dolayısıyla izleyici Eyüp ve Hacer'in nasıl bir evlilik yaşadığını bilmemektedir ancak Eyüp'ün mahkûmiyetinin ardından Hacer ve Eyüp arasında birbirlerine karşı bir yabancılaşma baş göstermiştir. Hacer eski Hacer'den farklıdır. Georg Simmel'in de ifade ettiği gibi "bir ilişkiden benzersizlik hissi kaybolduğu anda araya yabancılık hissi girer" (Simmel, 2020:152). Bu bağlamdan yola çıkarak Hacer için evliliği de ilişkisi de artık benzersiz değildir çünkü eşi Eyüp'ü Servet ile aldatmıştır. Eyüp ile beraber geçirdiği süre zarfında yaşayamadığı aşkı, arzuyu ve hazı Servet'te bulduğuna inanan Hacer, Eyüp'ten ve evliliğinden giderek uzaklaşır. Hacer'in sessizliği Eyüp'ün fark edışı ile ilişkiyi karmaşık bir hale sokar. Sessizlik yerini fiziksel ve duygusal şiddete bırakır. Hacer'de gerçekleşen değişimin farkında olan Eyüp, savunmasız bir biçimde yatakta uzanmakta olan Hacer'e sert davranır, hesap sorar, birlikte olmaya zorlar ve bu şekilde tahakkümün kendisine ait olduğunu yeniden hissettirmek ister. Bu sahnede kamera açısı Hacer'i, Eyüp'ün bakış açısından izleyiciye sunarak tahakkümün belirleyici, etkileyici ve yayılmacı gücünü aynı zamanda sembolize etmektedir diyebiliriz. Yatakta Hacer'in tepkisiz, isteksiz ve amaçsız uzanışı ayrıca Hacer'in bedeninin Eyüp'ün gözünde değersizleştiği izlenimini doğurmaktadır. Carol J. Adams "Etin Cinsel Politikası" adlı eserinde şiddete ve tecavüze uğrayan kadınların erkeklerin gözünde "yenebilen et" konumunda olduğunu söyler (Adams, 2013:99). Aynı şekilde Eyüp'ün gözünde Hacer değersiz bir et parçasına dönüşmektedir ve Hacer'in bedeni üzerindeki tahakkümü Eyüp için son derece "olağan ve kabul edilebilir" bir durumdur. Eyüp'ün geri dönmesi ve dolayısıyla da Servet ile olan ilişkilerinin sona ermesiyle kendini yapayalnız ve savunmasız hisseden Hacer, Servet ile son defa görüşmek ister ve gizli bir yerde buluşurlar. Buluşma esnasında Hacer, Servet'in ayaklarına kapanır ve "benim kaderimsin sen" der. Ayaklara kapanma metaforu üzerinden izleyicide oluşturulmak istenilen hissiyat, tahakkümün kabul edilişi ve Hacer'in çaresizliğidir. Bourdieu (2018:136)'a göre aşk; "kabullenilmiş olan ve mutlu yahut mutsuz tutku içinde tanınıp bilinen tahakkümdür" ve her aşk farklı tahakküm biçimlerine sahiptir. Hacer'in Servet'e duyduğu aşk artık haz ve hayranlık içeren bir bağımlılığa dönüşmüştür. Hacer kendi bedeni üzerindeki bütün hakları Servet'e devretmeye hazırdır. Burada aşk kavramı antagonistik bir olgu olarak görülür. Kadın ve erkek arasındaki aşk duygusu her ne kadar anlatıda pozitif çağrışımlar doğursa da kadın-erkek ilişkisinde antagonistik durumları açığa çıkartabilme potansiyeline sahiptir. Kadının bedeni üzerindeki söz hakkını en aza indiren eril tahakküm, aşk olgusu ile birleştiğinde antagonistik bir olguya evrilir. Annesinin Servet'e çaresizce yalvardığını gören İsmail, kendisini suçlu hissetmeye başlar ve çektiği vicdan azabı İsmail'i Servet'i öldürmeye iter. İsmail'in işlediği cinayet, hem vicdanını rahatlatmak içindir hem de ailesinin namusunu temizlemek adına işlenen bir "namus cinayeti"dir. Bir gece polis tarafından kapıları çalınan Eyüp ve Hacer çifti soluğu karakolda alır, Servet'in öldürülmesi üzerine sorguya çekilirler. Eyüp ve Hacer çifti eve geri döndüklerinde İsmail her şeyi onlara itiraf eder. Bu itiraf üzerine her şey başa dönmüştür. Eyüp gecenin karanlığında sokakları arşınlamaktadır ve yolu mahallenin kahvehanesine düşer.

Yaklaşık bir sene önce Servet'in kendisine sunduğu teklifi bu sefer Eyüp oğlunu kurtarmak adına kahvehanenin çırağı Bayram'a sunar. Bayram bir zamanlar Eyüp'ün olduğu gibi çaresizdir, böylelikle eril iş birliğinin sürüp gittiği ve olayların tekerrür ettiği gerçeği izleyiciye sunulur. Filmde gündelik hayatı yansıtırcasına aktörler sürekli el değiştirirse de tüm sebep ve sonuçlar eril karakterdedir. Başlatan, belirleyen, etkileyen, değiştiren, bitiren hep eril gücün kendisidir. Farklı deneyimler üzerinden eril tahakküm öğrenilir ve öğretilir. Ekonomik-sınıfsal ve cinsel antagonizmalar bu tahakkümün beslendiği ve meşruiyet kazandığı ilişkisel alanlardır.

3.2. KIŞ UYKUSU FİLMİNDE KADIN VE ANTAGONİZMALAR

Senaryosunu Ebru Ceylan ve Nuri Bilge Ceylan'ın birlikte yazdığı yapım yılı 2014 olan Kış Uykusu filmi, eski bir tiyatro oyuncusu olan Aydın'ın, Anadolu bozkırlarının ortasında, adeta bir kış uykusuna yatmış gibi görünen ıssız bir mekânda, kendisiyle, hayalleriyle, sevdikleri ve taşrayla kurduğu ve düşe kalka sürdürmeye çalıştığı ilişkilerini konu almaktadır. Karı-koca ve kardeşlik bağları da dâhil her türlü insan ilişkisinin, çaresizlik, hayal kırıklığı, önyargılar ve çikışsızlıkla mühürlenmiş olan o ağır kapısını aralamaktadır”

(<https://www.nuribilgeceylan.com>, 2022). Kış Uykusu filminde her türlü ahlak, toplumsallık ve ekonomi vb. konular bir ateş çemberi içerisinde ele alınır. Çehov'un “Eş” adlı öyküsünden ilham alınarak bu toplumsal konular işlenir. Çehov'un öyküsünde de olduğu gibi Kış Uykusu da bir ilişkinin nasıl yok olduğuna, karakterlerin nasıl dibe vurduklarına odaklanır (Diken vd., 2017:157).

Kış Uykusu aslında davranış, tutum ve bilişsel açıdan karakterlerin kendilerine ilişkin “öz uyanışlarını” temsil eder. Filmde hâlihazırda emeklilik yıllarını yaşayan Aydın adında bir tiyatro oyuncusu Kapadokya'da ufak bir oteli işletmektedir. Aydın'ın hayatında bu tek düze ilerleyen hayatında iki önemli kadın vardır. Birisi ona her zaman soğuk ve mesafeli davranan kendisinden yaşça küçük eşi Nihal ve eşinden boşanmış kız kardeşi Necla. Aydın'ın kendine has entelektüel hırsları vardır. Aydın bu hırslarını idame ettirmeye özen göstermektedir fakat bu süreçte çevresinde olup bitenlere git gide duyarsızlaşmaya ve tembelleşmeye başlamıştır. Bilişsel körlüğünü bir türlü fark etmek istemeyen ve çevresine kendini “aydın/entelektüel” olarak tanıtmaya gayretinde olan Aydın, sadece “kendi kurduğu dünyanın” entelektüeli, aydınıdır. Filmde Aydın karakterinin sosyal çevresi ile ilişkisi bağlamında cinsiyet, aile, yaş, sosyal sınıf, ekonomik temelli antagonizmaların sıklıkla işlendiği görülür.

Kış Uykusu, Nuri Bilge Ceylan'ın diğer filmlerine nazaran “kadının konuşabildiği” ve kadın temsilinin izleyiciye daha farklı aktarıldığı bir filmidir. Buna karşın toplumsal cinsiyet rolleri bağlamında Kış Uykusu filmine bakıldığında tema Aydın karakterinin çevresinden işlenmiştir. Öte yandan, eril ideolojinin filmdeki sunumu sadece erkek karakterler üzerinden yapılmamakta aynı zamanda dişil söylemlerle de eril ideoloji desteklenmektedir. Kış Uykusu filminde Nuri Bilge Ceylan kadının yanı sıra aile kurumunu da ön plana çıkarmaktadır. Filmin ana konusunu oluşturan Aydın ve ailesinin karşısında, yine Aydın'ın kiracısı olan imam Hamdi ve ailesi yer alır. Yer yer bu iki ailenin ekonomik ve sınıfsal nedenlerden karşı karşıya gelmesi dikkat çeker. Nuri Bilge Ceylan sosyal değişme sürecini yaşayan aile kurumunun işlevsel ve yapısal değişikliklerine ve ortaya çıkan ara tiplere dikkat çeker. Filmde kırsal-kentsel alanlarda Türk aile yapısındaki değişimlerin birey üzerindeki etkisi de “yapı-fail” dikotomisi bağlamında karakterler aracılığıyla işlenir. Sözü ettiğimiz değişime en yoğun direnç alanının toplumsal cinsiyet düzeni ve normları olduğunu söyleyebiliriz. Varlıklı-egitimli bir çift olan Aydın-Nihal ilişkisi ile İsmail-Sevda ilişkisinde özce büyük bir farklılık yoktur. Filmde yer alan bu iki aile, sosyo-ekonomik anlamda tamamen birbirine karşıttır.

Üst sınıfı temsil eden Aydın ve dolayısıyla da üst sınıfa mensup olan Nihal ve Aydın'ın kız kardeşi Necla'ya karşı, imamlık mesleğini devam ettiren Hamdi, işsiz kardeşi İsmail ile eşi Sevda vardır. Aydın kendini entelektüel olarak nitelendirmesine karşın ailesinde bulunan kadınlara baskı uygulamakta, onları tahakkümü altında tutarak varlığını üzerlerinde her daim hissettirmektedir. İmam Hamdi ve ailesi için de benzer şeyler söylenebilir. Varlıklı-egitimli-kent ailesinde de yoksul-düşük eğitimli-kır ailesinde de kadın bağımlılık derecesi açısından farklılıklar gösteren bir tahakküm alanına sahiptir. İmam Hamdi'nin kardeşi İsmail'in eşi olan Sevda, Nihal ve Necla'ya nazaran tamamıyla eşi İsmail'in tahakkümü altındadır. Filmdeki her iki ailede fail, özne ve etken olan varlık erkek; nesne ve edilgen olan da kadındır. İki aile arasındaki ekonomik ve kültürel uçurumun bu denli yüksek olmasından ötürü ilişkileri antagonistik çerçevede ilerler. Dolayısıyla ekonomik, kültürel ve sosyal etmenler bağlamında aile kurumu antagonistik unsurlar oluşturabilmektedir.

Kış Uykusu, üç ana karakterin hayatlarındaki fark edişlerin ve çöküşlerin çevresinde konumlanır. Ana karakterlerden biri olan Aydın olaylara ve dünyaya tepeden bakan, kibirli ve bencil biridir. Aydın tiyatro yaşamını nihayete erdirmiş ve uzlete çekilerek Kapadokya'da aile mülkü olan Othello isimli butik oteli işletmektedir (Akarsu, 2020:102). Diğer ana karakter ise Nihal'dir. Nihal Aydın'dan yaşça küçük olan, güzel ve alımlı eşidir. Nihal kendi deyimiyle "Aydın'ın yanında asalak gibi yaşayan, boşluk içerisinde yüzen, Aydın'ın sırtından geçinen", kendini gerçekleştirme ve kanıtlamaya çalışan bir karakterdir. Son ana karakter ise Aydın'ın kız kardeşi Necla'dır. Necla eşinden boşanmış ve boşanmanın ardından Kapadokya'ya Aydın ve Nihal'in yanına yerleşmiştir. Filmin diğer iki önemli karakteri olan Nihal ve Necla, Aydın'ı sürekli eleştirmekte ve onunla sürekli çatışma halindedirler.

Aydın film boyunca maddi dünyadan kopuk, ekonomik yükümlülüklerden arınmış gibi bir ifadeyle izleyicinin karşısına çıkar. Bunun en büyük örneğini yaveri Hidayet ile beraber otele dönüş yolunda yaptıkları konuşmadır. Aralarındaki diyalogda dikkat çeken en büyük unsur para, borç ve kira gibi konuları, yaveri Hidayet'in açmasıdır. Aydın ve Hidayet arasında gerçekleşen bu diyalogda, Aydın'ın "ödemeyeni veriyoruz avukata, dayıyoruz icrayı, daha ne yapacağız?" söyleminden yola çıkarak Aydın'ın kendi parasına dahi kayıtsız olduğu, gündelik ve dünyevi olaylardan kendini soyutladığı anlaşılmaktadır. Aydın ve Hidayet arasında gerçekleşen bu diyalog, Aydın'ın kiracıları imam Hamdi'nin yeğeni olan İlyas'ın arabalarına taş atıp, camını çatlatmasıyla kesilir. Bu olay üzerine Aydın ve Hidayet İlyas'ı da yanlarına alarak imam Hamdi'nin evine gider. Yalnız karşılarına beklemedikleri biri çıkar; imam Hamdi'nin hapisneden yeni çıkan kardeşi yani İlyas'ın babası İsmail. İsmail hapisneden yakın zaman çıkan alkolik biridir. Kasaba meydanında eşi Sevda'ya sözlü tacizde bulunan bir genci bıçakladığından dolayı bir cezaya çarptırılmış ve mahkûm edilmiştir. Üç Maymun filmindeki İsmail karakteri ile Kış Uykusu filmindeki İsmail'in isimleri benzediği gibi, hayatları da benzerlik göstermektedir. Her iki karakter de "namus cinayeti" işlemiştir.

Kısa bir süre sonra İsmail ve Hidayet arasında sözlü ve fiziksel bir kavga baş gösterir. Bu esnada Aydın uzaktan Hidayet'e "hadi gel artık" diye seslenmekten başka bir şey yapmaz. İsmail ve Hidayet arasında çıkan tartışmanın en büyük sebebi İsmail ve ailesinin Aydın'a olan birikmiş kira borçlarından ötürü evlerine haciz gelmesidir. Bundan dolayı öfkeli olan İsmail kendisinden ekonomik ve sınıfsal anlamda üstte yer alan Aydın ile tartışmak yerine yaveri Hidayet'i hedef alır. Burada Aydın'ın sahip olduğu ekonomik hegemonyanın İsmail'in başkaldırısına engel olduğu açıkça görülmektedir. Sınıfsal farklılığın yarattığı antagonistik durumların yanı sıra borç olgusu da Aydın ve İsmail arasında antagonistik bir durum yaratmaktadır. "Böylece borç olgusu bir toplumsallık unsuru haline gelir. Borç sadece istisnai bir felaket değil aynı zamanda bir yönetimsellik aracı, bir dispozitifdir" (Diken, 2015:13).

O halde Aydın ve İsmail hem sınıfsal, hem ekonomik hem de borç olgusu anlamında birbirlerine karşı zıt ve antagonist karakterlerdir.

İlyas'ın Aydın'ın arabasının camını kırmasının ardından Hamdi, Aydın'ın yanına özür dilemeye gider. Aydın ve Hamdi arasındaki sınıfsal ve kültürel farklar bu sahnede oldukça dikkat çekicidir. Aydın ve Hamdi karşılıklı oturmasına rağmen Aydın'ın koltuk yüksekliği Hamdi'ye üstten bakmasına yetecek kadar havadadır, koltuk boyutlarının dengesizliği, Aydın ve Hamdi'nin arasındaki statü farkını gözler önüne serer. Nuri Bilge Ceylan bu sahne ışık oyunları ile, Aydın'ın yüzünü aydınlıkta bırakarak Hamdi'nin yüzünü karanlığa boğmuştur. Bu sahneden Aydın'ın dine bakışı anlaşılabilir. Aydın'a göre din olgusu, çağın gerisinde kalmış yalnızca karanlığı yöneten bir kurumdur. Diken ve diğ. (2017:166)'nin ifadesiyle "Aydın dini yanlış yerde arıyordur. Sonuçta günümüzün dünyasında kapitalizm dine ve din de kapitalizme dönüşmüştür. Bundan böyle dini, teolojik kategorilerde değil kapitalizmde aramamız gerekmektedir." Bu bağlamda Aydın karakteri, din olgusuna, günümüz standartlarında bakmamakta kendi ideasındaki din olgusunu imam Hamdi üzerinden eleştirmektedir.

Aydın'ın Hamdi ile buluşmasının ardından vakit geçmiştir. Aydın odasında bilgisayarının başında yerel bir gazeteye köşe yazısı yazmakla meşguldür. Kardeşi Necla ise Aydın'ın arkasında konumlanmış koltukta uzanarak kitap okumaktadır. Aydın ve Necla arasında Aydın'ın yazdığı köşe yazıları hakkında bir konuşma başlar. Necla, Aydın'ın yazılarını küçümser bir tavırla, yazılarını kimsenin okumadığını, yerel bir gazeteye yazarak vakit kaybettiğini söyler. Aydın, Necla'nın bu söylemlerinden dolayı kırılır ancak halinden memnun olduğunu "Belki benim krallığım küçük ama hiç değilse orada kral benim." cümlesiyle belirtir. Bu noktada Aydın'ın şişirilmiş benliği ve sınıfsal merkezliği ön plana çıkar. Şişirilmiş benlik kavramı kısaca, diğer bireyleri aşırı derecede etkileme çabası, doymak bilmeyen bir onay ihtiyacı ve başkalarının dikkatinin merkezinde olma ihtiyacı (Set, 2020:319) olarak açıklanabilir.

Necla, Aydın'a sohbetleri esnasında "kötülüğe karşı koymamanın" ne anlama geldiğini sorar. Aydın için cevap basittir. Kötülüğe karşı koymamak, meydana gelecek diğer kötülükler zemin hazırlamaktan başka bir şey değildir. Aydın'ın aksine Necla kötülüğe karşı konulmadığı takdirde kötülüğün kaynağının bir süre sonra bundan pişman olacağını düşünür. Aydın için bu düşünce oldukça yanlış ve tamamen gerçek dışıdır. Necla'nın düşüncesi bir Hristiyan öğretisini akıllara getirir; "Fakat ben size derim: Kötüye karşı koyma ve senin sağ yanağına kim vurursa, ona ötekini de çevir" (Matta 5:39). Dolayısıyla Aydın'ın gösterişçiliği ve realist tavrı, Necla'nın Hristiyan etiği ile karşı karşıya gelir (Diken vd., 2017:170). Film boyunca Aydın Necla üzerinde hem bir erkek olarak hem de bir kardeş olarak tahakküm kurma niyetindedir. Nuri Bilge Ceylan Aydın'ın bu hissiyatını desteklercesine kamerayı çoğunlukla Aydın'ın yüzüne netlerken, Necla'yı arka planda bırakarak, yüzünü bulanıklaştırır. Tartışmalarının sonunda iki karakter de birbirlerinden çekinmelerine rağmen Aydın masasından kalkmayarak tahakkümünün ve iktidarının devamlılığını sağlar. Necla ise oturduğu yerden kalkarak odayı terk eder. Bu sahneden sonra film boyunca Necla'yı bir daha görmeyiz. Necla, eril hegemonyaya karşı bir tür isyanda bulunmuştur, kardeşi Aydın'la var olan göbek bağını bu tartışma sonucu kesse de henüz toplumsal düzenin kadın bireyler için çizdiği yazgıyı kıracak kadar ileri gidememiştir. (Yel, 2020:136). Aydın ve Necla'nın bu tartışmasında da görüldüğü üzere filmde eril söylemler, kadınların eylemleriyle desteklenmektedir -Necla'nın odayı terk etmesi buna örnektir-. Dolayısıyla "Necla'nın kayboluşu Aydın'ın sözel iktidarı sonrasında bir bakıma Necla'nın otosansür yapması sağlanır. Bu bakımdan Necla'nın başına gelen bir tür cezalandırma olarak da görülebilir.

Necla'nın yaptığı bu oto kontrol, Foucault'un sözünü ettiği 'Panaptikon' olayında olduğu gibi, gözetlenen kişinin artık kendi kendini denetlemeye başlamasıdır" (Yel, 2020:136).

Aydın ve Necla karakterleri kardeş olmalarına karşın birbirlerine tamamen zıt iki karakterdir. Aralarında meydana gelen iktidar savaşı, onları birbirleri için birer antagonist karakter boyutuna taşır. Türk aile yapısında günümüzde dahi var olan baskın eril hegemonyanın ve kadın-erkek çatışmalarının meydana getirdiği antagonistik durumlar, Aydın ve Necla karakterlerinde yansımaları bulacaktır.

Filmin diğer bir ana karakteri olan Nihal, herhangi bir maddi geliri olmayan, Aydın ile olan mutsuz evliliğine rağmen ondan uzaklaş(a)mayan ancak otelin içerisinde Aydın'dan soyut bir şekilde kendi konfor alanını yaratmış ve bu alanın içerisinde kendince hayır işleriyle uğraşan - her ne kadar Aydın'ın ekonomik gücüyle de olsa- bir kadındır. Aydın, Nihal'i yanında zorla tutmamasına karşın, Nihal bu mutsuz evliliğini devam ettirmektedir. Aydın ve Nihal'in evliliği Simmel (2020:70)'in şu sözünü akıllara getirir: "Mutluluğumuz uğruna feda edilen şey çalışma değil, çalışmamadır." Nihal ile Aydın'ın ilişkisindeki duygusal mesafe bağımlılıklarla bezenmiş ve öteki üzerinden kendini besleme ihtiyacına dönük bir mesafedir. Evlilik ilişkisini resmeden tam da bu mesafenin kendisidir. Biz olma duygusu ve paylaşımından uzak, gündelik rutin akışa kaptırılmış/bırakılmış egoistik bir ilişki biçimidir.

Foucault (2016:359), evlilik kurumunun zamanla "evlilik işlerinden" sıyrılıp, kendine özgü bir yapıya büründüğünü, sorunları, zorlukları, yükümlülükleri, çıkarları, kazançları ve hazları olan evlilikten ziyade özel bir ilişkiye dönüştüğünü söyler. Bu açıdan bakıldığında Aydın ve Nihal'in evliliği, evlilik kurumunun gerekliliklerinden ve yükümlülüklerinden sapmıştır diyebiliriz. Nihal için Aydın ile olan evliliği duygusal boyutunu kaybederek, tamamıyla bir araca dönüşmüştür. Aydın'ın maddi durumunun toplumun büyük bir kısmına nazaran iyi oluşu ve refah düzeyinin yüksek olması, Nihal'in bu evliliğe bağlayan etmenlerden biridir. Diğer bir etmen ise Nihal'in zayıf iradeli olmasıdır. "Nihal, ataerkilliğe karşı bir dişil savunma, bir başkaldırı, bir kadın sembolü gibi görünebilecekken, bütün bunların aksine Nihal'in karakter inşa biçimi, tamamen eril biçimlenime göredir" (Yel, 2020:137). Nitekim Aydın'a yönelik sert ve kırıcı sözlerine rağmen Nihal evliliğini devam ettirmeyi tercih etmiştir.

Aydın, Suavi ve Nihal'in, Aydın'a gelen yardım talebini inceledikleri sahne Kış Uykusu filminin önemli bir sahnesidir. Bu sahnede dikkat çeken en büyük unsur Aydın ve Nihal'in verdiği iktidar savaşıdır. Aydın, Suavi ve Nihal'e "hayranı" tarafından gelen bir mektuptan bahseder, mektubun içeriği aslında bir yardım talebidir. Aydın mektubun sahibine yardım etmek istemektedir ancak Nihal bu görüşe sıcak bakmaz. "Aydın'ın yardım severliğinin kökeninde gösterişçiliği yatar" (Diken vd., 2017:174). Nihal bunun farkında olmasının yanı sıra "kendi alanı" olan yardım işlerine Aydın'ın bulaşmasını da istemez. Dolayısıyla bu noktada Nihal'in eril hegemonyaya başkaldırısını görürüz. Nihal kendi arzu ve hırsları doğrultusunda Aydın'ın otoritesine ve tahakkümüne başkaldırmıştır.

Filmin ilerleyen sahnelerinde Nihal'in eşi Aydın'a haber vermeden onun otelinde bir yardım toplantısı düzenlediğini görürüz. Hâlihazırda otelde olan Aydın yakın arkadaşı Suavi'yi de o toplantıda görünce şaşırır ve bir anda toplantıya katılma kararı alır. Nihal, Aydın ile olan evliliğinde eşi ile ilgilenmeyen, her fırsatta ondan uzaklaşan biridir ve dolayısıyla toplantıya katılan öğretmen Levent'in ceketini kendi elleriyle -otelde görevliler olmasına rağmen- alması ve ona özel içecek hazırlaması Aydın'ın dikkatinden kaçmaz. Aydın bu durumdan rahatsızlığını jest, mimik ve söylemleriyle belli eder. Bunun üzerine Nihal, Aydın'ı mutfığa çağırır ve ondan toplantıyı nazikçe terk etmesini ister. Aydın her ne kadar bu duruma başta karşı çıksa da en sonunda toplantıyı terk eder. Bir süre dışardan toplantıyı izlemeye çalışsa da bir süre sonra odasına döner. Artık toplantı bitmiştir ancak Aydın hala odasındadır.

Bu sahnede Aydın'ın daha önce yüzüne taktığı maskesini çıkararak masasının başında oturduğunu görürüz. Erving Goffman'ın dramaturji kuramına göre her birey bir gözlemci kümesi karşısında bazı eylemlerde bulunur ve bu eylemler “performans” olarak adlandırılır. Goffman (2020:33), bireyin performansını sergilediği bu alana “vitrin” adını verir, başka bir deyişle; “sahne önü.” Goffman kuramında “sahne önü” kavramının haricinde bir de “sahne arkası” kavramından söz eder. Sahne arkası, performansın sergilendiği sahne önüne nazaran bastırılan ve gizlenen duyguların ve eylemlerin ortaya çıkma ihtimalinin olduğu alandır (Ritzer, 2015:236). Dramaturji kuramındaki üçüncü bir kavram ise “dışarı” kavramıdır. Dışarı, ne sahne önüdür ne de sahne arkasıdır. İki alandan tamamen farklı bir alandır. Dramaturji kuramı bağlamında; Aydın toplantı esnasında sahne önünde performansını sergilemektedir, iyi bir ev sahibi ve koca rolündedir. Nihal, Aydın'dan toplantıdan çıkmasını istediğinde Aydın artık sahne önünden kovulmuştur, sahne arkasındadır. Sahne arkasından, sahne önünde performanslarını sergileyen insanları izler. En sonunda Aydın artık odasına geçip maskesini çıkardığında “dışarı”dadır.

Nihal'in Aydın'ı yenilgiye uğratmasının ardından, Aydın hayır işlerinin rehabetini öğrenmek için Nihal'in yanına gider. Aralarında geçen bu konuşma Aydın'ın söylemsel şiddetiyle devam eder. “Bir yanda her şeyi ince detayıyla biliyor gibi resmedilen Aydın, diğer tarafta Aydın'a başkaldırdığı halde onu bırakıp gidemeyen, onu tam manasıyla bir eş olarak görmeyen ama onun parasıyla hayır işleri yapan ve bunca paradoks içinde bu öyküde neden yer aldığı bilinmeyen Nihal vardır” (Yel, 2020:139). İkilinin aralarında geçen tartışma boyunca Nihal gözyaşlarını tutamazken, Aydın sürekli gülümsemekte hatta yer yer kısa ve kesik kahkahalar atmaktadır. Aydın bu davranışıyla beraber Nihal üzerindeki tahakkümünü kuvvetlendirmiştir. Bu tartışmanın sonucunda Aydın bir süreliğine otelden uzaklaşma kararı alır ancak Aydın Nihal'in yanından ayrılmadan ona, hayır kuruluşunda kullanması için yüklü bir miktarda para verir.

İstanbul'a gitmekten son anda vazgeçen Aydın yakın arkadaşı olan Suavi'nin yanına gider ve orada Levent öğretmen ile karşılaşır. Gecenin ilerleyen kısımlarında Aydın, Suavi ve Levent'in koyu sohbetine tanık oluruz. Bu koyu sohbet Aydın ve Levent arasında gelişen bir atışmayla devam eder. Levent III. Richard'dan bir alıntı yapar: “Vicdan, güçlülere korkutmak için düşünülmüş, korkakların kullandığı bir sözcükten başka bir şey değildir. Bizim vicdanımız güçlü kollarımız, kılıçlarsa yasalarımızdır.” Bu söylem üzerine Aydın, Nietzscheci anlayışta bir nihilist ve ahlaki ile vicdanı arasında saklanan korkak ve zayıf bir kişilik olarak tasvir edilir (Diken vd., 2017:179). Aydın ise Levent'e Shakespeare'den bir alıntıyla cevap verir: “Aldanmak, yaptığımız her işte şaşmaz yazgısı hepimizin. Her sabah parlak işler tasarlar, gün boyu budalalık ederim.” burada Aydın, Levent'e hayır işlerinin içerisinde bulunmasından ötürü budalalık ettiğini söyler ve aynı zamanda bu söylemi şahsi bir itirafıdır. Aydın'ın yokluğunu fırsat bilen Nihal ise bu esnada maddi anlamda zor durumda olduğunu bildiği kiracıları Hamdi'nin yanına Aydın'dan aldığı yüklü miktardaki parayı vermeye gider. Hamdi Nihal'in bu davranışı sonucunda oldukça şaşırır ve kabul edip etmemek arasında gidip gelir. Tam o anda içeriye beklenmedik biri girer, İsmail. İsmail oldukça sarhoştur ve Nihal'in bu davranışını bir üstünlük kurma eylemi olarak algılar. Daha önce Aydın'a karşı herhangi bir direniş göstermeyen İsmail, bu sefer Nihal'den aldığı paraları yakarak, aktif bir direniş gösterir. Parayı yakmak artık İsmail için direnişin bir sembolüdür. İsmail'in parayı yakması Aydın ve Nihal'in antagonistik karakterlerine karşı gösterdiği bir başkaldırıdır.

3.3. AHLAT AĞACI FİLMİNDE KADIN VE ANTAGONİZMALAR

Senaryosu Akın Aksu, Ebru Ceylan ve Nuri Bilge Ceylan'ın birlikte kaleme aldıkları 2018 yapımı Ahlat Ağacı filmi, üniversiteden yeni mezun olmuş, kendini gerçekleştirme hırsları olan Sinan'ın, bir devlet okulunda öğretmenlik yapan ve aynı zamanda at yarışına düşkünlüğü olan İdris'in ve dağılmaya yüz tutmuş ailesini ayakta tutmaya Asuman'ın çevresinde şekillenir. Nuri Bilge Ceylan bu filmde taşra hayatının geleneksellik-modernlik arası yaşadığı sıkışmışlığını, durağanlığını, pasif yapısını ve verimsizliğini Sinan ve ailesini konu edinerek aktarır: “Bazıları için taşra, tüm umutların eninde sonunda yalnızlıkla kesiştiği bir sürgün yeridir. Tıpkı babaların ve oğulların kesişen kaderleri gibi, tüm umutların, hayallerin, çaresizlikle kesiştiği hudutsuz bir sürgün yeri” (<https://www.nuribilgeceylan.com>, 2022)dir. Köye dönüp kitabını bastırma arayışında olan Sinan'ın hesaba katmadığı bir durum vardır, babası İdris'in borçları. Kumar bağımlısı olan İdris, Sinan'a göre ailenin refahını düşürmekte, onlara duyulan saygıyı alaşağı etmektedir. Baba ve oğul çatışması arasında sık sık arada kalan Sinan'ın annesi Asuman ise aileyi bir arada tutmak için çaba sarf etmektedir.

Nuri Bilge Ceylan'ın bir önceki filmi Kış Uykusu'na kıyasla Ahlat Ağacı filminde kadın figürü geri plandadır. Bu filmde kadınlar hep ikilikler üzerinde izleyiciye aktarılmıştır. Kadın figürü, yaşlı-geç, hevesli-bitkin vb. ikilikler üzerinden anlatılmaya çalışılmıştır. Ahlat Ağacı'nda taşranın uğradığı yapısal dönüşümler geleneksel aile kurumu/yapısal sistemi ve Hatice karakteri örneğinde kadınların karşılaştıkları ataerkil direnç noktaları ile kendini resmetmektedir. Ahlat Ağacı'nda erkeklerin dünyasına hükmeden ekonomik ve siyasal temelli antagonizmalar kadınların dünyası söz konusu olduğunda toplumsal cinsiyet ve kültür temelli antagonizmalarla birlikte hareket etmektedir. Bireylerin kişisel yaşamlarına bakıldığında aile, evlilik ve cinsellik alanlarında egemen antagonizmaların ekonomik ve kültürel temelli olduğu görülür. Bu alanlar “gelenek ile modernlik arasındaki mücadelelerin geçtiği zemindir ama aynı zamanda onları ifade eden bir metafor” (Giddens, 2000:69) olarak izleyiciye sunulur.

Ahlat Ağacı filmi üniversiteden mezun olduktan Sinan'ın ailesinin yanına yani taşraya dönmesiyle başlar. Sinan, “belli bir edebi kaygı ile dramatize edilmiş kişisel metinler” olarak nitelendirdiği kitabına taşrada bir sponsor aramaktadır. Bunun için belediyeye, fabrikatörlere ve taşranın -ekonomik anlamda- ileri gelenlerine ziyaretlerde bulunur. Bu ziyaretlerde geçen sohbetler, belirli çıkar gruplarının ilişkisine göre şekillenmiş taşra hayatının baskıcı ve durağan yapısını yansıtır mahiyettedir. Sinan bu ziyaretleri esnasında taşradan eski bir arkadaşı Hatice ile karşılaşır. Hatice, Türk sinemasında klasikleşmiş bir tip olan, taşralı ancak taşranın çokça ötesinde hayalleri olan bir kadındır. Asuman karakteri haricinde filmde en çok dikkat çeken kadın figürü Hatice'dir.

Hatice ile Sinan'ın bir diyalog içerisine girdiği sahnede Sinan, taşrada yaşamak istemediğini, buradaki insanların bağınaz, dar kafalı, hoşgörüsüz olduğunu söyler. Uzunca bir süre kent yaşamı içerisinde bulunan Sinan'ın artık taşradan haz etmediği, taşraya ve adetlerine karşı olduğu anlaşılmaktadır. Sinan için taşra “ömür çürütülecek” bir yerdir. Dolayısıyla taşra, Sinan için antagonistik bir mekâna dönüşmüştür. Kentin sosyallığından, imkânlarından uzunca bir süre faydalanan Sinan için taşra yetersiz ve geride kalmış hissiyatı vermektedir. Bütün hayatını taşrada geçirmiş ve aynı zamanda liseden sonra eğitimine devam etme fırsatı bulamayan Hatice'nin, Sinan'ın söylemleri karşısında morali bozulur ancak pek belli etmez. İkilinin diyalogu şu şekilde devam eder;

(Sinan)- Erkek için daha zor burada yani iş güç falan. (Hatice)- Kadınlar nasıl olsa evlenir, oturur evinde diyorsun sorun yok yani. (Sinan) - Onu mu dedim ben şimdi? Sen de iyice feministe bağlamışsın görmeyeli. (Hatice)- Yok yok merak etme sorun yok, sıkıntı yok yani ben evlenip evde olmak istiyorum zaten.

İkili arasında geçen diyalogda da görüldüğü üzere, Sinan oldukça cinsiyetçi bir yaklaşım içerisinde. Filmde her fırsatta taşrayı küçümseyen Sinan bu açıdan taşranın “değişemeyen” zihniyetini temsil etmektedir. Üniversite yaşantısı onun toplumsal cinsiyet normlarına bakışını ve tutumlarını değiştirmede etkili olamamıştır. Sinan karakteri örneğinde olduğu gibi erkeğin her daim çalışmak zorunda olduğu, ailesine bakma görevini tek başına üstlenmesi gerektiği düşüncesi Türk toplumunda oldukça yaygındır. Sinan karakteri de bu düşünceye sahip erkeklerden biri olarak karşımıza çıkmaktadır. Hatice ise tipik bir taşralı kadın örneğidir. Evliliği bir kaçış, kurtuluş olarak görmektedir. Ancak taşrada evlilik her daim bir kurtuluş değildir, çoğu zaman bir mahkûmiyet yaşamına dönüşmektedir. Bora (2018:122)’nin da dediği gibi “Bir gardiyan olarak taşra, mahkûmlarıyla birlikte kendisini de, özendirmelerden, seçenezsizliklerden, kabullendirmelerden müteşekkil bir hapse kapattı. Kadınlarına ise giderek onlara daha da dar gelen bir hapisaneyi tek kurtuluş olarak sunmaya devam etti: Evlilik.” Hatice’nin en büyük arzusu kendi söylemiyle; “kalabalık renkli caddeler, güzel yemekler, uzaklara giden gemiler”dir. Ancak bu hayallerini gerçekleştirmenin tek yolu, evliliktir. Çünkü Hatice üniversiteyi okumamış, taşradan başka hayat görmemiş biridir. Hatice karakteri için bir mekân olarak taşra ve evlilik kurumu antagonistik olgulara evrilir. Taşra, Hatice için kısıtlayıcı ve düşkün olduğu bir mekândır. Evlilik ise onun için bir kaçıştır.

Geleneksellikten modernliğe geçiş sürecini yaşayan toplumlarda kadına sunulan iki sınıf atlama aracı vardır: Eğitim yoluyla meslek edinme yahut evlilik. Sinan ve Hatice’nin taşra hayatında geleneksel cinsiyet normları toplumsal düzenin belirleyici normları arasındadır ve kadın-erkek ilişki sistemini belirleme gücüne sahiptir. Hatice bu gerçeklerin farkındadır ancak onu değiştirebilme gücüne tek başına sahip değildir. Belirli bir meslek ve gelirden yoksun, çok da istemediği bir hayatın kısır döngüsünde boğulan Hatice kurtuluşu zengin bir erkekle evlilikte bulacaktır, evlilik onun için sosyal statüsünde doğrudan bir yükseliş aracı iken aynı zamanda sosyal refah ve yaşam tarzı açısından da bir sınıf atlama aracı olarak görülmektedir. Bu tercihi yapmakla Hatice asimetrik toplumsal cinsiyet düzenine karşı “pasif bir direniş” sergilemektedir diyebiliriz.

Ahlat Ağacı’nda dikkati çeken bir diğer kadın karakter Sinan’ın annesi Asuman’dır. Asuman karakteri ile Üç Maymun filmindeki Hacer karakteri arasında benzerliklerin olduğu görülmektedir. Hacer her ne kadar kentte yaşasa da İstanbul’un banliyösünde bir taşra hayatı sürmektedir. Asuman ise kırsalda bir taşra kadınıdır. Her iki karakter de evin düzenini sağlayan, sessiz, itaatkâr ve eril tahakkümün altında ezilen kadın figürünü üstlenmektedir ve yukarıda değindiğimiz toplumsal cinsiyet düzeninin belirlediği geleneksel kadınlık modelini temsil etmektedirler. Hacer’den farklı olarak çocuk bakıcılığı işiyle uğraşarak aile geçimine katkı sağlasa da Asuman’ın emeği evde özellikle eşinin gözünde “görünmeyen bir emek” niteliğindedir ve “gelir getirici bir iş” olarak görülmez. Eşi İdris yıllardır, hane ekonomisine katkıda bulunmak için çocuk bakıcılığı yapan eşini “ben de yıllardır milletin çocuklarına bakıyorum” diyerek küçümsemektedir ancak İdris, sigortalı ve devlet güvencesi olan öğretmenlik mesleğini icra ederken, Asuman’ın hiçbir dayanağı yoktur. İdris için öğretmenlik mesleği sadece “çocuklara bakmaktan” ibaret olsa da, bakıcılık mesleğine nazaran daha ihtiyatlı, güvencesi olan bir meslektir. Dolayısıyla Ahlat Ağacı’nda yapılan bu mesleki karşılaştırma taşra kadınının emeğine yönelik önemsizleştirmeye ve niteliksizleştirmeye ışık tutmaktadır. Bu bağlamdan yola çıkarak Asuman karakterinin çerçevesinden baktığımızda taşrada çalışan kadın olgusu, kentte çalışan kadın olgusuna nazaran, kısıtlı iş imkânları ve düşük gelirle mücadele etmek zorundadır. Taşra kadını her ne kadar “elini taşın altına koysa da” niteliksiz bir çalışan ve “ikinci sınıf” birey olmaktan öteye gidemeyecektir.

Nuri Bilge Ceylan yaş temelli antagonizmaları Kış Uykusu'nda Aydın-Nihal çifti örneğinde ele alırken Ahlat Ağacı'nda ise bu kez baba-oğul çifti örneğinde; İdris-Sinan ilişkisi bağlamında konu edinmiştir. Sosyal, kültürel ve ekonomik değişimlerin yapısal doku ve bireysel eylem üzerindeki sonuçları bu filmlerde ebeveynlik, evlatlık ve eşlik/evlilik sistemi bağlamında sorgulanır. Nuri Bilge Ceylan bu bağlamda Ahlat Ağacı filminde baba-oğul ilişkisini ve üç kuşağın iletişimini (baba-oğul-büyükbaba) izleyicinin dikkatine sunar. Sinan'ın babası İdris filmde sıkça doğa ile ilişkilendirilir. İdris artık kendisini dünyevi işlerden uzak tutmak, bir dağ evinde kendi halinde bir hayat sürmek istemektedir. Buna rağmen film boyunca Sinan ve İdris arasında çatışmalar sürüp gider. Sinan sıklıkla babası İdris'in kumar bağımlısı olmasından, ailesini umursamamasından yakınır ancak yine de Sinan, babası İdris'le özdeşleşen, ona çok benzeyen bir karakterdir. Sinan anneannesi ve dedesini ziyarete gittiği esnada köyün imamı ve arkadaşıyla karşılaşır. Aralarında din, yaradılış, toplumsal adalet gibi konularda sohbet etmeye başlarlar. Bu sahnede de görüldüğü üzere Ahlat Ağacı'nda, önemli konular hakkında konuşan, meseleler üzerinde kafa yoran ve önemli mesleklerde çalışan her birey erkektir, kadınlar her daim, düşkün, bağımlı ve beslenen figürler olarak izleyiciye sunulmuştur.

Filmin sonuna doğru Sinan bir şekilde kitabını bastırarak parayı bulur ve bir yayın evi ile anlaşır. Amacına ulaşan Sinan, askerlik görevini yerine getirmek için yaşadığı taşradan ayrılır. Sinan, askerden döndüğünde geride bıraktığı her şey değişmiştir. İdris emekli olup, istediği izole hayatı yaşamak için bir dağ evine yerleşmiş, aldığı ikramiyenin hepsini eşi Asuman'a vermiştir. Ancak geri dönüş Sinan için bir hayal kırıklığı olmuştur, geride bıraktığı kitaplarını annesi ve kız kardeşi dâhil kimse okumamış, hatta kitapları rutubet yüzünden küflenmiştir. Asuman'ın ve kız kardeşinin değişiminden dolayı Sinan onlara yabancılaştığını hisseder ve evden ayrılarak babasının yanına gider. Sinan, babası İdris'in kitabını okuyan tek kişi olduğunu öğrenir ve oldukça duygulanır.

Sonuç olarak Ahlat Ağacı, kadınları genel olarak ikilikler ile yansıtan bir filmidir. Erkekler ise filmin temel taşları olarak öyküye yön verirler. Bu bağlamda filmin temel önermesi şu şekildedir; bütün kötü alışkanlıkları ve olumsuz yönlerine rağmen babalar ve oğulları yani erkekler hayata karşı fikirler üretir ancak bunun karşısında anneler ve kızları yani kadınlar ise kentin kasvetli hayatında televizyon dizileri ve filmler izleyerek günlerini bayağı ve sıradan işlerle geçirirler (Yel, 2020:158). Filmde Asuman'ın önünde sadece kendisi için hazırlanmış olduğu yemek tabağı ile televizyon karşısında sahnelenmesi buna örnek verilebilir. Gerek bu sahnelerde gerekse diğer sahnelerde İdris-Asuman çiftinin çocukları Sinan ve kız kardeşi ile herhangi bir ortak paylaşım ya da birlikte bulunmamışları (birlikte sohbet etme, eğlenmek, yemek yemek ya da bir hobi ile uğraşmak vs) ailenin artık taşrada da hem sosyo-ekonomik bir güvence hem de duygusal bir sığınak olma işlevini yitirdiğini göstermektedir. Taşradaki dönüşümler, bir başkalaşıma doğru yol almaktadır. Bu başkalaşım, aile kurumunun güzergâhını belirsiz kılmakta, aile mahremiyetini çözdüğü gibi bireysel yaşam mahremiyetini de alt üst etmektedir. Moral değerlerin işlevini yitirmeye yüz tuttuğu aile yapılarında eşleri bir arada tutan bağ; artık maddi zorunluluklar, geçim sıkıntısı ve karşılıklı bağımlılıklardır.

SONUÇ

Üç Maymun, Kış Uykusu ve Ahlat Ağacı filmleri her ne kadar farklı hayat öykülerini konu alsa da kadınların bu filmlerdeki konumları antagonizmalar bağlamında oldukça dikkat çekicidir. Çalışmamızda bu üç filmin seçilmesinin ana nedeni, her kadın karakterin toplumun farklı bir kesimini temsil etmesidir. Üç Maymun filmindeki Hacer karakteri, İstanbul'un banliyösünde yaşayan, dar gelirli işte çalışan bir kadındır. Ekonomik özgürlüğü yoktur ve bunun yanı sıra eril bir hegemonyaya tabii durumda yaşamak zorundadır.

Hacer karakterinin, tamamlanmışlık arzusu, sevgi açlığı ve doyurulmamış bir güç hırsı vardır. Bu yönüyle Kış Uykusu filmindeki Nihal karakterine benzerlikler taşır ancak bu iki karakter oldukça zıt karakterlerdir. Hacer evliliği ve aşkı bir kaçış, kurtuluş olarak görmekte ancak Nihal için ise Aydın ile olan evliliği arzularını ve kişisel hırslarını gerçekleştirmede kullandığı bir araçtır. Asuman ve Hatice karakterleri ise tamamıyla taşra kadını figürünü bizlere sunarlar. Kış Uykusu filminde İsmail'in eşi olarak gördüğümüz Sevda karakteri ise neredeyse her kadın karakterden benzerlikler taşır. Bir taşra kadını olarak Ahlat Ağacı filmindeki Hatice, şiddet gören eş olarak Üç Maymun'daki Hacer'i ve "kapana kısılmış olma" izlenimiyle Nihal karakterini anımsatır. Asuman karakteriyle Hacer karakteri evini çekip çeviren, düzeni sağlayan birer ev kadını olarak izleyiciye sunulur. Hatice karakteri ise evliliği bir kurtuluş olarak görmesiyle Hacer karakterini izleyiciye anımsatır. Sorun ne olursa olsun, hangi mekânda gerçekleşirse gerçekleşsin, kadınların yaşadığı sorunların temelinde, eril iktidarın tahakkümünden kaynaklı ortaya çıkan antagonizmalar yatmaktadır. Geçim sıkıntısı, zorla veyahut erken yaşta evlendirilme, eğitimsizlik, sözlü, fiziksel ve psikolojik şiddet, arzuların bastırılması belki hiç açığa çıkmaması gibi birçok problemin temeli eril toplum düzeninin kadın bedeni üzerinden arzularını gidermeye çalışmasından kaynaklanır. Üç Maymun, Kış Uykusu ve Ahlat Ağacı filmleri toplumun farklı kesimlerinden kadınların yaşadığı tahakkümü ve dolayısıyla da ortaya çıkan antagonizmaları gözler önüne serer.

Çalışma kapsamına dâhil ettiğimiz filmlerde kadın bağlamında ağırlıklı olarak cinsiyet, aile, ekonomik-sınıfsal, sosyal statü ve yaş temelli antagonizmaların yer aldığını söyleyebiliriz. Kent hayatı, taşra hayatı ve öznel yaşamdaki kopukluklar ve parçalanmışlıklar filmlerin zeminini teşkil etmektedir. Genel olarak bakıldığında Ceylan'ın üç filmindeki kadın ve erkekler, kaygılar ve bölünmüşlüklerin kıskacında iradesi elinden alınmış bir kendinden kopuk benlik yitimi ile karşı karşıya kalan bir ara tipi temsil etmektedir denilebilir. Gerek yapılar/kolektiviteler (kır-kent-taşra, aile vs.) gerekse failer (aile bireyleri, arkadaşlar vs.) arasındaki çatışma ve çelişkiler yumağı filmlerin neredeyse tüm sahnelerinde egemen bir konumdadır. Bu açıdan bakıldığında nesnel/gündelik yaşamın düzeneği ile öznellikler arasındaki diyalektik geçişler ve kırılmalar Nuri Bilge Ceylan'ın sinemasından gördüğümüz toplumun temel karakteristiğidir. Filmlerdeki evlilik ve aileler, Giddens (2000:73)'in deyişiyle "kabuk kurumlar haline gelmiş durumdadırlar: Hala aynı adla anılmaktadırlar ama içerindeki temel karakterleri değişmiştir." Dışarıdan aile gibi gözükmekte ancak içeriden bakıldığında belli belirsiz sınırlar dâhilinde işlev bozukluğu her aile bireyinin kendilik sisteminde ve diğer alt sistemlerde (ebeveynlik, eşlik, evlatlık gibi) mevcudiyetini korumaktadır.

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“BİR BAŞKADIR” DİZİSİNİN TOPLUMSAL CİNSİYET ROLLERİ BAĞLAMINDA İNCELENMESİ

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ÖZET

Medya, bireylerin toplumsal hafızaya yerleşmiş normları ve değerleri öğrenerek içselleştirmelerinde başat rol üstlenmektedir. Çizgi filmler, reklamlar, diziler, haber bültenleri, internet siteleri gibi dijital platformlardaki medya araçlarıyla toplumun her kesimine ulaşan medya, toplumsallaşma sürecinde bireylere toplumsal cinsiyet rollerine yönelik bilgiler aktarmaktadır. Toplumsal cinsiyet ve medya konusuna odaklanan bu çalışma, dijital platformda yayımlanan “Bir Başkadır” dizisini toplumsal cinsiyet perspektifinden inceleme amacını taşımaktadır.

Nitel araştırma yöntem ve tekniklerine göre yürütülen çalışmanın verileri söylem analiziyle incelenecektir. Çalışmanın örneklemini her biri 45 dakikalık 8 bölümden oluşan, tek dizinin tüm bölümleri oluşturmaktadır. İncelenen karakterler ise 10’u kadın, 4’ü erkek olmak üzere öne çıkan 14 karakterdir.

Çalışmanın bulgularından yola çıkarak ulaşılan sonuçlar, dizideki kadın karakterlerin daha çok kamusal alanda, erkek karakterlerin ise kamusal ve özel alanı dengeleyecek bir şekilde konumlandırıldığını göstermektedir. Meslek dağılımında geleneksel rolleri destekleyen ev kadınlığı, aktrislik, temizlik personeliğinin yanı sıra geleneksel olmayan psikiyatristlik ve ekonomistlik mesleğini kadınların sürdürdüğü saptanmıştır. Kadınların, eril dil kullanımı olarak kabul gören argo ve küfürlü konuşmalarının varlığı, yine geleneksel toplumsal cinsiyet rollerinden bir sapma olduğunu ortaya koymuştur. Çalışmanın son araştırma problemi olan toplumsal cinsiyet rolleriyle koşut olarak, dizinin geleneksel toplumsal cinsiyet rollerinden uzak bir yapılanma takip ettiği gözlemlenmiştir. Maskülen toplumsal cinsiyet rollerine işaret eden argo konuşma, şiddet eğilimi, özgür cinsellik, saldırganlık, öfke ve ekonomik özerkliğin kadın karakterler tarafından; öte yandan feminen toplumsal cinsiyet rollerine işaret eden merhamet, zarafet, affetme, duygusallığın ise erkek karakterler tarafından ortaya konduğu bulgulanmıştır. Bu bilgilerden hareketle, “Bir Başkadır” dizisindeki karakterlerin kadınlığa ve erkekliğe dair anlatıları çeşitlendiren, geleneksel toplumsal rollerden uzak, bu yeni rolleri meşrulaştıran bir yapıda sunulduğu tespit edilmiştir.

Anahtar Kelimeler: Bir Başkadır, Kamusal ve Özel Alan, Toplumsal Cinsiyet Roller, Toplum Cinsiyet ve Medya

AN ANALYSIS OF THE SOAP OPERA “BİR BAŞKADIR” IN TERMS OF GENDER ROLES

ABSTRACT

The media plays a leading role for the individuals in the internalization of the norms and values embedded in the social memory. The media, which reaches every segment of the society through media tools on digital platforms such as cartoons, commercials, TV series, news bulletins, and websites, conveys information about gender roles to individuals in the socialization process. Focusing on gender and media, this study aims to analyze the soap opera “Bir Başkadır” published on the digital platform from a gender perspective.

The data of the study, which was carried out according to qualitative research methods and techniques, will be analyzed via discourse analysis. The sample of the study consists of all episodes of the soap opera “Bir Başkadır”, each of which consists of 8 episodes of 45 minutes. The analyzed characters are 14 prominent characters, 10 of which are female and 4 are male.

Based on the findings of the study, the results demonstrate that the female characters in the soap opera are mostly positioned in the public sphere, while the male characters are positioned in a way that balances the public and private sphere. Another finding determines that women continue the non-traditional psychiatry and economist professions as well as housewife, actress, cleaning personnel, which support traditional roles in the distribution of professions. The presence of slang and abusive speech by women, which are accepted as masculine language use in literature, again revealed a deviation from traditional gender roles. As to the gender roles, which is the last research problem of the study, it has been observed that the soap opera follows a structure away from traditional gender roles. It has been also put forth that slang speech, violence tendency, free sexuality, aggression, anger and economic autonomy pointing to masculine gender roles were fulfilled by female characters. On the other hand, it has been found that compassion, grace, forgiveness and emotionality, which point to feminine gender roles, are revealed by male characters. From this information, it has been determined that the characters in "Bir Başkadır" are presented in a structure that legitimizes these new roles, and diversifies the narratives of femininity and masculinity far from traditional social roles.

Keywords: Bir Başkadır, Public and Private Sphere, Gender Roles, Gender and The Media.

GİRİŞ

İnsan doğduğu andan itibaren sahip olduğu biyolojik özellikleri temel alınarak kadın ya da erkek olagelir. Biyolojik cinsiyeti oluşturan bu özellikler, insanın toplumsallaşması, içinde bulunulan kültürün ve genel inanışların etkisi ile farklı beklentilere sebep olmaktadır. Beklentiler genel olarak erkeğin baskın, saldırgan, girişken, daha az duygusal ve maddi sorumluluk üstlenmesi iken; kadının edilgen, duygusal, kırılgan, korunması gereken, belirli meslek gruplarında çalışan ve ev içi sorumlulukları yerine getiren birey olması şeklinde literatürde kabul görmüştür (Yıldırım, Ergut ve Camkıran, 2017; Turan ve Aydilek, 2017). Toplumun cinsiyetten bağımsız olarak kadından ya da erkekten beklediği tüm tutum ve davranışlara toplumsal cinsiyet denilmiştir. Toplumsal cinsiyet rolleri ataerkil toplumlarda erkeklere kamusal, ekonomik ve politik özgürlükler sağlarken kadınlar için ise engelleyici bir unsur teşkil edebilmektedir.

Geçmişten günümüze kadar değişen koşullar ve yaşanan teknolojik gelişmelerin sonucunda, ana akım medya da diğer toplumsal sistemler gibi gelişmelerden etkilenmiş ve medya içerikleri dijital ortamlarda izleyenleri ile buluşmuştur.

Uzun yıllar hayatımızda olan televizyon dizileri de dijital televizyon platformlarında izleyiciyle buluşmaya başlamıştır. Bu dijital televizyon platformlarına Türkiye’de Puhu TV, Blu TV ve Exxen örnek olarak gösterilebilir. Uluslararası projeler gerçekleştirerek kültürlerin ve farklılıkların oluşturduğu zenginlikleri buluşturan önemli bir diğer platform ise Netflix’tir. Sözü edilen dijital platformlar, ana akım medya ile kıyaslandığında çift yönlü iletişim imkânı sağlar ve izleyicilerin geri bildirimlerine yönelik içerikler geliştirir. Bununla birlikte içerik denetiminin zorlaşması sorunu ortaya çıkmış ve bu sorun farklı yaş gruplarını ve genel anlamda toplum bilincini olumsuz etkileyebilecek mesajların ve görsellerin paylaşılmasına sebep olmuştur (Onay ve Artsın, 2020). Erişim kolaylığı aynı zamanda yanlış toplumsal mesajların içselleştirilmesine neden olmaktadır. Yanlış mesajların içeriğini ise şiddet içeren eylemler, geleneksel cinsiyet algısının yinelenmesi gibi konular oluşturmaktadır.

2020 yılının en çok konuşulan dizilerinden olan Bir Başkadır dizisi ile ilgili literatürde çeşitli çalışmalara rastlanmıştır. Bu çalışmalardan birinde, suskunluk sarmalı temelinden incelendiğinde karakterlerin dışlanmamak için sessizliği tercih ettiği görülmüş, birbirinden farklı kimliklere sahip bu karakterler benzer sorunlarda bir araya gelmiştir (Kırık, Aydın ve Taşoluk, 2021, s. 35). Yerli ve kentli klişelerine göre inanç, cinsellik, yaşanan yer, sosyal etkinlikler bağlamında ayrımlara yer verildiği, karakterlerin yaşadıkları çevreden çıkamadığı görülmüştür (Gümüş, 2021, s.77). Kadın temsilleri çerçevesinde ele alındığında sorunlu temsiller oluşturulsa da kadınların kendi ayakları üzerinde durabildiği gözlenmiştir (Aycan ve Çalışkan, 2021, s. 257). Jungiyen bakışa göre bireyleşme yolunda tüm farklılıkların ötesinde insan olmaya dair sürece odaklanıldığı, Peri ve Meryem karakterlerinin yansıttığı gölgesini bilince entegre ederek bastırdıkları duygularıyla bağlantı kurduğu ve sonunda canlılık kazandığı tespit edilmiştir (Bostan, 2021, s. 75). Aktif izleyici perspektifinden ele alınan bir başka çalışmada, dizinin Türkiye’nin sosyolojik bir aynası olduğu, sanatın toplumun yozlaşmış yönlerini göstermede etkili olduğu ancak tek başına yeterli olmadığı belirtilmiştir (Öztürk ve İlik, 2021, s. 115, 117). Şahan’ın (2021, s. 19) çalışmasında muhafazakar kimliğin bireyi edilgen kıldığı, sosyal söylemlere ve değerlere ağırlık verildiği, toplumsal yapının içerisinde bireyin ailesi ve sosyal kurallar tarafından yönlendirildiği gözlenmiştir. Kaçar (2021, s. 230-231), dizide sekülerleşen bireyin modern, tüketici ve menfaat odaklı bir yargısal sürece geldiğini, sekülerliğin yaygınlaştığını ve dindar yaşamın gerilediğini vurgulamıştır. Bir diğer çalışmada, ben-ötekinin zıtlığının vurgulandığı dizide, seküler-dindar, modern-geleneksel, kadın-erkek, köy-kent kavramları ile kurulan zıtlıklar karakterlerin kimlikleri ile pekiştirilmiştir (Kotan, 2021, s. 270).

Yukarıda listelenen çalışmalara bakıldığında, diziyle ilgili toplumsal cinsiyet odaklı çalışmaların sınırlı olduğu görülmektedir. Bu boşluğu doldurma niyetinde olan bu çalışmanın amacı “Bir Başkadır” dizisinin toplumsal cinsiyet çerçevesinden incelenmesidir. Bu bağlamda dizideki karakterler, kamusal ve özel alanda konumlandırılışları, meslekleri, kullandıkları dil ve rol uyumlulukları üzerinden dört kategori etrafında irdelenecektir. Çalışmanın alt problemleri ise şunlardır:

“Bir Başkadır” dizisinin karakterlerinin;

- Kamusal-özel alanda konumlandırılışlarında cinsiyetler arası farklılıklar var mıdır?
- Meslek dağılımında cinsiyetler arası farklılıklar var mıdır?
- Dil kullanımında cinsiyetler arası farklılıklar var mıdır?
- Geleneksel toplumsal cinsiyet rolleriyle uyumu nasıldır?

Toplumsal Cinsiyetin Kamusal ve Özel Alan Kullanımına, Mesleklere ve Dile Yansımaları

Cinsiyet kavramı kadınlar ve erkekler arasındaki biyolojik farklılıkları ifade eder. Toplumsal cinsiyet ise kadın ile erkek arasındaki biyolojik farklılıklara toplumun yüklediği kültürel, sosyal, ekonomik ve politik sorumlulukları kapsar (Yıldırım, Ergut ve Camkıran, 2017). Bireyler doğduğu ailelerle birlikte sosyal rollerini ve görevlerini öğrenmeye başlar. Cinsiyetlerine göre kız çocukları bebekler, mutfak eşyaları gibi oyuncaklarla oynayarak ev içi rollerine hazırlanırken, erkek çocukları daha çok toplum tarafından erkeksi görülen silahlar, arabalar ve uçaklarla zaman geçirir (Vatandaş, 2011).

Geleneksel kadınlık rolleri, kadına annelik ve ev kadınlığı görevini yükler. Günümüzde kadınlar evin mali sorumluluğunu eşleri ile birlikte üstlense dahi erkeklerin ev içi sorumlulukları paylaşmada çekimser bir tutum sergilediği görülmektedir. Vatandaş'ın (2011) 3454 kadınla gerçekleştirdiği araştırmasında yemek ve temizlik yapmak konusunda erkeklerden destek görmeyen kadınların, çocuğun ihtiyacına yönelik eşlerinden % 0.6 oyun oynamak, %0 çocuğun giyinmesine yardım etmek ve % 0.2 oranında hastalandığında çocukla ilgilenmek konusunda destek aldığı görülmüştür.

Toplumsal cinsiyet tartışmalarında sosyal rollerin yanı sıra öne çıkan bir diğer konu, Habermas tarafından ortaya atılan, sosyo politik eylem normlarını incelemek için kamusal alanın dikkate alınmasıdır (Habermas, 2000). Kamusal alan, evin dışında olan, insanların sosyalleştiği ortak alanlardır. Özel alan ise geleneksel toplumlarda kadına ait olan sosyalleşme alanı olarak görülür ve kamusal alanın üretimini destekler. Kendi başına önem arz etmeyen ham maddelerin kadınlar tarafından kullanım değerine dönüştürüldüğü üretim sürecinde kadınların ortaya koyduğu ev içi emek, yalnızca aile içindeki bireylerin hayatlarını kolaylaştırdığı ve gelir getirmediği gerekçesiyle değerli görülmez. Bireyin kendini gerçekleştirebilmesi için kamusal alanda kimliğini diğer bireylere kanıtlaması gerekir, bu ona kendi kaderini tayin etme hakkı tanır (Yılmaz, 2018).

Kamusal alandaki işbölümü ise mesleklerde ve statülerde adil bir dağılım göstermez; ancak 21. yüzyıl ayrımcılık karşıtı kadın hareketleri ile bu oranlar birbirine yaklaştırmaya başlamıştır. Kamusal alanda etkili olabilmenin gereği, meslek sahibi olmaktır. Ancak meslek edinmeye yönelik eğitime katılmanın amacı da önem taşır. Zaman doldurmak, eğitim alan eşe maddi destek sağlamak, aile gelirine katkıda bulunmak gibi kendini merkeze almadan kamusal alana dâhil olmak, kadının özel alana olan esaretini sürdürür (Vatandaş, 2011).

Günümüzde Türkiye de dâhil pek çok ülkede kadının çalışma hayatında yer alması ailelerin tutumu, annelik, eşlerin kadının çalışması durumunda aile bağlarının zayıflayacağına dair önyargıları, kadının kamusal alandaki başarısını gölgelemektedir. Ataerkil toplumlarda yaygın olan tabiriyle aile reisi babanın kadından daha fazla ücret alması, evin maddi yükümlülüklerini üstlenmesi ön kabulleri sonucunda, kadının iş hayatına dâhil olması ve ekonomik sorumlulukları paylaşabilmesi sorun olabilmektedir (Koray, 2008).

Türkiye'de çalışma hayatındaki kadın, toplum tarafından nitelikli görülerek "kadın işi" olarak tabir edilen düşük statü ve gelirle tarlada, tekstil firmalarında, gıda ve tütün gibi yoğun sanayi alanlarında kayıt dışı olarak çalışmak zorunda kalmıştır. İşgücüne katılım Türkiye'de gelişmiş ülkelerle kıyaslandığında düşüktür. Bunun temel sebebinin aile ve iş yaşamını dengeleyecek sistemlerin olmaması olarak söylenebilir (Serel ve Özdemir, 2017).

1970'li yıllara gelindiğinde toplumsal cinsiyet konusu dilbilim alanına eklenir. Feminist hareketten etkilenen ve bu hareketi dilbilim çalışmalarına dâhil eden ilk araştırmacılardan biri Robin Lakoff'tur.

Lakoff, toplumsal cinsiyet ve dil konusunda iki alanı ortaya çıkarır: İlk alan, kadını tanımlarken kullanılan dil; diğer alan ise kadının kendini tanımlarken ve başkalarıyla iletişime geçerken kullandığı dildir. İki alanda da kadına yönelik toplumsal tutumu, kadına biçilen rolleri, kadının varlığına gösterilen değeri ve ondan beklentileri temsil eden söylemler bulunur (Lakoff, 1973).

Kadını tanımlarken kullanılan dil konusunda örnekler incelendiğinde, Türkiye’de kadınlarla iletişime geçerken ya da onlardan söz ederken saygı göstermek, kötü izlenimin oluşmasını engellemek ve nazik olmak adına “bayan” kelimesinin tercih edildiği görülür. “Kadın” teriminin toplumdaki çağrışımlarını “Kadın, hanım, bayan, karı, abla, yenge, sekreter, bebek, hayat kadını, banu, ece, avrat, dadı, kraliçe, cariye,v.s.” (Demircan, 1990, s. 41) olarak aktarılır. Çer ve Şahin’in (2016) atasözleri ve deyimlerdeki cinsiyetçi yaklaşımları tespit etmek amacıyla yaptıkları çalışmada kadınları en fazla % 16.3 bağımlı bir birey, % 15.2 cinsel bir obje ve % 14.4 edilgen kişiliğe sahip olarak tanımladıkları görülür. Erkekler ise % 16.3 dominant, %13 güçlü ve % 12 oranında etkin kişiliğe sahip olması öne çıkar.

Lakoff kadınların dil kullanım farklılıklarını, kadının kibar bir dil kullanması, düzgün bir dilbilgisiyle konuşması, düşündüklerini kesin ifadelerle aktarmaması, soru sorar gibi cümle kurması, daha çok özür dilerim demesi, ses tonunun daha düşük olması, beğenilerini mübalağa ile dile getirmesi olarak ifade eder. Ona göre kadınların kendini ifade ederken kullandıkları kibar dil; toplum tarafından fikir beyan etmekten çekinen, başkaları tarafından onaylanmaya ihtiyacı olan, fazla hata yaptığı için sık sık özür dileyen ve kendini doğrudan ifade edemeyen kişiler olarak algılanmasına, iş yaşamında rakip olarak görülmemesine yol açar (Lakoff, 1973). Deborah Tannen (1991) kadınların ve erkeklerin iletişim şekillerini farklı amaçlarla kullandığını vurgular. Ona göre erkekler dili, statüsünü ve gücünü sergilemek için kullanırken kadınlar ilişki ağını genişletmek ve yakınlık kurmak için kendi dillerini geliştirmiştir. Kadınlar dili arkadaşlık için kullanırken erkekler güç dengelerini değiştirmek için kullanır.

Toplumsal cinsiyet kavramının televizyonda, beyazperdede ve dijital platformlarda işlenişine bakıldığında, büyük ölçüde geleneksel rolleri koruyan bir seyir izlediği görülür. Bununla birlikte sosyal mesaj içeren, farklı kültürlerde yer alan cinsiyetçi gelenekleri ve politikaları eleştiren yapımlar da bulunur. Türk sinemasında kadını umutları, arzuları, hayat mücadelesi ile en iyi konu edinen filmler 1970 sonrasında görülür. Atıf Yılmaz’ın 1990 yılında yayınlanan Berdel filminde karısının erkek çocuk sahibi olmaması üzerine, kuma alacak parası olmayan Ömer’in berdel ile evlenmesi konu edilir. Filmde Ömer’in kız çocuğu olduğunu öğrenmesi üzerine “Kız çocuğunun müjdesi olmaz ki...” ifadesi ile yaşadığı hayal kırıklığı aktarılır. Suudi Arabistanlı ilk kadın yönetmen Hayfa el Mansur’un 2012 yılındaki Vecide (Wadjda) filminde kadın sorunlarına ayna tutulmuştur. “Vecide”de babanın sağlık sorunları nedeniyle erkek çocuk doğurmamış eşinin yanı sıra ikinci bir eş istemesi konu edilir (Ersoy İnci, 2017).

Ülkemizin televizyon dizilerindeki erkeklik temsilleri ele alındığında, milli değerlerine bağlı, şerefli, külhanbeyi (Gültekin, 2006), sakin ve savaşı (Türk, 2011), sosyal adaleti amaçlayan, kötü karakterlerle mücadele eden (Yücel, 2014) kahramanlar ile küfür eden, kayıplar yaşamış, aldatılmış, ailede etkili bir erkek olamamış anti kahramanlar görülür (Gedik, 2016; Özsoy, 2011). Türk dizilerinde karakterler kamusal alanda ise erkek, kamusal alanın dışı olan özel alanda ise kadın olarak şekillenir, bu ayrımın dışında kalanlar militarist karakterler, öteki kadın figürüdür. Abartılı homoseksüelliğin dışında cinsel kimliklere dizilerde rastlanmaz (Uçan Çubukçu, 2016).

YÖNTEM

Nitel araştırma tekniklerine göre yürütülen çalışmanın verileri, söylem analizi ile incelenmiştir. Feminist araştırmalarda sıklıkla kullanılan eleştirel söylem analizi tarih, yönetim ve ideolojiyi içerir. Bu söylem analizinde sözel olarak yapılan ayrımcılık, güç ve kontrol, şeffaf yapısal ilişki analizleri, dilin kullanımı belirlenir, ilişkilendirilir ve toplumsal eşitsizlik eleştirel olarak ele almak amaçlanmıştır (Wodak, 2001).

Çalışmanın örneklemini ise, her biri 45 dakikalık 8 bölümden oluşan, Bir Başkadır dizisinin tüm bölümleri oluşturmaktadır. İncelenen karakterler ise 10'u kadın, 4'ü erkek olmak üzere öne çıkan 14 karakterdir.

Örneklem: “Bir Başkadır” Dizisi

Birinci Bölüm: İlk sahne duşta ağlayan bir erkekle (Sinan) başlar, sonraki sahnede bir terapi seansına geçiş yapılır. Terapiye gelen Meryem, terapistine “abla” şeklinde hitap eder ve ne konuşması gerektiğinden emin olmadığı için Esra Erol’a anneliğin çok yakıştığından, onun programını takip ettiğinden söz eder. Eşini kaybeden komşularına değinir, oldukça konuşkan olan Meryem sonrasında sorunlarını sürekli olarak paylaştığı, fikirlerine değer verdiği köylerinin hocasından bahseder. Hocanın atalarının Peygamber soyuna dayandığına dair teorileri anlatır. Terapistinin kendine yönelik soruları üzerine abisi, yengesi ve iki yeğeni ile birlikte köyde yaşadıklarını, yengesi Ruhiye’nin her zaman yorgun olduğunu, sabah yatıp akşam kalktığını, evdeki hiçbir işe yardımcı olmadığını anlatır ve onun rahatsızlığını kimsenin anlamadığını ifade eder. “Abim bile içmiyor, evin içinde sigara içiyor.” diyerek bu tür alışkanlıkları erkeklere daha çok yakıştırdığını vurgular. Aynı zamanda yengesinin sinir krizi geçirmesi durumunda her zaman hocanın onlara destek olduğunu ve bu konuda ne yaparlarsa yapsın, hocanın emeğinin karşılığını veremeyeceklerini dile getirir. Meryem’in terapisti Peri, bitirilen terapi sonrasında başka bir terapist arkadaşıyla buluşur ve burada kendi terapisinin yapıldığı anlaşılır. Peri’nin terapist arkadaşı ise Gülbin’dir. Gülbin’le terapi yapmak konusunda ilk görüşmeden itibaren anlaşılır, Gülbin ya da Peri bu terapilerin arkadaşlıklarına zarar vereceği fikrine kapılması durumunda terapiyi sonlandıracaklardır. Terapinin başında Gülbin, kız kardeşinin onu görmeye geleceğinden söz eder. Terapi sırasında Peri, Gülbin’e Meryem’le olan terapisini, tesettürlü insanları elinde olmadan ötekileştirmeye eğilimli olduğunu, büyük öfke duyduğunu, annesinin ve babasının küçüklükten beri bu insanlara karşı tutumu yüzünden bu duyguya sahip olduğunu ve bununla baş edemediğini ifade eder. Gülbin’e “Çoğunluk kapalı, biz seninle bir akvaryumun içindeyiz.” ifadesiyle kendisini azınlıkta hissettiğini ifade eder. “Hacı, hoca, namaz kafayı yemiş bunlar!” diyerek Meryem’i ötekileştirmeyi sürdürür. Gülbin görüşmenin sonunda derin bir oh çeker ve Peri koridora çıktığında Gülbin’in kardeşi ile karşılaşır, Gülbin’in kardeşi tesettürlü bir kadındır.

İkinci Bölüm: Şikâyet üzerine Meryem’in abisi Yasin, koruması olduğu barın tuvaletine gider, kızları tuvaletten çıkmaları konusunda uyarır ve onları oradan çıkarmaya çalışırken, kızlardan biri ona küfürler edip vurmaya başlar. Bu sahneden Meryem’in evine geçiş yapılır, son derece yorgun görünen yenge Ruhiye intihar eder ve yengenin eski bir anısına gidilir. Ruhiye ve arkadaşı genç kızdır, bir adamın arabaya binmesini beklemektedirler, ikisi de oldukça korkmuş görünen kızların yanındaki adam öfkeli ve oradan uzaklaşmaya başlar. Hastaneden dönen Ruhiye’nin intihar ederken oluşan yaraları sarılmıştır. Namaz kılmaya niyetlenir, ancak kibleyi yanlış döndüğü için eşi Yasin oldukça öfkelenir. Dışarı çıkan Yasin, Ruhiye’nin bahçedeki hurma ağacını hüzünlü bir şekilde izlediğini fark eder.

Evdeki insanlarla iletişim kurmadığı için Ruhiye'nin ilgisini çekmek isteyen Yasin, hurmalardan birini alarak hırpani bir şekilde yemeye başlar. Durumu gören Ruhiye koşarak dışarı çıkar, anıları tekrar onu ele geçirir ve kendi kendine vurarak çılgınlık atmaya başlar. Esmâ ve İsmail korku dolu gözlerle annesini ve babasını izler. İsmail sözel olarak tepki veremez çünkü uzun zamandır konuşamamaktadır. Sonraki sahnede terapist Peri'nin spor yaptığı mekana geçilir, burada aktris Melisa ile tanışır. Bir sonraki sahnede Meryem, Peri'nin terapisine gelir, Peri ikinci görüşmeye katılmasına şaşırır ve ona neler yaptığıyla ilgili sorular yöneltir. Meryem görüşme sırasında yengesinin üçüncü kez intihar ettiğini, şükür bulamadığını ifade eder. İş hayatından bahsederken konu Sinan'a geldiği zaman gerilmeye başlar. Meryem Sinan'ın evinde temizlik görevlisi olarak çalışır ve ona ilgi duyar. Sinan'la ilgili sorular sorulması onun kendini ısrarlı bir şekilde korumasına sebep olur. Evlilikle ilgili konuşmaya başlarlar. Evlilikle ilgili konuşurken Meryem yüzük kullanmayı çok sevdiğini ama laf olmasından korktuğu için kullanmadığını belirtir. Gülbin ve Peri terapi sırasında Meryem'in akıllı bir kız olduğunu konuşur, Peri Meryem'le olan terapiyi bırakmak istediğini, benzer bir danışanı daha ilişkisini bu sebeplerle bitirdiğini ve zorlandığını söyler. Meryem'in özellikle hocaya terapistten bahsetmesi ve Sinan'a olan ilgisini konuşması konusunda oldukça çekimser davrandığını ifade eder.

Üçüncü Bölüm: Yasin, Ruhiye ile hiçbir şekilde iletişim kuramaması sonucunda evde sınır krizi geçirir, intihardan kurtulan karısının durumuna sevinemez ve hocaya bu durumdan bahseder. Meryem'in bu süreçte hem ev işlerine baktığı hem çalıştığı hem de yeğenleriyle ilgilendiği dikkat çeker. Aile, akşamları televizyon karşısında bir araya gelir; ancak karşılıklı konuşmazlar. Köyün hocasının kızı Nisa (Hayrunnisa) iki hayatı bir arada sürdürmeye çalışır: Biri ailesinin onayladığı tesettürlü hali; diğeri ise kız arkadaşı ile dilediği gibi yaşadığı üniversitedeki halidir. Sonraki sahnede köydeki erkeklerin kolektif bilinçaltını konuşurken kahvenin önünden Meryem'in geçmesiyle hepsinin ona odaklanması göze çarpar. Hocanın kızına köpek saldırır, Yasin kıza yardım eder. Nisa onu tanırken o Nisa'nın barda kavga ettiği kızlardan biri olduğunu anlamaz. Nisa'ya eve kadar eşlik eder ve ona ilgi duyduğu sezdirilir. Nisa eve geldiğine annesi ve babası ona ilgiyle yaklaşır. Meryem'in evini temizlediği Sinan ise flörtöz biridir, evine gelen her kadına gece kalıp kalmayacağını sorar. Sinan, terapist Gülbin'in yanı sıra aktris Melisa ile de görüşür, Melisa'nın onu küsecek kadar ciddiye almamasına bozular. O kadınları ciddiye almazken ciddiye alınmamak onda büyük bir etki bırakır.

Dördüncü Bölüm: Bölüm, Gülbin ve ablası Gülhan arasındaki hararetli tartışmayla başlar. Gülbin'in engelli bir kardeşi vardır ve onu yatıştırarak bir ilaç verir, bunu öğrenen ablası çığına döner, önce işyerine fiziksel zarar verir. Sonra kardeşini eve çağırır, burada birbirleriyle tartışır. Anne bu kavgaya sessiz kalırken babanın ağladığı görülür, Gülhan eşi Civan'ı evden kovar, ancak Civan karısına desteğini sürdürür. Abla annesine "kuş beyinli" der, bariz bir şekilde annesi ve kardeşi Gülbin'in birlikte hareket ettiğini, kendisi eğitimsiz, kardeşi doktor olduğu için ciddiye alınmadığını ifade eder. Aile Tatvanlıdır ve engelli olan kardeş aileyi bir araya getirir. Aile kavga etse dahi birbirlerine bağlıdır. Meryem abisinin baskısıyla hocaya bir terapistle görüştüğünü söyler. Hoca abisini telefona ister, durumu yanlış anlayan Meryem kendini açıklamaya girişir, hocanın bu durumu onaylamayacağına ilişkin ön yargıları vardır. Yasin'in Ruhiye ile çözemediği sorunlarını Meryem'e yansıttığı gözlenir, Meryem'in terapiye gitmesini yasaklar, o sırada cam kırılma sesi gelir ve taşa sarılı kayıta tehdit mesajı vardır. Son sahnede hocanın eşi Mesude ile çıktığı seyahatte Mesude rahatsızlanır ve ölür.

Beşinci Bölüm: Sahne cenaze evinde başlar, Nisa'nın kız arkadaşı da cenazeye gelir. Cenazeye katılanlar arasında Meryem ve ailesi de vardır. Meryem cenazede abisinin Nisa'ya bakışlarını görür ve aralarında bir tanışıklık olduğunu anlar. Yasin, Meryem'in imalı soruları karşısında öfkeli cevaplar vererek onu uzaklaştırır. Yasin, Ruhiye'ye iyi geleceğini düşünerek onu köyüne götürmeye karar verir ve hazırlık yapılmaya başlanır. Sonraki sahnede entelektüel bir çiftin karşılıklı olarak oturup telefonla ilgilendiği bir ortama geçilir. Burası Peri'nin ailesinin evidir, Peri'nin annesi aktris Melisa'yı çok beğendiğini ifade eder. Tesettürlü bir oyuncu gördüğünde ise “Şimdi moda bu, illa her dizide biri kafasını kapatacak.” der. Meryem'in evinde Yasin'in Ruhiye'yi “deli kız” diye sevdiği görülür, Yasin karısını anlamayı ister, ona merhamet duyduğu sezdirilir. Tüm aile hazırlığı bitirip yola koyulduğunda Yasin, eşine sorular sorar; ancak yanıt alamayınca hakaret eder. Hakarete sinirlenen Ruhiye kafasını arabanın camına defalarca vurur. Panikleyen havayı yatıştırmak için mola verirler. Meryem yengesinin dikkatini çekmek ve onu eğlendirmek için radyodan oyun havası açar. Bu sırada Yasin sinirini yatıştıramaz, tüm planları iptal ederek eve döner. Abisiyle tekrar tartışma yaşayan Meryem duygusal boşalma yaşayarak abisine sitemde bulunur. Abisi özür dileyince hemen barışırlar. Yasin duygularını bastırmaya çalışarak kardeşine artık boşanmak istediğini söyler. Taziye evinde ise Nisa'nın kız arkadaşı Yasin'le karşılaştığını, onu bulup döveceğini dile getirir ve tehdit notunun sahibi anlaşmış olur.

Altıncı Bölüm: Meryem, yengesinin ve yeğeninin ortadan kaybolması üzerine suçluluk hissederek terapiyi yarıda keser. Peri önceki seansta Meryem'in getirdiği böreği reddettiği için kötü hissetmiştir, bu nedenle vejetaryenlere uygun bir börek yaparsa mutlaka tatmak istediğini dile getirir. Melisa ve Gülbin ile yaptığı konuşmalar sonucunda Meryem'le bağ kurmaktan kaçındığı konusunda farkındalık kazanır ve bu Meryem'le arasındaki terapötik ilişkinin başlangıcı olur. İşinden ve yalnız eve dönmekten sıkılan Peri, içten içe doğru insanla tanışmak ister ve mesleğine karşı öfkeli olduğu gözlenir. Güzel olmak için çaba sarf etmeyi reddeder. Gülbin ile olan seansları sırasında, Gülbin terapiye başlamadan önceki konuşmalarını hatırlatarak artık onunla görüşmeyi sonlandırmak istediğini belirtir. Peri iki yıldır süren seansın bitmesini kaldıramaz. Sonraki sahnede Ruhiye'nin evden kaçıp oğlu İsmail'le birlikte köyüne geldiği görülür. Kahvede oturduğu sırada tekin olmayan bir adam tarafından takip edilir. Ruhiye köyde çocukluk arkadaşı Semiha ile buluşur; ancak arkadaşı onunla görüşmekten oldukça rahatsızdır. Ruhiye ona birlikte ocaklara gitmeyi teklif eder, bu sırada Semiha huzursuz görünür. Ruhiye arkadaşına kendini açar ve artık geçmişi düşünmekten delirmeye başladığını söyler. Eşi Yasin'e ilk evlendiklerinde bakire olmadığını söylediğinde Semiha onu susturmaya çalışır ve ortam tekrar gergin bir hal alır. Ruhiye, ikisine bu durumu yaşatan adamın ölmesi ile birlikte ne kadar rahatladığını anlatır. Ancak bu rahatlığın uzun sürmediğini, anılarını tetiklediğini ve bu nedenle ocağa gitmek istediğini belirtir. Arkadaşına “O günkü gibi el ele tutuşalım.” diyerek istismar öyküsünün varlığı izleyiciye sezdirilir, bahsedilen birden çok kişi vardır. Semiha olayları tekrar konuşmak istemez ve sürekli Ruhiye'yi ocağa gitme fikrinden vazgeçirmeye çalışır. Meryem'in ise hocanın öğrencilerinden Hilmi ile iletişime geçtiği görülür, Hilmi Meryem'e ilgi duyar, dini ve siyasi bilgisiyile karşılaştığı her fırsatta onu etkilemeye çalışır. Meryem gördüğü ilginin farkındadır ama Hilmi'ye karşı mesafeli davranır. Hocanın dokunuşunun iyileştirici olacağına dair inançları vardır. Sinan spor çıkışında dinlenirken Gülbin ve arkadaşlarının onun hakkındaki konuşmalarına tanık olur. Gülbin ona hakaret eder ve anlatacak hiçbir şeyinin olmadığını, aynı zamanda seksüel mesaj içeren bir bakışı olduğunu bazen bunu el hareketleriyle desteklediğini söyler.

Gülbin yaşadıkları ilişki sonrasında her sabah kendine “Niye bu adamlayım ben?” diye sorduğunu ifade eder ve arkadaşları da kahkahalarla bu söylemini destekler. Duydukları karşısında sarsılan Sinan, sohbeta dâhil olmadan ortamı terk eder. Bölümün sonuna doğru hocanın yas sürecinde olduğu görülür. Hocanın yeme düzeni bozulur ve Nisa ile daha çok vakit geçirir. Nisa’nın kız arkadaşı tehdit mesajları gönderdiği Yasin’le karşılaşır ve onu feci şekilde darp eder.

Yedinci Bölüm: Yasin, Nisa’nın kız arkadaşı tarafından bacağından bıçaklanmıştır, bu karşılaşma ile birlikte Nisa ve kız arkadaşıyla barda bir anlaşmazlık yaşadığını hatırlar. Ruhiye’nin yokluğunda stres ve kaygı seviyesi yükselen Yasin, darp edilmenin de etkisiyle Meryem’e psikolojik baskı yapmaya devam eder. Baskıya karşı direnmekten yorulan Meryem, sessizliğini korur ve bu abisini sakinleştirir. Nisa ise annesinin yokluğunu, kız arkadaşının saldırgan tutumunu, kendi kimliğini bulmak adına verdiği mücadeleyi ve ikili hayatını müzikle birlikte daha çekilebilir hale getirir. Müzik dinlemek onun için sorunlardan uzaklaşmayı sağlayan en önemli destektir. Sonraki sahnede kız kardeşler Gülbin ve Gülhan tekrar birbirlerine girmişlerdir. Gülhan, kız kardeşi Gülbin’in hayat tarzını eleştirerek onu geçinmemeyi bilmemek, muhalefet yapmakla suçlar, boşanmasının sebebinin eşinin ona katlanamaması olduğunu söyler. Bu şekilde devam ederse kimseyi elinde tutamayacağını ifade eder. Bu bölümde engelli kardeşlerinin anne karnında tekme aldığı için sağlık sorunları yaşadığı anlaşılır. Sonraki sahnede Ruhiye’nin yanına, onu kahvede gözetleyen tekinsiz adam gelir. Adamın bir gözünün kör, yüzünün büyük kısmının yanıklar içinde olduğu görülür. Adam Ruhiye’den onu öldürmesini ister, 20 yıl önce yaşanan her şeyin cahillik olduğunu ifade eder. Onu öldürmek isterse direnmeyeceğini ancak artık değiştiğini, çocukları olduğunu ve nefesine yenik düştüğünü dile getirir. Zaten daha önce Yasin’in gelip onu meydanda dövdüğünü, yüzünü dağladığını ve vücudunda kırıklar olduğunu söyler. Büyük kızına okulda “sapığın kızı” dediklerini ve onun bu durumu kaldıramadığını belirtir. Ruhiye tüm bu söylenenlere karşı, zamanında çocuk olanın yalnızca onların olduğunu, adamın yeterince büyük olduğunu söyler ve adam ağlamaya başlar. Sonraki sahne, Sinan’ın annesinin evde düştüğünü öğrenmesi üzerine onu ziyaret etmesiyle başlar, annesinin evinin Sinan’ın yaşam standartlarına göre daha mütevazı olduğu gözlenir. Annesi ile Sinan’ın görüşmedikleri anlaşılır, anne sürekli Sinan’ı komşunun oğlu Ercan’la kıyaslar. Ercan kendisine anne diye seslenir ve evde düştüğünü de o fark etmiştir. Anne iğnelemeleriyle oğlunu kıskırtır, kendisine bir de şiddet uygulamasını tavsiye eden olumsuz bir tutum sergiler. Sinan’ın artık çocuk sahibi olamayacağını, tek kalmaması için dua ettiğini ifade eder ve annenin Sinan’a dair bildiğini sandığı her şeyin aslında ölen eşiyile ilgili olduğu görülür. Anne ölen eşine düşkündür; ancak oğlu ile ilgili hiçbir bilgisi yoktur. Sona doğru Hilmi ile Meryem karşılaşır ve Meryem eskisi kadar mesafeli bir davranış sergilemez. Ruhiye, eşinin köy meydanında istismarcı adamı öldüresiye dövmesinden ötürü oldukça rahatlamıştır ve oğlu İsmail’in dili çözülür. Evine dönmeden arkadaşı Semiha’ya uğramak isteyen Ruhiye, arkadaşının onları istismar eden adamla evlendiğini görür.

Sekizinci Bölüm (Final): Meryem, Hilmi’den aldığı çikolataları yerken yengesi Ruhiye’nin geldiğini fark eder. Yenge büyük bir mutlulukla aileye kahvaltı hazırlar, bu herkesi şaşırtır. Meryem terapisinde Peri’ye bu değişimden ne kadar mutluluk duyduğundan bahseder. Ancak tek başına seyahat etmesini normal bulmadığını da ekler. Peri ise bu durumu cesaretli bir davranış olarak yorumlar. Psikolojik olarak zor süreçler geçiren Ruhiye’nin durumunun delilik olmadığını, yalnızca bastırıldığı duyguların zamanla psikolojik sonuçlara yol açtığını ifade eder.

Duyguların gerekli ve faydalı olduğundan söz eder, bu kısımda hislerini bastırmayı tercih eden Gülhan'ın ve Sinan'ın ağladığı anlar gösterilir. Sonraki sahnede Yasin ve Ruhiye karşılıklı olarak konuşur. Ruhiye, adamın öldürülmesi ile ilgili yalanı gündeme getirir, Yasin'e "Sen beni o halimle aldın.", "Kalbin bâkir olsun, ben senin kalbini sevdim, bana senin kalbin lazım, dedin." şeklinde geçmişte yaşadıkları konuşmaları ve Yasin'in onu her koşulda desteklemesinden duyduğu memnuniyeti anlatır. Yasin, bu sırada, duygularını bastırır; ancak duruma Ruhiye'den daha yoğun bir üzüntü ve öfke ile yaklaşır. Nisa'nın okulların başlaması sebebiyle babasından ayrılması gerekir, Nisa kapıya tesettüre girmeden gelerek hazır olduğunu ifade eder. Hoca durumu anlayışla karşılar ve onu yolcu eder. Hoca da tek başına seyahate çıkar, bu sırada karşılaştığı yolcuya kızının evlatlık olduğundan söz eder. Nisa'yı üzmemek istemediği için ona bu durumu söylememiştir. Meryem ise işine devam etmektedir, Sinan'ın evine gelir ve o sırada Sinan dizinin başında olduğu gibi duşta ağlar. Meryem'de Hilmi'nin her gün verdiği çikolatalardan yiyecekken bayılır. Çünkü çikolata değil, yüzük vardır.

Dizinin Karakterleri

Meryem: 20-25 yaşlarında ilkokul mezunu genç bir kızdır. Temizlik işleriyle ilgilenir, aynı zamanda evin işlerini ve yeğenlerinin bakımını da üstlenmiştir. Abisi Yasin, yengesi Ruhiye, yeğenleri Esmâ ve İsmail'le aynı evde yaşamaktadır.

Yasin: Barda korumalık yapmaktadır. Meryem'in abisidir ve iki çocuğu vardır. Ruhiye ile evlenirken onu yargılamamış, onun sevgisini her şeyden üstün tutmuştur. Bunun yanı sıra öfke problemi vardır.

Ruhiye: Majör depresyon yaşayan bir ev kadınıdır. Hayatının çoğu köyde geçmiştir. Yaşadığı istismar öyküsü, kendisine yapılan eylem sonucunda adil bir yaptırımın uygulanmaması gibi nedenlerle psikolojik sorunlar yaşamaktadır. Ailesi onu doktorla görüştürmek yerine dini çözümler bulmaya çalışmıştır. Çocuklarını sevse de yaşadığı sorunlar nedeniyle onlarla zaman geçirememektedir.

Esmâ – İsmail: Anne ve babanın şiddetli kavgalarına şahit olurlar. Eve hâkim olan gergin hava çocukları da etkiler, İsmail konuşamaz.

Peri: Meryem'in psikiyatristidir. Entelektüel bir ailede yetişen Peri, ailesinin çevresine olan tutumundan etkilenmiştir. Özellikle annesinin tesettürlü kadınlara karşı olan ötekileştiren tutumu, kendisinde de öfke hissi meydana getirmiştir. Evliliğe karşı olduğunu dile getirir, ilerleyen bölümlerle yalnızlık duygusu ön plana çıkarılmıştır. Başkaları için güzelleşmek durumunu reddeder ve kadınların özgürleşmesini destekler.

Gülbin: Psikiyatrist Peri'nin arkadaşıdır, kendisi de psikiyatristtir. Arkadaşlıkları Peri'nin talebi üzerine terapist-danışan ilişkisi ile devam etmiştir. Tatvanlı Kürt bir ailenin kızıdır. Ablası Gülhan'la dizi boyunca çatışma içindedir. Ailesine bağlıdır ancak daha özgür bir hayat tarzına sahiptir. Ablasının dindar olmasını alaylı bir dille eleştirmiştir: "Gülhan: Hiç mi Allah korkusu yok sen de? Gülbin: Gerek yok abla. Sende hepimize yetecek kadar var."

Gülhan: Gülbin'in ablası Gülhan muhafazakâr bir hayat tarzına sahiptir. Ailenin geleneksel rollerini sürdürür ve kardeşinin eğitim durumunun ondan daha iyi olması kendisini kötü hissettirir. Tartışmaları sırasında bu durumu sık sık dile getirir. Sorunlarını tartışarak çözmek eğilimindedir ve baskın bir kişiliktir.

Sinan: Maddi durumu iyi olan bir karakterdir. Ancak ne tür bir işle uğraştığı anlaşılamaz, genel olarak vaktini evde geçirir. Kadınlarla olan ilişkileri, genelde iyi vakit geçirmeye odaklanılan bağlılık ifade etmeyen ilişkilerdir. Annesiyle olan kopuk iletişimin özel hayatına da sirayet ettiği söylenebilir. Anne sevgisinin eksikliğini yaşayan bu karakterin Meryem'in kıyafetlerini bu özlemle kokladığı görülür. Geleneksel aile sıcaklığına özlem duyar.

Ali Sadi Hoca: Köyün imamıdır, herkese dini kıssalardan dersler verir, ruhsal ve duygusal olarak destekleyici bir karakterdir. Eşiyle çıktığı yolculuk sırasında eşini kaybetmesi sonucunda insanlardan uzaklaşıp kendi dünyasına çekilir. Kızının korkularının aksine onun kararlarına saygı duymuş, onu anlayışla karşılamıştır.

Nisa: 23 yaşında, Konya'da Ekonomi bölümü öğrencisi olan Hayrünnisa diğer karakterlere göre daha gizemlidir. Üniversitede bir kızla romantik ilişkisi vardır, ailesinin bildiğinin aksine tesettürlü bir kadın değildir. Müzik, yaşadığı tüm sorunlarla baş etmesine yardımcı olur. Yaşadığı ikili hayatı sonlandırmak adına ilk adımı atmış ve babasına tesettürlü olmak istemediğini göstermiştir.

Melisa: Psikiyatrist Peri'nin arkadaşı olan genç aktristir. Kendisi geleneksel kadın rollerinin aksine küfürlü konuşabilen, açık fikirli ve güzel bir oyuncudur. Mesleki olarak tatmin olmasa da maddi kazancı iyi olduğu için bir dizide oynamaktadır.

Hilmi: Hocanın öğrencilerinden biridir, dini ve siyasi bilgisinin iyi derecede olduğu gözlenen karakter, Meryem'in ilgisini de bu şekilde kazanmaya çalışmıştır.

Semiha: Ruhiye'nin köyündeki çocukluk arkadaşıdır. Arkadaşı ile birlikte genç yaşta yaşamış oldukları istismar öyküleri vardır. Ruhiye evlendikten sonra görüşmemişlerdir. Kendisini istismar eden kişi ile evlenen Semiha, kendini evlenilmesi zor bir kadın olarak görmüş, küçük yerde yaşamının baskısına maruz kalmış ya da bu tür bir evliliği tercih etmiş olabilir. Ancak durumu kabullendiği, tartışmaya kapalı olduğu ve adamdan iki çocuk sahibi olduğu görülür.

Nisa'nın Kız Arkadaşı: Geleneksel kadın rollerine uymayan, küfür eden, bağımsız, saplantılı, şiddete eğilimli bir karakterdir. Nisa'ya ulaşmak için tesettüre de girmiş, romantik ilişkilerini sürdürmek için fırsatları değerlendirmiş, Nisa'yı her zaman desteklemiştir.

BULGULAR VE TARTIŞMA

1-Karakterlerin Kamusal ve Özel Alanda Konumlandırılışlarına Göre İncelenmesi

Bir Başkadır'da kadın karakterler diğer dizilere oranla kamusal alanda oldukça etkilidir, dizide kamusal ve özel alanda konumlandırılışlarına göre cinsiyetler arası farklılık yoktur. Meryem'in kamusal alanda kadının ev içi sorumluluğu olarak görülen temizlik ve yemek işini yaptığı, işten sonra evin sorumlulukları ve yeğenleriyle ilgilendiği görülür. Meryem çalışan bir kadın olmasına karşın ev içi sorumluluklarından uzaklaşamaz. Yengesi Ruhiye kamusal alanda varlık gösteremeyen bir ev kadınıdır, psikolojik durumu nedeniyle kendi güvenli alanı olan evine bağlıdır. Yasin'in iş hayatı geceleri başlar, gündüzleri evde olmasına karşın ev işleriyle, çocukların bakımıyla ya da ödevleriyle ilgilendiği görülmez ancak onlarla oyun oynar. Peri ve Gülbin kamusal alanda sportif faaliyetlere, sosyalleşmeye, ailesi ile görüşmeye zaman geçirmeye zaman ayırır; özel alandaki işlerle ilgilenmezler. Nisa, ailesinin yanındayken çoğunlukla odasında zaman geçirirken, üniversitede istediği zaman istediği yerde bulunur.

Ali Sadi Hoca iki alanı dengeli kullanır, ancak eşini kaybettikten sonra tamamen ev ortamından uzaklaşarak yolculuğa çıkar. Sinan evde vakit geçirmeyi tercih eder, insanlarla evinde sosyalleşir. Ev işlerini ücret karşılığında kadınlara yaptırmayı seçmiştir.

Dizi analizlerini içeren diğer çalışmalarda kamusal-özel alanın kullanımına bakıldığında; Eşkiya Dünyaya Hükümdar Olmaz (EDHO) dizisinde öne çıkan Hayriye Anne İstanbul'da yaşamasına rağmen Karadeniz geleneklerini sürdürür, evde zaman geçirdiği görülür. Kamusal alanın erkeklere ait olduğu bir hava hakimdir, ihtişamlı masalarda, ofislerde ya da terk edilmiş mekanlarda toplanan erkekler, hayati tartışmalar yaparlar. İnsanın doğasındaki şiddet, erkeğin doğasına ait gibi gösterilir (Aslan, 2021, s. 34-35, 41, 63). Yaprak Dökümü dizisinde Ali Rıza Efendi, babacan ve merhametlidir, aynı zamanda ev dışında bağımsız bir hayatı vardır. Hayriye Hanım ise evini idare eden, tüm yaşamını özel alanda geçiren bir kadındır, yaptığı fedakarlıklar tüm sezon boyunca sürer (Aytekin, 2018, 32-33). Ufak Tefek Cinayetler (UTC) dizisinde başarılı bir doktor olan Oya genelde kliniğinde zaman geçirirken, anne olduktan sonra evinde zaman geçiren geleneksel bir kadına dönüşür (Şentürk, 2019, s. 89). Bir dönem dizisi olan Queen Gambit 1950'li yıllarda geçer. Dönemin bakış açısını yansıtan sahnelerde Beth'i evlat edinen annesinin kızıyla tanışana kadar sürekli evde vakit geçirdiği görülür. Kadınlar çalışmazken, erkekler gelir getiren kişiler olarak evdekilerin ihtiyaçlarını karşılar. Beth'in babasının çalıştığı şehirden dönememesi sonucunda aile büyük bir ekonomik mağduriyet yaşar. Beth'in satranç turnuvalarında para ödülleri kazanması ve annesinin menajerliğini üstlenmesi ile kamusal alana ve iş hayatına dahil olurlar (Narin, Demircioğlu ve Kolayış, 2021, s. 28).

Literatür incelendiğinde kadın karakterlerin özel alana bağlı olduğu, erkeklerin ise kamusal alanda aktif olarak yer aldıkları görülmektedir (Aslan, 2021; Aytekin, 2018; Şentürk, 2019). Öte yandan Bir Başkadır'ın sonuçları ile benzerlik gösteren çalışmalar da mevcuttur, bu çalışmalarda kadınlar kamusal alanda daha etkili yer almaktadır (Narin, Demircioğlu ve Kolayış, 2021). Türkiye'de yakın geçmişe kadar kadınların eğitim ve iş olanaklarına erişiminin kendi ailesinin vicdani kararlarına bağlı olması, kırsal bölgelerde daha yaygın olmak üzere, ev işleri, kardeşlerin bakımı ve eve gelir getirmesi gibi baskılarla ev ortamına hapsolan kadınların yaşamları ikinci plana atılabilmektedir. Kadınların genel olarak ev ortamında, ailenin sosyal sorunları ile mücadele eder şekilde işlenmesi, kültürel etkinin ortaya çıkardığı sonuçlar olarak kabul edilebilir. Dizide karakterlerin kamusal-özel alan göre konumlandırılışlarında cinsiyetler arası farklılık olmadığı görülür.

2- Karakterlerin Meslek Dağılımındaki Cinsiyetçi Unsurlara Göre İncelenmesi

Bir Başkadır'da kadınlar kendi ayakları üzerinde duran, düzenli olarak işe gittikleri bir rutine sahiptir. Meslekler geleneksel toplumsal cinsiyet rollerine uyumlu şekilde dağılmıştır. Kadın karakterlerin mesleki seçimlere bakıldığında Meryem ilkokul mezunu temizlik personeli. Gülbin ve Peri ise psikiyatrist, Nisa ise ekonomi bölümü öğrencisidir. Ruhiye çalışmamaktadır. Melisa aktristir, Yasin geceleri bir barın korumalığını yapar. Ali Sadi Hoca köyün imamıdır, Sinan'ın ne iş yaptığı bilinmemektedir ancak ekonomik açıdan iyi durumdadır. Genel olarak bakıldığında şehirde yaşayan kadınlar yükseköğretim görmüş, sosyal ve bağımsızdır. Köyde yaşayan kadınların ise genel olarak eğitim düzeyi düşüktür. Nisa kendi köyünün eğitimli insanlarından biridir. Gülbin ve Gülhan ise aynı koşullarda yetişen farklı eğitimlere ve kariyerlere sahip kişiler olarak öne çıkar.

Dizilerdeki mesleki dağılıma yönelik çalışmalar incelendiğinde, Karadayı'da Feride dizideki diğer kadın karakterlerden farklı olarak mahkeme başkanı vasfıyla öne çıkar. Çukur dizisinde ise tüm kadınların ev çevresinde sosyalleştiği, eğitimli kadınların sınırlı olduğu, ev kadınlarının çoğunluğu oluşturduğu, solistliğe özenen karakterlerin olduğu gözlenir (Aslan, 2021, s.71).

Huzur Sokağı dizisinde Şükran anaokulu öğretmenidir, mesleği ile takdir toplar, hem anneliğe hazırlandığı hem de kadınlara yakıştırılan bir meslekte olduğu için örnek alınır. Feyza ise şirkette çalışmak ister, onun iş hayatı erkeklerin çoğunluğu oluşturması ve çalışma saatlerinin uzun olması yönüyle dikkat çeker. Kadınların bu tarz iş kollarında zorlandıkları ya da çalışmasının doğru olmadığı mesajları verilir (Ertingü Sevmiş, 2013, s. 87).

UTC ve Kadın dizisinde çoğunlukla kadınlar erkeğe ekonomik olarak bağımlıdır. Dizilerde İngilizce öğretmeni, finansal danışman, ütücü, garson, bulaşıkçı, çocuk bakıcısı, pavyon şarkıcısı gibi kadınlarla özdeşleşen meslekler görülür. Özellikle Kadın dizisinde kadınlar düşük statülü işlerde çalışır, finansal danışmanlık haricinde tüm meslekler geleneksel kadınla özdeşleşir (Şentürk, 2019, s. 90). Klasik dizilerden farklı olarak Şahsiyet'te Nevra cinayet masası polisidir, erkeklerin sorunu olarak görülen alkol bağımlılığını yaşamaktadır (Ereke, 2019, s. 208). Amerikan dizisinden uyarılama Umutsuz Ev Kadınları (UEK) dizisinde her iki kültürde de evli kadınları eşlerine bağımlı olarak yansıtır, yalnızca boşanmış kadınlar iş sahibidir. Boşanan kadınlar ise kadınlara özgü olarak düşünülen mesleklerde görülür. Kadın karakter Türkiye uyarılmasında terzi, Amerikan versiyonunda ise çocuk kitabı yazarıdır (Çavuşoğlu, 2014, s. 125-126).

Alanyazına bakıldığında yapılan araştırmanın sonuçlarıyla benzer şekilde kadınlık ve erkeklik rollerine uyumlu mesleklerin tercih edildiği görülmektedir (Çavuşoğlu, 2014; Ertingü Sevmiş, 2013; Şentürk, 2019). Bunun yanı sıra geleneksel rol algısı ile uyumlu mesleklerle örtüşmeyen çalışmalar da mevcuttur (Aslan, 2021; Ereke, 2019). Kadınların geleneksel sosyal rolleri arasında çocuk bakmak, ev işleriyle ilgilenmek, bakımlı ve ilgili olmak gibi haller olduğu düşünüldüğünde, kendine ve ailesine zaman ayırabileceği, güzelliğini sergileyebileceği, zihinsel güç gerektirmeyen işlere uygun görüldüğü düşünülmektedir. Dizilerde bu algıyı kırmak adına çeşitli karakterler ön plana çıkarılsa da kadınlık ve erkeklik algısını doğrulayan mesleklere daha çok rastlanmaktadır. Üst düzey yöneticilik, kadın komiserlik, mahkeme başkanlığı, ekonomistlik gibi bilgelik ve akılcılık imgeleri barındıran alanlar eril olarak görülmektedir, bu alanlarda kadın oranları erkeklere göre oldukça azdır. 2019 yılı Türkiye İstatistik Kurumunun verilerine göre 1504 yöneticinin, 1260 kişisi erkeklerden, 244'ü ise kadınlardan oluşturmaktadır. Kamu kurum ve kuruluşlarında üst düzey karar verici oranı incelendiğinde ise % 88.62'sinin erkek, %11.38'inin kadın olduğu görülür (Çalışma Genel Müdürlüğü, 2020). Sonuç olarak, Bir Başkadır dizisinde meslek dağılımında cinsiyetler arası farklılık bulunur, karakterlerin psikiyatristlik ve ekonomistlik haricinde çoğunlukla geleneksel rollerine uygun mesleklerde yer aldığı olduğu görülür.

3- Cinsiyetçi Dil Kullanımına Göre İncelenmesi

Cinsiyetçi dil hem kadınlar hem erkekler tarafından "bayan" vurgusu ile yeniden üretilir. Karakterlerin duygularını ve düşüncelerini ifade ederken cinsiyetlere özgü bir farklılık görülmez, öfkelenen kişiler küfür ve argo kullanır, bazı kadın karakterler şiddete başvurur. Dizinin başkahramanı Meryem ve abisi Yasin çevreleriyle etkileşime girerken ve Meryem kendisini tarif ederken sık sık "bayan" kelimesini kullanır. Aile bireylerinin ortak tercihi olan bu hitap şekli ailenin değerlerini aktarırken dilin nasıl aracılık ettiğini gösterir. Psikiyatrist Gülbin, Gülhan ve aktris Melisa kadınlardan beklenen küfür içeren konuşmalardan kaçınma yargısının aksini kanıtlar. Fikirlerini doğrudan ifade ederler, sinirlendiklerinde açıkça sesini yükselterek küfrederler. Yasin ise erkeklerden beklenen kendini doğrudan ifade etme, sinirlendiği zaman avaz avaz bağırma ve küfür etme tarifine uymaktadır.

Meryem, fikirlerini doğrudan söylemek yerine sezdirerek, dolaylı olarak iletir, abisi öfkelenildiğinde çatışmayı önlemek için tepkisiz kalarak Lakoff'un tarif ettiği kadınların kullandığı dile uyumluluk gösterir. Duygularını gizlemeyi tercih eden psikiyatrist Peri ilerleyen dönemde hislerini açıklamakta daha dürüst davranır, olmak istediği kişi ile yüzleşir.

Kendisine ailesi ve toplum tarafından baskılanan güzellik, yalnız ve güçlü olmak, kariyeri için çok çalışmak fikirlerini reddeder. Sinan, annesinin yaşının ilerlemesi sebebiyle evlenemeyeceği sözleriyle baş etmek durumunda kalır. Sinan'ın annesinin “helal süt emmiş kız bulma” telaşı toplumun kadınları tarif ederken en sık kullandığı söylemlerden birini oluşturur. Kadınları çeşitli kategorilere ayıran bu söylemin bir kadın tarafından yeniden üretildiği görülür.

Dizilerde dil kullanımına yönelik bulgular incelendiğinde, EDHO dizisinde kadınlara yönelik “eksik etek”, “elinin hamuruyla erkek işine karışma” gibi eril söylemler bulunur. Dizide erkeğin diğer erkeklere tahakküm kurduğu, kadınların en az erkekler kadar baskın olduğu görülür (Aslan, 2021, s. 65-66). Şahsiyet dizisinde Nevra yalnız, kendine yeten, silah kullanan, eril bir dile sahip, fiziksel ve sözel şiddet gösterebilen bir karakterdir (Ereke, 2019, s. 208-209). Queen Gambit dizisinde yetimhane müdürünün Beth'e “Lisede edepli davran, uslu bir kız ol.” diye telkinde bulunduğu görülür (Narin vd., 2021, s. 27).

Çalışmanın bulguları ile karşılaştırıldığında genel olarak alan çalışmalarında da eril konuşma konusunda benzer sonuçlara ulaşıldığı görülmektedir (Aslan, 2021; Ereke, 2019; Narin vd., 2021). Eril dilin yeniden üretilmediği bir çalışmaya rastlanmamaktadır. Dilimizde yıllardır farkında olmadan kullandığımız binlerce cinsiyetçi kelime ve deyim bulunur. Yıllardır yazın hayatıyla, kültürle, dille taşınan bu sözcüklerin denetimini yapmak oldukça zordur. Yapımlarda kadın karakterleri güçlü göstermek adına onlara eril bir konuşma, tehditvari ve şiddete eğilimli bir davranış yüklediği düşünülmektedir. Bir Başkadır dizisinde de kadınlara yönelik cinsiyetçi bir dil üretilir; ancak kadının ve erkeğin dil kullanımında farklılık göstermez.

4- Toplumsal Cinsiyet Rollerine Uyuma Göre İncelenmesi

Geleneksel rolleri yeniden üreten ve buna uymayı reddeden karakterler bir arada verilmiştir. Kadına ait görülen merhamet ve affetme duyguları Yasin tarafından eşine gösterilir, ataerkilliğin büyük bir sorun olarak gördüğü bekaretin korunması ve namus konularını bir kenara bırakarak duygusuna odaklanan Yasin marjinal bir erkeklik ortaya koymuştur. Güzel olmayı önemsemeyen, evlenmeyi zorunluluk olarak görmeyen Peri, toplumsal baskılar yaşasa da kendi fikirleriyle öne çıkar. Meryem toplumsal baskıyı yoğun olarak hisseder, muhafazakâr bir tutum sergiler. Sinan'a olan ilgisinin anlaşılması üzerine kendini savunduğu görülür. Aynı zamanda yüzük takmayı sevdiği halde yanlış anlaşılmaktan korkması, herkesin evlenmeyi düşündüğü konusundaki ön kabulü ve geleneksel toplumlarda görülen sorunları dini yaklaşımlarla çözme eğilimi vardır.

Nisa geleneksel ve heteroseksüel rollere aykırılık gösterir. Geleneksel roller heteroseksüelliği kabul edilebilir bulurken diğer yönelimleri ötekileştirir. Nisa ise yönelimini özgürce yaşamasa da toplumun onu yargılayamayacağı şekilde ikinci bir hayat sürdürür. Bu hayatında istediği zaman istediği yerde “kendisi” olabilir. Şiddet ve saldırganlık davranışı eril roller olarak tanımlanır, ancak Nisa'nın kız arkadaşı bu rolleri üretir. Ali Sadi Hoca ise toplumun kadınlar için uygun gördüğü zarif, düşünceli, kırılığın ve duygusal tanımlarına uyarken aynı zamanda dini bilgisi ve yol göstericiliğiyle erkeklere yüklenen bilgelik rolünü gerçekleştirir. Gülbin, ekonomik geliri olan, özgür cinsellik yaşayan erkeksileşmiş kadın karakterdir. Semiha'yı ve Ruhiye'yi istismar eden adam, ataerki toplumlarda konuşulmayan yüzünü gösterir. Bu kişi Yasin'in şiddeti işkenceye dönüştürmesine ve köy içinde kendi kızının etiketlenmesine sebep olur. İstismar failleri kendi ailelerini de istismar öyküsünün yıkıcı sonuçlarına sürüklemekte, toplum için büyük bir sorun teşkil etmektedir.

Geleneksel rollere uyumluluk konusunda alanyazındaki çalışmalar ele alındığında, Acı Hayat ve Masumiyet dizilerindeki karakterler, ailelerinin yaşam tarzına uygun bir hayat sürmektedir. İki dizide de kadınları kişisel menfaate göre kullanmak vardır.

Kadının düşüncelerinden ziyade ailenin, arkadaşların ve sosyal çevrenin fikirleri önemsenir. Bu dizilerde namus kavramının kadına ait görüldüğü, geleneksel normlarının sürdürüldüğü söylenebilir (Sucu ve Çolak, 2022, s. 423). EDHO’da kadınların güçlü karakterler olarak sembolleştirilmesinin yanı sıra dışarı çıkarken dahi erkeklere haber verildikleri görülür. İyi anne ve eş olmak öne çıkarılır. Ceylan karakteri silah taşır, insanları öldürerek otoriter bir tavır sergiler. Bu karakter erkeklerin korktuğu sert bir mizaca sahiptir. Etrafindan korku ve saygı görmesi için eril kimliğini ortaya koyması gerekir, bu da asıl kimliğini ikinci plana atar (Aslan, 2021, s. 67-72).

Huzur Sokağı’nın başrolü Bilal, aşık olduğu kadın olan Feyza’ya, Şükran gibi geleneksel ve tesettürlü olması koşuluyla ikisinin evlenebileceği mesajını verir. Kadın karakterlerin geleneksel algıyı kıramadıkları, kadının öncelikli amacının iyi bir eş ve anne olmak olduğu belirtilir. Günlük yaşamdaki kararlarını EDHO’da olduğu gibi erkeklere danışan, doğrudan karar almayan kadınlar görülür (Ertingü Sevmiş, 2013, s. 84, 91) Şahsiyet dizisinde kadının metalaştırılmaması ancak eril şiddetin kadınlar üzerinden yeniden üretilmesi, hukuk sisteminin sağlayamadığı adaletin şiddetle sağlanması geleneksel dramalarla benzerlik gösterir (Ereke, 2019, s. 211).

Queen Gambit dizisinde yetimhanede yaşayan Beth’in satrançtaki başarısı sebebiyle kendisine hediye edilen oyuncak bebeği çöpe atması ilgi çekicidir. Dizide kadınlara kibar, kırılğan, edepli, hanım hanımcık olması gibi özellikler yakıştırılır. Erkekler ise akılcılığı ve gücüyle satranç karşılaşmalarını domine eder. Beth satranca dahil olana kadar karşılaşmalarda kadınlar ve erkekler mücadele etmemiştir (Narin vd., 2021, s. 27). UTC dizisinde baskın ev kadını, ideal eş ve anne Arzu, iş hayatına atılınca ihmal ettiği gerekçesiyle aldatıldığı eşi ve çocukları tarafından suçlanır. Oya ise infertilite olması nedeniyle eski yakın arkadaşları tarafından psikolojik şiddete maruz kalır, son bölümlerde Oya’nın çocuk sahibi olmasıyla ideal kadın imajı tekrarlanır. Kadınların entrika ve dedikodu peşinde olduğunu ima eden sahneler sık sık Merve, Pelin ve Burcu karakterleri üzerinden anlatılır. Kadın dizisindeki Bahar iyi, fedakar, çocuklarının mutluluğunu her şeyin üstünde tutan ideal kadını canlandırarak geleneksel rolü tekrarlar (Şentürk, 2019, s. 88, 90).

Araştırmaların bulgularına benzer şekilde, literatürde genel olarak karakterlerin geleneksel rollerle uyumlu olması öne çıkmaktadır (Ereke, 2019; Narin vd., 2021). Bu durumun aksini gösteren eşitlikçi ve marjinal karakterlerin işlendiği çalışmalar da görülmektedir (Sucu ve Çolak, 2022; Ertingü Sevmiş, 2013). Diziler, kent ortamında yetişen bireyleri daha eşitlikçi, kentte yaşayan ancak kırsal yerlerden yetişen bireyleri ise daha geleneksel örüntülerle eşleştirebilmektedir. Türk dizilerinde köy-kent çatışması, ailelerin birbirinden kopması, toplumsaldan bireysele yönelme, çarpık modernleşme anlayışlarını ele alınması sonucu tezat karakterlerin ve yaşantıların bir arada verildiği düşünülebilir. İlgili dizinin kamusal-özel alanda cinsiyete göre farklılık göstermediği, karakterlerin genel olarak rol uyumlu mesleklerde yer aldığı, eril dilin hem kadınlar hem erkekler üzerinden yinelendiği ancak cinsiyete özgü bir dil inşa edilmediği, karakterler üzerinden toplumsal cinsiyete uyumun ve aykırılığın bir arada yansıtıldığı söylenebilir.

SONUÇ

Toplumsal cinsiyet kavramı, biyolojik cinsiyetten bağımsız olarak içinde yaşanılan toplumdan öğrenilen, çocukluktan itibaren içselleştirilmeye başlanan beklentiler ve sorumluluklar bütünüdür. Kadına ve erkeğe sahip olduğu fiziksel özellikler gereği yeterlilikleri, becerileri, yöneticiliği, akıllı, hobileri, mesleği ve aile içindeki rolü hakkında biçimlendirilmiş bir kimlik sunar.

Günümüzde yaygın olarak kullanılan sosyal medya ulaşılabilirlik açısından avantajlara sahip olması ile beraber kullanım amacına göre geleneksel cinsiyet algısını yeniden üreten bir seyir gösterebilir. Diziler, filmler, süreli-süresiz yayınlar, kamu spotları ve dijital platformlar bilgi verici, yönlendirici ya da hedef gösterici içerikleriyle topluma mesajlar verir.

Araştırma, uluslararası platformda geniş kitlelere hitap eden Netflix'in Türkiye'deki tanınan dizisi "Bir Başkadır" ele alınır. Dizide kadın karakterler, eğitim düzeyi fark etmeksizin kendi hayatlarını kendi kazanır, meslek sahibi olmaları sebebiyle özel alana olan bağları zayıftır; erkekler ise kamusal ve özel alanı eşit kullanır. Kadınların alanyazındaki çalışmalarından farklı olarak ev içi rolleri ile meşgul olmadıkları, erkeklerin özel alanda kalsa dahi ev işi yapmadıkları görülür; kamusal ve özel alanda konumlandırılışlarına göre cinsiyetler arası farklılık görülmemiştir.

İlgili dizide kadınlar aktrislik, ev kadınlığı, temizlik personeli gibi düşük statülü ya da güzelliği öne çıkararak alanlarda yoğun olarak varlık gösterirken, erkekler bar korumalığı ve imamlık gibi fiziksel ve zihinsel güce dayalı işlerde yer almıştır. Geleneksel rollere uyumlu olmayan ekonomistlik ve psikiyatristlik mesleklerine sahip kadınlara da yer verilmiştir. Farklı sosyo ekonomik duruma sahip kadınlar, kendi ayakları üzerinde durarak geçimini sağlamıştır. Meslek dağılımında cinsiyetler arasında belirgin bir farklılık yoktur; ancak hem kadınlar hem erkekler için rol uyumlu meslekler öne çıkar.

Dizide "bayan" hitabı Meryem ve ailesi tarafından sıkça kullanılır, kadınlara yönelik geleneksel bakış yordanıdır. Meryem ve Nisa haricindeki kadınlar, doğrudan konuşur, tartışmaktan kaçınmaz, kendini iyi ifade eder ve argo kelimeler kullanır. Kadınların argo ya da küfür kullanması; kendini ifade ederken kibar bir dil kullanacağı, sessiz bir şekilde konuşacağı, uzlaşmacı olacağı yönündeki ön kabullerin aksini gösterir. Dizideki karakterler eril hitapları ve söylemleri ile cinsiyetçi dili yeniden üretir ancak dil kullanımını konusunda cinsiyetler arası farklılık görülmez.

Yapımların genelinde sıkça rastlanılan iyi bir eş, ilgili bir anne, güzel ve güçlü, fedakar ve anlayışlı bir kadın olma baskısı dizide de işlenmiştir; Gülhan ve Nisa'nın kız arkadaşı, eril şiddeti ve öfkeyi yansıtan kadınlardır. Dizi karakterlerinin geleneksel cinsiyet rollerine uyumsuz özellikler gösterdiği, eril olarak görülen argo konuşma, şiddet eğilimi, özgür cinsellik, saldırganlık, öfke ve ekonomik özerkliğin kadınlar tarafından inşa edildiği aynı zamanda dişil kabul edilen merhamet, zarafet, affetme, duygusallığın erkekler tarafından ortaya konduğu görülür.

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ÇIZGI FILMLERDEKİ CINSİYET ROLLERİ: 1960'LARDAN GÜNÜMÜZE DEĞİŞENLER

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Özet

Çocuklar için eğlence kaynağı olan çizgi filmlerin, ayrıca eğitici bir yönü de vardır. Çizgi filmler çok masum ve komik içerikler olarak görünseler de, çizgi filmlerle çocuklara birçok bilinçaltı mesaj rahatlıkla aktarılabilir. Aktarılan bu mesajların içerisinde olumsuz kavramlar da olabilir. Bu olumsuzluklardan biri de çizgi filmlerdeki cinsiyet rolleridir. Çizgi filmlerindeki karakterler arasında dişiler, erkekler, hayvanlar ve cansız nesnelere bulunur.

Kadın ve erkek karakterlerin rolleri toplumdaki mevcut geleneksel rol kalıplarına göre şekillenir, hayvanlar veya cansız nesnelere dönüşen karakterler ise çizgi filmlerde konuşup yürüme gibi insana benzeyen özellikler sergileyebilir. Çizgi film karakterlerini çok kolay benimseyebilen ve kendini o karakterle özdeşleştiren çocuk yaştaki bireyler için çizgi filmlerdeki karakterin cinsiyeti ve onlara atanan karakter rolleri büyük önem taşır. Bu araştırmada geçmişten günümüze çocukların hayatında çok önemli bir yere sahip olan çizgi filmlerdeki karakterlerin cinsiyet rolleri ve bu rollerin zaman içindeki değişimi incelenmiş, izlenen çizgi filmlerin genelinde cinsiyet rollerinin çoğunlukla görüldüğü sonucuna varılmıştır. 1960'lı yıllardan günümüze kadar geçen yarım asırdan fazla bir zaman olmasına ve sosyal hayat çok değişmesine rağmen bu değişim çizgi filmlerdeki cinsiyet rollerine yansımamıştır.

Anahtar Sözcükler: Çizgi film, toplumsal cinsiyet rolleri, medya, çocuk

GENDER ROLES IN CARTOON MOVIES : THE CHANGES FROM 1960'S TO OUR DAY

Abstract

Cartoons, which are a source of entertainment for children, also have an educational aspect. Although cartoons seem to be very innocent and have funny content, many subliminal messages can be easily conveyed to children via cartoons. There may be negative concepts in these messages. One of these downsides is the gender roles in cartoons. Characters in cartoons include females, males, animals, and inanimate objects. In cartoons, the roles of male and female characters are shaped according to the existing traditional role patterns in society, and characters consisting of animals or inanimate objects may exhibit human-like characteristics such as talking and walking. The gender of the character in cartoons and the character roles assigned to them are of great importance for children who can easily adopt cartoon characters and identify with the character. In this study, the gender roles of characters in cartoons, which have a very important place in children's lives from past to present, and the change of these roles over time, were examined, and it was concluded that gender roles were mostly seen in the cartoons watched.

Although it has been more than half a century since the 1960s and social life has changed a lot, this change has not been reflected in the gender roles in cartoons.

Keywords: Cartoon, gender roles, media, child

1. Giriş

Canlılar dünyasına baktığımızda tüm canlıların biyolojik özellikleri gereği erkek ya da dişi olarak belirlenen bir cinsiyeti bulunmaktadır. Bu canlıların varoluşunun biyolojik temel dinamiklerindedir. Bu biyolojik yapı bu canlı türünün çeşitli gelişim alanlarındaki kazanımlarına göre görevsizlik kazanması ile o türe özgü cinsellik ortaya çıkar. Söz konusu insan olunca; cinsellik, saf biyolojik bir sürece indirgenemez, bedensel olduğu kadar ahlaksal, sosyal, psikolojik ve duygusal ve felsefi boyutları da içermektedir. Bu nedenledir ki, insanda cinsellik, tüm bu boyutlarının bütünleşmesi ile daha geniş bir anlam kazanmaktadır. Cinsellik; doğum öncesinden başlayıp ölüme kadar duyguları düşünceleri, inançları, değerleri davranışları ve yaşantıları içeren gelişimsel bir süreçtir (Ersanlı, 2012).

Bebekler bedensel yapıları cinsel iç salgı bezleri ve hormonlarıyla kendi cinsine özgü bir donanımla dünyaya gelir. Cinsel gelişim süreci için diğer gelişim alanlarında olduğu gibi ilk çocukluk yılları oldukça önemlidir. Özellikle 2,3-6 yaş arası cinsel kimlik kazanmada ilk ergenlik dönemi ise ikinci sırada önem arz etmektedir. Bireyler, 18 aylıkla birlikte cinsel ayrımların farkına varmaya başlasa bile henüz cinsiyetler hakkında tutarlı bir görüş oluşturamamıştır. Buna rağmen kadın ve erkeğin davranışlarını tanımlamaktadır (Ersoy, 2009).

Çocuklar erken yaştan itibaren cinsiyet rolü beklentileri geliştirirler. Bu cinsiyet rolü beklentileri, akran etkilerinin yanı sıra öngörülen sosyal ve öz yaptırımlarla pekiştirilir. Ebeveyn değişkenleri, okul ve öğretmenler, okunan kitaplar cinsiyet rolü beklentilerinin önemli belirleyicileridir (Hildreth, Richard ve Burts, 1986; Katz, 1987; Thornton, Alwin ve Camburn, 1983).

Gelişim, değişim ve dönüşümlü bir süreç olup, doğuştan gelen temel biyolojik yapının fonksiyonel olup kişiliğe mal edilmesi, çocuğun içinde bulunduğu iletişim ve etkileşim ağının özelliklerine göre gerçekleşir. Aile ve sosyal çevresiyle başlayan çocuğun içinde bulunduğu iletişim ve etkileşim ağı, televizyon, telefonların ve araç ve gereçlerin devreye girmesiyle çeşitlenir ve zenginleşir. Hatta bazı aileler (giderek artan sayıda) çocuğu ya bir yerde tutabilmek ya da çocuklarından yapmalarını beklediklerini yaptırabilmek için telefon, tablet, TV izlemeye adeta yönlendirmektedirler. Altıncılık ve Özkan, 2014 yılında yaptıkları çalışmada 1-6 yaşlar arası çocukların, günlük yaklaşık olarak iki saat ve üzeri televizyon izlediklerini belirtmişlerdir. Akkuş, Yılmaz, Şahinöz ve Sucaklı (2015) ise, 3-60 aylık çocukların %52,2'sinin günde yaklaşık iki saat, %47,7'sinin ise iki saat ve üzeri televizyon izledikleri bulgusuna ulaşmışlardır. Çocuklar doğası gereği hareketli, canlı, renkli nesnelere izlemeye eğilimlidirler. Hele bir de işin içinde ritim de varsa, bu istek daha da artar. Bu özelliklerin bütünleşerek çocuk dünyasına daha çok hitabeden filmlerin başında çizgi filmler gelmektedir.

Televizyonun çocukların benlik algılarının, dil ve sosyal gelişimlerinin üzerinde büyük bir etkisi vardır. İlk gelişim dönemindeki çocuklar herhangi bir çizgi filmde gördüğü bir hareketi veya olayı aynı şekilde taklit etmeye çalışabilir (Tümkan,2007). Çizgi filmler, hayal gücünde sınır tanımamaları nedeniyle özellikle çocuklara son derece renkli ve keyifli bir seyir sunmaktadır. Bu nedenle çizgi filmler popüler kültüre dahil olurlar ve bu da çizgi filmlerin tüketim amaçlı kullanılmalarına neden olmaktadır. Ebeveynler, bu tarz öğeleri satın olarak çocuklarının sosyal gelişimini bilinçsiz de olsa etkilemektedir.

Bu bağlamda çocukların gelişim dönemlerinin büyük bir bölümünde hayatlarında önemli bir yere sahip olan çizgi filmler üzerinden toplumsal cinsiyete ilişkin inşa edilmiş kodların aktarımının incelenmesi önem taşımaktadır. Geçmişten günümüze hızla değişen toplum yapısının ve cinsiyet rollerinin çizgi filmlerdeki karşılığının ne durumda olduğunu anlamak, geçmişteki çocukları etkilemiş ve bugünün gelişme çağındaki çocuklarını etkileyecek olan içerikleri incelemek önemlidir. Bu nedenle bu çalışmada öncelikle cinsiyet ve toplumsal cinsiyet kavramları açıklanacak, ardından 1960'lardan itibaren yapılmış çizgi filmlerden seçilenler toplumsal cinsiyet rolleri açısından incelenecektir. Son olarak bu inceleme sonucunda ortaya çıkan bulgular ve bu bulgulara ilişkin betimsel analizler bulgular başlığı altında sunulacak, sonuç, tartışma ve öneriler kısmında araştırma bulguları üzerinden yapılan analizler değerlendirilip konu üzerine öneriler sunulacaktır.

2. Araştırmanın Konusu, Amacı ve Araştırma Yöntemi

2.1. Araştırmanın Konusu

Bu araştırmanın konusu, insan yaşamında ve karakter gelişimindeki en önemli dönem olan çocukluk dönemine ait çocuk çizgi filmlerindeki cinsiyet rollerinin içerik çözümlenmesini yapmak ve geçmişten günümüze çizgi film içeriklerinde yer alan cinsiyet rollerinde bir değişim olup olmadığını incelemektir.

Günümüzde televizyon ve teknolojik aletlerin etkisinin giderek artması ile çocuklara yansıtılan içerikler daha geniş kitlelere ulaşmaya başlamış ve daha da büyük bir öneme sahip olmuştur. Bu araştırmanın konusunu 1960-2020 yılları arasında yapılmış ve çok izlenen Jetgiller, Şirinler, Pepee ve Niloya çizgi filmlerindeki cinsiyetçi unsurlar oluşturmaktadır.

2.2. Araştırmanın Amacı

Bu çalışmada Jetgiller, Şirinler, Pepee ve Niloya çizgi filmlerinden rastgele seçilen bölümler izlenerek bu çizgi filmlerde cinsiyet rollerinin olup olmadığı, eğer varsa bu rollerin toplumsal cinsiyet rolleriyle paralellik gösterip göstermediği ele alınacaktır. Toplumsal cinsiyete ilişkin kodların erken yaşlarda öğrenildiği bilindiğinden dolayı; bu çizgi filmlerde yansıtılan mesajların ne olduğu ve çocuğa ne şekilde ve ne sıklıkla aktarıldığı önem kazanmaktadır. Bunları belirleyebilmek için araştırma soruları oluşturulmuştur.

ARAŞTIRMA SORULARI

1. Çizgi filmlerde cinsiyet rolleri dikkat çekecek düzeyde midir?
2. Çizgi filmlerdeki cinsiyet rolleri toplumsal cinsiyet rolleriyle paralellik göstermekte midir?
3. Günümüzde yayınlanan çizgi filmler ile geçmişte yayınlananlar arasında cinsiyet rolleri açısından büyük farklar bulunmakta mıdır?

3. Cinsiyet ve Toplumsal Cinsiyet Kavramları

Cinsiyet (sex) ve toplumsal cinsiyet (gender) kavramları günümüzde sık sık okuduğumuz, karşımıza çıkan kavramlardır. Genel bağlamda cinsiyet (sex) kadın ve erkek arasındaki biyolojik farklılığı, toplumsal cinsiyet (gender) ise kadının ve erkeğin toplumdaki rolünü ifade etmek için kullanılır. Cinsiyet, anatominin kaderi olduğu düşüncesinden hareketle biyolojik indirgemeciliği ifade ederken toplumsal cinsiyet; biyolojik farklılığın toplumda yarattığı algı üzerinden giderek kadın ve erkek cinsinin yarattığı çatışmanın ilişkiselliğine odaklanmaktadır. (Baran, 2012, Akt.; Akkaş, 2019).

Bireyler sahip oldukları demografik ve anatomik özellikler olan biyolojik cinsiyetlerinin yanında, kendilerine toplum tarafından addedilen bir takım kalıp yargıların etkisi altına girerler. Söz konusu bu roller, sorumluluklar ve görevler toplumsal cinsiyet kalıp yargıları (stereotipleri) olarak adlandırılmaktadır. Bhasin, cinsiyet ve toplumsal cinsiyet kavramlarının farklılığını dile getirirken cinsiyetin doğal ve biyolojik, değişmez ve değiştirilemez olduğunun; cinsel organlarda ve dolayısıyla üreme işlevindeki farklılıkları gösterdiğinin altını çizmiştir. Toplumsal cinsiyet ise sosyo-kültürel, insan icadıdır, değişkendir ve değiştirilebilir; eril ve dişil niteliklere ve kadın ve erkeklere atfedilen rollere ve sorumluluklara işaret etmektedir.

Toplumsal cinsiyet rolleri bize kadına ve erkeğe ilişkin kalıp yargıların ve algıların nasıl inşa edildiği hakkında bilgi vermektedir. Bu farklı anlamlar bireylere toplum tarafından belli toplumsal ve kültürel normlar çerçevesinde kazandırılmış kimliklerdir (Güzel, 2015). “ ‘Kadın’ ve ‘erkek’ cinsiyet kategorileri iken, ‘maskülen’ (erkeksilik) ve ‘feminen’ (kadınsılık) toplumsal cinsiyet kategorileridir” (Uluocak, 2014, Akt.; Akkaş, 2019). Toplumsal cinsiyet rolleri birey daha dünyaya gelmeden, cinsiyeti belli olduğu anda anne-baba ve sosyal çevre tarafından oluşturulmaya başlanır. Bebeğin cinsiyetine göre alınan kıyafetlerin rengi, bebeğe alınan oyuncaklar gibi pek çok şey bireyi toplumsal cinsiyet rollerine uygun hale getirme çabasıdır.

Ataerkil söyleme baktığımızda kadın imgesinin eve bağımlı erkek imgesinin ise dışarı odaklı olması normal kabul edilmektedir. Kadın hayatını ev işi yaparak, çocuklarla ilgilenerek geçirmeli, erkek ise para kazanmalı, evin geçimini sağlamalı, dışarıdaki işleri halletmelidir. Bu kalıp tutum ve davranışlar yazılı ve görsel medya aracılığıyla da pekiştirilmekte, gelecek nesillere devamı sağlanmaktadır.

Sonuç olarak, sosyalleşme süreci ile birlikte toplum, erkek ve kadın için farklı sosyal roller tanımlamaktadır. Aslında gerçek hayatta çoğu kadın veya erkek kendini bu cinsiyet kalıp yargıları ile tanımlamaz ancak yine de toplum kadına hoşgörülü, evcimen, şefkatli gibi duygusal rolleri uygun bulurken erkeğe ise güçlü, dayanıklı, bağımsız gibi sıfatları yakıştırır.

4. Çizgi Filmler ve Toplumsal Cinsiyet Roller

Teknolojinin zaman içinde giderek yaygınlaşması ve çok daha kolay ulaşılabilir hale gelmesi televizyon gibi medya araçlarının, internetin ve internetten içerik izlenebilen tablet, telefon, bilgisayar gibi teknolojik aletlerin yaşamımızdaki yerini ve önemini arttırmıştır. Bu araçlarla birlikte günün her saati, bütün yaş gruplarına hitap edebilen birçok yayına ulaşmak son derece kolay hale gelmiştir. Küçük yaş grubundaki çocukları oyalamanın kolay bir yolu olarak görülen bu kitle iletişim araçları ebeveynler tarafından yeterince kontrol edilmeden çocuğa izlettirililmektedir. Çocuklar, karakter gelişimlerinin oluşmaya başladığı kritik dönem olan 0-6 yaş arası dönemde ebeveynler tarafından bilinçsiz bir şekilde subliminal mesajlara maruz bırakılmaktadır (Şenol, Erdem, Uzun, Erdem, 2016). Medyada, kadın ve erkeğin gerçekçi temsili çocukların sağlıklı büyümelerini desteklerken gerçekdışı, alışlagelmiş temsiller çocuk izleyicileri olumsuz yönde etkileyebilmektedir.

Bandura, davranışların, gözlemler ve başkalarını modelleme yoluyla edinildiğini savunur (Bandura, 1989). Sosyalleşme sürecinin başındaki birey, yani çocuk, çevresinde gördüğü ve/ya maruz kaldığı tüm toplumsal cinsiyet kalıp yargılarının etkisi altında büyür, gelişir ve erişkin olduklarında yaşamlarını tüm bu edindikleri yargılara göre şekillendirir. Bu çocuk henüz dünyaya gelmeden isimleri kalıp yargılara göre verilmiş (kızlar naif olan çiçek veya renklerle –Pembe, Menekşe, Gül, Lale, Narin, vb.-, erkekler ise gücü simgeleyen -Cesur, Yiğit, Bahadır, vb.- isimler verilir), odaları ve eşyaları kıza pembe veya mor tonunda, erkeğe mavi tonlarında hazırlanmıştır.

Biraz daha büyüdüğünde ise yetiştiği sosyal çevreyi tanıma, öğrenme ve kadınlığa ve erkeklığe yönelik algıların ve yetişkinlik dönemindeki kimliklerinin oluşmasının altında, bu dönemde çocukların basın araçlarından aldığı mesajlar yatmaktadır. Bu basın araçlarından biri çizgi filmlerdir.

Okul öncesi yaş grubundaki çocuklar üzerinde yapılmış bir çalışmada, bir hafta içerisinde kız çocuklarının 12.5 saat, erkek çocuklarının ise 13.5 saat televizyon izledikleri bulgusuna ulaşılmıştır (Dennison, Russo, Burdick ve Jenkins, 2004). Çocukların televizyonda en çok ne izlemeyi tercih ettikleri konusunda bir çok araştırma yapılmış ve sonuç olarak çocukların en çok çizgi film izlemeyi tercih ettikleri bulunmuştur.

Çizgi filmlerde kullanılan dil ve gösterilen cinsiyet rolleri, cinsiyet kavramını yeni yeni fark eden ve kafasında oluşturan çocukları etkilemektedir. Çizgi filmlerde sunulan iyi-kötü, güzel-çirkin gibi kavramlar, çocukların hangi rol modeli seçeceğini büyük ölçüde belirlemektedir. Çizgi filmlerde gösterilen roller bilinçli bir şekilde çocuğa geleneksel cinsiyet rollerinin aktarımının yapılmasını sağlamaktadır. Çocukların geleneksel cinsiyet rolleri kalıplarına göre tasarlanmış çizgi film karakterlerini örnek almaları gelecekteki yaşamlarını olumsuz etkileyebilir.

4.1. Araştırma Yöntemi

Bu bölümde araştırmanın modeli, örnekleme ve sınırlılıklarına yer verilmiştir.

4.1.1. Araştırmanın Modeli

Bu çalışmada cinsiyet eşitliği ile ilgili konulara dayanan çizgi film serilerinin eksiksiz, dikkatli ve derinlemesine analizini yapmak için tanımlayıcı bir çalışma tasarımı kullanarak nitel araştırma yöntemi izlenmiştir. Veriler, söz konusu çizgi filmlerin bölümlerinden elde edilmiştir. Her bölüm benzersiz bir belge olarak kabul edilebilir. Bu nedenle, bu çalışmada belge analiz tekniği uygulanmıştır. Araştırma yapılırken çizgi filmlere hem içerik analizi yapılmış hem de çizgi filmler göstergesel olarak incelenmiştir. Çizgi filmlerde geçen cinsiyetçi ifadelerin yanı sıra görsel olarak verilen cinsiyetçi altyapısı olan durumlar da incelenmiştir.

4.3.2 Evren ve Örneklem

Araştırmanın evrenini 1960'lı yıllardan itibaren yapılmış tüm çizgi filmler oluşturmaktadır. Araştırmanın örneklemini ise Jetgiller, Şirinler, Pepee ve Niloya çizgi filmlerinden rastgele seçilerek izlenen üçer bölümlük kesitler oluşturmaktadır. Örneklem seçilirken yapım tarihleri belirli aralıkları kapsayan çizgi filmlerden, içerisinde aile teması ya da cinsiyet kavramları olanlar tercih edilmiştir. Araştırma süresince sırasıyla Jetgiller çizgi filminin 1. , 16. ve 23. Bölümleri, Niloya'nın 15., 23. ve 117. Bölümleri, Pepee'nin 12., 45. ve 52. Bölümleri, Şirinler'in ise 'Şirine ve Bebek Şirin', 'Şirin Baba'nın Düğünü' ve 'Doktor Şirin' adlı bölümleri izlenmiştir.

4.3.3. Sınırlılıklar

1. Araştırmada cinsiyet rollerini kavrama ve benimseme çağındaki çocukların izlediği çizgi filmler dikkate alındığı için araştırma o tarihlerde yayınlanmış olan bütün çizgi filmleri kapsamamaktadır.
2. Araştırma yapılırken incelenen her çizgi filmde rastgele üç bölüm seçilip izlenmiş, bu bölümlerdeki cinsiyet rolleri incelenmiştir. Seçilen kesitler çizgi filmin tamamını yansıtmayabilir.

5. Çizgi Filmlerin İzlenmesi ve Yorumlanması

5.1. Jetgiller (Jetsons – 1962-1987)

Jetgiller; 1962-1963 yılları arasında 24 bölüm olarak yayınlanmış, çağdaş Amerikan kültürünün ve yaşam stiline başka bir zamana uyarlanmış halidir. İçeriğinde robotların, uzaylıların, hologramların ve enteresan buluşların olduğu bir gelecek zaman ütopyasında geçen, dört kişilik bir aileden oluşan bir çizgi filmidir. (<https://tr.wikipedia.org/wiki/Jetgiller>).

Jetgiller, araştırma kapsamında izlenen ve geçmiş zamanı temsil ettiği düşünülerek yorumlanan çizgi filmlerden ilkidir. Bu çizgi filmde izlenmek ve yorumlanmak amacıyla rastgele seçilen bölümlerden ilki çizgi filmin yayınlanan ilk bölümü olmuştur. Çizgi filmin jeneriğinden başlayarak erkeğin çalıştığı, kadının evde ya da alışveriş yaparak vakit geçirdiği bir gösterim göze çarpmaktadır. Jenerikte ailedeki babanın, arabasıyla çocukları okullarına bırakırken, eşine de cüzdanından para verip alışveriş merkezine bıraktığı gözlenmiştir. Bu sırada çizgi filmde anne rolündeki karakter, babanın verdiği parayı değil cüzdanı kapıp arabadan ayrılmıştır. Çizgi film izlenmeye başladığında ise ilk bölümün ana temasında toplumsal cinsiyet rolleri belirgin şekilde saptanmıştır. Çizgi filmde baba karakterindeki George Jetson sürekli kadınların araba kullanmaması gerektiğiyle ilgili yorumlar yapmakta 'kadın sürücüler, sorun bu işte' gibi bir üslupla konuşmakta, hatta eşinden bahsederken 'Jane'in araç kullanmamasına seviniyorum, böylece onu hep ait olduğu yerde buluyorum, yemeğimi hazırlarken.' Cümlesini kurmaktaydı. Bölümün genel teması ise kadınların trafikte ne kadar kötü olduğu ve araç kullanmalarının büyük bir sorun olduğuydu. Bölümde genel olarak dilsel ve görsel anlamda toplumsal cinsiyet rollerinin temsili göze çarpmaktaydı.

Çizgi filmin izlenen bir diğer bölümü 16. bölümüydü. Bu bölüm ana tema olarak baba karakteri olan George'un etrafında şekillenmişti ve eşi sadece ev sahnelerinde sofrayı hazırlarken görülüyordu. Baba karakteri olan George'un 'evin reisi benim' gibi ifadeleri göze çarpmaktaydı. Yani genel olarak yorumlandığında bu bölümde de kadının ev içinde erkeğin ise iş yerinde temsili göze çarpmaktaydı.

Çizgi filmin izlenen son bölümü 23. bölümüydü. Bu bölümde evin annesi rolündeki Jane Jetson ev işleri ve çocuklarla ilgili her şeyi her gün yapmaktan dolayı depresyona girip bir süreliğine evden uzaklaşmaya karar vermektedir. Evdeki her şey otomatik olmasına rağmen ailenin diğer bireyleri kendi başlarına hiçbir şeyin üstesinden gelememekte ve tüm aletleri bozmaktalardı. Çizgi film gelecekte geçmesine ve her şeyin kendini idare edebilecek teknolojide olmasına rağmen kadının evden uzaklaşması ile düzenin bozulması ve evdeki diğer üç bireyin herhangi bir ev işini yapamaması kadına yüklenen toplumsal rolleri açık bir şekilde göz önüne sermektedir.

Genel olarak bakıldığında izlenen bölümlerde toplumsal cinsiyet rolleri algısı hem görsel hem dilsel açıdan öne çıkmaktadır. İzlenen bölümlerde, kadının genelde ev içinde, ev içinde olmadığı zamanlarda da alışveriş merkezinde gösterimi yaygındı. Çizgi filmin yapım yılı göz önünde bulundurulduğunda 1960'lı yıllarda toplumsal cinsiyet rollerinin ön planda olduğu, gazete ilanlarından reklamlara kadar her alanda görüldüğü bilinmektedir. Bu algı çizgi filmlerde de devam etmiştir.

5.2 Şirinler (The Smurfs – 1981-1989)

Aynı isimli Belçika yapımı bir çizgi romandan uyarlanan Şirinler ilk olarak 1981 yılında yayınlanmıştır. Çizgi filmde küçük, mavi yaratıklara Şirinler denilmektedir. Her şirin kendi özelliğine göre 'sakar şirin', 'cesur şirin' gibi isimlendirilmektedir. Çizgi filmde, şirinleri ele geçirmeye çalışan Gargamel ve kedisi Azman da kötü karakterler olarak yer almaktadır.

Şirinler'de geleneksel bir aile yapısı olmamasına rağmen bir toplum yapısı olduğu için araştırmaya dahil edilmiştir.

Araştırma kapsamında çizgi filminden rastgele seçilen üç bölümden ilki Şirine ve Bebek Şirin isimli bölümdür. Bölüm genel yapısı itibariyle incelendiğinde köye bırakılan küçük bir şirin bebek vardır ve çizgi filmdeki tek kadın karakter Şirine olmasına rağmen bütün şirinler bebekle aynı şekilde ilgilenmiştir, bebeğe çorba yapan, bez diken karakterler hep erkek şirinlerdir. Şirin Baba karakteri bu bölümde bebek için örgü örerken görünmüştür. Görsel açıdan bakıldığında ise gece uykudan uyanan Şirinlere bakıldığında tüm şirinlerin pijaması beyaz olmasına rağmen Şirine'nin pijamasının pembe olduğu görülmüştür. İzlenen diğer bölümler sırasıyla Şirin Baba'nın Düğünü ve Doktor Şirin olmuştur. Bölümlerde cinsiyet rolleriyle ilgili herhangi bir davranışa ya da görsel imaya rastlanmamıştır. Çizgi filmdeki karakterlerin sadece bir tanesi kadın olmasına rağmen yemek yapma, kıyafet dikme, bakımlı olma gibi özellikleri gösteren karakterlerin erkek olduğu görülmüştür.

5.3 Pepee (2008- 2015)

Pepee 2008 yılında yayınlanmaya başlanan bir çizgi filmidir. Türk yapımı bir çizgi film olan ve çocuklar arasında çok popüler olan Pepee, daha önce birçok araştırmanın konusu olmuştur. Pepee çizgi filmi ile ilgili diğer araştırmalar ve sonuçları şöyledir; Dilber (2013) yaptığı araştırmada çizgi filmi yerli bir yapım olduğu, Türk halk dansları ve türkülerine yer verdiği ve şiddet öğeleri içermediği gerekçeleriyle olumlu bir çizgi film olarak değerlendirmiştir. Çizgi filmi, din ve değerler açısından analiz eden Yorulmaz (2013) ise çizgi filmin hiçbir bölümünde İslâm dinine ait dini sembol ve pratiklere rastlamadığı gerekçesi ile çizgi filmi olumsuz yönde eleştirmiştir (Kalaycı, 2005). Bu araştırmada Pepee çizgi filmi toplumsal cinsiyet rollerine yer verilip verilmediği, eğer yer veriliyorsa da yayınlandığı dönemdeki toplum yapısıyla uyumlu olup olmadığı konularında incelenmiştir. Pepee, Eskişehir'de Düş yeri Çizgi Film Stüdyosu tarafından hazırlanan ve 3-6 yaş grubunu hedefleyen bir çizgi filmidir. Çizgi filmin özel danışman ekibinde, pedagog ve eğitim uzmanları bulunmaktadır (<https://tr.wikipedia.org/wiki/Pepee>). Filmdeki karakterler Pepee, kız kardeşi Bebee, kuzeni Şila, Pepee'nin annesi, babası, dedesi ve ninesidir. Ayrıca olayları anlatan ama görünmeyen bir de Şuşu karakteri vardır. Araştırma için Pepee çizgi filminden seçilen 12., 45. ve 52. bölümler izlenmiştir. İzlenen bölümlere görsel açıdan bakıldığında dizideki kadın karakterlerin kıyafetlerinin mor ve pembe olduğu görülmüştür.

İzlenen üç bölümde Şila ve Bebee hep pembe kıyafetli, Pepee ise hep mavi kıyafetli olarak görülmektedir. Ayrıca dizide Pepee'nin annesi ve ninesi hep ev içinde görülmüştür. Babası ise sadece 12.bölümde denize gittikleri bir sahnede görülmüş, diğer bölümlerde ne kendisi görülmüş ne de bahsi geçmiştir. Dizi görsel olarak incelendiğinde cinsiyet rollerinin, dizide kullanılan kıyafet renkleriyle yoğun bir temsiline olduğu görülmüştür. Ayrıca geleneksel toplum yapısında görülen kadının ev içinde erkeğin ise dışarıdaki temsiline bu çizgi filmde de devam ettirildiği gözlenmiştir.

Çizgi filmdeki kadın ve erkek karakterlerin, toplumsal cinsiyet kalıp yargılarına uygun rol, giysi rengi, eylemler ve giysi türü içinde sınırlandığı ve çizgi filmin cinsiyetçi bakış açısını devam ettirebilecek mesajlar içerdiği gözlenmiştir. Elde edilen bulgular değerlendirildiğinde Pepee'de toplumsal cinsiyet rollerinin genel olarak görüldüğü söylenebilmektedir.

5.4 Niloya (2009-hala devam etmekte)

Niloya 2020 yılı itibariyle hala devam eden bir çizgi filmidir. Çizgi filmin hazırlanması aşamasındaki ekipte pedagog ve eğitim uzmanları da bulunmaktadır. Çizgi filmin karakterleri Niloya, en yakın dostu Tospik (kaplumbağa), ağabeyi Murat, annesi, babası, arkadaşı Mete, babaannesi ve dedesidir.

Araştırma kapsamında çizgi filmin 15. , 34. ve 117. bölümleri izlenmiştir. Bölümlere sırasıyla sözel ve imgesel olarak bakıldığında 15. bölümde (Yeni Araba) Niloya'ya dedesinin ve babasının tahtalardan bir araba yaptığı görülmektedir. Kıyafetlere bakıldığında ise Niloya'nın elbisesi pembedir ancak arkadaşı Mete'nin kıyafeti de koyu pembe tonlarında bir kıyafettir. 34. bölüme bakıldığında ise göze çarpan ilk sahne Niloya'nın yatak odasındaki duvardan, perde ve yorganına her şeyin pembe olmasıdır. Bu bölümde Niloya'nın annesi kahvaltıyı hazırlarken ve Niloya'ya masal okurken görülmüştür. Babası ve abisi ise sadece sofrada otururken görülmüştür. 117. bölümde ise Niloya ve en yakın arkadaşı Mete oyuncak arabalarla oynarken görülmektedir. Babası işten arabayla gelirken annesi ise çamaşır asarken görülmüştür. Yani anne-baba arasında cinsiyetçi rol kalıpları göze çarpmaktadır. Niloya çizgi filmine genel olarak bakıldığında büyükler arasında cinsiyet rollerinin daha belirgin olduğu gözlenmiştir. İzlenen bölümlerde anne hep evin içinde ve ev işleriyle meşgulken baba ve dede bahçede, garajda çalışırken veya arabayla işten gelirken görülmektedir. Çocuklar arasında ise böyle bir ayırım görülmemiştir. İzlenen üç bölümün ikisinde Niloya arabayla oynamakta, ağabeyi ve Mete ile beraber vakit geçirmektedir. Çizgi filmin 2020 yılında hala devam ettiği düşünülürse yetişkinler arasındaki cinsiyetçi rol tutumlarının günümüzle uyuşmadığı söylenebilir.

6. Bulgular

Bir çok bilimsel çalışma, çocukların direkt olarak etkilendiği çizgi filmlerin, kadının toplumda temsil ediliş şeklinin belirlenmesinde, cinsiyetçiliğin yeniden üretilmesinde ve devam ettirilmesinde rol oynayan etkili bir araç olduğunu saptamıştır (Dawn, Descartes ve Collier-Meek,2011; Gündüz- Kalan, 2010; Kaypakoğlu, 2004; Ogletree ve diğ.,2004; Oliver ve Green, 2001; Thompson ve Zerbinos, 1995,1997). Dawn, Descartes ve Collier-Meek, çocuklar arasında çok popüler olan Disney filmleri ile yaptıkları çalışmada, geçmişten günümüze toplum ve aile yapısının değişmesi ile birlikte bu filmlerdeki erkek rolünün görünüş açısından daha androjen bir kimliğe evrilmiş olmasına rağmen karakter olarak toplumsal cinsiyetin 'maskülen' olarak adlandırdığı özelliklerin devam ettiğini saptamışlardır. Yine benzer olarak Thompson ve Zerbinos, 1995 yılında yaptıkları çalışmada 41 farklı çizgi filmde 171 bölüm izlemiş ve zaman içinde cinsiyet rollerinde bir değişim olup olmadığını araştırmışlar ve izledikleri çizgi filmlerde kadın karakterlerle karşılaştırıldığında, erkek karakterlere çok daha fazla önem verildiğini, daha sık görüldüğünü, ve önemli ölçüde daha fazla konuştukları sonucuna varmışlardır. Yaptıkları çalışmada 1980 sonrası çizgi filmlerde kadın tasvirinin daha az klişe olduğunu gözlemlemişlerdir.

Bir diğer çalışmada ise Pokemon çizgi filmi, toplumsal cinsiyet rolleri bağlamında analiz edilmiştir. Çizgi filmde erkek Pokemon karakterlerinin ve Pokemon eğitimcilerinin daha merkezi rollerde olduğu gözlenmiştir. Araştırmanın örneklemindeki çocukların büyük çoğunluğunun bir kadın eğitimciden ziyade, erkek Pokemon eğitimcilerini kendi favori eğitimcileri olarak seçmeye eğilimli oldukları saptanmıştır (Ogletree ve diğ., 2004).

Levinson (1975), cumartesi sabahı yayınlanan çizgi filmlerini inceleyerek yaptığı bir çalışmada erkeklerin kadınlardan daha fazla olduğunu ve erkek karakterlerin çok daha çeşitli rollerde ve mesleklerde tasvir edildiğini gözlemlemiştir. Kadın karakterler sadece ev hanımı- anne, kız arkadaşı, büyükanne, teyze, hizmetçi, dadı, hemşire, öğretmen, sekreter, garson, şarkıcı, film yıldızı, TV muhabiri, sirk sanatçısı ve cadı olarak görülmüştür. Çizgi filmlerdeki cinsiyet rollerinin meslekler ve bireylerin hayattaki konumunu bu şekilde aktarması genel olarak incelenen yapımlarda karşılaşılan bir sonuçtur. Televizyonun çizgi filmlerdeki cinsiyet tasviri gerçek dünya olaylarını tam olarak yansıtmaz, ancak geleneksel cinsiyet rolü varsayımlarıyla ilgili gerçek dünya değerlerini yansıtır (Levinson, 1975).

Mayes ve Valentine, 1979 yılında televizyon çizgi filmlerini izleyen 8-13 yaş arası çocuklar ile yaptıkları bir çalışmada, çocukların, çizgi film karakterlerinin stereotipik cinsiyet rolü davranışları sergilediklerini fark ettiği sonucuna ulaşmışlardır. Çocuklar bu çalışmada çizgi filmdeki tüm kadın ve erkek karakterleri "cesur, kurtarılması gerekmeyen, baskın, zeki, kolay karar verebilen, dış görünüşüne aldırmayan, bağımsız, beladan uzak duran, kriz anında kolay heyecanlanmayan, lider gibi davranır, sert, agresif, güçlü bir güvenlik ihtiyacı duymaz, kolay ağlamaz " özellikleri açısından değerlendirmişler ve araştırma sonucunda katılımcıların cinsiyeti bir fark yaratmaksızın tüm karakterleri geleneksel kadın ve erkek davranışlarına göre gruplandırdıkları sonucuna ulaşmışlardır.

1960'lı yıllardan itibaren çizgi filmlerde toplumsal cinsiyet rollerine yönelik bir değişimin olup olmadığını gözlemek amacıyla yapılan bu çalışmada seçilen çizgi filmlerden rastgele üç bölüm izlenmiş ve bölümler araştırma soruları çerçevesinde analiz edilmiştir.

6.1. Geçmişte Yayınlanan Çizgi Filmlerdeki Toplumsal Cinsiyet Rollerinin Kurgulanışı

Araştırma kapsamında geçmiş yıllarda izlenen çizgi filmlerden örneklem olarak seçilen Jetgiller ve Şirinler isimli yapımlardan rastgele seçilen üçer bölüm izlenmiştir. Bu çizgi filmlerden ilki 1962-1987 yılları arasında yayınlanan Jetgillerdir. Bu çizgi filmde toplumsal cinsiyet rollerinin temsili hem görsel, hem dilsel hem de şekilsel olarak gözlemlenmiştir. Çizgi filmdeki ailede kadın çoğunlukla ev içinde ve ev işleri yaparken tasvir edilirken erkek iş yerinde çalışırken, eşine para verirken ve araba kullanırken tasvir edilmiştir. Bunun yanı sıra çizgi filmdeki diyaloglarda da toplumsal cinsiyet rollerinin geleneksel temsili göze çarpmaktadır.

Geçmişle ilgili örneklem olarak seçilen ikinci çizgi film Şirinler'dir. Bu çizgi film 1980'li yılların başından sonuna kadar yayınlanmış ve o dönemi temsil ettiği düşünülen bir çizgi filmidir. Şirinler incelendiğinde o dönemin toplum yapısıyla uygun olmayan, cinsiyet rollerinden bağımsız, eşitlikçi yapıda bir toplum örneği gözlenmiştir. Çizgi filmde toplumsal cinsiyet rolleri tarafından kadına atanmış davranışlar olarak bilinen yemek yapma, dikme gibi davranışlar erkekler tarafından da yapılmaktadır. Bu çizgi film Jetgillerin aksine toplumsal cinsiyet rollerinden bağımsız bir yapımlar olarak görülmektedir.

6.2. Günümüzde Yayınlanan Çizgi Filmlerdeki Toplumsal Cinsiyet Rollerinin Kurgulanışı

Günümüzde yayınlanan çizgi filmlerden örneklem olarak seçilenler Pepee ve Niloya'dır. İlk olarak 2008- 2015 yılları arasında yayınlanmış olan Pepee çizgi filmi incelenmiştir. Bu çizgi filmde görsel olarak karakterlerin kıyafet renklerinde toplumsal cinsiyet rollerinin temsili yoğun bir şekilde görülmüştür. Ayrıca bu çizgi filmde kadınların ev içinde, erkeğin ise dışarıda temsili de göze çarpmaktadır.

Günümüz çizgi filmleri arasından incelenen ikinci çizgi film ise 2009 yılında yayınlanmaya başlayan ve hala yayın hayatına devam eden Niloya'dır. Bu çizgi filmde, çocuk karakterler arasında herhangi bir cinsiyet rolü temsiline rastlanmazken dizideki yetişkin karakterler arasında kadının ev içinde ve ev işleri yaparken temsili erkeğin ise dışarıda iş yaparken temsili gözlenmiştir.

Genel olarak bakıldığında bu iki çizgi filmdeki toplumsal cinsiyet rollerinin geleneksel temsiline günümüz yaşamıyla bağdaşmadığı, geçmişten gelen rol temsillerinin aktarılmaya devam edildiği görülmüştür.

6.3. Günümüzde yayınlanan çizgi filmler ile geçmişte yayınlananların karşılaştırılması

Genel olarak bakıldığında geçmişten bugüne çizgi filmlerdeki cinsiyet rollerinin temsilinin tarihle bir bağlantısı bulunamamıştır. Geçmişte yayınlanan iki yapımdan biri olan Şirinler’de hiçbir cinsiyet rolü temsiline rastlanmazken günümüzde yayınlanan Pepee ve Niloya’da toplumsal cinsiyet rollerine sık sık vurgu yapıldığı görülmüştür. Araştırmadan çıkarılan bu sonuç doğrultusunda, çizgi filmlerin yapımında, yapıldığı dönemin sosyo- kültürel yapısını yansıtmadığı yorumuna ulaşılmıştır.

7. Sonuç, Tartışma ve Öneriler

Araştırma kapsamında 1960’lardan günümüze kadar değişik yıllarda yapılmış dört farklı çizgi film cinsiyet rolleri açısından incelenmiştir. Değişen ve gelişen toplum yapısı ile paralellik göstermeden günümüze gelen cinsiyet rollerinin geçmişten günümüze devam eden bir sorun olduğu ve teknoloji ve medyanın hayatımızda giderek artan önemi göz önüne alındığında tüm bireyler özellikle de çocuklar açısından televizyon programlarının ve çizgi filmlerin önemi inkâr edilemez. Araştırma kapsamında izlenen çizgi filmlere bakıldığında benzer yıllarda yayınlanan çizgi filmlerde (Jetgiller-Şirinler, Pepee-Niloya) cinsiyet tutumları açısından bir bağlantı bulunmamıştır. Jetgiller’de cinsiyetçi tutumlara çok sık rastlanılmasına rağmen Şirinler’de böyle bir bulguya rastlanmamıştır. Aynı şekilde Pepee ve Niloya güncel çizgi filmler olmasına rağmen Pepee’de cinsiyetçi tutumlar çizgi filmin genelinde görülürken, Niloya ’da bu tutumlara sadece yetişkinler arasında rastlanmıştır.

Araştırma sonucunda geçmişten günümüze baktığımızda da cinsiyet tutumları açısından herhangi bir anlamlı bağlantı bulunmamıştır. Şirinler 1980’li yıllarda yapılmış olmasına rağmen çizgi filmde herhangi bir cinsiyetçi tutuma rastlanmazken, günümüzde hala devam eden Niloya’da cinsiyetçi tutumlara rastlanmıştır.

Alinyazına bakıldığında Streicher, 1974 yılında yaptığı araştırmada, çizgi filmlerde kadınların nasıl tasvir edildiğini gözlemlemiş ve pek çok çizgi filmde, erkek karakterlerin çoğunlukta olduğu, dişi karakterlerin ortaya çıktığında ise kurtarılmaları gereken durumlarda ve rollerde olduklarını gözlemlemiştir. Devamlılık gösteren bölümleri olan yapımları incelediğinde ise görünen kadın karakterlerin basmakalıp ve ilk görüşte âşık olma eğiliminde olduklarını, kadın kahraman rolündeki karakterlerin de iyilik yapmaya çalışsalar bile sorunlara neden oldukları bulgusuna ulaşmıştır.

Stemglanz ve Serbin (1974) ise analiz ettikleri on çizgi filmde kadınların iki katından fazla erkek rolü olduğunu ve erkek ve kadın davranışlarının klişeleşmiş olduğunu bulmuşlardır. Çizgi filmlerin çoğunda kadın karakter olmadığı için, Sternglanz ve Serbin özellikle kadın karakterleri olan çizgi filmleri analiz için seçmişlerdir.

Günümüzde her evde televizyon, akıllı telefon gibi cihazlar olduğu ve çocukların artık çizgi filmlere ulaşmasının çok daha kolay olduğu düşünüldüğünde ve güncel çizgi filmlerin internetteki izlenme sayılarına bakıldığında çizgi filmlerin yapım aşamasında çok daha özenli olunması gerektiği düşünülmektedir. Çizgi filmler yazılırken ve animasyonları yapılırken pedagoglar, çocuk psikologları ve sosyologlarla iş birliği yapılmalı, çizgi filmler toplum yapısına uygun hale getirilmelidir.

Bu konuda yapılabilecek başka bir şey de çocukların çizgi filmleri anne-baba ya da öğretmen eşliğinde izlemesi ve gerekli görüldüğünde çocuklara ekranda gördükleri cinsiyet rolleri ile ilgili açıklamaların yapılması olabilir. Çok popüler olan çizgi filmlerde toplumsal cinsiyet rollerinin geleneksel temsili çok sık görülebilmektedir. Böylece ebeveyn ya da bir büyük gözetiminde çocuğa gerekli açıklamalar yapılabilir ve cinsiyet rollerinin küçük yaşta aktarımı azaltılabilir.

Okul öncesi kurumlarda çizgi film izlettikten sonra drama veya rol yapma gibi aktivitelerle çocukların yaptıkları çıkarımlar tespit edilmeli, ortaya çıkan yanlış öğrenmeler tam olarak benimsenmeden düzeltilmelidir.

Günümüzde cinsiyetçilik konusunda farkındalığın artması ve cinsiyetler arası eşitlik konusunda yapılan çalışmaların daha görünür olması ve medyaya da yansması, reklamlar, çizgi filmler gibi küçük yaştaki çocukları etkileyebilecek unsurlar konusunda daha hassas davranılması gerekliliğini doğurmuştur. Bu konuda medyada yayınlardan önce yapılan uyarıların daha da genişletilmesi gerektiği düşünülmektedir.

Bu araştırma geçmişte yayınlanan ve günümüzde hala yayınlanmakta olan çizgi filmlerin küçük bir kesitini incelemiştir. Günümüzde teknolojinin ve çizgi filmlerin hayatımızdaki yeri ve önemi düşünüldüğünde bu araştırmanın, gelecekte yapılacak konuyla ilgili araştırmalara bir öncü niteliğinde olması umulmaktadır.

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**INDIGENOUS MUSIC AS A MODE OF COMMUNICATION AND A COMFORT IN
TIMES OF PERSONAL AND COMMUNAL HARDSHIP: THE CASE OF BAPEDI
WOMEN'S MUSICAL ARTS IN GREATER SEKHUKHUNE DISTRICT
MUNICIPALITY, LIMPOPO PROVINCE IN SOUTH AFRICA.**

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Abstract

In Greater Sekhukhune District Municipality, Bapedi women employ their indigenous music in almost all their social and cultural ceremonies, as well as their religious rituals. When problems seem particularly difficult to surmount, they organize religious rituals and ceremonies accompanied by their indigenous music to communicate social and ethical values; and to appease their ancestors. Their positive regard for music as an alternative solution to their problems and for effective communication, is based on their knowledge and experience; and influenced by their musical abilities. Their choice of music is not simply preferential, but is grounded in their theological and traditional beliefs. They consider their indigenous music to be a vehicle to be used to establish mutual relationships, cementing friendships, as well as to venerate their ancestors. The purpose of this study was to investigate the role played by Bapedi women's musical arts within Bapedi people's cultural context. To achieve this, the study employed direct observations, video recordings and informal interviews. The following primary research question therefore guided this study: Do songs sung by Bapedi women have any impact on morals, therapy and value systems within the Bapedi people's cultural context? The investigation has revealed that the indigenous Bapedi women's music establish mutual relationships as well as cementing friendships, but also plays a prominent role in relieving stress. The results of this study have further shown that these songs reflect social and ethical values of the tribe within which they exist, but also hold cultural meaning and have melodies or references to specific historical events. It was concluded that women in the Bapedi society participate in music making as a form of communication and for improving their health and sense of well-being; and they place value on the role of music in their community.

Keywords: Bapedi society, Greater Sekhukhune District Municipality, Bapedi women, social and cultural ceremonies, religious rituals, indigenous music, Limpopo Province, South Africa

PARTITION, VIOLENCE & WOMEN: THE STORY OF PUNJAB

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ABSTRACT

Indians were fighting for freedom, for a country that was united despite its differences; little did we know that a holocaust followed. In 1947, India became an autonomous nation state; however, we paid a heavy price. A new country was carved out from the states of Punjab and Bengal based on religion, causing mass migration from those parts of the country, making people flee their homes in order to save their lives.

The Partition of India was the biggest bloodbath that the Indian sub-continent witnessed. The Partition was particularly hard on the women of Punjab as they had been raped, killed and even kept captive in lands that were previously their homes. Many stayed and married those who captured them, converting them to religions they weren't born into. Others bore the brunt of absolute cruelty and died due to the physical and sexual violence they had been subjected to by men. A large number of them were killed by their own families or chose to die voluntarily by being pushed into wells or being fed poison in order to protect the honour of their families. Some of these women were married off to men with close ties to their families and thus, were considered lucky to have achieved the protection as a wife.

This paper explores the nature of violence and pain to which women were subjected during the partition of India, particularly in the state of Punjab. Within this paper, we learn about the atrocities committed against the women and of how these women managed to survive. We shall also study the stories of certain women and analyze the similarities and the differences among the stories. Furthermore, we also explore how these women were changed by bearing witness to the Partition and their portrayal in popular culture, as well as the media.

The main aim of this paper is to see how women are targeted during times of crises by studying the state of women in the massive humanitarian crisis that came to be known as the Partition of Punjab.

Keywords: Partition; Violence Against Women; Punjab

Introduction

In 1947, India became independent from British colonial rule. The new nation of Pakistan was carved out by partitioning Punjab and Bengal. The price paid was heavy. While the whole country was rejoicing and celebrating freedom, Punjab and its people were drowning in blood and were running for their lives. The communities that once stayed together were at daggers drawn, looting, pillaging, plundering each other's homes and hearths, killing those who were once their friends. There was a kind of madness that prevailed turning humans into animals. In the name of religion, Muslims were killing their Hindu and Sikh brothers and vice versa.

The major victims of the partition were women who bore the brunt of partition like no one ever did. Women were raped, killed, paraded naked, their breasts torn apart, their bodies were embodied with the symbols of religions they didn't belong to. The only religion that sunk in this scenario was humanity.

This paper has been divided into 4 parts – the first part deals with the perception of women in Punjabi society. The second part deals with the holocaust of partition. The third pertains to rehabilitation and the fourth part covers the female suffering during the partition as viewed in popular culture.

Perception of Women in Punjab

Punjab had a patriarchal society which treated its women as subordinates and inferior to men. Some considered women as a jewel to be kept hidden. Others felt that they were weak and vulnerable and thus, needed protection. Some even felt that females were burden of a lifetime. The birth of a girl was seldom welcomed; however, the birth of a son was an occasion of jollification and merry making. Such mentality could trace its origin in the history of Punjab as the area had been a victim to invaders such as Mahmud Ghazni, Muhammad Ghorī, Babur, Nadir Shah and Ahmed Shah Abdali. Owing to this, Punjabis in order to protect their women from abduction and rape kept them under tight control. The ‘sexual purity’ of women was a matter of honour for men.

It was common for households to live in joint family set ups. A traditionally close bond existed among the women of the same communities. In Punjabi society, women barely had any property rights and had limited access to education. Education was considered a privilege and not a right. While the main occupation of men was to earn money for the households women were to maintain these households and their major task was to produce male heirs for the family, as well as perform household chores.

There was a clear discrimination between man and woman in Punjab. Exploitation was evident during marriage also. It was the bride’s family who had to spend the major chunk of money during weddings. Girls with taken as liabilities. Marriage was seen as a way to get rid of these liabilities.

Despite the secondary status women had a strong grip within the household. Major decisions were taken with her consent. She was the core and soul of the traditional Punjabi household without whom the family was defunct.

Violence During the Partition

Till 1940, there was no inclination that our country could ever be divided. The two nation theory proposed by Jinnah at the Lahore Session of the Muslim League showed that Muslims in India were brewing a different broth. No doubt that the Indian Nation Congress and Muslim League had developed differences, yet it was seen as a rift between two brothers that could be solved at a family level. The negotiations for peace began in 1942 with the arrival of Cripps’ Mission, however the proposal was not accepted by both – Congress and Muslim League. Negotiations failed one after the other – C. Rajgopalachari Formula (1943), Wavell’s Plan (1944), & Shimla Cabinet Mission (1946). After the failure of Cabinet Mission, Jinnah announced August 16, 1946 as the Direct Action Day.

The Direct Action Day was the result of the call given by Mohammad Ali Jinnah for an all India protest by Muslims for the creation of Pakistan. Communal riots broke out in Calcutta. In just 72 hours, thousands were killed and at least a 100,000 rendered homeless. These riots spread to other parts of the country – Bihar, Orissa, and finally reached Punjab, which became the centre of intense brutality and barbarity. Partition had become a reality and people realised they had to migrate leaving their homes and hearths. This process could have been peaceful, however beastly men started fighting and exploiting the situation to their advantage. Women suffered enormously as they became the target of men’s savagery and hooliganism. All districts in Punjab witnessed brutal riots. Many incidents stand as testimony to the gravity to which humans could stoop so low in the name of religion.

A Sikh boy of grade 6 recalls how his father, a policeman had opted to stay in Mianwali, Punjab, present-day Pakistan and decided against shifting to Eastern Punjab; however, when Muslims from East Punjab started arriving, they wanted him to leave. As Sikhs, their family could be recognized easily.

On a Sunday, when all the family members were at home, convoys of the Muslim League National Guard arrived. The number of Muslims outside their house swelled to thousands. All the Sikhs of the area had gathered in their house as his father was in police and had a revolver in his possession. While they were waiting for the circumstances to subside, the marauders attacked in midst of the night. All men, including the boy's father died fighting and all the young girls were abducted. The only survivors left were young children and old women. They were later escorted to a refugee camp by some elderly Muslim man of the same locality and further rescued and taken to Amritsar. Later they got to know that his married sister and her family too lost their lives.

Such spine chilling tales became a common occurrence during the unprecedented times of partition. Many died with their untold miseries. Who can forget the incidence of the village Thoha Khalsa which stands out as a reminder of what happens to women in such times. Predominantly Hindu and Sikh, the women in this village decided to commit suicide in order to 'protect the honour' of their families. At least 93 women jumped into the well to save themselves from falling into the enemy hands. Three women could not drown on account of want of water. As the men fought bravely for 3 long days, they could not hold out as the Muslim numbers kept increasing at accelerating speed. To this day, Thoha Khalsa is remembered and revered for the sacrifices they made.

What choice did women have? Survival meant rape and being sold from one man to another like a vegetable. Death by suicide meant peace and safeguard of religion to which they belonged. So most families killed their own daughters. In Attock district, several women were put into a pit and burnt. Women did not only have to go through the pain caused to their bodies, but also their minds of not just losing their homes, but watching the people they loved die right in front of their eyes. During these massacres, women were paraded around into bazaars and gang-raped by men. Particularly, gentlewomen were caught, stripped naked and paraded in the streets to be raped killed later.

In Khanqah Mubaraq at Bhawalpur District, Punjab a mother remembered the way she clung onto her young boy as he was snatched out of her hands; she offered all her jewels to the man, however, he took the jewelry and laughed, hacking the boy into pieces using his hatchet in front of his mother's eyes.

Similar fate was meted to Muslim women in East Punjab. Jalandhar and Ludhiana witnessed similar scenes of ghastly acts towards Muslim women.

The fanatic Muslims mobs in Multan did not even leave the sick. They attacked Sri Krishna Bhagwan tuberculosis hospital and butchered the miserable patients in their beds.

However, even in times of darkness and despair, there was light. The story of Naseeb Kaur (born: Azmat Bibi) is a reminder that even in times of crisis, sometimes, humanity prevails. The partition is no exception to that. Nasib Kaur, born as Azmat Bibi was only 4 years old when the partition took place. As she lost her father at a very young age, she and her mother were the only family that they had. Azmat was seen by a bystanding woman who picked her up and handed her to a Sikh overseer. Though he participated in the raid on a Muslim village himself previously, he took an instant liking to Azmat. He took her in and raised her as his own daughter, alongside his real daughter. Soon after, two boys were born in the house and the family prospered. He named her 'Nasib Kaur' meaning 'Princess of Destiny'. Today, she is Sikh, having married a Sikh man and produced Sikh children and grandchildren and Nasib says that she will always be thankful to her father for changing her life.

Recovery & Rehabilitation

When the mayhem subsided, the Prime Ministers of India and Pakistan decided to meet in September, 1947 to start a programme for the recovery of abducted women from both the sides. Inter-Dominion Treaty was signed on December 06, 1947 and the programme was called Central Recovery Operation. In 1949, the Recovery & Restoration Act was passed in which it was decided that marriages and conversions after March 1947 will be derecognized and will be treated as an act of force and abduction. The recovery work was the joint responsibility of social workers, local police and military evacuation officers. The Operation was carried on for 9 years. Around approximately 20,000 Muslim women and 17,000 Hindu and Sikh women were recovered. The children born out of such unions were considered illegitimate. These children were separated from their mothers as they were to be recognized as the citizens of the country they were born in. Pregnant women were forced to get abortions done or in case abortion was not possible, she had to give up her child for adoption. Mass scale state sponsored abortions were carried out at the time when abortion was not even legal. Most women were happy being rescued. A few of them did not want to leave their new stability, while some others did not actually believe that they were being rescued. Commendable work was done by Mridula Sahabhai, Premvati Thapar, Sushial Nayyar, Rameshwari Nehru, Bagh Mehta, Kamben Patel, Damyanti Sehgal and Anis Kidwai. These women acted on behalf of the state, but being women, they were also able to provide a certain comfort level to the rehabilitating women.

The task of recovery was not an easy one. Most abductors were obsessed and were not ready to part with their so-called wives that they viewed as their possessions from the pillaging. They had to be dealt with beforehand in order to carry on with the work of recovery. On seeing the police van, most of them used to run to the fields with the women they had abducted so as to hide and escape arrest. There have been instances of sending the women to Sind in order to avert and obstruct the work of recovery. Most recovered women were in a state of shock. Reduced to withered bones due to lack of food and basic amenities. They were pictures of abject misery. Many of them had gone without bathing for months with their hair filled with lice and their bodies full of stench. Their condition showed how they had given themselves to fate with no hope of improvement or retrieval.

A few months prior to the Partition, they would not have thought in their wildest nightmares that such a future awaited them. Some of them were so frightened that they did not disclose their true identity for days. Many feared that they would not be accepted by their families as they had cohabitated with men of other religions and their purity had thus been tarnished. Their fears were not without a reason. Several women did face rejection at the hands of their family members and were distraught that after suffering untold miseries, their families were worried about the impurity of their bodies than being sympathetic towards their condition.

Partition and the accompanying hysteria had a great psychological impact on women. Their psyche got completely affected. They realised that they were no more than an object, a possession, an instrument of honour. No one was concerned about their mental, physical, biological or psychological well-being. However, the exercise of recovery and rehabilitation was a step in the right direction and it did make many women happy to be back with their families. It also highlighted that the governments of both the nations did take a corrective action and if nothing else, it reduced the guilt which the leaders must have carried in their hearts.

In Popular Culture

Poetry, books and movies – all captured the pain of the partition of Punjab. As the refugees who survived, spread all across the Indian sub-continent, they carried the painful memories of partition. The Punjabi genocide of 1947 is best remembered by those who survived it.

Perhaps one of the best known written works on the condition of Punjabi women in 1947 has been the famous poem by poetess, Amrita Pritam, '*Aj Akkhan Waris Shah Nu*'. The poetess originally belonged to Gujranwala in Punjab, Pakistan and lived in Pakistan when she like so many others was displaced from her homeland. In this poem, she calls upon Waris Shah, the writer of the Punjabi classic love story – '*Heer & Ranjha*'. There was immense mourning of Heer's death and she asked Waris Shah that when one Punjabi daughter died, everyone wailed and cried, but today, nobody mourns for the girls of Punjab as they cry for their lives. She calls to his grave and asks him to open up the next page of love in a Punjab filled with hate. Pritam describes the pain out of which girls being abducted and raped shouting for mercy as calling for humanity. She uncovers the scenes of Punjab during the partition as a land with fields filled with corpses, the river Chenab red with blood flowing in it and the 5 rivers of Punjab as poisoned; the land producing poison from every pore and the sky seemingly red with the blood and pain. She described the partition as the death of Punjab – the core turning red and the limbs turning blue. It reminds how every woman in Punjab virtually turned into a prisoner. At the end of the poem she asks, 'where is another Waris Shah that can unite the Punjab by love?' and summons him to speak from the grave and to find the next page of love. Unfortunately for the Punjabis, hate and bloodshed prevailed – the story of Punjab ended tragically just as '*Heer-Ranjha*'.

Movies such as '*Pinjar*' and '*Khamosh Pani*' have uncovered the story of Partition of Punjab from the perspective of women. '*Pinjar*' is an adaptation of the book of the same name. It explores the story of a Hindu girl, raped and abducted during the partition. The girl is forcibly married to her rapist – a Muslim man. Though, he loves her and takes care of her, she is not able to forget or forgive how their relationship came to be. '*Khamosh Pani*' is yet another story of a Punjabi woman, who belonged to a Sikh family and stayed in Punjab, Pakistan during the partition. Women of her village died by drowning in the local well, the imprint of which never left her mind. The phobia that developed prevented her to ever go and even fetch water from that well. However, on finding out that his mother was not a Muslim by birth, the lady's son forces her to jump in the same well at the end of the movie.

The story '*Khol Do*' by Saadat Hasan Manto, a Muslim writer from present-day Punjab, India who moved to Pakistan during the Partition of 1947 gives a detailed description of the pain of a widowed father who looked for his daughter, Sakina day and night during the Partition; he finally finds her laying in the bed of a hospital. It captures the pain of the young girl and puts it onto paper. The most famous excerpt from the book is a description of how the doctor tells someone to open the window by saying "Khol Do" and like a machine that works on instructions, Sakina who struggles to respond to anything starts opening the lace of her salwar.

The renowned Sikh writer, Khushwant Singh's book '*Train to Pakistan*' is yet another reminder of the horrors that accompanied the Partition of Punjab. Originally from the Khushab District in present-day Pakistan, Singh's family too experienced the pain of Partition. The book contained instances of brutalities during the 1947 Punjabi genocide. Though based in a fictional village in Punjab, the book is rooted in real experiences. One of the most painful yet real examples is of Mano Majra, a predominantly Sikh village in present-day Pakistan where women from affluent families were searched for relentlessly in a bid to be stripped of their honours and therefore, to be raped.

When found, the gentlewomen were stripped naked and pushed around with a large group of men parading them in the streets. They were taken to the bazaar so as to be raped by several other men and finally, killed.

Conclusion

Starting as a fight for land, partition battle changed into a frenzied act of bestiality against women of Punjab. Though not sponsored by State like in the Holocaust, it was no less or even worse because the brazen acts of violence against the female human body were performed by not just the stranger men but also by known ones in the name of religion while the so called national leaders did not do much to quell the insane violence against female gender at the ground level. The social rules failed this test of partition and were brazenly violated at the expense of the body and honour of the women who got caught in this crossfire.

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REVISITING MUGHAL HAREMS

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ABSTRACT

Etymologically the word is related to Arabic which means sacred or forbidden and is used for sacred precincts of Mecca. It evolved to refer to the domain of women in a polygynous family, as well as their separated rooms that were off-limits to males. Hence, harem being a forbidden area was always a source of mystery and intrigue. It was a lively and expansive physical environment in which women were organized according to their closeness to the Emperor.

The harem complex was surrounded by high walls, keeping purdah in mind, and included some of the greatest structures. It was made up of a succession of annexes that were supposed to be light and airy, with a central courtyard for communal celebrations. Fountains, ponds, gardens, and orchards would be available to the ladies, many of whom would spend their whole lives in the complex. The harem had just one entrance door, which was well guarded. It was a sophisticated organisation that mirrored the Mughal elite's polygamous and opulent lifestyle.

The research paper will be based on the conclusion of Snowball sampling where respondents will be reached through referrals. The paper shall be a self-administered online survey that was filled in by respondents. This research paper attempts to address the nuances of the highly ambiguous medieval tradition of Mughal Harem.

Keywords: Mughal Harem; Polygamy; Opulent Lifestyle; Architecture; Women status

FEMALE EMPATHY FOR NATURE IN A RURAL ECOSYSTEM VERSUS AN URBAN ECOSYSTEM

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Abstract

Empathy is the ability to see, understand, and care about another person's, animal's, or nature's experiences. It encompasses both emotional/affective and cognitive empathy, which are complementary. Emotional/affective empathy is the emotional reaction to others' emotions, and cognitive empathy is the ability to comprehend another's emotional state.

Emotional empathy is built on four pillars: love of nature, freedom in nature, security in nature, and oneness with nature. Females are socialized to be more concerned about other people's needs and to have a more incredible "ethic of care." As a result, females are expected to have more empathy than men, despite males being better knowledgeable about environmental issues. Previous research has indicated a gender divide in environmental activism.

According to research, females in developed countries spend less time outside than females in earlier generations. Rural and urban living may result in minor touch with nature in the current period. As a result, access to nature may become obsolete as females fail to use outside activities. Females in rural ecosystems are more concerned about the environment and participate in environmental activities than women in urban environments. This disparity has also been linked to the difference in socialization between rural and urban ecosystems: while environmental conduct can be viewed as assistance, more socialized females have greater empathy for nature.

On average, in this article, females in urban regions have better accessibility and infrastructure, more chances for paid work, and faceless social constraints than women in rural areas. Females in rural ecosystems rely on nature in some way or another for their livelihood, like extracting water, cutting wood, and other tasks have become routine for them. As a result, they have a fundamental awareness of natural services. Women in rural areas are critical actors in bringing about the transformational economic, environmental, and social changes essential for long-term development. It is plausible to deduce that rural women appreciate nature more than urban women.

Keywords: Empathy, emotional, Females, Rural ecosystem, Urban Ecosystem

WOMEN AND SPORTS: A SUCCESSFUL ALLIANCE

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ABSTRACT

Women's participation in sports has a long history. In ancient Olympics, women were not allowed to even watch sports competitions. In the first modern Olympic Games which were held in 1896 in Athens, it was notice that there was no participation of women. In fact women started participating in the modern Olympic Games from 1900 onwards. In the field of games and sports, people do not acknowledge women's sports to be apart with men's sports and the role of women in sports and games has been neglected. However, from the preceding span of previous era, the interest of women in sports both as participants and spectators has been increasing day by day. This paper discusses the status of women since ancient Olympics and also problems faced by the women participants in the sports and recent development of Indian woman in sports. This research paper is based on secondary data sources and research methodology includes gathering relevant information and building their connection with the discussed theory. Several articles and journals were reviewed in the study.

It's a matter of concern for all of us to know that sport is such a field where gender inequality is strongly evident and matter of regret or pity that men and women are considered differently, especially in the field of sports. In spite of such adversities, some women represent India in various sports and brought glory to the nation and creating history in every field. the gap between men and women in their interest in sport has narrowed considerably over the last fifty years and the presence of women taking part in sport has been increasing. The provision of sports facilities for both women and men in sports shows a new trend. Now more people want to see women on the sports ground. However, little discrimination still persists in terms of salaries, coaching facilities, cash awards, television time, etc. India has a long way to go in terms of women's sports and needs to be more encouraging in terms of funding and social barriers overall by changing mind set.

Keywords: Sports, gender, Olympics, inequality, society

INSPIRING FEMALE NATURALISTS THROUGH THE AGES

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Abstract

Nature is a blessing, and those who have worked from dawn to sunset, pouring their inventions and constructing the globe are genuinely blessed, and our global females have ruled over it over the years. This branch of research has traditionally been male-dominated, yet many great female naturalists deserve recognition. The women will continue to impart their wisdom and knowledge around the globe – through their pioneering work and teaching. Female naturalists work to take care of the environment and all species that live on it. From pioneering primatologists to profound explorers to tenacious campaigners, each has altered our perception of the planet – and our role in conserving it.

We have explored a wealth of information on female naturalists from ancient times to the present day. In this paper, we have talked about female naturalists starting from the ancient till the contemporary period. There are rarely any sources for reconstruction of in-depth knowledge about worldwide female naturalists from ancient and medieval periods. Under ancient, we have Queen Hatshepsut (1479-1458BC). Under medieval, we got hold of Hildegard of Bingen (1098-1179). Under the Modern period, we have the following female naturalists: Loredana (1533-1575), Maria Merian (1647-1717), Maria Sibylla Merian (1679-1683), Eleanor Glanville (1654-1709), Elizabeth Gertrude Britton (1858- 1934), Mary Anning (1799 –1847), Kate Sessions (1857 - 1940). Under Contemporary, we got hold of the following female naturalists: Rosalie Barrow Edge (1877 - 1962), Marjory Stoneman Douglas (1890 - 1998), Margaret Thomas Murie (1903-2003), Rachel Carson (1907-1964), Dian Fossey (1930-1985), Dame Jane Morris Goodall (1960), Sylvia Earle (1998- National Geographic explorer-in-residence), Birute Galdikas (1997- Tyler Prize for environmental achievement).

It has taken us a while to find information about female naturalists throughout history from ancient times to the present day; all of them have demonstrated a strong commitment to conservation. These prominent examples of women who have contributed will enlighten society and inspire the next generation of female leaders.

Keywords: Naturalist, females, ancient, medieval and contemporary

VIRTUAL REALITY IN EDUCATION

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Abstract

Virtual reality has been used in elementary and secondary education. Yet it has not been implemented on a large scale. With the advent of new technologies, humans have explored each field as per their interests. However, quality and impactful education is never guaranteed with changing scenarios. The advent of virtual reality, its impact, and its affordability determine how fruitful it is in the field of education. Thus, the reason to use virtual reality is mainly supported by the fact that virtual reality has the potential to improve education by allowing students to take part in captivating and interactive learning activities that they would not perhaps be able to join. VR is convenient for every student, and teachers can also keep a check on the students.

Moreover, as technology advances, information and communication technology based on virtual reality (VR) expands the teaching room and complexity, and through graphics resources and three-dimensional digital imaging techniques, it can easily guide students in exploring their environment beyond the texts, broaden their perspective and help in distance learning.

Keeping in mind the advantages and disadvantages we will explore the domain by explaining when to use Virtual reality and when not to use it, besides including the positive & negative impacts it will bring about.

This research paper aims to enhance the standard of learning among students who find it difficult to retain things for long using VR. Apart from education, this paper also covers its applications and impact in other fields like gaming, medicine, etc. This paper presented a survey in which 100 people including students and educators participated in the study. The study shows that 81% of people were aware of VR and eager to use it in their classroom to enhance their practical knowledge and exposure but still, 66% were afraid of their usage as it will impact their health and vision. The survey indicated VR's positive and negative effects on people's lives, as well as whether it will make things easier in the future.

Keywords: virtual reality, education, immersive education, visualization technology, impacts.

1. Introduction

Pygmalion's Spectacles, a science fiction novel, was published by Stanley Weinbaum in 1935. The character of the story dons eyewear that transports him to a spurious world filled with 3-dimensional documents something which induces his sensory perception. The saga actually predicted goals for the future and accomplishments, and some perceive that it would be the primary source of something like the fully interactive (VR) concept. [1].

Sir Charles Wheatstone, who built the stereoscope In 1838, received the Royal Medal of the Royal Society for his justification of two eyes, and also in 1840, he received the Royal Medal of the Royal Society for his explanation of binocular vision., was the first to develop VR technology in the 1830s [2]. The device consisted of a pair of 45-degree mirrors in which each reflected a picture around to the side of the user's eyes.

It created multiple pictures of the very same object (another eye observing one another) collected from various angles to give the image a sense of feel and immersion [2], now as we enter the 21st century, there is evidence that time and again new technologies are developed for visualization to enter a virtual world. [1]

Forbes called the year 2019 when VR becomes real. Standalone headgear, Oculus Quest of Facebook obtained \$5 m in sales, yielding a lot of excitement and traction. [3]

The shift from linked to standalone VR headsets marked a transition inside this engaging environment because separate Virtual reality headsets are often much more convenient to use for the end-user. As a result, the number of monthly-connected VR headsets on Steam has overtaken about a million more people, In March 2019, Beat Saber was also the first software to distribute about a million copies in a little over a year. [4]

The vast investment and innovations in the past decade have made VR a hot topic to explore among students as well as various IT firms. Having its earliest imprints in gaming, today VR has wide applications ranging from art and craft to medicine and much more. This paper mainly focuses on its application in Education. [5]

In [6], the author used the Moodle learning-based model for the Virtual Learning Environment(VLE). This paper study shows that a Moodle-based environment enhances the learning experience and motivates the students and teachers to learn via VLE. F.Belloti et.al. [7] studied the value of virtual reality in academic achievement and assess the impact of its competence in a serious game. The author also suggested the player's characterization and its integration in-game assessment. In [8], the study presented new possibilities in VR and also recommended the future scope of VR to support learners.

The five statistically characterized constituents of a 3d virtual (VR) concept are multi-view, interactive delivering, confined conversation, internal standpoint, and improved visual stimulation. [9]

Basically two conceptual reviews, but also a comprehensive review about the use of VR technology through curriculum, to obtain a deeper understanding of the problem at hand, and therefore what educationalists aspire to achieve from using technologies throughout [10]

Student learning and engagement experiments have been carried out to evaluate the quality of the teaching program, completed questionnaires were used to investigate commitment and inclusion. The research's findings reveal both knowledge tests, the group using the present framework outperformed the online tutoring group. The presence questionnaire responses confirmed that the participants experienced a sense of spatial presence. [11]

2. Virtual Reality and its Characteristics

Virtual Reality is basically an experience that is created by using computer graphics in a three-dimensional manner or a 360 view of an environment that enables the feeling of immersion in the user. It detaches the person from a physical world and lets the person feel real in an unreal world.

Moreover, the user experiences a lifelike immersion by either using VR headsets or helmets.[9-13]

virtual three-dimensional environments provide sturdy training surroundings for more difficult text, pix, and socialization focused on sound. Nevertheless, regardless of its precious contribution to scholars getting to know, there isn't always a great deal of research inside the digital world. A digital international is a simulated framework that allows you to try out different scenarios.

A 360-degree view of a physical environment in which students can engage with each other, control the gaining knowledge of the environment and discover ways to examine various digital environments that have progressed in current times and the maximum not unusual structures created for pupil learning include 2d lifestyles, Open Sim, Twinity and engaging environments. [14] 2d most well-known platform. Digital worlds provide greater engaging getting to know studies and opportunities for interplay that cannot be effortlessly experienced or replicated on widespread e-gaining knowledge of platforms. [15]

Following are the reasons behind Virtual Reality becoming a hot topic among students and IT Firms :

- 1. Holographic display:** 360-degree view of everything can keep everything for a long time. Students can imagine things in 3D more easily than in 2D
- 2. Dynamic view:** A series of images or a video is more effective than the static images you see in the books.
- 3. Closed-loop (student-centered):** The learner has influence as to which section of something like the "universe" of gaining knowledge in a sealed mode. This trait is, intrinsically tied to the multiple functionalities of machine teaching methods.
- 4. Motivational Value:** Since many trainees lack self-motivation to comprehend a subject, which is a great barrier. However, learning in 3D spheres pushes students to explore things and cultivate their own favorite areas.[9]

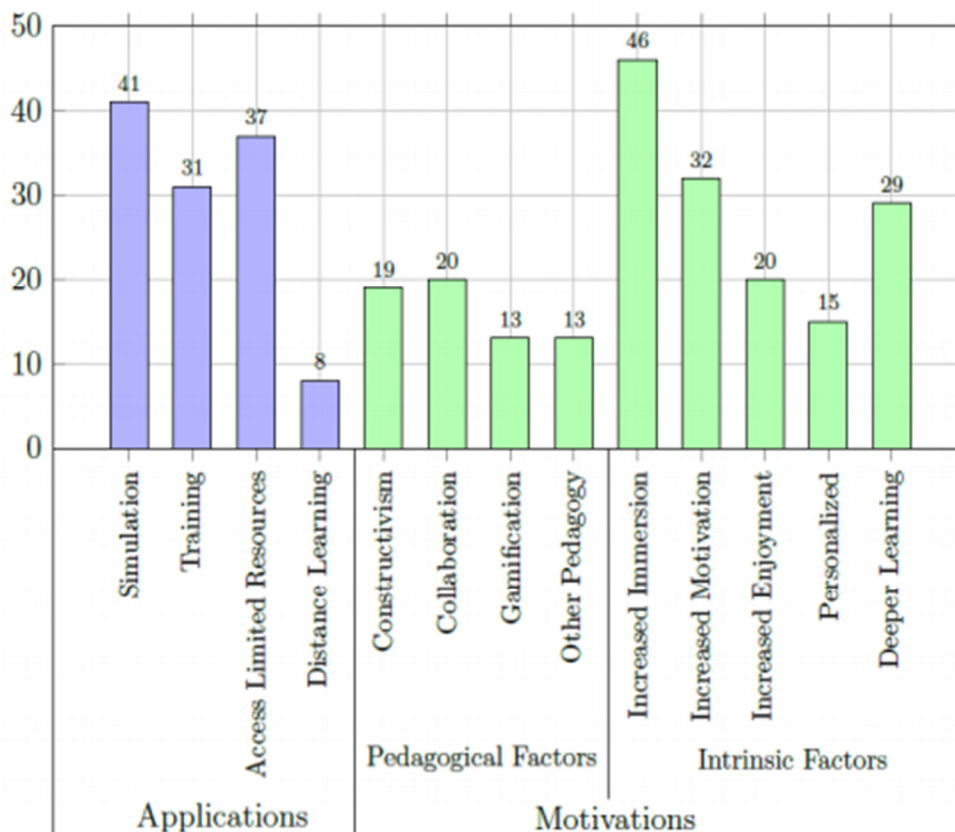


Figure 1, represents Virtual reality in education: applications and motivations in the graphical form [12]

Simulation: Virtual reality offers the opportunity to participate in realistic simulations that can be dramatic or too dangerous compared to reality. Ancient history public schools may not see recurring overseas operations as a feasible option for their students; However, by using virtual reality, these like-minded students can experience the dazzling architecture of the Pantheon's structures or even imagine that they never leave their classrooms. [16] states an explanation of VR technology on how it simulates activities, but not feasible; Their method was designed to visualize and test various scenarios and enable immersive investigation of historically significant locations of Greek culture. Using reliable immersive equipment, people can readily investigate fully interactive areas and structures; You also can search content and interact with it. Despite the fact that it is technically possible to visit the locations included in the simulation, it may not be practical for low-budget classes and/or in other parts of the world.

Skilling: A common type of virtual environment with the use of virtual reality to facilitate training. (A total of 58 percent of the computer models found are intended for training purposes). HMD VR's potential in an organized system of instruction and training has been thoroughly investigated by engineering academics and instructors. [17] A common implementation is indeed the potential to simulate these and other risky behaviors in a virtual environment. Another case in point is the aim of assisting flight operations. Flight simulation made it possible to perform virtual flights, also it was one of the first applications of virtual reality, equal to how immensely digitalized screening is performed now. These experiments can really be conducted there without risking the flight crew.

Remote teaching: It offers required material to learners attempting to learn from prestigious universities around the world, and research has shown that these learners make it a priority. Students using distance education want learning experiences that are comparable to those offered otherwise.

Educational dynamics: According to the latest studies, interactive virtual methods have been beneficial at several levels of education, and students generally prefer them. Interactive storytelling is widely used especially in Virtual reality technology implementations. Engaged participation is needed by communicating with the instructive system.

Constructivism: It is an instructional approach that asserts that humans have made significance together in a mutually beneficial manner. It also illustrates the fact by which students take part and continuously based on the interaction of their ideas and experiences, they construct a qualitative representation of reality.

Intrinsic Factors: Engagement of the audience is an appealing feature of VR in education. In comparison to real motive, something that corresponds to a person's desire to do a task. While immersion in a digital environment isn't required within itself, it can facilitate a variety of different motives and uses, duration, observational studying, modeling, conceptualism, along with subject-matter understanding.

Personalized education: The potential of virtual reality to enhance individualized, encounters with studying classes, got recognition by many authors in the literature. Virtual reality software for education has the potential to allow learners to know and experience the world by themselves. It endears pupils as well as educators who are attempting to teach students of various capacities. [12]

3. Advantages and disadvantages of using VR in education

3.1 Advantages

Virtual reality offers all of the same advantages while using software or immersive scenario, primarily a multi-workstation virtual world, for teaching academic goals. Software analyses are often used in computer-assisted instruction (CAI).

Amongst the most enjoyable features about using immersive experiences is that it provides a compelling experience that helps in educating the experiments.

VR captures and holds students' attention. This has been mentioned in the reviews. It is encountered by learners that it interests and challenges them to walk around, interact with, and invent their own three-dimensional space.

Students' interactions may be altered by substituting a 360-degree view of an environment. VR enables collaboration. It increases motivation rather than neutral inclusion. People who engage with virtual environments are motivated to do so again as soon as the results are seen. Virtual reality gives a student the opportunity to consider completely undiscovered findings. Simulating reality opens up a whole new perception, and studying its framework could perhaps contribute to future insights, an understanding that has never been understood before. Virtual reality allows persons with disabilities different ways to actively engage in a study design or learning environment, due to this it becomes convenient to conduct laboratory experiments in chemistry and physics and learn to practice. Virtual reality allows a student to take part in his or her own education. [13]

3.2 Disadvantages

Virtual Reality has a number of drawbacks, the most significant however is the cost, the amount of time needed to understand using devices, the risks to one's safety and health, and overcoming any apprehensions about implementing innovation together into curriculum or coursework. All of these issues, as in all technological advances, can be resolved over a period, and VR is increasingly have been used in spaces other than learning. [13].

4. Proposed Work and Methodologies

A survey was conducted to know how much understanding do the students and people from different backgrounds have of Virtual Reality and how effective it could be in the future. For the study purpose, the questionnaire was prepared (shown in table 1) and shared among people via online mode.

Table [1] depicts the survey of VR awareness among people, in which 100 people of various age groups have participated. The participating candidates consisted of students and educators were from various backgrounds in India.

Table1: Survey of VR awareness

Sample Size	100
Age Group	15-18 18-25 25-35 35 & above
Questions	1. Do you know about Virtual Reality? 2. Would you love to learn & teach using Virtual Reality? 3. Do you think Virtual reality in education will replace the traditional classroom?? 4. Do you think Virtual reality in education will help in enhancing practical knowledge among students?? 5. Do you think VR might result in serious health issues? 6. If your answer to the above question is YES. Then what sort of problems do you think may arise? 7. What possible solutions do you think can mitigate its negative impacts?

5. Result Analysis

The study of virtual reality awareness among people of age group 18 and above has been studied and analyzed. The result analyses of a survey conducted are mentioned below: From the survey, it is clearly evident that the percent of participants were students between the ages of 18 and 25, shown in Figures 2 and 3, who actively took part in the study. It is clear from figure 3, that 87% survey was constituted by students only. The study further shows that 81% of participants were already aware of virtual reality and its usage, shown in figure 4.

Age group
100 responses

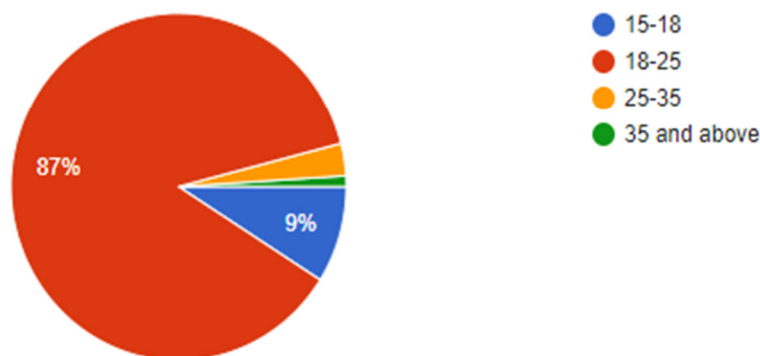


Figure 2: Participants from various age groups.

Profession

100 responses

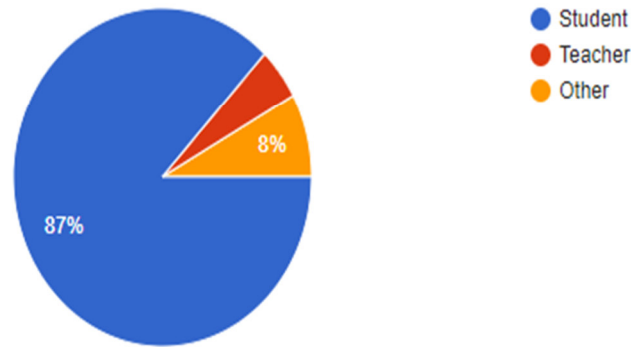


Figure 3: Participants from different professions.

Do you know about Virtual Reality ?

100 responses

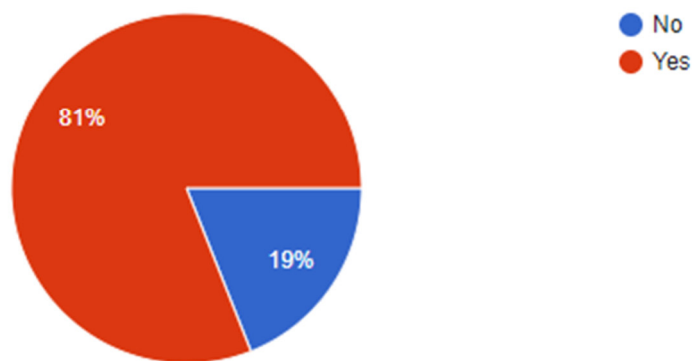


Figure 4: Participants' awareness about Virtual Reality

Also, 84% of participants, depicted in figure 5, showed their eagerness of using virtual reality in education. Further from Figure 6, it is clear that on average 62% believed that traditional classes will be replaced by Virtual Reality classrooms which will enhance their practical knowledge among students. Despite the majority of people being eager to use the technology, there, on the contrary, 66% of people are afraid of its adverse effect on health and vision, shown in figure 7. Therefore, we believe the hybrid model of education consisting of both traditional and virtual reality classrooms will be useful to balance out the positive and negative impacts of VR in education.

Would you love to learn & teach using Virtual Reality?

100 responses

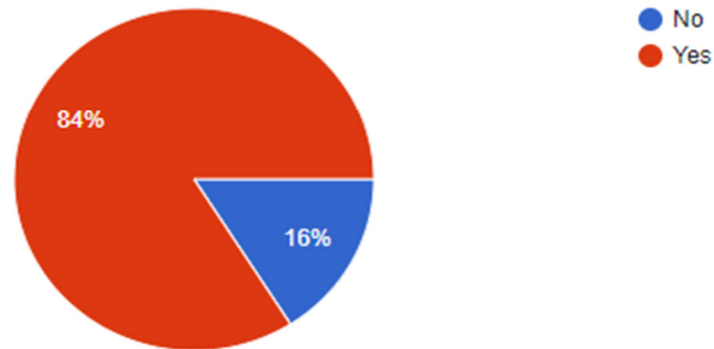


Figure 5: Participants' eagerness of learning and teach using VR headsets.

Do you think Virtual reality in education will replace the traditional classroom?

100 responses

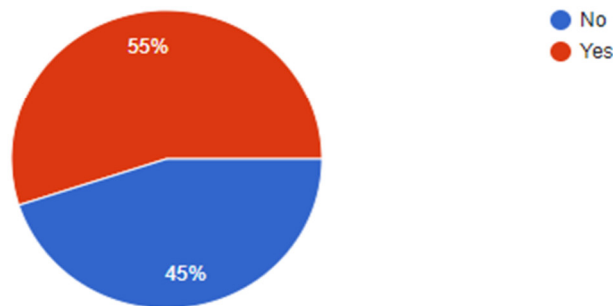


Figure 6: Participants' views on Traditional Vs Virtual classroom

Do you think Virtual reality in education will help in enhancing practical knowledge among students?

100 responses

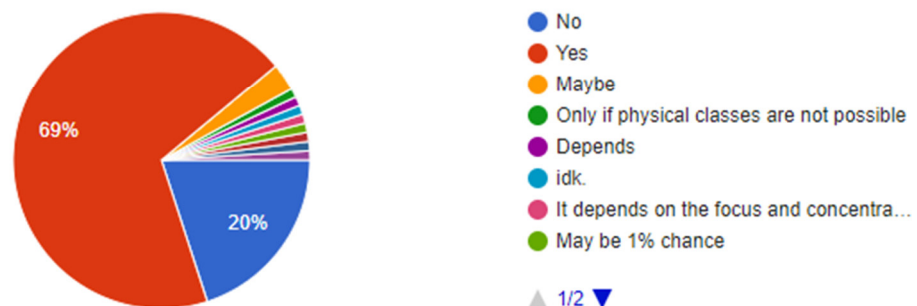


Figure 7: VR will enhance practical knowledge

Do you think VR might result in serious health issues?

100 responses

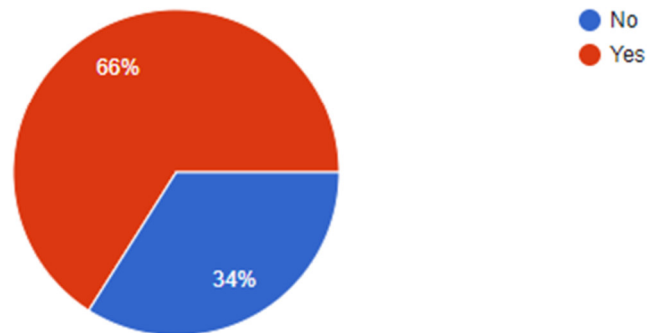


Figure 8: Negative Impact of VR

6. Conclusion and Future Work

Virtual reality has set its firm foot in upskilling. Surveys upon the active learning method of VR technology as well as the learning utilization simulated universe demonstrate the desire to participate. There are numerous explanations for adopting virtual reality, as well as numerous advantages. It is up to the trainer to determine how and when to implement. One such action would be simpler to implement when we prefer using a framework. These types of models further play an important role in exploring VR's potential applications in education. [18]

Additionally, survey studies have shown that this technology can be managed and used under close faculty supervision to mitigate the negative effects. Moreover, students spend more time in traditional classrooms than in virtual environments because they can see things in a 360-degree environment and experience them in a virtual world and relate it to their imagination.

A compelling reason to use immersive experiences as a tool is its ability to fulfill the gap of creativity level between a 2-dimensional and a 360-degree view of concepts, as in way something which they desire [19]. The modern training machine desires engaging, proper stories so one can pressure a successful studying. VR can offer this and gives the capability to show students the digital worlds and the ones which are generally unthinkable [20]. For example, planned VR's collective capabilities could be put to good usages for students with position models, for that reason encouraging more participation through college students who usually pull away from positive fields. It has to be mentioned that VR isn't a simple and seemingly magical solution to a complex problem; we have to be cautious of the generation's enticing innovation and the press coverage that accompanied it – that's regularly observed through comparison. Thorough studies and exercise are essential to discover the total capability of the usage of VR in academic settings. There is opposition to changing real-global academic stories with digital fact, additionally, they emphasize that “the high-quality manner to apply digital fact in studying is to create stories that assist college students to recognize the field of study”. A system primarily focuses on whatever is required. Duplicating facial expressions, educative anecdotes of learning might be a bad way to implement VR technology in training. [8]

This paper presented a survey in which 100 people including students and educators participated in the study. The study shows that 81% of people were aware of VR and eager to use it in their classroom to enhance their practical knowledge and exposure but still, 66% were afraid of their usage as it will impact their health and vision. Therefore, we believe the hybrid model of education consisting of both traditional and virtual reality classrooms will be useful to balance out the positive and negative impacts of VR in education. In the future, we will be implementing this technology and making avatars. Avatars will further help students to communicate, play and learn in a safer environment. Thereby, sparking creativity among students and imparting social values along with studies.

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GREEN GOVERNANCE FRAMEWORK FOR SUSTAINABILITY

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Abstract

Human civilization has progressed through three stages: primitive, agricultural, and industrial cultures. Each stage of human growth is inextricably linked to the natural world. After entering the industrial era, humans steadily developed a self-centered master mindset and the ability to manipulate nature at a whim, deepening the struggle between people and environmental carrying capacity. Environmental challenges such as global warming, resource scarcity, pollution, and ecological degradation have grown in severity, pushing people to reconsider and better appreciate humanity's place in nature and the link between economic progress and the environment.

Environmental challenges caused by human behavior have risen in importance over the last several decades, propelling global green governance to the top of the research priority list in recent years. Appropriate governance structure design and governance mechanism organization can effectively manage the relationship between people and nature. The literature has presented a contradictory image of the economy, society, and environment growing in harmony. On the other hand, very little research has examined the balance of interests between human appeal and the natural environment from a governance and policy perspective. Organizations may efficiently address externalities such as resource depletion and environmental degradation via open innovation initiatives, enabling them to strike a relative balance between their economic and environmental priorities. It is an effective style of green governance that reflects the primary topic composition and mechanism operation features of green governance. This article develops a green governance framework for collaborative, sustainable development among enterprises, governments, social organizations, the general public, and the environment. This study examines the synergy between people and the natural environment via the lens of green governance, innovation subjects, innovation processes, and innovation mode. According to the suggested framework, each country and area may establish green governance norms suitable for their particular nations' or areas' environmental carrying capacity. Green development plans for enterprises may be created utilizing the framework offered to match the organization's economic and environmental principles.

Keywords: Green, governance, sustainable development, environment

IMPORTANCE OF GIRL'S EDUCATION

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ABSTRACT

Education plays an important role in an individual's life. It is not only important for men, but is equally necessary for women too as it helps to develop our personality, thoughts as well as our social skills. Through education one can make a clear vision and a right path to their career. Giving basic education up to the age of 14 is the law in India, however in developing country, law making is easy but implementation of these laws is quite difficult. Due to various reasons education, especially among girls remains incomplete. The very common and highlighted one is Marriage. The legal age of marriage for men and women is 21 and 18 years. Recently the government has decided to raise this age from 18 to 21 years for women so that marriage will no longer be an obstacle in their education. Most parents in India invest more resources in marriage rather than investing in their daughter's education. Education is the only way through which women can fully enjoy their freedom and become financially stable and independent. Lack of education among youth is one of the main reasons for increasing population, unemployment and serious health issues. Uneducated women are not aware of right age of becoming mothers which have serious effects on their mental and physical health. Women are the biggest enemies of women. Due to their old mindset, they think that sending their daughters to schools and colleges is not safe and a complete waste of resources. If this mindset continues in future too, it can cause a direct impact on our country's growth. Women face violence everywhere as they are unaware of their rights and are unable to stand against it and hence become permanent victim of harassment and domestic abuse. Education is the only way that can help them to raise their voices against the wrong and take a stand for themselves. We are already living in 21st century and now it's the time to create an environment where a girl and a boy can stand on a same stair, together.

Keywords: Marriage, Economy, Unemployment, Population, Victims, Mindset

MAPPING AND UTILITIES OF WATER HYACINTH IN DEEPAR BEEL OF ASSAM USING REMOTE SENSING DATA

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ABSTRACT

Water hyacinth (*Eichhornia crassipes*) spreads from its native ecosystem in Amazonia, Brazil and has become an invasive species in waterbodies across the globe. When not controlled, water hyacinth impacts water flow, by blocking sunlight from reaching native aquatic plants, and starves the water of oxygen, often killing fish and other aquatic lives. Water hyacinth is a weed that has not yet been utilized in industry, but it has great potential in many fields. In the present study an attempt has been made to map the water hyacinth in Deepar Beel wetland of Assam, Northeast India, a Ramsar site and to estimate the acreage of water hyacinth in the lake during pre and post monsoon seasons and also to assess the biomass production of green weight and dry weight. By the estimation of biomass production of green and dry weight the productivity for any wetland covered with water hyacinths that can be utilized for commercial purposes. For mapping sentinel 2 imagery of 2020 was utilised. During the pre-processing stages on the AOI (Area of Interest) image radiometric calibration, dark subtraction and atmospheric correction using ENVI were performed. NDVI and MNDVI were calculated to identify aquatic vegetation and water hyacinth. The classification of image was done through maximum likelihood classifiers. It was found that the growth of water hyacinth is more in pre-monsoon season than post-monsoon as observed from the study. The area covered by water hyacinth in pre-monsoon come out 377 hectares while during for post monsoon it came 247 hectares. The average height of stem of water hyacinth was calculated by measuring the height of 50 stem of water hyacinth selected randomly. The average height of water hyacinth comes out to be 70 cm. If we consider the quoted price of such yoga mat, a high demand product of water hyacinth, as Rs 1200/- and higher on amazon and other online merchant the annual domestic revenue could be estimated around 83 crore domestic market can be achieved from the Deepar Beel alone.

Keywords: Water Hyacinth; Invasive species; Deepar Beel; NDVI; MNDWI; Yoga mat

SOCIO-ECONOMIC IMPACT OF DEFORESTATION IN THE SUB-SAHARAN REGION OF AFRICA

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Abstract

Deforestation and other man-made disasters are largely accountable for the growing poverty in the sub-Saharan region of Africa. The Congo basin in central Africa covers approximately 170 million hectares of rainforest, which represents 60 percent of the lowland forest cover in the African continent. The extensive deforestation in Sub-Saharan Africa results in natural calamities, such as hurricanes and floods, which cause substantial losses to lives, property, and businesses there.

The destruction of forests in sub Saharan Africa results in an estimated loss of 58,000 square miles every year due to deforestation and human activities. More than 90% of deforestation in Africa is associated with agricultural development alone, there are other industries implicated as well, such as the logging and mining sectors, which have been growing because of the influx of Chinese loggers and miners in the African industries. The loss of forest has a huge negative impact on the lives of people. Forests are the major source of their livelihood and deforestation means a loss in their income, loss of subsistence and even loss of their homes.

Deforestation is a complex issue. To deal with it, a number of global initiatives have been launched in Sub-Saharan African countries in recent years. Reducing Emissions from Deforestation and Forest Degradation (REDD+) and African Forest Landscape Restoration Initiative (AFR100) are among the most important ones. However, they are not enough, regulation of logging and mining industry, developing more forest protecting schemes and restrict human activities that cause deforestation can be some proposed solutions for deforestation in African region.

Keywords: Deforestation, Socio-economic impact, Sub-Saharan Africa

IMPORTANCE OF MATERNITY LEAVE FOR WOMEN

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ABSTRACT

For a long time, women's health was largely synonymous with women's reproductive health. However, women's health also includes women's mental, physical, and overall well-being. Women are often portrayed as the "weaker sex" – unable to perform the same tasks as men and requiring special care and attention. Women are strong, resilient, and able to perform at the highest level when the situation calls for it. Women's health is of prime importance because women account for half of the population and their health affects not only themselves but their larger communities as well. All women are able to give and receive love, nurture, and care for others, regardless of their status. Women are equal to men, and are perfectly capable of being mothers, caregivers, and caretakers for others. It can be a real challenge when women have to balance their responsibilities as mothers and caregivers with their own health, and their ability to earn a living. Maternity leave is most important to protect women's and their families' health by giving them the time they need to recover and care for their infant. This increases their financial independence and ability to be a positive contributor to their families. In Scandinavian countries, where gender equality is a way of life, there is a strong emphasis on maternity and paternity leave. During this leave, mothers and fathers are encouraged to take a break from their jobs and focus on themselves, and their families, without scrutiny. Today there are less barriers for women to work, raise a family, and achieve their personal goals. However, due to societal expectations, we often see that women have to make a choice between their career and family. Single mothers also face a unique set of challenges when it comes to their health and well-being, which in turn affects their ability to be productive. Single mothers have to balance both monetary and social responsibilities to ensure that their children are well cared and provided for. It is essential that people understand the predominant role that women play for a society to function properly. In today's world, men and women are equally important to fulfill their obligation, it is important to provide both women and men with the opportunities and support they need to be able to reach their full potential, which in turn benefits all. Although times are changing, women still have a long way to go when it comes to their rights.

Keywords: Maternity leave, health, career, family, patriarchy

WOMAN'S RIGHT TO CHOOSE DRESSING AND ATTIRE

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Abstract

Despite constituting one half of the human race, women occupy the lower end of most gendered hierarchies. Instead of making the world a more secure place for women, customary practice subjects them to prurient scrutiny and focuses on extraneous detail such as the clothing they wear. Dress codes can be a manifestation of underlying discriminatory attitudes and reflect a desire to control women's sexuality, objectifying women and denying their personal autonomy. Norms associated with dress codes are often one way in which ideas and stereotypes about gender identity and roles are conveyed in law, policy and practice. They often impact much more heavily on women because states and other actors believe they are entitled to regulate women's dress as the symbolic embodiment of a community's values, whether or not these values are shared by the individuals on whom they are enforced. Certain dress codes are still imposed on women. The trolling of women for not wearing bra, attacks upon wearing hijab in Karnataka, etc. are some of the recent examples where women in India are confronting undue pressure for their basic right to wear whatever they feel comfortable in. Urfi Javed, Anusha Dandekar, Hemangi Kavi, Malaika Arora, etc. have been trolled about not wearing bra. Many Bollywood actresses often get trolled for their dress choices. Unfortunately, despite economic, political and social participation of women, they continue to lack this basic right to choose how to dress. This right is related to their human dignity and embodied in Article 21 of the Indian Constitution.

Keywords: Woman, religion, dress, prejudice

SCHOOL BASED GENDER EDUCATION INTERVENTIONS IN INDIA: ROLES FOR BOYS

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Abstract

Women's education has been a concern of the gender equity projects. This has led to actions and policies towards increasing women's access to education at various levels. While this is an incomplete project in India as in other parts of the world, decades of work have led to increasing participation of women at various levels of education. This has furthered the discourse on gender justice and women's equality. Focus of action has been mainly towards empowering the girls. However, issues of gender are not confined to women and there is a need to engage boys in gender education. The paper begins with a discussion on the concerns that make it important to engage boys in gender education, in the light of emerging issues in India. It then raises the question on what will be the approach of involving boys in gender education.

This data that informs the paper comes from gender education interventions in India. This paper is structured in such a way that it first maps existing literature guiding gender education within schools. It then specifically looks at select interventions of state and civil society organisations through programmes of different durations. Case studies of direct interventions within schools as well as indirect interventions through teacher education programmes are elaborated. The case studies are on the basis of publicly available documents. The paper analyses the mapping of studies, direct-indirect-civil and state interventions to probe the place and role of boys in gender education. It identifies the possibilities and gaps in gender education programmes. It further discusses whether boys could be prepared to be part of feminist solidarities and struggles for the larger project of equality, with the current educational interventions. It deliberates on the changes that may be required for boys to become allies in women's movements.

Keywords: policies, identifies, discussion

ANALYSIS OF THE WOMEN-LED DEVELOPMENT MODEL OF INDIA

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Abstract

According to UNDP studies on Gender Inequality, women have been struck harder than men by the epidemic, women are unpaid labor, and global female employment is 19 percent more often at threat than male employment. According to the World Economic Forum's the gender gap in economic participation in India grew by 3% this year.

The Women-Led Development Model of India recasts women as producers of India's progress and development rather than passive beneficiaries.

An Overview of Indian Government Schemes to Empower Women in Various Fields: (i) In Panchayats: Panchayat Mahila Evam Yuva Shakti Abhiyan; Mahila Sabhas in Gram Panchayats; Rashtriya Gram Swaraj Abhiyan; Panchayat Mahila Evam Yuva Shakti Abhiyan (ii) In the education sector, there are the Vigyan Jyoti Scheme, the GATI Scheme, the KIRAN Scheme, and the Beti Bachao Beti Padhao Scheme (iii) In the field of entrepreneurship, there are several initiatives, including Mahila e-haat, Mahila Bank, Women Entrepreneurship Platform, and the STEM Scheme, Mahila Coir Yojana (iv) Other initiatives include a national creche scheme, a one-stop center scheme, and a scheme for adolescent girls throughout the country.

Limitations Associated with the Women-Led Development Model can be listed as lesser Labour Force Participation; lack of participation in higher education, difficulty with women associated with females, societal pressure, conservative attitudes, the prevalence of Informal Work, the poor quality of the paid work. Further, the non-availability of white-collar jobs, disproportionate long hours, and lesser job security narrow down the job opportunities for educated women in India.

This article examines the women-led development model. Making coordinated efforts will take time, but it will be worth it. Educated and powerful women will ensure literacy and prosperity for future generations. Men and women who are self-employed can create jobs, innovate and invest in education and health. Maintaining the Education-to-Employment Ratio, Encouraging Women Entrepreneurship, Redesigning Workplaces, Bringing Women into Leadership Roles, Changing Mindsets, Recognizing Invisible Work, and the UNDP-introduced concept of Temporary Basic Income are some suggested measures for the government to consider in order to achieve the model.

Keywords: India, Women-Led Development Model, Entrepreneurship, education, Schemes

ROLE OF WOMEN IN EDUCATION

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Abstract

The present paper focuses on the role of women in the 20th century who revealed that the improvement of mind should be the final purpose of education. Women in India are worshipped as they guide, facilitate and mould our personality by showing us the right path. A woman holds an important position in the family. She plays multiple roles in the family. ICT has removed the gender disparity and the improvement in the condition of girls is witnessed by each one of us. ICT has caused an impact in the educational field. Advancement of technology has facilitated women to dwell deep into the English literature which is vast and interesting. The paper has produced several Indian women feminist writers, who shined from the 20th century up to the modern age of 21st century. In the nineteenth century we find great realistic writers and women novelists in the English literature. During this time, English education was initiated in India, serving as an intellectual force behind the social transformation and government control. India's English literature has evolved over a period of time, and writing in English did not begin overnight. It took many years as well as several prominent personalities to highlight the English literature to its current status and distinct position among the world's literature.

Sarojini Naidu, defined as the nightingale of India, has expressed her honest and heartfelt concerns for the state of Indian affairs in her writing. Indian female writer, Anita Desai faced the challenge to transform women in India. There are Indian women writers who write in English and portray the truth of Indian reality. Indian women writers have attracted a large number of readers as well as strong critical endorsements demonstrating that they have captured the focus of serious academicians as well as scholars. India has seen women achievers in each field who caused a pride to our nation. The present paper focuses on the works of women in English literature in the 21st century. The remarkable work of women in Education cannot be denied. A descriptive study was employed in which the effect of varied examples of women working for empowerment were given. The data was collected in which one class of undergraduate students was taught in the traditional method and another class of undergraduate students of Nirmala College were taught by giving examples of feminist writers in English literature using ICT. The results revealed positive impact of ICT in teaching English literature. The study proves that women can bring a transformation in Education.

Keywords: Education, English Literature, feminist writers, Information and Communication Technology (ICT)

Introduction

The 21st century has brought a new transformation in society covering all aspects such as social, political, economic, cultural, technology, etc. These dimensions are covered to bring an improvement for restructuring of the new generation. Besides this, ICT is a boon for Education and it has caused a positive impact on students living in remote areas. The use of ICT is beneficial for men, women and even children. Digital Literacy is possible if an awareness is created for the use of ICT in Education. ICT can help to fulfil the Millennium Development Goals (MDGs) in Education. In realm of Second Language Acquisition (SLA), ICT has proved to be a boon in the 21st century developing the intellectual knowledge, skills and expertise amongst the feminist writers enabling varied opportunities in English literature.

ICT is playing an important role in changing the attitude and perspective of women in education. It is creating a psychological comfort level of women at their work place by providing the additional knowledge and skills. Psychological empowerment can be at organizational level, personal level and social level. The use of ICT reflects the works of feminist writers and their expressive work to transform women in teaching English Literature which can be a boon to the new generation.

Indian English Writing and Feminists writers

It was in the 19th century that English education was initiated in India, serving as an intellectual force behind the social transformation. Writing in English did not begin overnight; it took many years as well as several prominent personalities to elevate English Literature to its current status and unique position in the present situation. Sarojini Naidu, defined as the nightingale of India, has expressed her honest and heartfelt concerns for the state of Indian affairs in her writing. She did everything she could to give Indian Writing in English a new identity and fresh perspective. With the passing of time there were numerous changes in the writing style of Indian English Literature. The spread of literacy, revealed the zeal and enthusiasm of feminist writers to harness the power of pen. Indian women writers delved deeply into their characters while also introducing a new concept to the society. Some writers have women issues as primary concerns of their plots. Authors such as Nayantara Sehgal, Rama Mahetanand, Kamala Das, Kamal Markandaya have used the themes of feminism effectively on a national and regional level. Their works reveal a strong feminist intent and they reflect it closely in their plots. Anita Desai, Bharat Mukherji, Indira Goswami, Ruth Pawar Jhabvela, Manju Kapoor, Shobha De, Arundhati Roy, Kiran Desai, Jhumpal and many more are among the actors and actresses who have appeared in the film. The advancement of technology enabled the Indians to watch the films of these eminent writers and dwell deep into the English literature which is so vast and authentic.

Objectives of the study

1. To develop deep imagination, interest and quest for Indian Writing in English by using ICT in teaching English Literature.
2. To develop curiosity to indulge deep into the works of feminist Indian writers for learning English literature.

Hypothesis

1. There is no significant effect of using ICT in teaching English Literature.

Methodology adopted for the study

Research Design

The researcher has gone through the existing literature on ICT and benefits of teaching English Literature with examples of feminist writers. Parallel group experimental method was used. The pre - test post - test equivalent groups design was used.

Sample

To study the impact of ICT in teaching English Literature, 210 undergraduate students of Nirmala College, Ujjain were selected. 105 students were taught in traditional method and another 105 students were taught by using ICT in teaching English Literature for a week.

Tools

1. Achievement test in English Language which consisted of 20 questions and each question carried one mark.
2. A CD to forecast the English film, In Custody was used to study the impact of ICT in teaching English literature.

Analysis Technique

The data was collected keeping the objectives in view and the design of the study. One group of students were taught in traditional method and another group of students were taught by using ICT in teaching English Literature for a week. Thus, the effectiveness of ICT was evaluated in teaching English Literature.

Pre - test results of control and experimental group of students

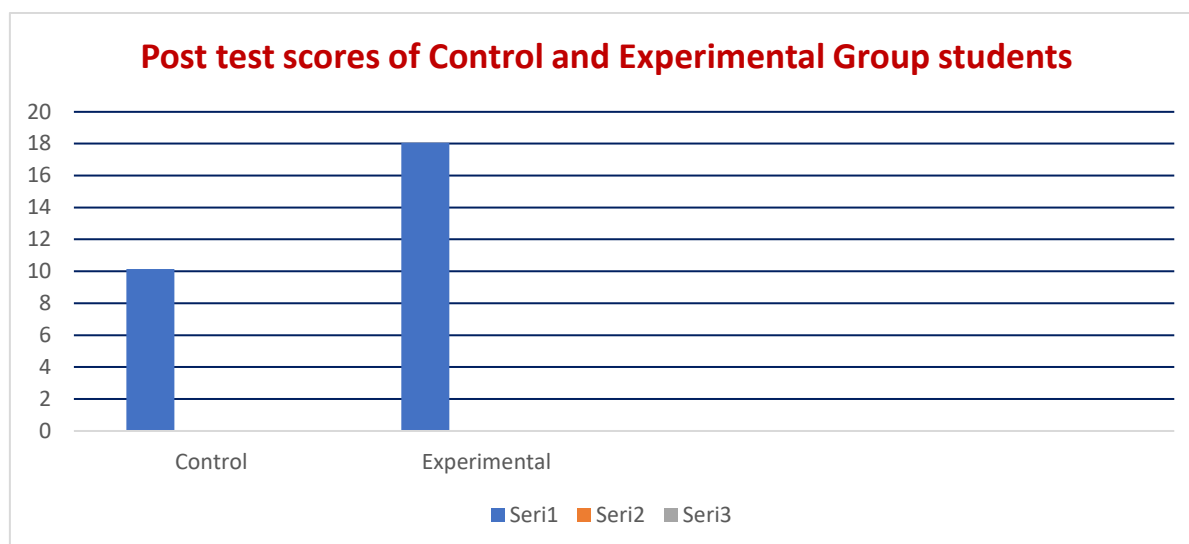
Table No. 1: Comparison of the difference between the means scores of undergraduate students in learning English literature

Groups	N	df	Mean	SD	Critical Ratio
Control	105	104	7.86	2.74	0.87
Experimental	105		8.16	2.46	

Post - test results of control and experimental group of students

Table No. 2: Comparison of the difference between the means scores of undergraduate students in learning English Literature

Groups	N	df	Mean	SD	Critical Ratio
Control	105	104	10.14	4.62	15.30**
Experimental	105		18.05	2.08	



Results and interpretation

The table values at .01 level and .05 level are 2.62 and 1.98 respectively. The obtained value is greater than the table value and is significant at .01 level, (C.R.=15.30). The above discussion indicates that using ICT with examples of feminist writers had a positive impact in teaching English Literature. The experimental group performed better than the controlled group in learning English. The students developed their intellectual knowledge, imagination and zeal to learn with the rich and varied examples of feminist writers.

Findings

- Anita Desai has the mixed parentage and this complex origin has reflected her as a diasporic writer whose elements are reflected in Anita Desai's *Bye-Bye Black Bird*.
- In *Custody*, Anita Desai has focused on English language. She has revealed the desire and quest of Dev for Urdu language and he had to teach Hindi Literature for earning money which was seen in the movie.
- *Fasting, Feasting* (1999) takes as its subject the connections and gaps between Indian and American literature.
- Dr. Prem Chhabra (Academic Director, Manovikas College of Special Education, Ujjain) has forty-five years of experience in the academic field and has provided intellectual knowledge and skill expertise in education to today's generation. Her skill, talent and exclusive knowledge is reflected in her teaching. She has written "Realm of English Pedagogy" which reveals the in-depth knowledge of how teaching and learning should be inculcated in a classroom by the teacher. She follows the quote of Ross in her life.
- Jane Austen is contrary to consciousness of men centricism and traditional values of masculine writers before her time. All her six novels concerns with love and marriage.
- The noble place of women in Education cannot be denied. They are worshipped. We bow down in front of them as a mark of respect. Women are strong and capable of facing the obstacles in life.

Suggestions

- ICT helps to increase students cognitive and intellectual thinking. Thus, the use of ICT should be encouraged by teachers in Higher Education.
- Since, ICT develops leadership qualities, it brings a change in the attitude and perspectives towards society.
- Educators should utilise ICT in Higher Education to bring an improvement in the teaching-learning process.
- The use of internet provides teaching learning material which can facilitate teaching of English Literature using multimedia.

Conclusion

Anita Desai, winner of the Sahitya Academy Award as well as the Padma Bhushan award for her contribution in 2014, is one of the India's most accomplished writers and is considered to be one of the most important thinkers. Anita Desai who faced the challenge to transform women in India through English literature. The complexities of man-woman relationship are explored in her novels such as *In Custody*, *Where Shall We Go This Summer* and *Voices in the City*, among other works. She has dwelled deeply into the psychological aspects of her central characters, and she has done so successfully. In her novel *Cry Peacock*, Anita Desai explores themes of the contemporary society. The use of ICT was beneficial for the students in learning English Literature.

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EXPLORING DIGITAL DIVIDE IN UNIVERSITY OF DELHI

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Abstract

Digital technology has proliferated more than any other sector in the world over the decade. In these unprecedented times also, this technology and our digital devices have to come to our help. The pandemic has led to an increase in the use of these digital devices. There have been strides in the availability, accessibility, and use of digital devices. However, this digital growth has been marked by a gendered divide in itself. This gendered divide has been in one part marked by the accessibility of devices to the women in the society and another marked by the ability to use these devices and technologies.

The lockdown has led to the closure of Universities. The students have been attending online classes for two years now. These online classes require the use of digital technologies and the knowledge of operating them. However, our society is marked by acute divisions between different classes, castes, and gender. The accessibility and availability of technology are not immune to these divisions. These divisions are visible on the digital scale also. The students are facing them in the field of digital technology for a long time and more so since the beginning of these online classes.

Thus, in this background, this study tries to explore the digital divide at the University of Delhi. It primarily focuses on the undergraduate students and tries to explore the basis of the digital divide in a public university and therefore tries to find the reasons for the same. It tries to do so by examining the factors that affect the accessibility and availability of digital resources to students. It also explores the various aspects that determine the ability of users of the technology. It seeks to examine the extent of the existence of the gender digital divide in the university and the economic and social reasons behind it. It also takes a close look at the amount of time spent by students on their phones and laptops. This paper will attempt to answer these questions by surveying 200 undergraduate students of different disciplines studying at the University of Delhi. The use of quantitative and qualitative methods and tools would help us analyze the results of this survey thereby answering the questions and examining the problems in great detail.

Keywords: gender, digital divide, technology, economic, social categories, DU

STEREOTYPED PERCEPTIONS OF GREEK PRIMARY SCHOOL STUDENTS ON THE GENDERS' ROLES

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Abstract

Many studies have indicated the impact of socialization within family on gender, the expectations that society raises for each gender and finally the way each gender perceives those expectations. Several studies also show that professional choices of women are still socially defined. Socialization within family and school encourages girls to direct their studies in fields related to their traditional role as mothers and wives (e.g., teachers, nurses, etc.). The educational choices of girls are still prescribed from their gender and the stereotyped perceptions about the different professional roles ascribed to girls and boys. The stereotypical perceptions of teachers about gender equality, the traditional role of women, the social allocation of labor, the abilities and capabilities of pupils, fashion their expectations, practices and educational choices. No study has tested the impact of gender in the formation of stereotyped perceptions of the roles of gender among students attending the first classes of Primary School, in Greece. Our study aims to explore the perceptions of pupils of the third grade of Primary School about the role and the characteristics attributed to the personality of men and women in comparison with their gender. We constructed a questionnaire, based on literature review and our experience, with 15 Likert scale statements. Then, it was distributed to a sample of 135 pupils, third graders (65 girls and 70 boys) from eight Primary Schools, which were randomly selected from privileged and non-privileged districts of Patras, a Midwest city in Greece. Results indicated that pupils at the age of 8 years old have already formulated explicit and most probably stereotyped perceptions about the roles of gender, during the first classes of Primary School. However, the importance of the role of education cannot be overlooked or ignored. It is recommended that programs dealing with re-education and intervention should increase, along with a continuous improvement of the curriculum and schoolbooks. Moreover, there is still a need for evaluation of textbooks in primary schools so as they would become more gender balanced.

Keywords: gender, roles, stereotyped perception, primary school

1. Introduction

Even at an early age, children tend to associate clothes, colours, toys and occupation with one gender and tend to behave in a way culturally defined by their gender (Kollmayer, Schober & Spiel, 2016). Moreover, children even before the age of 3 can label themselves based on gender, while on the age of 5 they attribute characteristics to their social group and in the age of 9, ascribing meanings to gender identities, they emphasize in terms of inequality and group difference, while they even attribute greater importance to the identity of gender than the identity of race (Rogers & Meltzoff, 2016).

What is more, it has been found that there are gender-emotion stereotypes among children that influence them in the expression or depiction of emotions such as anger and sadness (Brechet, 2012). Another study has shown that children make judgements about the self, using their knowledge on gender roles, while it seems that there is a relation between self-perceived gender typicality and gender stereotype endorsement (Patterson, 2012). A broad number of researchers have investigated the impact of gender, among children, on subjects such as notions about intellectual ability, school performance, academic achievement, access and choices regarding higher education and furthermore to career choices (Arnot et al., 1999; Bian, Leslie & Cimpian, 2017; Brown & Stone, 2016; Deliyanni & Ziogou, 1993; Epstein et al., 1998; Foster et al., 2001; Kiouisi, Florakos & Papakitsos, 2017; Lareau, 1996; Reddy & Reddy, 2018; Weiner et al., 1997). There are many studies which scrutinize the impact of education in the socialization of children. The highly gendered process of education operates through a hidden curriculum (Lindsey, 2016: 383). Recent research relating to gender-normative discursive representations in textbooks claims that these could have “*deleterious impacts on pupils’ gender identity development*” (Kostas, 2019, p.1)

The researchers mainly focused on the stereotyped perceptions, practices and expectations of educators (Alan, Ertac & Mumcu, 2018; Deliyanni & Athanasiadou, 1997; Jones & Myhill, 2004; Kandartzi, 1996; Natsiopoulou & Giannoula, 1996; Psilou, 2015; Tsouroufli, 2002; Younger et al., 1999; Younger & Warrington, 1996; Wolter, Braun & Hannover, 2015) along with the influences of schoolbooks and school reading material in the socialisation of children (Deliyanni & Ziogou, 1999; Skelton, 1997). As it has been noted, educational materials may act as a means of perpetuation of gender stereotypes (Kollmayer, Schober & Spiel, 2016; Papadakis, 2018) and they are regarded as ‘the first official agent and the most powerful engine’ for gender socialisation (Foroutan, 2012, p. 771). Even seemingly innocent games in primary school have “*drawn attention to ‘boysplaining’ a set of behaviours carried out by certain boys which constituted a form of hegemonic masculinity in this classroom*” (Schiffrin-Sands, 2020, p.1).

In a recent research Lee (2014) recommends that teacher education programs should assist student teachers with identifying gender biases and develop strategies to rectify potential gender disparities in textbooks with respect to how gender is represented, and what types of issues this representation raises. Teachers can be agents of change as they can reach both parents and children, thus there is a great need for educating teachers in order to “*move forward in promoting gender fairness in education across lifespan*” (Kollmayer, Schober & Spiel, 2016, p.11). Undoubtedly education [is seen] as a process of upbringing and increasing participation in the wider society, with the goal that both the individual and the wider society flourish (Fielding & Moss, 2011, p.46) and this should be one of the priorities of the policy that implements the curriculum and generally what we teach as well as how.

On the other hand, many studies have also indicated the impact of socialization within family on gender, the expectations that society raises for each gender and finally the way each gender perceives those expectations (Bourdieu, 1977; Eccles et al., 1990; Lareau, 1989; Martin et al., 1990; Renzetti & Curran, 2002; Witt, 1997). Another research argues that gender roles are further consolidated with dominant mothering ideologies when these are reinforced in online forums when primary school homework is talked about, thus indicating that “*mothers’ cyber-agency is restricted in these spaces*” (Lehner-Mear, 2020, p.1).

A wide-range research concerning gender differences and educational outcomes that took place in Europe (Eurydice, 2010) came to the following conclusions: (a) the career advising about genders' equality appeals to girls and its main aim is to encourage them to choose careers in science and engineering fields (b) many men and women persist to choose careers on the base of traditional roles of genders (c) there is, in general, an absence of national policies and initiatives for the fighting against genders' stereotypes and career choosing with focus on boys (d) the women compose the majority of students in University in fields of Human Studies, Education, Health, Providence and Fine Arts. On the other hand, men dominate the fields of Engineering, Manufacturing and Industry and finally (e) the percentage of women, as educational staff, in universities decreases as we raise to upper levels.

In Greece the subject of gender inequality has only recently started to attract attention and the existence of researchers and networks who deal with equality of the genders in education is still limited (Kogidou, 1995).

Only few studies have been carried out in Greece. These explored the stereotyped perceptions of students about the formation of gender identity in puberty (Irakleidou & Deliyanni, 2001; Deliyanni & Sakka, 1998). They concluded that boys and girls in puberty form a divided image of the social reality. The public realm is connected to the man and the private realm to the woman. Another study (Kamtsios, 2010) examining gender differences in Greek elementary school children's (n=775) attitudes and intentions towards exercise, in their perceived athletic competence and body attractiveness and in their participation in physical activity, showed that boys had higher scores than girls in all the aforementioned dimensions. A more recent study (Emvalotis & Koutsianou, 2017) investigated how students of fourth, fifth and sixth grade image scientists in their work. Their results showed that students hold stereotypes as far as the scientists' activities are concerned, as they mostly drew male scientists in a chemistry laboratory. Moreover, boys tended to draw more stereotypical pictures than girls, while girls drew female scientists. These results agree with the stereotypical perception of the male as being more active and energetic compared to the female. In general, evidence suggests that male role models present a diverse range of personal and professional qualities/characteristics, however, it is argued that these are likely to be shaped by not only the needs and circumstances of the children that the 'male role model' comes into contact with, but also the expectations of others, e.g., parents/carers etc (Brownhill, 2014).

Pierre Bourdieu (1996), without having neglected the biological differences of genders, focused on the differences between men and women that are formed and preserved by society. Men and women mostly through unconscious processes form behavioural patterns as well as (social) roles. They assimilate those patterns and turn them into personal life rules. Nevertheless, media implicitly impose stereotyped patterns and roles that are gradually assimilated by social subjects. As it has been concluded in recent research "*Marketing communications are not solely responsible for causing unequal gender outcomes, but a rich body of evidence shows that they are not entirely blameless either*" (Antoniou & Akrivos, 2020, p. 37).

Thus, socialisation is an "osmotic" learning process concerning both the content of genders' roles and the attitude towards them. For instance, even in western societies which are considered to be developed and progressive, those characteristics that are attributed to woman's nature are: obedience, resignation, conformity, virtue, purity and emotional or marital faith. This social identity forms the biological nature. Therefore, an "ethos", habitus, as Bourdieu (1994, 77-79) defines it, is created. This habitus is formed mostly during the first phases of social life.

It is a product of social structures and practices which dictate the actions of both genders. Through this system of attitudes, perception of the world takes form as men and women's perception of the world is based on society's perception of genders. Men relate to every external, formal and public aspect of life, while any internal, undertone, humble aspect of life is attributed to women.

The reference to the real biological changes between genders intends to justify the socially constructed difference of them. Thus, the discrimination between genders appears to be normal and unavoidable. As a result, women are excluded or even self-excluded from social activities, since they have learned to distance themselves and play the spectator's role.

However, a recent review of the relevant Greek literature has shown that there is no empirical study that has examined the perceptions of Primary School students on gender and roles. In particular, no study has tested the impact of gender in the formation of stereotyped perceptions of the roles of gender among students attending the first classes of Primary School. This study aims to uncover whether, stereotyped perceptions do exist, even among students of 3rd class in Greek Primary Schools. These perceptions refer to personality elements and roles that are attributed by the society to each gender. In order to test our hypothesis that stereotyped perceptions are formed very early in children's age, we expanded previous work to a greater extent. Firstly, we extended the literature about stereotypes of adolescents. Secondly, we registered the proposals of other studies in Greece about future research. Thirdly, we prepared a pilot questionnaire which led us to the final instrument.

2. Materials and Methods

The researchers dealt with the following research questions:

- (a) *Are there any stereotyped perceptions among students of the first grades of Primary School about the role of genders?*
- (b) *Are there any stereotyped perceptions among students of the first grades about the personality characteristics of genders?*
- (c) *Are the stereotyped perceptions differentiated on the ground of students' gender?*

A quantitative approach was selected so as the researchers to gather and generate numerical data and ascertain correlations. This approach allows researchers to study a large proportion of the population in order to control specific cases or queries. A further advantage of the quantitative approach is the standardization of collected data. The data can be also analyzed statistically, something that makes this approach the most widespread form of empirical research (Cohen, Manion & Morrison, 2007).

The research was conducted between March and May 2020. The participants were 135 students, aged 8 years old, 65 girls and 70 boys who attend 3rd Grade in 8 schools in Patras, a city in Midwest Greece. "School" was chosen to be the unit for this analysis. The sample was stratified randomly (Cohen, et al., 2007, p.131). In Greece, parents of "favoured" social categories often choose the schools in which their children attend, despite Law's opposite predictions (Ball et al., 1995; Conway, 1997; Manesis, 2004). As a result, the majority of students in some schools originates, at a higher percent, from a specific social category. As Lareau showed (1989), the school that children attend, and the social class of their family are highly correlated. In order to define the variable "social category of family" we took into account the "profession" and "education" of both parents following other studies (Lareau & Shumar, 1996; Ritter, Mont-Reynaud, & Dornbusch, 1993).

In four of the schools the majority of students attending originate from families of socially “favoured” categories, while in the other four schools the majority of the students attending the other four schools belonged to socially “non-favoured” categories.¹

The research questions arose from the study of relevant literature, and K.E.T.H.I.’s studies² as well as from the experience of researchers in the field as adult educators in gender discrimination. A questionnaire was designed (LeCompte, Preissle, & Tesch, 1993, p.160-195). The pilot questionnaire included 20 questions in the form of statements. It was given to students of four primary schools in Patras, a city in Midwest Greece. The most appropriate questions/statements were chosen and phrased for students, in a manner that rules out misinterpretation and therefore their answers are not to be driven or biased by ideology / personal principles. The final questionnaire included 15 simple affirmative statements. The students had to choose only between two answers, based on whether they agreed (A) or disagreed (D) with the questions’ content, because of their young age. The aim was to investigate whether students in the 3rd grade have already formed stereotyped views/perceptions, in accordance with the research questions of this study. All questionnaires were collected within a week. The questionnaires were also given to students who had similar demographic characteristics with those of the sample, they did not, though, participate in the research (control group). This secured the validity of the questionnaire used.

Once the schools have agreed to participate, parents received a letter of consent outlining the procedure, the aims of the study and the impact of their child’s participation, and were offered the opportunity to see the questionnaire, ask questions and opt out. Parental consent was obtained for all participants.

Before administering the questionnaires, the children were given full information about the study and were offered the opportunity to withdraw from the study at any time. They were also reassured that the information provided by them would be treated as confidential, and that no results would be reported that would compromise their identity. The children completed all the questionnaires during planned school lessons. The research team was not present during the questionnaire administration as the school preferred teachers and teaching assistants to administer the questionnaires.

All teachers were asked to follow the detailed protocol outlining the administration procedure that they were provided with. Researchers insisted that the names of students and participating schools would be confidential. Regarding participating schools’ names, they are replaced with letters of alphabet. We took all the necessary measures to ensure validity and reliability of the study (Fontana & Frey 1998, pp. 70-72; Miles & Huberman, 1994, pp.288-297).

The questionnaires given to the students were collected and analysed with the statistical software SPSS 24. According to Kolmogorov-Smirnov test ($D=136=0.348$, $p=0.000$), the distribution cannot be considered as normal. So, non-parametric Spearman (ρ) and Mann-Whitney (U) used to compare students’ perceptions about role and personality characteristics of the gender according to gender, and school they study. The level of significance (α) was set at 0.05, as is usually done when conducting social research.

¹ In the favored social categories are intergraded families who both parents have studied in university and work as Attorney, Architecture, Captain, Doctor, Judge, Pharmacist, Professor, etc. In the non-favored social categories are intergraded families who both parents have studied in High School and work as Builder, Blacksmith, Car Mechanic, Driver, Farmer, Worker, Sailor, etc.

² Research Center for Gender Equality

3. Results

Students' answers are presented below. They refer to students' perceptions, according to their gender, about several characteristics attributed to the personality of each gender and about genders' roles. The total percentages of positive answers are presented also.

Table 1: Students' perceptions about personality characteristics and role, according to gender variable

Statements	Positive answers %	Gender	Mean Rank	Mann - Whitney U	P
<i>It is not good for boys to cry</i>	60%	Girl	60.73	1802,500	.014
		Boy	74.75		
<i>Girls are, by nature, shy than boys</i>	77.8%	Girl	65.35	2102,500	.291
		Boy	70.46		
<i>Boys are messy, while girls are clean and tidy</i>	69.6%	Girl	85.38	1145,000	.000
		Boy	51.86		
<i>Girls in relation to boys don't deserve anything</i>	33.3%	Girl	49.65	1082,500	.000
		Boy	85.04		
<i>Women are more emotional than men</i>	64.2%	Girl	78.94	1508,000	.000
		Boy	57.04		
<i>Men consider that they are smarter than women</i>	48.1%	Girl	63.54	1985,000	.140
		Boy	72.14		
<i>Women gossip more than men</i>	65.9%	Girl	58.81	1677,500	.001
		Boy	76.54		
<i>Women are better than men in children's care</i>	84.4%	Girl	77.46	1660,000	.000
		Boy	59.21		
<i>You can count on men more than women</i>	47.4%	Girl	51.33	1218,000	.000
		Boy	81.10		
<i>Women love children more than men</i>	55.6%	Girl	72.04	2012,500	.179
		Boy	64.25		
<i>Men should not be involved in housework, since these are feminine.</i>	42.2%	Girl	62.35	1907,500	.059
		Boy	73.25		
<i>The man is family's leader and decides for whatever needs to be done</i>	57%	Girl	54.42	1392,500	.000
		Boy	80.61		
<i>Men are better than women in making money</i>	57%	Girl	56.50	1527,500	.000
		Boy	78.68		
<i>A woman cannot work as a firefighter</i>	38.5%	Girl	66.92	2205,000	.715
		Boy	69.00		
<i>Only men can do heavy and difficult jobs</i>	72.6%	Girl	69.88	2152,500	.485
		Boy	66.25		

The first seven statements refer to genders' characteristics of personality, such as emotion, shyness, worth, smartness, organization, etc. The rest eight statements refer to gender role, according to the social division of labor, referring to differences between men and women, in family roles, household activities, remuneration, etc.

A large percentage of students agreed with the statement 1 that “*it is not good for boys to cry*” (60%). More boys (70%) than girls (49.2%) responded that boys must not cry (Girls SO = 60.73, Boys SO = 74.75, MWU = 1802.500, $p = .014$).

Most students agreed with the statement 2 that “*Girls are, by their nature, shyer than boys*” (77.8%). More boys (81.4%) than girls (73.8%) responded positively (Girls SO= 65.35, Boys SO= 70.46, MWU = 2102.500, $p > .005$).

Many students (69.6%) agreed that “*boys are indeed messy, while girls are clean and tidy*” (statement 3). Almost half of the boys (45.7%) admitted that they are not clean and tidy. This characteristic does not suit them, but it suits girls more. It is interesting that almost all girls, apart from three (95.4%) answered that they are indeed clean and tidy, while the boys are messy (Girls SO= 85.38, Boys SO= 51.86, MWU = 1145.000, $p = .000$).

Only 1/3 of the students (33.3%) agreed with the statement 4, that “*Girls in relation to boys don't deserve anything*”. Girls stated that in a minor percentage of 6.2%, while this was stated by more than half of the boys (58.6%) (Girls SO= 49.65, Boys SO= 85.04, MWU = 1082.500, $p = .000$).

Students responded positively at a high percentage (64.2%) to statement 5, “*women are more emotional than men*”. Girls appeared to be more dogmatic in their opinion than boys, since 81.2% of them agreed, instead of a 48.6% of the boys who felt the same (Girls SO= 78.94 Boys, SO= 57.04, MWU = 1508,000, $p = .000$).

Almost half of the students (48.1%) believe that “*Men consider they are smarter than women*” (statement 6). This is stated more from boys (54.3%) than girls (41.5 %) (Girls SO= 63.54, Boys SO= 72.14, MWU = 1985.000, $p > .005$).

A large percentage of participating students (65.9%) consider that “*women gossip more than men*” (statement 7). This perception appeared to be more prevalent among boys (78.6%) than girls (52.3%) (Girls SO= 58.81, Boys, SO= 76.54, MWU = 1677,500, $p=.001$).

An even larger percentage (84.4%) students agreed with the statement 8 that “*women are better than men in caring for children*”. It should be mentioned the fact that mostly girls agreed with this opinion (98.5% vs 71.4% of boys), probably because they think that this is a part of the role of their nature (Girls SO= 77.46, Boys SO= 59.21, MWU = 1660.000, $p = .000$).

Less than half of the students (47/4%) answered that “*You can count on men more than women*”, pointing out that you can “trust” a man more than a woman (statement 9). This answer was given much more from boys (68.6%) than girls (23.8%). (Girls SO= 51.33, Boys SO= 81.10, MWU = 1218.000, $p=.001$).

Concerning the love that genders offer to children, more than half of the students (55.6%) answered that “*Women love children more than men*” (statement 10). This was stated more from girls (61.5%), than from boys (50%), featuring that they believe that caring and raising up of children is a female duty (Girls SO= 72.04, Boys SO= 64.25, MWU = 2012.500, $p > .005$).

As a matter of fact of the social division of jobs according to genders, almost half of the students (42.2%) believe that “*Men should not be involved in housework, since these are feminine*” (statement 11). This is considered more from boys (50%) than from girls (33.8%) (Girls SO= 62.35, Boys SO=73.25, MWU = 1907.500, $p > .005$).

In accordance to the previous opinion, students responded to a high percentage (57%) that “*The man is family's leader and decides for whatever needs to be done*” (statement 12). Boys (75.7%) appear to agree with this opinion expressed, much more from the girls (36.9%), (Girls SO=54.42, Boys SO=80.61, MWU = 1392,500, $p=.000$).

Furthermore, many students (57%) agreed that “*Men are better than women in making money*” (statement 13). This opinion is mostly embraced by boys to a percentage of 72.9%, while only 40% of girls support it. The idea that a man is more capable of making money and/or being more successful in business than a woman has been established in the boys’ mind (Girls SO=56.50, Boys SO=78.68, MWU = 1527.500, $p=.000$).

In respect to jobs that a man or a woman can undertake, 1/3 of students (38.5%) believe that “*A woman cannot work as a firefighter*” (statement 14). This is stated a little more from girls 40%, than from boys (36.9%). (Girls SO=66.62, Boys SO=69.00, MWU = 2205.000, $p > .005$).

Following up the previous answers, children declared in a very high percentage (72.6%) that «*Only men can do heavy and difficult jobs*», almost in the same percentages (boys 75.4%, girls 70%). (Girls SO=69.88, Boys SO=66.25, MWU = 2152.500, $p > .005$).

4. Discussion

As already stated in the introduction, the aim of the study was to show the existence of stereotypes concerning personality characteristics and the roles that are attributed to each gender, starting from the first grades of Primary school. Based on the answers of the students participating in the study, aged 8 years old, some very important and useful conclusions can be drawn.

It is known that school books, fairy tales, movies, pictures, advertisements, jokes, even official documents sometimes ⁽³⁾ attribute some specific characteristics to women’s personality. Some of these characteristics are: sensitivity, expression of emotions, shyness, tidiness, ability to upkeep the family (home/children) and a desire to gossip. The language used is sometimes highly influential. It excludes, sometimes demeans, understates or favours stereotyped gender characteristics of personality.

The present study revealed that very early, starting from the first classes of Primary school, students have formed some socially constructed perceptions and designated characteristics that attributed to the personality of each gender. For example, students aged 8 years old find completely normal and expected the fact that girls are sensitive, emotional, shy, tidy and with a natural inclination to gossip. Although no research so far has proved that boys do not cry, are not shy and not sensitive, are not tidy and unorganized, and that they gossip less than girls. The socialization of boys does not allow them to freely express their feelings and they seem that they have accepted all these facts.

Moreover, the findings of our research comply with the mixed-methods systematic review of Kågesten et al. (2016), who conclude to the fact that young adolescents (10-14) of different cultural context express stereotypical gender attitudes which seems to vary by characteristics such as sex etc. In addition to this, there is evidence that even at an earlier age they can attribute characteristics to their social group (at the age of 5), or they can be expressed about it in terms of inequality and group difference (at the age of 9) (Rogers & Meltzoff, 2016).

Thus, it can be deduced that children perceive and describe the characteristics of personality of each gender using the same stereotypes that adults use and are prevalent perceptions which are reinforced by their parents.

³ In July 2007, the Greek Ministry of Transports circulated a ‘Guide for women drivers. The Guide, as Ministry said, was designed to give advice to women drivers so as to improve their driving style. In fact, it was full of sexist perceptions, such as “a woman without heels is like a car without wheels”, or «I stop at the red traffic light. It is a chance to renew my lipstick», or “Apart from the wardrobe there is a belt in car” (<https://www.tovima.gr/2008/11/25/archive/gynaika-xwris-takoynia-ison-aytokinito-dixws-rodos/>).

In many cases, it seems that characteristics attributed to girls' personality are considered to be attributed and expected even by the girls themselves. Girls have already accepted that these characteristics (e.g care, cleanliness and in general the arrangements of things) are elements of their gender. Wolter and Hannover (2016) have found that girls are even more likely to describe themselves with more feminine-stereotyped behaviours than boys and boys with more masculine-stereotyped behaviours to themselves.

It has been observed that feminine characteristics such as emotional dependence, sensitivity and passivity are more constantly appearing in girls. The stereotype for the role that women are asked to fulfil seems to be resistant to changes (Kagan & Moss, 1962). The practices that women follow are closely related to what themselves think, what others perceive and are therefore expecting from them.

Williams and Best (1990) carried out a cross-cultural study about gender stereotypes in 25 countries. They discovered that characteristics of nurturing, deference, affiliation, and passivity were attributed with the female gender, and autonomy, aggression, dominance, and achievement were attributed with the male, contributing to the socially constructed identity of boys and girls.

But how did this perception come about? What are the “visuals/images” established in young students' minds so that they answer that, for instance, sensitivity is a feminine characteristic?

Undoubtedly by nature, men and women have some biological differences, but it is life experience that reinforces or contradicts those differences. The truth lies in differential socialization, which claims that males and females are taught different appropriate behaviours for their gender. This begins at such an early age that children fully understand how to act according to their gender by age five or six (Basow, 1980).

However, it seems that social stereotypes for masculine characteristics have also been established. The way boys are socialised to put emphasis on the external characteristics of the gender (bravery, courage, etc). Family plays a decisive role in perpetuation of such concepts for boys, as it does with girls. Boys are raised following the principle of power. Boys try to show this characteristic by pretending to be always strong and by suppressing their emotions.

These characteristics attributed to the personality of two genders (shyness, expression of emotions, neatness, gossip), should not be thought to be “innocent” attributes, since they are associated closely with the relegation of women in the social allotment of work and their professional choices.

The present study examined also students' opinions about the gender roles.

Students believe for girls that are tidier and cleaner than boys. This stereotyped perception about girls is embraced by both genders. Starting from home, they enrol themselves into it by adopting different principles, positions and ways of socialisation. Thus, children and mostly girls learn from a young age the roles that “fit” with their gender. They learn that women's role includes that of a housewife who keeps the house clean and tidy. Girls themselves accept this role – as it appears in the research, to a high percentage-, since this mentality is ingrained at an early age in girls. This acquired mentality is considered to be their social obligation and through this characteristic they prove their value to their extended family, husband, children and society in general. With regard to this perception, girls participating in the research have already accepted that care, cleanliness and in general the arrangements of things is their own absolute job and responsibility. They feel that it is their responsibility to preserve the institution of the family, especially through the raising and caring of children. They consider this to be their absolute domain, and responsibility and that no-one can deprive them of this privilege.

Based on the students' answers, it can be noted that children from a very young age consider that a woman's prevalent role concerns the care of children, because of her commitment (characteristic of woman's nature) in her children's raising and socialisation. Women are considered to be more capable in raising children, while men are more capable as family's leaders, in making money, do heavy labour etc.. Young students' answers agree with the traditional perception that the father is the family's leader, the one arranging important family matters, giving solutions to the problems - controls and/or instructs. Mother, on the other hand, deals with the household, health matters, diet, entertainment, children's neatness, husband's care and attention "naturally" suited to child-rearing (Steedman, 1985).

No research has shown that women are not capable in doing heavy labour, making money or being family leaders. These perceptions are probably due to the fact that children have been socialised following the perception that men make the important decisions concerning family's organisation and function. This procedure tends to reflect "masculinist social epistemologies" and as such "bear the ideological convictions of the socially dominant" (Francis, 2010: 479). Thus, boys are prepared in undertaking this role and responsibility. The public domain belongs to men whereas women rarely dominate in this area. Therefore, it is easy for boys to adopt the opinion that men are more competent in their designated roles. This justifies men's role as family leaders. It is implied that men are more active and athletic, dynamic and energetic. One of their responsibilities is to bring financial support to the family. Through men's ability to make money (earning a living), reinforces the concept about men's role of the "bread earner" which has been inherited to them. Boys' answers in the relevant question state the stereotypes existing in the society, which children "carry". Thus, a man is supposed to primarily take action in the professional domain. At this point, it is obvious that students have accepted their roles and they believe that work is a domain where men have the privileges such as men getting higher pay, as opposed to women working at that same job. The same conclusions were reached by Deliyanni's et al. research (2002) that examined a sample of 1044 students in Junior and Senior High Schools in Greece. Adolescents answered that there is a clear-cut public image for men, but the same does not apply for women. The research also showed that women control the domain of private life, such as, the household and children's care and education. On the other hand, men have a leadership role in financial matters. As the research indicates, boys seem to express much more stereotyped perceptions than those of girls.

The finding above could be an explanation for the phenomenon observed even nowadays concerning women's choices about their educational studies and, thus resulting in professional and/or occupational choices. Usually, there is a large participation of women in educational programs with regard to theoretical content, such as, education (pedagogy), professions related to children's care (health, provision), domestic finances (aesthetics, clothing), administration (tourism, secretarial support). On the other hand, women's participation is still low in educational programs on mathematics and technology, engineering etc. Boys' enrolment is greater in those programs (Koronaoui et al., 2002), while masculine personality characteristics are especially rewarded in STEM majors and feminine personality traits render men and not women more likely to succeed in this field (Simon, Wagner & Killion, 2016). One result of this disassociation is the extreme concentration in some professions/disciplines, even from an early age, determining in this way whereby children are channelled and encouraged to enrol in, following certain perceived gender specific professional choices.

Women tend to be engaged in a small range of occupations that are traditional, (nowadays less traditional than they were formerly), female sex-stereotyped, and in the lower occupational levels. The professional choices of women are still defined socially on the basis of stereotyped perceptions about the professional roles of genders (Bradley, 1989; Kasimati, 1998; Nova, 1996). For example, it has been argued that caring practices within the context of early childhood education compared with later educational phases are more suitable for women and that has led to a depreciating of early childhood education as “feminised”, where “feminised” comes with a dismissive and pejorative undertone (Warin & Gannerud, 2014).

5. Conclusion

Research indicated that students form stereotyped perceptions regarding the personality characteristics and the role of genders, during the first classes of Primary School.

Family, as the first entity enforcing socialisation can contribute towards the formation of non-stereotyped perceptions by children in adopting values and positions that cancel and debunk the social fallacies that are ascribed to the identity roles and the genders, and as a result promote the equality of two genders (Mesman & Groeneveld, 2017).

However, the importance of the role of education cannot be overlooked or ignored. School attempts to “soothe” the stereotyped perceptions of students through the school reading material, the curriculum, expectations, practices and teachers/educators’ attitude and behaviour. The necessary condition for this is the engrossment and the realisation by educational organizations, teachers and government that school’s role is instrumental and effective to changing the existing perceptions and stereotypes of the ascribed roles that have been acquired by children at an early age.

For example, in school textbooks before 1980 there were only 15 references in women’s professions: workwoman (3), inkle loom (1), dressmaker (1), helper of coffeemaker (1), clerk in a museum (1), in a store (1), in a printing office (1), baker (1), teacher-director (1), musician (1), maid (1), weaver (1), laundress (1). In the books “My language” that were replaced, in 2006, there are 24 references in women’s professions: teacher (5), doctor (2), farmer/land girl (2), workwoman (4), journalist (2), dentist (2), archaeologist (1), weaver (1), itinerant saleswoman in open market (1), writer (1), nurse (1), miller (1), milk woman (1) (Deliyanni & Ziogou, 1999, 129-170). In the new educational material (schoolbooks and general material for reading) of primary education, there is an obvious attempt to overcome gender stereotypes that create gender identity and thus, social roles and promote the idea of equality between genders.

On the other hand, research has shown that educators with their verbal and non-verbal behaviour, their position and their expectations that have formed about their students, control gender identity without understanding it, many times (Psilou, 2015; Sahin et al., 2002; Younger et al., 1999). Moreover, some of teachers’ practices may contribute to this situation. The way that they organize their classroom and students’ seats in it or the assignment of certain tasks based on students’ gender, for example carrying a desk is assigned to a boy and something that demands personal contact with another teacher is assigned to a girl play an important role in the reproduction of traditional gender stereotypes (Psilou, 2015).

There is still a need for evaluation of textbooks in primary schools so as they would become more gender-balanced, while teachers express their need of being trained on issues such as “language sexism”, “gender stereotypes” and “gender-mainstreaming policies” (Gouvias & Alexopoulos, 2018).

It is recommended that teachers and educators, in general, should understand the importance of their role in promoting role equality of the genders. For instance, many times, even unconsciously, teachers ask from boys to transfer books or school desks, while from girls to decorate or clean the classroom. Therefore, they should comprehend and understand what mechanisms are affecting the formation of stereotypes in children from a young age, along with their unique role as part of the educational process towards the elimination of gender inequality.

In order for this to take place through school, educators should be sensitised and re-educated in socialisation topics and in the elimination of students' stereotyped perceptions concerning equality of the genders (Manesis, 2007; Kagan, 1992). Topics of interest are the traditional role of women, the typical educational and professional choices, based on their gender along with professional and occupational choices, which probably are due to a wider social perception for a woman's role in Greek society.

It is recommended that programs dealing with re-education and intervention should increase, along with a continuous improvement of the curriculum and schoolbooks. The researchers believe that the timely intervention for this to happen is in the initial stages of Primary School education program. At this educational level, there seems to be a better chance of success and more possibilities for changing these stereotyped perceptions to a satisfactory degree. Moreover, the careers advisers need to be more gender aware, and thus more able to challenge stereotyped assumptions of students, schools' cultures, parents and employers

Here, it should be pointed out that participating students' opinions are differentiated in many questions of the questionnaire, based on the school they attended. In general, in all the students' answers, a tendency can be observed: stereotyped perceptions of those belonging to non-favoured social categories are already structured and formed compared to the students belonging to favoured social categories. The first group of students are more absolute in their views, such as, "boys do not cry", "girls gossip more", "men are better in making money", "women are better in children's care", etc. Unfortunately, no socio-demographic elements about students' families had been collected. Therefore, the researchers cannot support a hypothesis stating that family's role in the formation of specific stereotypes is important. That is a limitation of the present study, but an open field for future research.

As Pierre Bourdieu (1996), states, in his book "Masculine domination", we cannot expect the real emancipation of dominated women, before they themselves manage to realise the way they conduce in their own domination. At the same time, masculine gender should be emancipated too by the privilege-trap of superiority. Thus, the principle of genders' differentiation would be challenged.

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THE NEW CHALLENGES OF EMPOWERING RURAL GIRLS THROUGH EDUCATION AND LITERACY IN AFRICA: THE CASE OF MOROCCO

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Abstract

Facing the new situation of post-COVID-19 globalization, African countries must deal with many changes: medical (COVID-19 pandemic, vaccination rate, etc.), political (world peace, regional conflicts, etc.), environmental (climate, biodiversity, etc.), economical (financial crisis, depleted natural resources), social (poverty, inequality, distance), educational and linguistic (distance education and training, limits of educational support, etc.)

These changes and challenges are also taking place in a global context characterized by hyper-connectivity, interdependence, speed and complexity (Klaus Schwab & Malleret, 2020).

Because education is considered as the key factor for women empowerment and prosperity, the international community adopted, in 2015, Sustainable Development Goals (SDGs), the fourth of which is dedicated to education. SDG 4, “Ensure equal access to quality education for all and promote lifelong learning opportunities” (United Nations, 2015).

Despite notable progress, 258 million children and youth were out of school in 2018, three quarters of which are in sub-Saharan Africa and South Asia (UN, 2020).

In Morocco, it is well known that rural girls face discrimination and inequality to benefit from their right to education. This is seen to be the result of the inability of some rural families to allowing their daughters to go to school besides. Rural girls constitute about half of the Moroccan population. Their social and economical status remains very low, because they belong to the most deprived section of the society in terms of social oppression and economic inequality.

This communication is based on the need to adapt education and literacy for the empowerment of rural girls and women to the demands of the post-COVID-19 situation.

The COVID-19 pandemic crisis has come to confirm and recognize the essential role of education as a driver of sustainable for the whole world in general and for African countries in particular. How then to develop an education and training offer capable of contributing to the implementation of effective public policies in terms of the empowerment of rural girls and women?

Keywords: empowerment, education, literacy, public policies, Africa

WOMEN'S EDUCATION – A MEANS TO HUMAN WELL-BEING

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ABSTRACT

Women's Education is a contemporary area of study and research which has emerged in the wake of growing and lasting discriminatory practices against women and the girl child in accessing quality education at all levels, across the world. It is used as an umbrella term to deliberate and reflect upon issues and challenges that surround the education of females worldwide and aims at removing multiple barriers faced by women and girls even today despite the "right to education" being declared as a fundamental human right by the United Nations General Assembly through the Universal Declaration of Human Rights in 1948. These barriers are primarily based on gender stereotypes and deeply intersect with age, poverty, ethnicity and disability of females – be it a child or an adult, when it comes to their education thus reflecting poorly on human moral standards. The result has been extremely harmful not only to women's dignity but also to her overall existence. Although more girls go to schools today and adult literacy is gaining momentum with the intervention of the United Nation's Sustainable Development Goals as well as initiatives taken by the local and state governments across nations, a large part of female population still awaits basic education.

It's not that we never had educated women or "education" is beyond women. History reveals that in every civilization there were educated women. Indian mythology values Ma Saraswati - a female, as the Goddess of knowledge and music; Indian Philosophy highlights the Vedic period as the most satisfactory phase in terms of women's education and her position in society and the ancient Greeks also had faith in women's capability to learn and become "Guardians" of the state alongside men.

The relation between Education and Women has been aptly framed by Brigham Young's observation that "... when you educate a woman, you educate a generation". Keeping this in mind women's education should be viewed from the perspective of deontological theory of ethics whereby we should take it as our duty to lift women's education beyond gender discrimination and promote more educational opportunities for women and the girl child. In women's education one would always find a means to human well – being at large as it enhances decision making and is significantly connected to alleviation of poverty and climate change.

Keywords: Education, Discrimination, Gender, Rights, Opportunities

Women's education

"Women's education" is an umbrella term that is used to deliberate and reflect upon issues and challenges that surround the education of women. It also includes in its domain various initiatives that are taken and implemented to lessen the multiple barriers that are faced by women, despite there being the "right to education" that is declared as a fundamental human right. These barriers are primarily based on gender stereotypes and deeply intersect with age, poverty, ethnicity and disability of females, especially when it comes to their education. On one hand they highlight the complexities involved in women's access to education and on the other hand they reflect poorly on human moral standards. The result has been harmful and demeaning to women's dignity and overall existence as the gender norms translated into denial of equal opportunities to women and restrained them from developing their capacities to participate in day to day citizenship practices.

Women's education therefore appears as a matter of global concern and poses a huge challenge in developing nations. It is emerging as a contemporary area of study and research since the 1990s due to lasting discriminatory practices against women, girl child and transgenders in accessing quality education at all levels across the world.

The paper aims at understanding the ethical considerations in Women's Education in order to link it with women's individual well-being and Human well-being at large. In this context I have tried to argue that the multiple challenges surrounding women's education could possibly be addressed or reduced if we are able to lift our thinking beyond gender discrimination that has reduced woman to a "means" and nurture in our thoughts a sense of "duty" to assist her become an "end" in herself i.e an independent, autonomous being. To this effect Kant's concept of "duty" and the principles of "categorical imperatives" as enshrined in his deontological ethics aptly serve as the moral grounds to promote female education. Treating "humanity" as an "end" in itself, it provides us with a rational way to face challenges arising from man's selfish nature that are rampant in society, ranging from telling lies, breaking promises to more serious issues like following discriminatory practices against women and environment.

I have tried to state that a barrier free access to education which is a "declared" fundamental human right, if implemented and exercised with the same spirit with which it was conceived by the international community, namely the spirit of non-discrimination and equality would enable the woman gain her autonomy and identity and actualize the "end" Kant had in mind. In order to elucidate the significance of a moral perspective in women's education the paper is divided into three sections.

The first section gives an account of the transition in women's education from a barrier free approach in the past to a complex barrier ridden system in the present times; the second section sheds light on Kantian ethics and its relevance women's education and the third section tries to show how women's education is a means to human well-being.

Women's Education – Past and Present

Women lived a relatively satisfactory life in ancient times as compared to modern times both in terms of education and status. Referring to the Indian tradition A S Altekar, in his essay on "Vedic Society" writes, "The position of women in Vedic age was... much more satisfactory than in the later period"¹. As far as girls are concerned, he writes that they received education like boys and went through brahmacharya discipline. More over in matters of marital alliance, educated girls were preferred over uneducated or less educated females since "a bride had no chance of a good match, if she had not been educated..." (Atharva- Veda). Women, like men studied the Vedic literature without any barrier and some of them like Lopamudra, Ghosha and Sikata-Nivavari, even authored Vedic hymns. Women also had equal rights in performing Vedic rituals independently without any discrimination. Altekar also brings out that marriage hymns expressed that the bride would shine as a debator which entitled her participation in public life, thus promoting the idea of citizenship participation. He further mentions that teaching profession was also followed by women and women scholars like Gargi participated in mixed public debates that attests the "non-existence of the segregation of women" during the said period. However, in later Vedic period, Altekar observes, patriarchal traditions of the society invested the husbands and men with "greater powers" and women's participation in public meetings and debates slowed down which led to the erosion of female autonomy².

In the western traditions during the ancient Greek period, Socrates brought to the fore the need and indispensability of women's education and their equal treatment with men so that they could be placed in the "Guardian class" alongside men.

Elucidating on this point, Socrates maintains in Plato's Republic that there is no reason why they should not be treated at par with men and become guardians of the state. His views on women's position rests on the assumption that sexual difference is not the criterion of difference as far as occupation and social function is concerned. He is positive that women are fit to play the role of guardians and deserve to be educated in the same way as men. If this happens, society will have the best of both. So he writes, "...if the question is how to render a woman fit for the office of guardian, we shall not have one education for men and another for women, especially as the nature to be wrought upon is the same in both cases"³. He declares that "...the natural gifts are to be found ...,in both sexes alike and so far as her nature is concerned, the woman is admissible to all pursuits as well as the man..."⁴. These instances clearly vindicate women's free access to education or the idea of "education equality" in ancient era.

However, with the passage of time, women's ingress to education was systematically curtailed as the "roles" of men and women were specified. For instance, in ancient China, the focus of women's education was on social roles and correct behaviour so that they could become family assets and good wives; Plato's Academy occasionally allowed for adult women who had to be dressed like men to attend classes (Lastheneia and Hypatia). Then during the medieval time, the need to bear child barred women from receiving education⁵. Women faced segregation that led to her seclusion and isolation from the mainstream. This was followed by a long period of "subjugation" and "subordination" of women by men, through the institution of marriage, treating her as the "other" and confining her to "immanence". Woman was not allowed to "transcend" as Simone de Beauvoir brings out in her dissertation on "Married Woman"⁶. Gender stereotyping became a practice resulting in violation of human rights and fundamental freedom. Viewing girls as homemakers and caregivers, their schooling was a matter of discussion in families and was coupled with household chores after school; boys easily went to schools. Stereotyping also affected school environment – "discriminatory curricula, learning materials and teaching pedagogies with lack of female teachers in low and middle income countries, lack of safe and clean toilets"⁷ were some of the common barriers towards female education.

The response to these harmful and wrongful stereotyping brought about several waves of feminist movements impelling the international community to impose special obligations on states to eliminate such practices. It was felt and acknowledged that women must be made aware of their fundamental human rights in order to combat the oppressive forces and get into the mainstream of activities. Women's Empowerment was introduced for the first time in International Women's Conference in 1985 at Nairobi and Women's education came into sharp focus through several conferences since 1990s. Link between female education and global challenges like poverty alleviation, environment sustainability, health and national growth were gauged and assessed and UN Global Goals were adopted in 2015 with the pledge to "leave no one behind". Attention is paid to inclusivity and equality in education through SDGs 4 (Quality Education) and 10 (Reduced Inequalities) to address barrier free education to all, especially women, girl child and now the transgenders. These initiatives and their implementations at various levels have created awareness pertaining to women's capacities with more girls going to schools today and adult literacy also gaining momentum in recent times. Yet a large part of female population still awaits basic education. This calls for evaluating these initiatives – whether they are implemented from an ethical or moral point of view or simply to achieve the targeted goal. In this context I have tried to place the subject within the framework of Kant's ethics.

Women's Education and Kant's Deontological ethics

Kant advocates deontological ethics in his work "Groundwork of Metaphysics of Morals". Deontological Ethics gives priority to right actions over consequences of actions. The aim is to develop an imperative which is "supposed to be obligatory and facilitates in determining the permissibility or impermissibility"⁸ of an action. According to this theory an action is justifiable if it validates a moral standard/principle/law and is guided by a sense of duty as against any selfish motive. He cautions that the moral law is not to be confused with happiness or good because happiness and good are subjective or personal and cannot serve as valid grounds for the moral law. So he proposes "Categorical Imperative" on which our actions ought to be based because we are all moral beings with a sense of morality. Here categorical implies unconditionality and imperative means a command that we are obliged to follow in order to perform moral actions. In other words categorical imperative is that which is unconditionally and universally valid and is therefore objectively valid as a moral law. Kant claims that it is applicable to any choice of action to "determine the validity of the act"⁹. He offers four formulations of the CI which are as follows:

The first formula states that we should act on the maxim which we can also will that it should become a universal law thus catering to the idea of equality and non-discrimination in education.

The second formula maintains that we should act in such a way that we can treat humanity and every individual, including the actor "never merely as a means to an end but always ... as an end"; this is fundamental to the concept of dignity which is to be given to every individual to promote and sustain "human co-existence without subjecting anyone to coercion by anyone else". Women's education corroborates this feature of the CI

The third formula holds that the will of every rational living being is a "universally legislating will". Through this he addresses self-preservation as a natural will of every living being. In the context of female education it may be said if women gets an access to education, it will not only preserve her own being but also the being of a generation. This is aptly framed by Brigham Young's observation when he says that "... when you educate a woman, you educate a generation".

The fourth formula says that we should act as on maxims which "should not contradict the autonomy of will" when the maxim is universalized. It ensures that women's autonomy is not to be transgressed and here again her access to barrier free education plays a crucial role¹⁰.

All the four formulations of CI reflect that they have universal application and respect each person and his or her personal autonomy. Viewed from the Kantian perspective all the initiatives that have been taken so far to promote women's education in all variations do constitute moral actions but they need to be pursued by all of us from a sense of duty. Kant's ethical framework makes provisions for us to provide education to the children of the deprived section of society and "opportunities for such adults who have failed to enjoy their rights to autonomy to avail an equivalent education so that they enjoy their autonomy"¹¹. With this I come to the concluding part of my paper where I have tried to state the deep connect between female education and human well-being.

Women's Education – A Means to Human Well Being

As I have just elaborated, Kant's categorical imperatives offers us a way by which human beings - man and woman can co-exist in the "kingdom of ends" or the human community. But as we are transiting from a human centric ethics to a cosmocentric ethics, we are confronted with larger issues concerning climate and environment at the global level. This necessitates alliance between humans and the non-humans.

Since girls and women constitute half of human population, women's education is expected to contribute immensely in this area to strengthen climate strategies which include advancing her reproductive health and rights, fostering girl's climate leadership and pro-environmental decision making and developing girls' green skills for green jobs¹². Greta Thunberg is an example here.

Further it is also considered and acknowledged as an essential pre requisite to actualize the 3 major SDG aims namely, ending poverty, protecting environment and attaining peace and prosperity for all. So education enables women and girls to think beyond human communities and embrace the earth community. Thus women's education is a means to human well being in a larger perspective.

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EDUCATIONAL EXPERIENCES AND EVERYDAY NEGOTIATIONS IN THE BACKDROP OF CONFLICT

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Abstract

Conflict can take place in the name of caste, class, ethnicity, honour, region, and religion; and it has resulted in devastating impact on the learners and the education system as a whole. It is seen as one of the many impediments towards the achievement of the Dakar goal of Education for All. The paper is exploratory qualitative research to understand the status of education in the state of Manipur; and the effect on it due to the prolonged crisis as a result of the armed and ethnic conflicts that have existed over several decades. To understand the kind of education and learning that is happening in the state, in the backdrop of conflict and unrest, the researcher conducted in-depth interviews of school and college students in the state. Adolescence is supposed to be a period of energy and creativity. In the midst of absence or non-availability of basic resources, it is important to understand how learners engage themselves to fill the vacuum in the backdrop of conflict, how disruption in learning happens and who are denied of learning opportunities.

This paper attempts to understand the impact of conflicts on the learners who lose precious days of teaching-learning and are bereft of their fundamental Right to Life and also of Right to Education. In the face of many problems in the education process and in their life overall, the attempt would be to recognise and present learners' aspirations for themselves and the state. As students adjust and adapt to the chaos around, special focus would also be on gender-based trends in everyday negotiations based on experiences of male and female learners. Though learners are aware of social conflicts but they get little or no platform to voice their opinion and discuss their fears. This study is an attempt to help bring the voices of the learners in the forefront, to give them a platform to speak and be heard, where they can address their concerns, fears and doubts regarding issues affecting their lives.

Keywords: Ethnic Conflict, Education, Gender, Manipur, Adolescence

COVID-19 PANDEMIC & WOMEN'S HIGHER EDUCATION

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Abstract

During COVID-19 pandemic, education like all other sectors was impacted severely. It led to a shift in the teaching-learning environment with the move to online mode of education across the globe, right from the kindergarten to the university level. Many recent studies have reported about pushing out a majority of students, specifically girls, from the lower socio-economic strata further into the periphery, largely due to the technological deprivation. This digital divide became more visible because of the shift as it brought into focus the non-availability of infrastructure and lack of access to basic resources required for online education in the rural regions and in economically weaker families.

In this paper, the focus would be on the issue of women and their access to higher education during the pandemic. This specificity is due to the fact that the overall enrollment and participation of women learners have always been less as compared to the men. Multiple socio-cultural and economical factors play a decisive role in their access and retention to, and eventual completion of education, such as limited access to educational resources, preference of male child education over girl child, distance from and question of availability of school/colleges, health and safety concerns, and additional family responsibilities including early marriages. Moreover, the shift to online education would have been further challenging for many girls enrolled in our universities. One obvious reason is the existing digital gender gap due to which women would have lesser access to digital resources and skills in comparison to men in many developing countries. Recently, UNESCO has also estimated that around 11 million adolescent girls may never return to schools following the pandemic. This may result in the fact that they may never get the opportunity to take the route towards higher education. The paper is based on a small-scale survey conducted among women learners in the Higher Education Institutions (HEIs), so as to understand the ways pandemic has impacted their educational opportunities.

Keywords: COVID-19, Women Education, Higher Education, Educational Opportunity

REPRESENTATION OF WOMEN IN EVS TEXTBOOKS

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Abstract

Textbooks offer a framework and structure for the teacher in a classroom and are supposed to help her in the classroom by giving a sequenced and integrated list of content with multiple suggestions. However sometimes it is cognized as the only resource by the facilitator and it may engender certain misconceptions and stereotypes in the classroom especially of those who are on the periphery. Nature of E.V.S. as a subject is interdisciplinary and inclusive, that can help children to locate and identify the relationship between natural, social and cultural environment. Yet in most of the classrooms it is majorly taken as a scientific subject and excludes the social reality. When in a classroom, with only the textbook as the resource portraying only the man dominating all spheres of work and leisure, the girl child and the issues faced by women will be sidelined, and one will not be able to empathize and look at gender concerns in the society with a critical lens.

EVS pedagogy demands for inclusion of the issues of people and creating a critical environment for the child where she can find herself as a part of the environment and critically look at issues of social injustice in the society, and identify concerns of gender and issues of marginalized people in a democratic manner. Hence, EVS textbooks are supposed to be designed adhering to keep up with the pedagogical demands of this subject.

As a part of our school based project, we had analyzed the textbooks of grade 3, 4 and 5 that are prescribed for EVS curriculum in a Private School of Delhi. The main objective of the project was to identify the gender representation in the chosen textbooks in terms of the type of content, language, and illustrations. Important aspects considered for the analysis included representation of women in the context of everyday activities considering women in families & society, women in the world of work & economic spheres, and their participation in the freedom struggle. It has also been reflected on how such representations lead to contributing to already existing prejudices against women in our society.

Keywords: Textbook , EVS curriculum, Representation of Women, Marginalized, Inclusion

A REVIEW ON CURRENT SCENARIO OF WOMEN LITERACY RATE IN INDIA TO OVERCOME GENDER GAP CHALLENGES

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ABSTRACT

Literacy is an important need of socio-cultural and economic development. Literacy analyses the female progression and women's status and autonomy in society. The deficiency of education among women prevents their participation in the workstation, thus obstructive the country's development. In current scenario to analyze many challenges, major issues and status of woman in India. Lack of education in women's cause gender gap. In the contemporary world specially in India gap of gender in literacy is the key concern. Gap in literacy occurs when there is gender bias in man and woman. According to the data of Ministry of Statistics and Programme Implementation (MOSPI) India's literacy rate is ~77.70%, male literacy stands ~84.70% & female literacy stands ~70.30% in 2021. This review is fully based on secondary data which are collected from different sources. The searching is a certain difference in man and woman literacy rates across the nation. You can see that where no women were ahead in any field, today due to women study there is no such field in which women are not there. Today's, in 21st century role of Women in Social, Commercial and inclusive development of this country is incredible. India is continuously improving in the total literacy rate which reflects the decreasing of gender gaps in literacy. This paper provide helps in finding out critical issues, problems related to women literacy and challenges faced by women's and few solutions to overcome them like Education, Employment, and Change in all social structure.

Keywords: Women literacy, Women equality, Gender gap, Total literacy, Women

INTRODUCTION:

Women plays very important role in the progress of every field of society such as family, friends and country. In order to make democracy in India education of women is necessary together with the men. Education is one of the signs for women's empowerment because it enables them to face the challenges, to oppose their traditional rules and changes in their life-style (Bhat, 2015, Katiyar, 2016, Gupta, 2013).

In India people respect Goddess "Maa Saraswati" as the education Goddess. (Mondal, 2017) In book which written by Bertrand Russel's, title is "On Education", Author Said "The aim of education that producing bright future and is one which gives to every boy and girl an opportunity for the best that exist".

According to World Bank said in 2003 that, In world's 8 children's out of 10 which live in developing countries and their characteristics are very poor quality in human capital (Mondal, 2018).

According to Kofi Annan said that, "**The door to gaining knowledge of at some stage in existence is unlocked via literacy, is an important to improvement and fitness and opens the way for democratic participation**" (Singh, 2015).

Women's education is a form of education that aims to improve the knowledge and skills of women and girls. It includes basic education in schools and colleges, vocational and technical education, vocational training, health education, etc. (Mondal, 2017). It is also mentioned to as gender studies or feminist studies and is the interdisciplinary study.

These differences in gender causes many problems in women's studies and also in other fields like race, age, class, nationality, and other differences which affect almost all aspects of social, political, and also cultural experiences included (Chandra, 2019).

Literacy is the key for socio-economic progress in India. Literacy is vital not only for social justice of girls but also it accelerate social transformation. Both educational attainments and level of literacy are important factors for the development of any society (Gupta, 2017).

Standard levels of literacy and educational success lead to greater development, awareness about education and empowerment of women and girls. World Bank studies have proved the direct link between literacy and productivity which obtained by literacy on the one hand, and literacy and Literate peoples are improve overall their quality of life on the other (Singh, 2015).

Literacy is a very important to human right. In India, literacy is defined such that a person whose can read and write in any language is considered literate, while a person who can only read but not write is considered illiterate.

India known as a witness of freedom August, 1947, Indians expected that all the deep-rooted conventional mindsets and irrational social preconceptions, among which gender gap occupies a large space and eventually disappear to leader in a new modern era. Unnecessary to acknowledge that women's literacy and educational attainment which contribute to social equality and human development, higher economic condition and a tolerant society of democracy, which has been recognized as a challenge through the National Policy for Education and Empowerment (Mondal, 2018, Mondal, 2017).

The differences between women and men reflected in many fields like social, political, educational, intellectual property rights, cultural or economic achievements (Mondal, 2018, Shambunath, 2017).

The gender gap shows us how incapable access to gain opportunities and how to face gender inequality. Gender gap means a major difference between the way of men and women in education and how to treated by peoples in society or what do and provide knowledge about men and women what do and achieve (Mondal, 2017, Islam and Mustaquin, 2015, Gupta, 2013). Although men and women may have the level of education are same, it is more difficult for the women to attain higher leadership and employment in future and financial fears may be more powerful (Mondal, 2018).

Equity and equality both in education are directly related to democratic development and the creation of an egalitarian society, where the production of lot of knowledge and the most profitable use and distribution of the acquired knowledge is the main aim of education (Paul and Sharma, 2013, Lather et. al., 2009).

According to UNESCO, "a person who can read and write with understanding in any language is considered literate and one who can read only but not write is illiterate" (Chandra, 2019, Singh, 2015, Jadon and Shrivastava, 2018). So, we cannot talk about pure literacy and the so-called literacy was not made functional and meaningful. Gradually, the concept of literacy was considered as the ability to perform some basic operations such as reading a newspaper, writing a small and simple letter, keeping accounts in daily life. Thus, knowing the 3Rs was considered as literacy (Mondal, 2018).

In an area of academic study, women's studies provide new frameworks to women that are sensitive not only ethnicity and class but also to issues of gender (Banker and Banker, 2017).

In this review paper conclude different variables to study current scenario of women literacy rate in India difference between women and men also study about challenges faced by women for education and new strategies for overcome women literacy rate (Dashora, 2013, Patel and Patel, 2020, Shambunath, 2017).

Objectives

The main objectives of the study are:

- To study about gender gap in literacy with respect to urban and rural.
- To study the literacy status in India.
- To know the importance of women education.

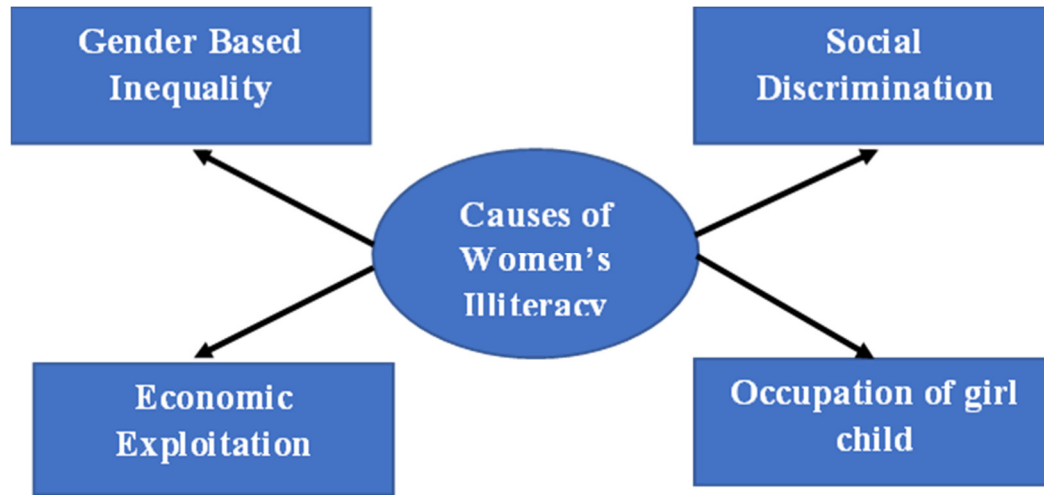
Challenges for Women Education in India

Some of the important factors which could affect the decrease literacy rate of the women in India shown on below-

- **Poor School/College Environment for Girls:** The environment of school and college for girls is not so interesting and an encouraging. There are also many schools which have poor basic facilities like drinking water, latrines and toilets, unsuitable buildings and, above all, an insufficient number of teachers.
- **Dowry System:** In India, dowry denotes to durable goods, cash, portable or immovable property received by the groom's family from the bride's parents as a condition of marriage. The dowry system is the main cause of neglect of girls and discrimination against them, including denial of the right to education.
- **The Lower Enrolment:** The biggest educational problem for girls, especially rural girls, is that although they are enrolled in school at the beginning of the year, they don't always stay in school. Girls are often taken out of school to participate in family responsibilities.
- **Early Marriage:** In India an early or child marriage is a major challenge to girl's marriage in which either the woman should not over 18 or the man should not over 21. Most of the child marriages are involve women whose age below 18, many of whom live in poor socioeconomic condition. There is a very strong correlation between women's literacy and women's age at marriage.
- **Priority to Son's Education Compared to Daughter's Education:** Many father and mother targeted best sons training as an funding due to the fact the sons could be chargeable for their worrying for growing old mother and father. Alternatively, parents may think the education of daughter is a waste of cash as daughter will ultimately live with their husband's families.
- **Poverty:** Poverty is the unmarried fundamental purpose of illiteracy in India and a precursor to all other consequences. Ladies are discovered to be economically very poor situation in all around the India. a few girls are engaged in distinctive offerings and other activities

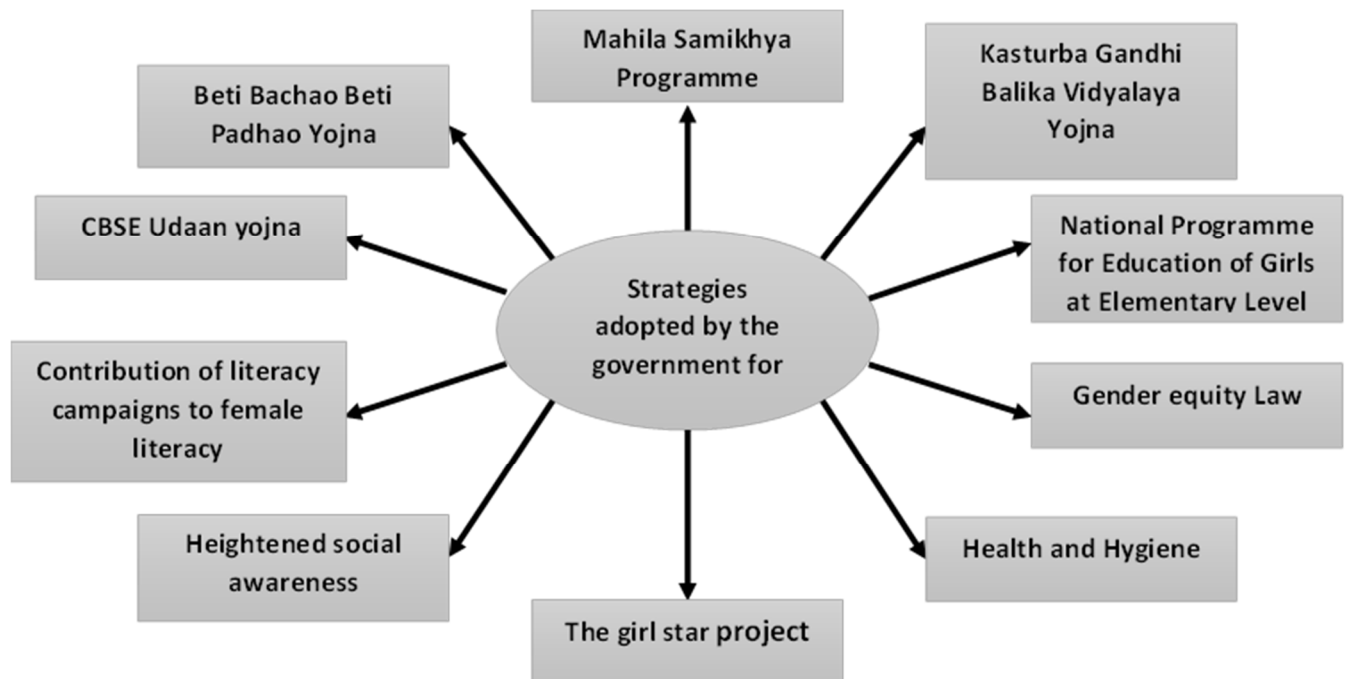
Causes of Women's Illiteracy in India

In India different types of causes are responsible for decrease women's Literacy.



Strategies initiate by government for Women Studies

Strategies adopted by the government for increasing female literacy (Singh, 2015)



Beti Bachao Beti Padhao Yojna - The government of India introduced the Beti Bachao Beti Padhao which is launched for an education of the women date on 22 January, 2015 in Panipat in Haryana.

Mahila Samikhya Programme: This programme changed into released year in 1988 as result of the new training policy (1968). It changed into created for the empowerment of ladies from regions of rural areas.

Kasturba Gandhi Balika Vidyalaya Yojna (KGBV): The scheme turned into launched in July, 2004, to provide schooling to girls at number one stage. The principle goal of the scheme is the disadvantaged and rural regions in which literacy stage is completely down for girls.

National Programme for Education of Girls at Elementary Level (NPEGEL): This programme changed into launched date in July, 2003. It changed into an encouragement to reach out to the girls who the SSA twisted into not accomplished of reach through other schemes. The SSA known as out to the "toughest to reach ladies".

CBSE Udaan Yojna: Government launches many numerous schemes with the meaning to benefit a large group of people. These schemes can be formulated for both through the primary authorities or the respective state Governments. These schemes solve predominant socio-economic problems.

- **Contribution of literacy campaigns for women literacy:** Providing many educational opportunities for the improvement in women studies. it has been an important part of India's national education. The Indian government take initiative and established the National Literacy Mission in 1988 for reduce illiteracy rate in women.

- **Social awareness:** Literacy have raised women's social awareness in way an importance of education, both for themselves and also for their children. A large number of women have participated on whole heartedly in literacy campaigns as learners.

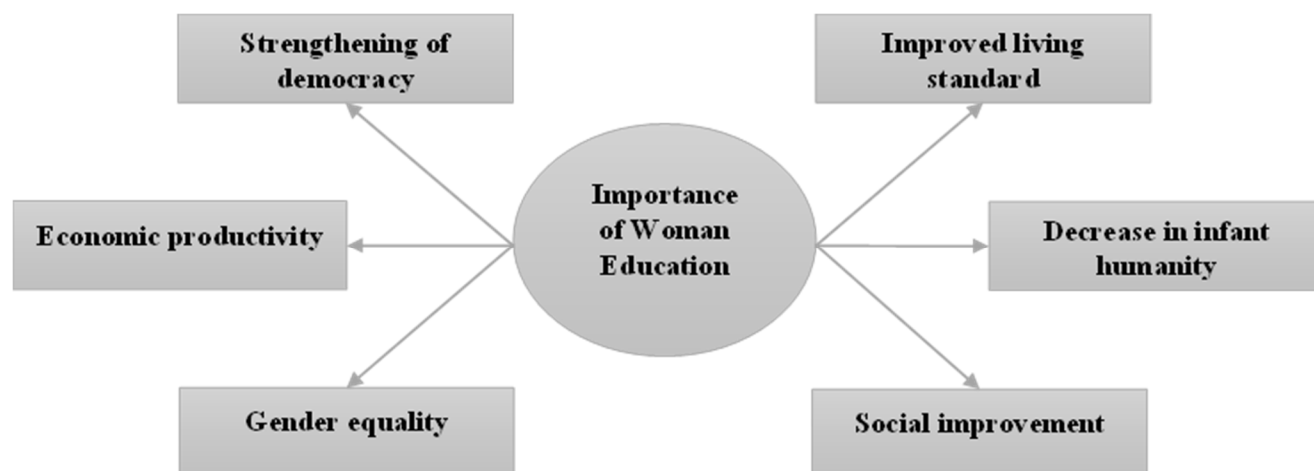
- **Gender equity:** There is a more gender gap in literacy rates found in India. The constitution not only equal rights, to women's but also provide empowers the state to take affirmative action to measures against women.

- **Health and Hygiene Concept:** Literacy campaigns have addressed to health and hygiene problems such as an internal component of adult education programs. Literacy campaigns have helped to spread knowledge about health care and nutrition to keep their families in better health and take better care of children.

- **The girl star project:** This is a series of films which documenting the stories of girls from the most disadvantaged communities in 5 northern states who, through their educational success, have also managed to break the chains of socioeconomic constraints and make their lives successful and self-satisfying Projects.

Importance of Woman Education:

Literacy provides knowledge and many skills for effective citizen's basic needs and condition for improving the capabilities & empowering an individual and for leading a meaningful and wonderful life (Dominic and Jothi, 2012).



Social improvement: Women's education is very necessary to women's to solve society's problems. The Kothari Commission proposed education policy at 1968 as a means for social advancement.

Gender equality: Women are belonging to the poor part of the society. In this condition Education helps them to close the gender gap in our society. Co-educational institutes also teach male children to show respect to women.

Economic productivity: Economic is very important for women, the country can achieve economic growth and also increase the GDP of a nation.

Decrease in infant humanity: The educated women recognize their family situation and make suitable and better decisions in the family to avoid quarrels among family members. Women's education likewise reduces infant mortality rate in India.

Improved living standard: Education is responsible for automatically increases employment opportunities for a woman. A well-educated women's have the get chance for a good job and a well standard of livings.

Strengthening of democracy: Education creates more awareness between women, which leads to greater contribution in our politics, which ultimately leads to the firming of democracy. They can protect women rights through mobilization.

Population and Literacy Rate Data Presentation on the basis of Different variables in India

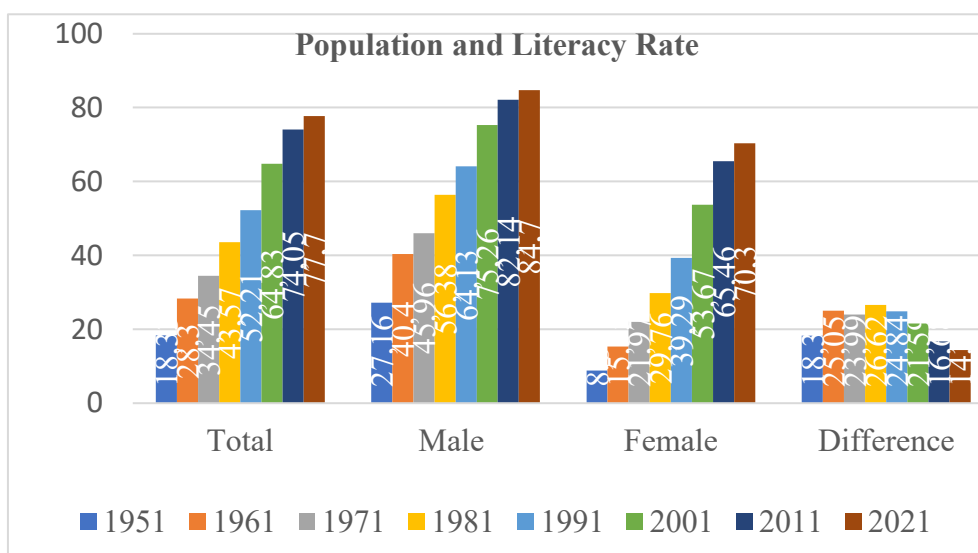
• Population and Literacy Rate-

Population and Literacy Rate: - The table (Table-1) and the graph (Graph-1) show the male-female literacy status in India since 1951 to 2021. In this graph the total literacy rate, male literacy rate and female literacy rate are continuously increases. But, the literacy gap in men and women is varies on whole graph. So, we discuss the gender gap into two parts before and after 1981. The literacy gap fluctuates between 8.86% to 26.62% from 1951 to 1981 but due to some government policies and self-awareness the gap continuously decreases from 26.62% to 14.40% since 1981 to 2021.

Table-1: Population and Literacy Rate

Year ↓	Population	Literacy Rate			Literacy Gap	
		Total	Male	Female	Percentage	Number
1951	36,10,88,090	18.33	27.16	8.86	18.3	66079120
1961	43,92,34,771	28.3	40.4	15.35	25.05	110028310
1971	54,81,59,652	34.45	45.96	21.97	23.99	131503501
1981	68,33,29,097	43.57	56.38	29.76	26.62	181902206
1991	84,64,21,039	52.21	64.13	39.29	24.84	210250986
2001	1,02,87,37,436	64.83	75.26	53.67	21.59	222104412
2011	1,21,01,93,422	74.05	82.14	65.46	16.68	201860263
2021	1,39,34,09,038	77.7	84.7	70.3	14.4	200650901

Source: Census of India



Graph-1: Population and Literacy Rate

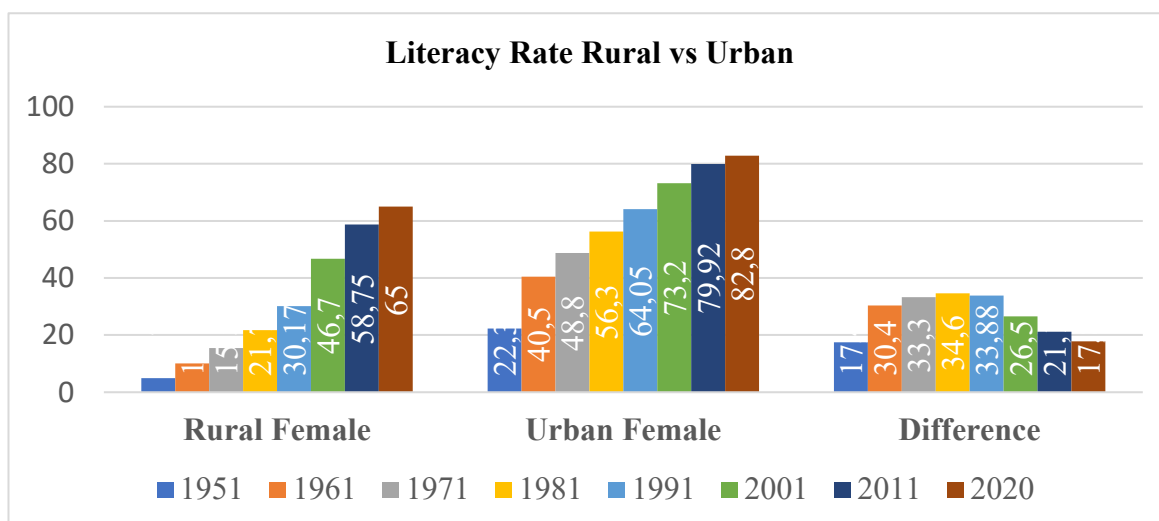
• **Literacy Rate Rural Vs Urban**

Literacy Rate Rural vs Urban: - The table (Table-2) and the graph (Graph-2) show rural female and urban female literacy rate in India since 1951 to 2021. In this graph the rural female literacy rate and urban female literacy rate both are increases. But, the literacy gap in rural women and urban women is increases from 17.46% to 34.60% since 1951 to 1981 which is continuously decreases from 34.60% to 17.80% since 1981 to 2021.

Table-2: Literacy Rate Rural vs Urban

Year ↓	Rural			Urban			Difference
	Female	Male	Total	Female	Male	Total	
1951	4.87	19.02	12.1	22.33	45.6	34.59	17.46
1961	10.1	34.3	22.5	40.5	66	54.4	30.4
1971	15.5	48.6	27.9	48.8	69.8	60.2	33.3
1981	21.7	49.6	36	56.3	76.7	67.2	34.6
1991	30.17	56.96	36	64.05	81.09	67.2	33.88
2001	46.7	71.4	59.4	73.2	86.7	80.3	26.5
2011	58.75	78.57	67.8	79.92	89.67	84.1	21.17
2020	65	81.5	73.5	82.8	92.2	87.7	17.8

Source: Census of India



Graph-2: Literacy Rate Rural vs Urban

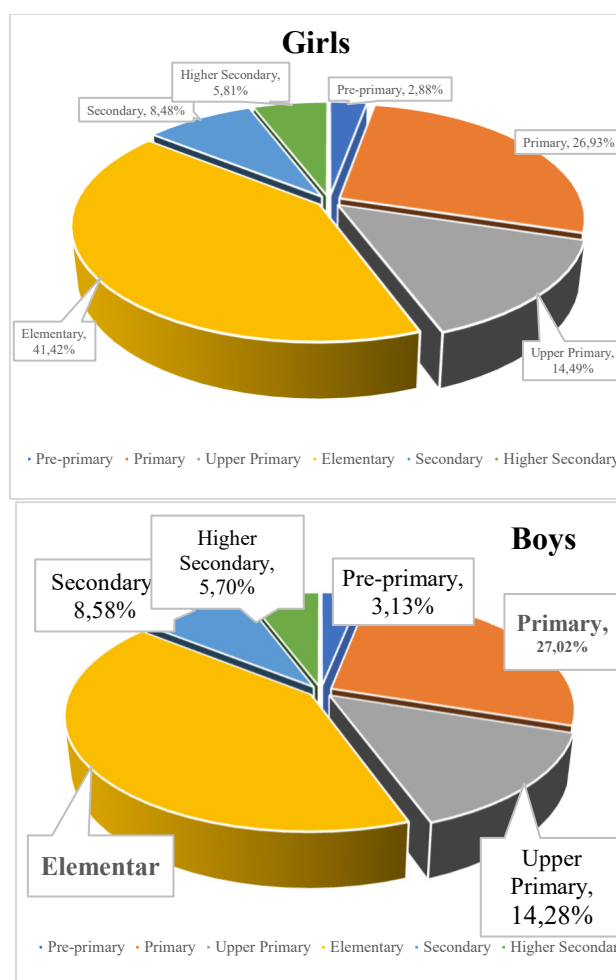
- School level wise Literate people 2019-20**

School level wise Literate people 2019-20: - The table (Table-3) and the graph (Graph-3) show the literate people in different level of school in 2019-20. In this graph the number of literate girls is very far to the number of literate boys in different level of school.

Table-3: School level wise Literate people 2019-20

Level ↓	Boys	Girls	Total	Difference
Pre-primary	7316838	6239054	13555892	1077784
Primary	63251749	58434954	121686703	4816795
Upper Primary	33427571	31445816	64873387	1981755
Elementary	96679320	89880770	186560090	6798550
Secondary	20072356	18392077	38464433	1680279
Higher Secondary	13330949	12616211	25947160	714738

Source: UDISE+ 2019-20



Graph-3: School level wise Literate people 2019-20

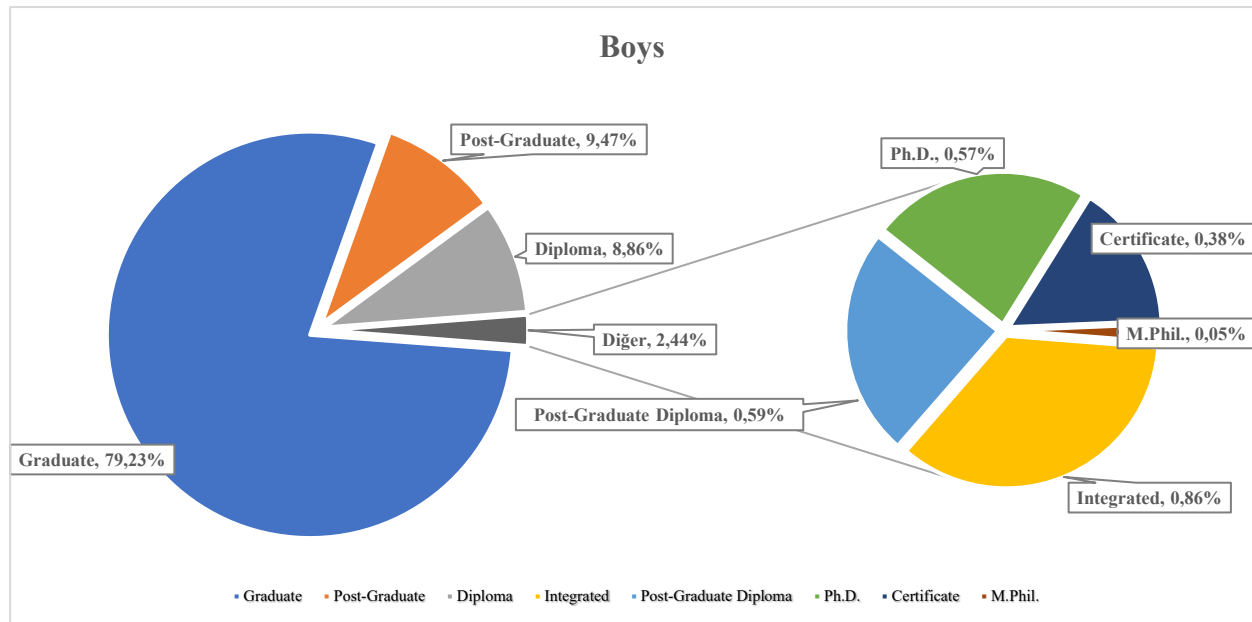
• **College level wise Literate people 2019-20**

College level wise Literate people 2019-20: - The table (Table-4) and the graph (Graph-4(a) and Graph-4(b)) show the literate people in different level of college in 2019-20. In this graph the total literate girls is very far to the total literate boys in some level of college. But, in rest levels such as Certificate, Post-Graduate and M.Phil. levels the difference of boys with girls is negative this shows that the literate boys are less than the number of boys in that particular level of college.

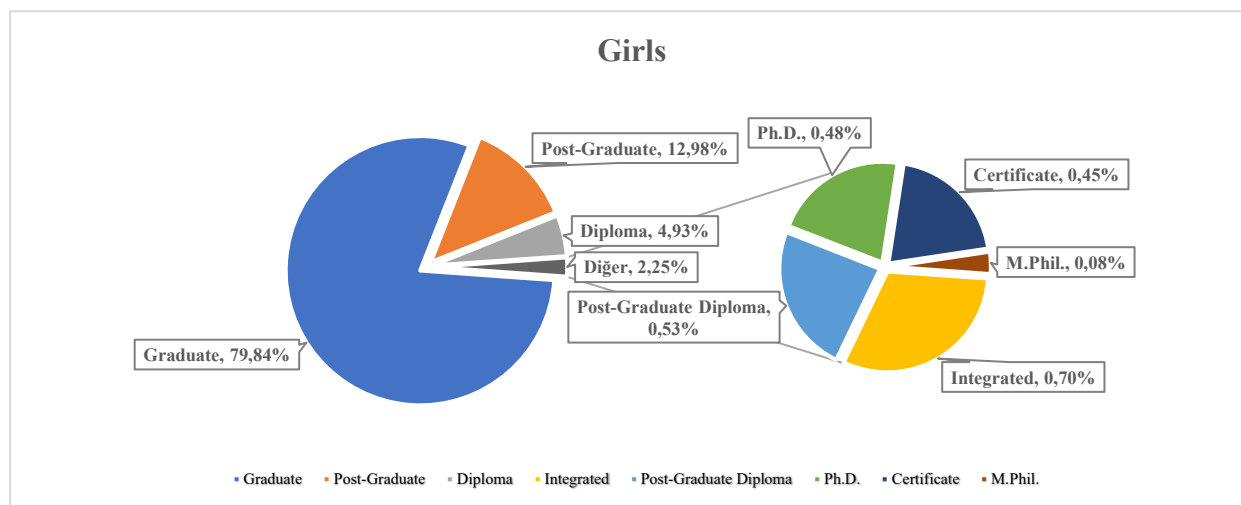
Table-4: College level wise Literate people 2019-20

Level ↓	Boys	Girls	Total	Difference
Integrated	168712	131661	300373	37051
Certificate	74164	85705	159869	-11541
Diploma	1740798	931764	2672562	809034
Post-Graduate Diploma	116346	100903	217249	15443
Graduate	15563077	15084210	30647287	478867
Post-Graduate	1860163	2452372	4312535	-592209
M.Phil.	9043	14891	23934	-5848
Ph.D.	111444	91106	202550	20338

Source: HE Profile 2019-20
AISHE Report 2019-20



Graph-4(a): College level wise Literate people 2019-20



Graph-4(b): College level wise Literate people 2019-20

Conclusion

In the above data description, we observe that in any aspects such as in school level, in college level or overall, in India girls (women/females) literacy rate is continuous increasing as well as gender gap in literacy reduces. The literacy rate has increased from 8.86 percent in 1951 to 65.46 percent in 2011 and which has been raised to 70.30 percent in 2021. The male–female gap has narrowed but still in 2021 female literacy rate is 14.40% lower than male literacy rate. Through rural educational condition for women is improving still it is far behind from urban female literacy rate. It was 65.00 percent in rural areas and 82.80 percent in urban areas in 2020. So in rural areas much emphasis is needed in this direction.

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GENDER INEQUALITY AND ITS EFFECTS OF WOMEN'S STATUS

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ABSTRACT

INDIA is a country full of diversity where people have variations in culture and religion resides and creates a variety in cultural, religious, and social behavior. Not only in India but the theory of moral values followed in other countries of the world. The Human rights philosophy is not a new concept in Indian history. it reflects in the popular old version "Sarve Bhawantu Sukhinah", which means that complete humanity is happy, and also in the concept of "Sarvodaya" which means a common or universal development for all. The current study is focused on the status of women in India, specifically their social, legal, educational, and political status. A woman is the basis of her family. The guidelines on safety rules for working women as declared by the court in the Vishakha case became fundamental rules for the safety of working women in India. On the other hand in creating women's development cells in organizations, the Supreme Court of India had given special guidelines, regarding women safety as an integral part of their security and safety at the workplace. Identification of causes of the problem and to provide life with dignity to women is a need of time.

Keywords: Women, Human rights, diversity, Equality, Values

INTRODUCTION

"At least one out of every three women is likely to be beaten, Coerced into sex or otherwise in her lifetime."

- UN Secretary General Ban Ki-moon.

Does a woman enjoy the same benefits and get the same treatment socially as well as at the place of their employment; is it a question of debate, research, and find? Where very clear constitutional provisions regarding gender equality have been introduced in the form of 'Equality before law' and 'Equal protection of law' by the Indian Constitution, does a woman feel equal status in society with men? Is this a dark side of the present Indian social scene that women do not get the deserved respect and honor for their contribution to the world? Human rights are found in the ancient thought of Indian culture and religion; it is not a new concept. Preference for a male child is determined as the root cause of female infanticide in the family and gender injustice in society. 'Moksh' is an ultimate goal of life according to the Hindu dharma. In the path of attaining moksha the family offered prayer to god to give them a male child.

Some examples of religious rudiments are as follow- "Putra kamesthiyagya "is a prayer to God to grant a male child. One another example of the son preference ritual of Hindu dharma is Putradaekadashivrata. Many other rituals are performed by some Hindu families to have a male child. Unwanted female child treated subordinate to a male child since birth in her own home. The various phase of ill-treatment, inequality, injustice, violence faced female childrearing in their own family.

India is a country where married young girls are depending on their husbands and in-laws this is a sociological understanding of dowry abuses of married young girls. In some dowry death cases, the burnt bride has given contradictory dying declarations. If the victim has felt that she might survive she has given a statement in favor of her husband, but that statement she has later changed when she realized that her death was imminent.

It has also been pointed out that burn victims due to the hope of life often do not realize that they have suffered severe burns as they feel no pain, therefore do not believe that they may not survive. Sometimes courts have failed to take the above social reality of Indian brides into consideration while deciding the cases, while some other courts have given judicial pronouncements after considering the 'natural' hesitancy and fear of young brides implicating their husband and in-laws.

The condition of girls and women is not satisfactory in other religions. The stereo-type ideology gave birth to the negligence of the girl child; they feel the responsibility of the girl child as a burden on the family. This section due to societal norms suffers not only at home but also outside the world. Many work and research have been conducted by researchers, governmental and non-governmental organizations which fetched surprising results concerning the condition of real-life women. Frequently many researchers disclose the worst condition of women and girls in their own family and society for extraneous causes.

It is concerned with investigating the Status of human rights of women. I was inspired to write an article because I wanted to know the actual position of women in Indian society and what are elements can affect the situation of women. When I faced some situation after my marriage, which bound me to think about the depth of status and role of females in their family. Are they equal with male members of the family while deciding any serious and important matter of the family, even are they invited to be a part of that matter? The women of independent India are bound to live in fear, dependency, and anxiety, and feeling vulnerable, insecure having faith in the system, and also having a hope that things would change during their lifetime which definitely will give a good future to them and to their next generation.

The concept supports happiness for all, where there is no place for pain with common development. When India was struggling for independence against the British, the concept of Sarvodaya had become a basic ideology for revolution and the Indian freedom movement. The notion of the humanity of every culture and civilization is not only in committed debates on the issue and drafting Human Rights documents, but primarily these human rights should also be decided and then should be preserved and protected at every platform. The great efforts to preserve, protect and promote fundamental Human Rights continue from generation to generation in every society. Today we widen the sphere of Human Rights consideration and action to new areas and constituencies.⁵

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Women play a disproportionate role in responding to the virus, including as frontline healthcare workers and caregivers at home. Women's unpaid care work has increased significantly as a result of school closures and the increased needs of older people. Women are also harder hit by the economic impacts of COVID-19, as they disproportionately work in insecure labor markets. Nearly 60 per cent of women work in the informal economy, which puts them at greater risk of falling into poverty.

According to David P. Forsythe, "dignity has never been precisely defined on the basis of consensus, but it accords roughly with justice and good society."¹

Human Rights and Indian Women

In India the principle of gender equality and gender justice as basic foundation of Indian Constitution and it included in various part of the Constitution.

The Constitution through its various provisions not only grants gender equality, but it also empowers the State to take appropriate and effective measures for positive discrimination in favor of women for their upliftment.

A number of necessary step through the government concerning women empowerment have been planned and running for their welfare and advancement in national as well as states level in different fields. Through the legal and constitutional provisions, India has gone strengthened the capability of women beyond institutional, legal, and educational measures, through constitutional safeguards in many subjects concerning the rights and equality of women in society.

In the same series, the Fifth Five Year Plan (1974 to1978) had become a milestone to approach the women's issues, their problems, and the path to solve their problems.

Article 14 of the Indian constitution, provides equality before the law, it means equality for all without discrimination. Article 15 of the constitution prohibits discrimination on the grounds of sex. Article 16 provides equal opportunity in the public employment. Constitution of India permits special laws that are constituted for protection of women's right. Article 15(3) of the constitution is a good example of that positive discrimination which permits the state to make special provisions regarding women and children for their development.

WORLD REPORT 2015 says "Legal reforms were introduced in response to the 2012 Delhi gang-rape and murder, but at time of writing the Indian government had yet to introduce monitoring and reporting mechanisms to track their implementation. The reports of rape-including of Dalit women are individuals with disabilities, and children-continued to make national news in 2014, leading to protests."

Women in the present scenario have achieved success in all possible fields by the own efforts. The developments of science and technologies states stories of achievements and progress and the nation feel proud with these achievements but the condition of its women speaks many things about the other dark side.

PURPOSE OF THE STUDY

Violence against women takes many forms. Domestic Violence has been documented by Poonacha & Pande (1999, p.59). Anxiety to study the role of society itself and the system or administration of the Indian government, in protecting the rights of women is due to the incompetence or failure on the part of administration of justice to control the cruelty, inequality and curb the gender injustice against them. The organs of the government combine or separately should play their role to protect their people through various measures. There is no control over the problem through any legal or administrative effort. India is a country, where married young girls are depend on her husband and in-laws this is a sociological understanding of dowry abuses of the married young girls. In some dowry death cases the burnt bride has given contradictory dying declarations. If the victim has felt that she might survive she has given a statement in favor of her husband, but that statement she has later changed when she realized that her death was imminent. It has also been pointed out that burn victims due to hope of life often not realize that they have suffered severe burns as they feel no pain, therefore do not believe that they may not survive. Sometimes courts have failed to take the above social reality of Indian brides into consideration while deciding the cases, while some other courts have given judicial pronouncements after considering the 'natural' hesitancy and fear of young brides implicating her husband and in-laws.

OBJECTIVES

To examine whether written laws are capable in achieving gender balance on the basis of the following rights of women- Right to birth, Right to equality, Right to freedom of speech and expression, Right to education, Right to life with dignity and personal liberty, Right to development, Right to work, Right to medical care and enjoyment of many other freedoms granted by the Indian constitution.

RESEARCH METHODOLOGY

The present study is totally depends upon secondary data. The secondary data were collected from the reference books, Periodicals, reports, newspapers & Internet.

RECOMMENDATIONS

Supporting girls' pathway from education to employment requires more than learning opportunities. It requires keeping girls safe from all forms of violence, in and out of school. "Vasudhaivkutumbkam" is one more popular version followed in India, which mean the population of entire land (earth) is a family. It should be understood in the sense that all the people on earth on the account of humanity create a family. The family coordinates with each other and follows some common rules and regulations, live with their morals, ethics and values. There are some certain basic rules and values which become the essential and indispensable part of every civilized society. The eminent Justice Krishna Iyer has explored the darker side of the situation of women in his words- "A woman is a human without rights. To-day, held in thrall by homicidal custom, womanhood dies in flames for her gender crimes."¹

How could any excuse be granted from rescue to the responsibility of the government or the society itself? Sexual harassment at work place is most common violate act against women. The wrong is not only harmful to the victim but had a great impact on economic growth of the country. The act feared the community of women to work out side. Apart from safety the working is not possible for women. The act should not treat as lightly. There is no control over the problem through any legal or administrative effort. Some of significant issues have been entertained by the Indian judiciary through its self-sensitization. The Supreme Court of India in a concerning significant issue of sexual harassment, has given a landmark decision in the case of Vishakha and others Vs State of Rajasthan.¹

SUGGESTIONS

Few changes are need and necessity in the present legal and administrative system to make it goal-oriented and to serve its purpose in more efficient manner. The female member of the family must be given equal treatment in their upbringing, respect, care and education, health, economy, and marriage at par with their male counterparts on every step of life, women should include at every decision making matters in the family. The Human Rights subject should be prepared on anticipating the reactions or responses of the students to such study material at initial and higher level of education. There is an urgent need to enforce strict separate statute relating to rape, gang rape, where proceeding should completed under special courts with in a limited period of time. The women should be allowed to continue her education whether she is in her father's home or in her husband's home.

CONCLUSION

Women often suppressed in their family and in the society, they deserve special treatment to come and join mainstream of life. People who followed the values and morals have been successful in achieving their goal and objective in their life, which develop their relationship with the community and helpful in regulating the behavioral pattern of individuals. Though the notion of Human Right is primarily depend on the concept of values. Values play a significant role in the promotion and realization of life and human rights of other people. Values, ethics, morality set a code of life and itself play a vital role in maintaining peace silently and continuously.

Gender inequality is quite possible by the trend of continuously declining female ratio in the population. Many stereo typed and religion based communities' focuses for birth of a male child in the family asserted as a main cause of gender justice. Many social philosopher and thinkers have strike the practice of female infanticide on the name of religious requirement or on any other ground. Fetus skilling after sex determination before birth is the starting point of her Discrimination."²

"The value concept... [is] able to unify the apparently diverse interests of all the sciences concerned with human behavior.".....Rokeach.

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COVID-19'S INFLUENCE ON GENDER EQUALITY

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ABSTRACT

The current COVID-19 pandemic has had significant ramifications for gender equality, both during the downturn and subsequent recovery. When compared to "normal" recessions, which damage men's employment more severely than women's employment, the job loss caused by social distancing policies has a significant impact on industries with substantial female employment percentages. Furthermore, the closing of schools and daycare centers has resulted in a tremendous increase in child care demands, which has a particularly negative impact on working women. Because of the large rewards to experience in the labor market, the consequences of the crisis on working moms are likely to last. Beyond the current crises, there are conflicting forces working to achieve gender equality in the workplace. To begin with, firms are quickly embracing flexible work arrangements, which are expected to continue. Second, many men now have main responsibility for child care, potentially eroding societal norms that now contribute to a disproportionate allocation of labor in housework and child care.

Therefore, COVID-19 is a situation that requires immediate action. To reduce the social and economic effects of the pandemic as it spreads, a coordinated and integrated response to healthcare, care policies, and other measures is essential. In healthcare institutions, social services, communities, and households, women are frequently on the front lines of health and care response, assuring the well-being, care, and resilience of afflicted individuals, the elderly, children, girls and boys, and their families. Economic effects will be far-reaching, and existing disparities, especially gender inequality, will be exacerbated. This research examines the impact of COVID-19 on women's and their male partners' employment, housekeeping, and childcare interactions prior to COVID-19. The Turkish situation is particularly intriguing, not just because of the crisis's tight lockdown measures, but also because of its gender dynamics.

Keywords: Gender inequality; unemployment; COVID-19

Introduction

The worldwide consequences of the COVID-19 epidemic are intimately linked to the types of challenges that feminist economists have long studied. The pandemic is a health and economical emergency, with dramatically different effects for men and women. Gender disparities in comorbidities like smoking, as well as mobility and activities outside the house, assist to explain why men and women are at varying risk of catching the virus and dying from it in various nations. Lockdowns and stay-at-home orders were enacted by governments across the world, resulting in the shutdown of businesses and massive unemployment. Given their overrepresentation in retail, food service, and hospitality, three of the areas seeing the most prevalent company closures, emerging research suggests that women have suffered more job losses than males in a number of nations (Wenham et al., 2020).

Despite the fact that the virus makes no distinction between men and women, or between rich and poor, independent of context, mounting data reveals that men and women from low-income households and socially excluded groups have borne the brunt of the pandemic's economic catastrophe. As a result, we are likely to emerge from this crisis with even greater inequality than we had when we began.

Despite the presence of well-paid experts on the front lines such as physicians, scientists, and public health authorities, the great majority of individuals working there are low-wage service workers. These service workers, both men and women, are becoming increasingly crucial in ensuring product sales and a variety of services such as delivery, cleaning, home health care, waste disposal, and transportation. Women are overrepresented among these frontline service providers, particularly in care services that require face-to-face encounters, and hence are more prone to catch the illness.

According to a growing amount of evidence, the increase in care work during the pandemic disproportionately fell on women's shoulders (Bahn et al., 2020). The COVID-19 outbreak has raised the need for domestic caregivers, not only due to school closures and long-term care facility disruptions, but also due to the large number of people who have infected the virus and require care at home. Despite the fact that the crisis has brought attention to the "critical" nature of this care work, it is frequently undervalued and neglected.

The COVID-19 epidemic, which has prompted important thoughts in many sectors, including gender, education, and work, is expected to have a sexist impact. When health-related impacts are considered, males are shown to be at a larger risk than women. However, the pandemic not only produced a huge health catastrophe, but it also had a substantial impact on social life and the economy. Alon et al. (2020), who investigated the long-term and wide consequences of this pandemic, projected that it will affect women differently and more severely than males. Examining how the pandemic continues to affect genders differently, as well as comprehending its main and secondary consequences on individuals and society, is required to develop effective and equitable policies (Wenham et al).

There is an urgent need to reconsider how individuals and society are reproduced on a daily and intergenerational basis. Any assessments of the epidemic and any answers to it are hopelessly insufficient in the absence of a more inclusive economic paradigm that values care and makes visible what the market-driven paradigm considers invisible or irrelevant. As a result, this article will focus at establishing a contextual framework for understanding the gendered features of the COVID-19 epidemic as well as highlighting some of the developing research on its health, social, and economic effects. This research is based on comparing the gendered elements of the COVID-19 epidemic in Turkey to the global strategy.

Labor markets and health

This paper delves deeper into gender disparities in COVID-19 cases and fatalities, with numerous authors looking at how economic inequalities between men and women are linked to gender differences in COVID-19 infections. Magda et al. (2021) discovered that women account for little over half of individuals infected in their sample of twenty-five European nations. Their attempt to explain the disparity is based on a widespread belief that workplace interactions constitute a significant pathway by which the disease is transmitted: disparities in degrees of contagion exposure are expected to fluctuate depending on the intensity of social connections at work.

They use an index that measures various aspects of social contact at work to find that women are far more likely than men to work in jobs that are associated with high levels of contagion exposure, owing to their clustering into sectors of the economy (health, care, education, and hospitality) with high exposure index scores. Women were also more likely than men to work in industries with high levels of exposure.

Lockdowns and Their Effects on the Workplace

The worldwide health crisis spurred state-imposed lockdowns, causing significant and sudden disruptions in labor markets, livelihoods, global supply networks, and massive human migratory movements. For the first time in modern economic history, governments have put substantial limits on economic activity in order to preserve people's health. Women employees have been disproportionately impacted by labor market interruptions, according to reports from around the world, especially in two areas: job losses in sectors severely hit by the shutdowns, and their overrepresentation in frontline positions deemed critical. As a result, much activity ceased for women, but other activity increased, particularly paid care work, which is traditionally done by women.

What makes the current scenario unique? First, due to the demand for social separation, many jobs in female-dominated businesses such as lodging and food services, hospitality, travel, arts/entertainment, and retail are being lost to the epidemic around the world (ILO, 2020b; UN, 2020). Second, being able to work from home is vital for keeping a job, and men are more likely to choose professions that allow them to do so (Alon et al., 2020). Losing a job has a detrimental impact on a person's career because it reduces or eliminates advancement opportunities, which is especially true for women.

Losing a job during a recession has a bigger cumulative effect on future wages than losing a job at other times, and these effects grow more evident the higher the unemployment rate is at the time a job is lost (Davis and von Wachter, 2011). The epidemic has resulted in a quick and unprecedented loss of work hours over the world (ILO, 2020b); indeed, this is expected to be the worst recession since WWII (World Bank, 2020). As a result, people who lost their employment as a result of the outbreak should expect a significant drop in their incomes in the future.

According to a European research, women would be disproportionately disadvantaged because they not only earn less than men but also have less money (Schneebaum et al., 2018). Furthermore, following earlier pandemics, men's livelihoods have rebounded faster than women's (UN, 2020). These figures suggest that the pandemic will have a higher impact on women's incomes and development than it would on men's, hence widening the gender gap. Due to their lack of access to finance, small companies are expected to bear the brunt of the pandemic's economic repercussions (Bartik et al., 2020; ILO, 2020b). Women-owned small businesses are more likely to be vulnerable.

Despite the fact that during the 2008 crisis, many nations' women-owned companies concentrated on services such as health, personal care, and education (OECD, 2012), the epidemic has targeted firms that provide face-to-face services, such as those provided by women (Bartik et al., 2020). Furthermore, even when historical firm performance is taken into account, female small-business owners in the United States express higher financial anxiety as a result of the COVID-19 problem than their male counterparts, owing in part to the fact that women's firms receive less capital than men's (Badal and Robison, 2020). As a result, they have less capital than small businesses run by males. Women make up a small fraction of CEOs, entrepreneurs, and small business owners throughout the world, and the pandemic is predicted to reduce that number dramatically.

Consequences for Women as Primary Laborers

Employees who care the most are women. Women make up the majority of health-care workers globally (Boniol et al., 2019; BLS, 2020b; UN, 2020), making them more vulnerable to coronavirus infection. Indeed, around one-fifth of those infected with the virus in the United States are health-care workers (CDC COVID-19 Response Team, 2020); as a result, women make up the majority of infected US health-care workers (CDC COVID-19 Response Team, 2020; UN, 2020).

Women make up the majority of other significant caregivers across the world: Laundry and cleaning personnel, as well as administrative assistants in hospitals and other health-care institutions, social workers, personal care aides and cashiers, and food service employees at important retail venues, are all at risk of infection because to their close physical proximity to people (ILO, 2020a). Despite the fact that men are more likely to die from COVID (Global Health 50/50, 2020), a study of Chinese health-care workers found that, after controlling for occupation, marital status, and other factors, women and men are equally likely to experience psychological effects from working with COVID patients, including increased depression and anxiety (Wang et al., 2020; Xing et al., 2020).

Another type of essential care provider is those who provide education and mental health services. Women make up the majority of therapists, social workers, and grammar, primary, and secondary school teachers across the world (BLS, 2020b; ILO, 2020a). Employees in these occupations have so far been protected from job loss and allowed to work from home (ILO, 2020a). However, the rapid transition from in-class to online employment has created additional challenges for these workers. A countrywide representative study of teachers in the United States, for example, showed that the vast majority of them had little or no expertise with online teaching, which proved to be a major stumbling barrier to their success.

They claimed it was difficult to balance home duties and work because they were caring for children or elderly relatives, and that they were dealing with frightened or depressed students, and that they had to spend more time reaching out to and engaging them, further complicating matters. Professionals in the mental health sector undoubtedly face similar challenges, as well as extra ethical concerns such as protecting client anonymity and confidentiality when working online (Greenbaum, 2020).

Why Do Gender Inequalities Deepen and Emerge in Times of Crisis?

Women, according to conventional feminine gender roles, are extremely communal, showing characteristics such as warmth and concern for others, taking on the position of housekeeper, and having a lower social standing (Eagly and Wood, 1999). Males, on the other hand, are expected to be exceedingly agentic, displaying traits like as stoicism and strength, and functioning as providers outside the home and in higher social status jobs. Women's obligations have rapidly expanded beyond the home, with more women than ever working outside the home, while men's responsibilities have remained constant with expectations across time (UN, 2020). Gendered assumptions, on the other hand, stay intact. Women are still considered to perform the majority of household and care work. As a result, with many professional childcare providers closed during COVID-19, working women are expected to be both main caregivers for their families and productive employees.

Gender roles establish clear boundaries for how people should and should not behave. As a result, stepping outside of gender boundaries might put one's personal, identity, and social safety at jeopardy (Morgenroth and Ryan, 2020). It's also true the opposite way around. When men are threatened, they are more likely to develop essentialist gender ideas.

In times of crisis and upheaval, people may rationalize gender inequity by saying that women are essentially more suited to care chores and home work than men (Brescoll et al., 2013). Gender roles not only define but also forbid certain actions, such as women exhibiting coldness or stoicism and men expressing fear or agony. In the early stages of the pandemic, women reported greater anxiety, tension, and psychological distress, whereas men reported more strength, tranquility, and resolution (Hennekam and Shymko, 2020).

Males may be hesitant to exhibit anxiety or suffering because they are afraid of losing their weak masculine standing if they appear too feminine, according to precarious masculinity theories (Vandello and Bosson, 2013). COVID-19 has raised identified risk factors for family violence, including as financial difficulty, environmental instability, alcohol use, isolation, and exposure to exploitative relationships, which may help explain why violence against women and members of gender minority groups has grown.

Framework for Fighting the COVID-19 Pandemics in Turkey

It is feasible to claim that the political war against Covid-19 in Turkey began on January 10, 2020, with the founding of the Covid-19 Pandemic Science Board⁴. On March 10, 2020, the first patient was identified. Turkey is reported to pursue the limitation/social isolation strategy. On the basis of this strategy, distant education began in national education institutes and universities on March 16, 2020, and public employees, disabled, pregnant women, and nursing mothers in the risk category were given 12 days of administrative leave. Flexible working models based on remote or rotational work began to be introduced in governmental institutions and organizations with the Presidential Circular No. 31076 dated March 22, 2020. For workplaces that are not partially closed, no mandated flexible, leave-based work model arrangements have been implemented. Some private organizations have opted for flexible working patterns based on their own preferences. Following that, the government maintained the battle focused on social isolation with tighter restrictions in response to the rapidly rising number of cases. Progressive and partial curfews, temporary closure of entertainment venues and public-public areas (lockdown), mandatory 14-day quarantine for those coming from abroad, restriction of travel outside the country and the province, and mandatory use of masks are among these. In addition to these, on 17 April 2020, the Law on Reducing the Effects of the New Coronavirus (Covid-19) Epidemic on Economic and Social Life and the Law on Amending Some Laws were enacted, and legal arrangements were made in various fields. Because of the decline in patient rates and increase in recovered patients, it was announced at the beginning of May 2020 that the measures would be gradually removed. It began on May 11, 2020, with the establishment of hairdressers, barbers, beauty salons, companies, and shopping malls where items like as apparel, shoes, bags, and glassware are sold, as long as cleanliness and social distance requirements are followed. The curfew for residents over the age of 65 and under the age of 20 was extended as of the next weekend, and subsequently it was totally abolished by allowing them to go out on certain days and hours, as long as they stayed within the confines of the law.

It resumed on 1 June 2020, with the commencement of public employees and the opening of all workplaces, including kindergartens, by wearing masks and paying attention to social distance and hygienic issues. There is a new normal centered on masks, social isolation, and hygiene, according to this process. The 2020-21 academic year began via online education due to the ongoing coronavirus danger; however, beginning in mid-October, a gradual shift to face-to-face instruction began, with the exception of higher education institutions.

Coronavirus cases, which were on the rise in the United States and Europe in October-November 2020, were seen as the commencement of the second wave, resulting in harsh restriction-based policies being implemented throughout the world. Similarly, with the declaration of November 17, 2020, face-to-face training, which had just recently begun in Turkey, was discontinued, and establishments like as restaurants and beauty parlors were partially shuttered and harsh restriction measures were imposed, bringing curfews back into the picture. As a consequence of the vaccine's development, which is regarded as the most significant turning point in the fight against Covid 19, the immunization procedure in Turkey began in January 2021 with healthcare workers, concurrently with the rest of the globe.

In light of the Covid-19 epidemic, the preventive, protection, and support systems for women, who are more likely to be vulnerable to domestic abuse owing to social isolation and demands to stay at home, are not enhanced. The third critique is that no assistance programs have been developed to address the economic bottleneck, which is one of the pandemic's repercussions, leaving women more disadvantaged than males.

Due to gender roles and the social status they produce, women and men perceive social isolation and remaining at home techniques in the battle against Covid-19 differently. The urgency of the epidemic's combat generates a favorable climate for the primarily gender-blind policy area, which has a male character and consequently aggrieves women. Of course, this does not mean that every woman is impacted in the same way. While some people are more affected by existing inequities, the lives of others do not alter significantly. As a result, women's experiences in this process differ according on their social standing, class, age, and geographic location. In general, this research assesses policy initiatives by indicating that stay-at-home calls and associated policy efforts are beneficial.

Unpaid Work by Housewives

While staying at home during the pandemic for the purpose of social isolation means that all family members fit their daily routines into the living space in the house, it has also highlighted the inequality between men and women within the framework of unpaid female labor as a result of increased domestic work and care burdens, as well as changing conditions. is now higher. To put it another way, Covid-19 has prompted a fundamental shift in global capitalism's lifestyles based on spending time away from home. Women in Turkey were undertaking four to five times more unpaid care work than men before the epidemic, according to the Turkish Statistical Institute (TUIK) (KEG Platform, 2018).

The disparity between women's and men's use of time at home has risen by 2-4 times in the globe and in Turkey, depending on the home-based lifestyle of the battle against coronavirus and the isolation and isolation regulations in this process (Işk, 2020; Del Boca et al., 2020; Farre et al., 2020). The coronavirus process comprises a highly rigorous daily routine, which increases with the load of domestic production and may be addressed in a variety of ways, from distance-home schooling of children to remote-home working methods, and from cooking to cleaning at home.

This lays the burden of caring for children, the elderly, and males in the house on women's shoulders, as well as the responsibility of arranging the home space, which has traditionally been a woman's function. To put it another way, bringing all aspects of ordinary life inside this house, such as education, nourishment, socializing, and recreational activities, has different affects on men and women.

Support for care services is undoubtedly one of the most important strategies for eliminating gender inequality based on unpaid female labor in the Covid-19 process.

Developing various care supports that take into account pandemic scenarios for families in severe need of care services, such as healthcare staff, or giving paid leaves or flexible working options for working parents, might be examined within this framework. The second important strategy is to change people's attitudes so that men and women are equally involved in domestic and care work. The United Nations emphasizes the need of establishing outstanding role models, particularly among male leaders.

In the Covid-19 Process, Women are Unable to Work

The Covid-19 procedure extends the restriction policy by providing options for rotational, flexible, remote work, unpaid leave, and short work in the workplace. While some women may be able to work under these constraints, it is possible to discuss the high percentage of women who are required to work, such as health care workers,⁹ market cashiers, or women whose employment are in jeopardy owing to sectoral closures. For all of these working women, the Covid-19 procedure causes distinct issues. The gender inequities that working women suffer on the basis of family-work balance during the epidemic are evaluated under this area. While the number of publications submitted to academic journals has remained constant during the Covid-19 era, the percentage of female academics has declined by nearly half. As can be observed, the stress of housekeeping and childcare reduces working hours and ability to concentrate on work, particularly for women who must work from home during this time, lowering their output capacity. In other words, when the previously existing balance between work and family life, which was based on space, time, and business management, vanished, many middle-class women's lives were disrupted, as were the career processes of professional groups such as journalists, authors, and academic women.

Therefore, in the event of a pandemic, women who have been subjected to violence should be evacuated from the situation in a way that protects both public health and them. Institutional methods for preventing VAW during an outbreak should also be enhanced. First and foremost, emergency assistance lines, first door mechanisms, women's guesthouses and shelters, law enforcement officials, and health institutions that can be contacted by women who are victims of abuse must be prepared, both in terms of people and circumstances.

Conclusion

Women have been disadvantaged in the past by pandemics in a number of ways, including accessing their health rights, the danger of getting sickness, increased workload and violence, and economic consequences. The Covid-19 epidemic appears to have a similar effect on gender inequality. Furthermore, many political initiatives based on the containment strategy, which is one of the most important policies in the battle against Covid-19 and has been implemented by many countries, including Turkey, might exacerbate gender disparities. With the pandemic, nations must concurrently tackle these discrepancies, and gender-sensitive social isolation measures are crucial in terms of reducing these inequalities while combatting the illness.

Otherwise, it risks exacerbating gender disparities. In contrast to expectations, Turkey's response to the Covid-19 outbreak has protected the country from significant mortality rates and the collapse of the health system, as seen in Italy and Spain. However, throughout the epidemic period of 15 March to 31 December 2020, Turkey's battle against gender inequality appears to be insufficient. As a result, many women have been abused in many ways as a result of social isolation-based requests to stay at home, remote schooling, flexible working patterns, lockdown, and the economic implications of these processes. One of these gender-based victimizations is connected to women's unpaid domestic work.

The abrupt shift in the order, which had previously been managed with different support systems and by segregating the areas, made gender inequities based on the customary division of work more visible during the pandemic time.

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EMPIRICAL INVESTIGATIONS FOR THE LINKS BETWEEN ECONOMIC COMPLEXITY AND GENDER SEGREGATION IN LABOR MARKETS: THE CASE OF OECD COUNTRIES

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Abstract

The fifth Sustainable Development Goal aims to achieve gender equality and empowering all women and girls. Moreover, economic dimension of this goal is probably the most significant and measurable aspect due to its direct link to growth and development processes. Since increasing innovativeness of women and decent work possibilities in labor markets are sub-indicators of the fifth goal, it seems important to investigate the relationships between female labor force, wage and economic complexity. The main research question of this paper is hence, whether economic complexity and gender segregation are in reciprocal and casual relationships in the long-run in OECD countries. By following this question, panel data analyses are conducted for 38 countries and 1995 – 2019 period. In this context, after a brief introduction, the first section gives a theoretical background. Then the second section is devoted to the related literature. Later on the third section is attributed to the empirical investigation and lastly conclusions include policy implications.

Keywords: Gender Segregation, Economic Complexity, Panel Data Analysis

1. Introduction

As the fifth goal across seventeen Sustainable Development Goals, gender equality indicates achieving gender equality and empowering all women and girls. Moreover, economic dimension of this goal is probably the most significant and measurable aspect due to its direct link to growth and development processes. Moreover, investigating the relationship between gender segregation and economic complexity seems important to observe such linkages. Economic complexity is a theory examining evolving economic systems with heterogeneous agents, nonlinear processes and interconnected relationships. Hidden capabilities of economies –such as infrastructure, legislative structure, know-how etc.- determine the complexity levels. However, it's difficult to measure these intangible assets. Hence, Hausmann & Klinger (2006) suggested the product space approach as an emerging methodology and Hidalgo & Hausmann (2009) enhanced this approach with Economic Complexity Index. This index tries to measure economic complexity levels of countries by using export baskets. A country exporting high range of diversified products has both high complexity level and competitive advantage in international markets. However, the link between gender segregation in labor markets and economic complexity levels is an underestimated area in the literature. Consequently, it's expected to make a contribution to the related literature by conducting empirical analyses to detect this relationship. Since increasing innovativeness of women and decent work possibilities in labor markets are subindicators of the fifth sustainable development goal, it seems important to investigate the relationships between female labor force participation, wage gap and economic complexity. The main research question of this paper is hence, whether economic complexity and gender segregation are in reciprocal and casual relationships in the long-run in OECD countries. This country group is chosen because OECD countries are of the highest complexity levels across all the countries.

By following this question, panel data analyses are conducted for 38 countries and 1995 – 2019 period. In this context, after a brief introduction, the first section gives a theoretical background. Then the second section is devoted to the related literature. Later on the third section is attributed to the empirical investigation and lastly conclusions include policy implications.

2. Theoretical Background for Gender Segregation and Economic Complexity

As one of the SDGs, gender segregation is an important and critical phenomenon for both the global society and the global economy. Historically, women have always faced with discriminations in all areas of their lives. Homes, workplaces and neighborhoods have always been the places where they have been left as disadvantaged groups. Although right to vote and stand for the election have been given to women at the end of the 20th century, 21st century has still been experiencing high rates of gender discriminations in all areas of life. What is more important is that socioeconomic impacts of gender segregation are critical for the sustainable developments of nations. In this respect, UN has adopted the fifth SDG to empower all girls and women to decrease the gender segregation. This SDG captures different dimensions of gender segregation such as improving decision making participations of women, decreasing violence against women, decreasing the number of child marriages and increasing job opportunities for women.¹ In this study, economic dimension of gender segregation is analyzed in terms of labor markets indicators. In this respect, female labor force participation rates and gender wage gaps are taken into account. Female labor force participation is a kind of indicator for vertical gender segregation. Furthermore, gender wage gap is a type of indicator for horizontal gender segregation. At this point, it would be appropriate to explain the distinction between vertical gender segregation and horizontal gender segregation.

Vertical gender segregation is directly related with the measuring occupational inequality (Jarman et al., 2012). Female labor force participation rate and female unemployment rate are two basic indicators to have an inference about the vertical segregation in labor markets (Blackburn & Jarman, 2006: 293 – 294). On the other hand, horizontal gender segregation is related with measuring perception, freedom and application differences between genders. Wage gaps and glass ceiling applications are the main examples of such segregation (Jarman et al., 2012). In the empirical literature –which is examined in the next section-, it's observed that some studies use female labor force indicators and some other use wage & pay gaps in order to measure gender segregation in labor markets. The main reason behind this selection difference in the literature is the access to reliable and continuous data. Some countries and country groups have more accurate data on female labor force indicators and the others have more reliable data on wage & pay gaps.

As it's underlined in the context of the 5th SDG, one of the components of decreasing gender inequality is increasing job opportunities for women. In this respect, it's important to observe whether some sectors are still crowding women out the labor markets. This question brings us to examine the economic complexity and gender segregation relationships. The Complexity Theory suggests that some sectoral activities (especially high technology-based sectors' activities) increase the complexity levels of economies. Hausmann et al. (2011) underlines that endogenized innovative knowledge creates high-value added products and the related diversity across the productive outputs increase the level of economic complexity.

¹ For more information please visit: <https://sdgs.un.org/goals>

In this manner, Hausmann & Klinger (2006) put forth the first attempt to measure economic complexity with the product space approach. Then Hidalgo & Hausmann (2009) enhanced this view by developing Economic Complexity Index (ECI). ECI, is an indicator to measure the complexity levels of economies and it helps to rank and categorize the economies as to their competitiveness in international markets. In this respect, Atlas of Economic Complexity has been the most comprehensive study to measure economic complexity levels of both economies and sectors at the worldwide. Today, Atlas includes complexity values for more than 250 economies and 6000 products, globally.² However, it's observed that the Atlas mainly focuses on the measurements of index levels and impacts of the complexity on the economic growth and income inequality across economies. It's no doubt that economic growth is not itself adequate to have an inference about the development process and hence it's important to analyse the linkages between the complexity and development indicators. In this respect, it's seen that there is a gap in the literature about the linkages between gender segregation and economic complexity. There are only few studies yet and empirical results seem contradicting.

3. Literature Survey

Gender segregation in labor markets is an important and remarkable study area. In this respect, there are lots of theoretical, conceptual and empirical studies examining this concept. Since this paper is an empirical study, it'll be examined only the empirical studies here. As it's underlined before, there are two different approaches to analyse the gender segregation in labor markets: examining female labor force indicators and examining wage gaps. Lovell (2000), Ng (2007), Nwaka et al. (2016) and Tansever & Kent (2018) are some important empirical studies using wage gaps in their empirical investigations. Moreover, Reddy (1975), Pampel & Tanaka (1986), Peinado & Cespedes (2004), Celebioglu (2017) and Puga & Soto (2018) are some other important studies using female labor force indicators to measure gender discriminations in labor markets.

Empirical studies list some basic determinants of gender segregation in labor markets, such as: income, education levels of women, fertility rate, divorce rate, marital status and household size [Turkcan, 2020; Wacker et al., 2017; Bloom et al., 2009; Macunovich, 1996]. However, emerging studies have exhibiting some other determinants of gender segregation, such as corruption, pollution, renewable energy use and migration [Jha & Sarangi, 2018; Burke & Dundas, 2015; Evans & Kelley, 2008]. Moreover, there are few recent studies analyzing the relationships between economic complexity and gender discrimination. As an example, Nguyen (2021) examined the impacts of gender equality on economic complexity for 119 economies between 1991 – 2017. Empirical results proved that gender equality has significant benefits for economic complexity. As another study, Saad & Assoumou-Ella (2019) analyses the impacts of economic complexity and gender parity index in education. As a result of their panel data analyses for 1984 – 2014 period, they investigated that economic complexity has positive impacts on gender parity index for different education levels in countries from different income levels.

4. Empirical Investigation

In this study panel investigation methods are conducted in order to have an inference about the links between economic complexity and gender segregation. Panel data has some superiorities over time series and cross-section data sets.

² For more information please visit: <https://atlas.cid.harvard.edu/rankings>

By covering both time and section dimensions, panel data provides a wider outlook about empirical investigations. Moreover, panel data sets offer high number of observations, higher degrees of freedom levels and less multicollinearity possibilities (Hsiao, 2002: 1 – 3). In this study, data set covers 38 OECD countries and 25 years (1995 – 2019 period). There are three variables used in analyses as ECI (Economic Complexity Index), flfpr (Female Labor Force Participation Rate) and wgap (Wage Gap). Female labor force participation rate is measured by the percentage of female population for ages 15 – 64. This rate is modeled by ILO estimates and published by World Development Indicators Online Database. Gender wage gap is the difference between median earnings of men and women relative to median earnings. This data is published by OECD data center. Lastly, Economic Complexity Index is an index published by Atlas of Economic Complexity and it measures the complexity levels of economies.

In empirical investigations that have time dimensions, it's important to check the stationarity of series. Nonstationary series can cause artificial regression problems. Unit root tests are applied to check the stationarity of series. However, there are different approaches and tests to check the stationarity of series. Furthermore, it's a general inclination to have more than one test to apply in panel data analyses. Generally, four unit root tests are applied and their overall results are evaluated for the decision. These tests are 'Levin, Lin & Chu t* Test', 'Im, Pesaran and Shin W-stat Test', 'ADF – Fisher Chi-Square Test' and 'PP – Fisher Chi-Square Test'. Table 1 summarizes the results for these tests for the series in level.

Table 1: Unit Root Test Results for Level

Unit Root Test	eci	flfpr	wgap
Levin, Lin & Chu t*	-4.446 (0.000)***	0.021 (0.508)	-1.485 (0.068)*
Im, Pesaran and Shin W-stat	-1.995 (0.023)**	6.449 (1.000)	0.328 (0.628)
ADF - Fisher Chi-square	89.143 (0.083)*	51.953 (0.984)	52.108 (0.187)
PP - Fisher Chi-square	95.120 (0.035)**	76.403 (0.465)	49.023 (0.278)

Note: *, significant at 10%; **, significant at 5%; *, significant at 1%**

Unit root test results exhibit that only eci variable is stationary in level. Since all the variables should be stationary in same levels, the next step is checking the stationarity of series in the first difference. Table 2 summarizes the unit root test results for the first differences of series.

Table 2: Unit Root Test Results for the First Differences

Unit Root Test	d(eci)	d(flfr)	d(wgap)
Levin, Lin & Chu t*	-31.609 (0.000)***	-19.584 (0.000)***	-23.614 (0.000)***
Im, Pesaran and Shin W-stat	-30.017 (0.000)***	-18.635 (0.000)***	-22.690 (0.000)***
ADF - Fisher Chi-square	710.204 (0.000)***	444.575 (0.000)***	358.046 (0.000)***
PP - Fisher Chi-square	1107.99 (0.000)***	523.710 (0.000)***	779.462 (0.000)***

Note: *, significant at 10%; **, significant at 5%; *, significant at 1%**

Empirical results in Table 2 exhibit that all series become stationary when their first differences are taken. After having stationary series, the next step is using this stationary series in cointegration analysis. Table 3 summarizes Pedroni Cointegration Test results for the pairs of eci & flfr and eci & wgap. Pedroni Test has a superiority over other cointegration tests, by allowing heterogeneity in cointegrated vector. Also, Pedroni consists from 7 different cointegration tests and they are categorized as ‘within – dimension’ and ‘between – dimension’ (Asteriou & Hall, 2007: 373 - 374). The overall appearance of these tests give an opinion about the long-term co-movements of variables.

Table 3: Pedroni Cointegration Results for d(eci) - d(flpr) and d(eci) - d(wgap) Pairs

d(eci) – d(flpr)				
Alternative hypothesis: common AR coefs. (within-dimension)				
	Statistic	Prob.	Weighted Stat.	Prob.
Panel v-Statistic	0.575	0.282	-1.804	0.964
Panel rho-Statistic	-21.692	0.000***	-20.642	0.000***
Panel PP-Statistic	-29.620	0.000***	-28.050	0.000***
Panel ADF-Statistic	-16.096	0.000***	-16.520	0.000***
Alternative hypothesis: individual AR coefs. (between-dimension)				
	Statistic	Prob.		
Group rho-Statistic	-17.404	0.000***		
Group PP-Statistic	-37.839	0.000***		
Group ADF-Statistic	-17.551	0.000***		
d(eci) – d(wgap)				
Alternative hypothesis: common AR coefs. (within-dimension)				
	Statistic	Probability	Weighted Stat.	Probability
Panel v-Statistic	-0.905	0.817	-1.749	0.959
Panel rho-Statistic	-13.787	0.000***	-14.803	0.000***
Panel PP-Statistic	-18.513	0.000***	-19.054	0.000***
Panel ADF-Statistic	-9.845	0.000***	-9.424	0.000***
Alternative hypothesis: individual AR coefs. (between-dimension)				
	Statistic	Probability		
Group rho-Statistic	-9.829	0.000***		
Group PP-Statistic	-22.160	0.000***		
Group ADF-Statistic	-10.444	0.000***		

Note: *, significant at 10%; **, significant at 5%; *, significant at 1%**

Pedroni Test results show that eci & flpr and eci & wgap pairs are in cointegrated relationships in the long-run. However, it's important to note that cointegration tests only show whether the series move together in the long term. Findings about cointegration do not mean causality. In order to check whether series are randomly moving together in the long run or not, causality tests should also be applied. Table 4 summarizes Panel Granger Causality Test results.

Table 4: Panel Granger Causality Test Results

Null Hypothesis	F-statistic	Probability
d(wgap) does not Granger Cause d(eci)	0.545	0.579
d(eci) does not Granger Cause d(wgap)	0.197	0.820
Null Hypothesis	F-statistic	Probability
d(wgap) does not Granger Cause d(eci)	1.060	0.347
d(eci) does not Granger Cause d(wgap)	0.757	0.469

Note: *, significant at 10%; **, significant at 5%; *, significant at 1%**

Causality results show that neither eci & flfpr pair, nor eci & wgap pair are in causal relationships. Hence, no causal relationships have been investigated for this panel data.

5. Conclusions

Economic complexity and gender segregation relationship is a critical but underestimated issue in the empirical literature. Although the nexus between these two topics is important in the scope of the fifth SDG, it seems that the analyses are recently emerging yet. There are only few studies examining the relationships and hence this area is still open for the emerging contributions. This paper intends to make a contribution to the related empirical literature by conducting empirical analyses for OECD countries. Cointegration and causality tests have been applied in order to detect the long-run relationships between economic complexity level and gender segregation in labor markets. Two different gender segregation indicators have been taken into account as female labor force participation rate and gender wage gap. The main purpose of the use of both series has been the inclusion of both vertical gender segregation and horizontal gender segregation at the same time. Empirical results exhibit that economic complexity & female labor force participation and economic complexity & wage gap are in cointegrated relationships in the long-run. However, it's observed that there seem no causal relationships between variables. There can be two different reasons of this result. Firstly, OECD countries are the countries where complexity levels are already high and gender discrimination in labor markets are low. Moreover, both rates exhibit stable values across years. Consequently, it can be hard to observe the causal relationships between variables. Secondly, some further explorations such as structural break tests can be conducted to check the validity of causal relationships. To sum up, although economic complexity and gender segregation seem in cointegrated relationships in the long run, no causal relationships have been detected in OECD countries.

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WOMEN IN AQUACULTURE SECTOR: A BRIEF APPRAISAL

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Abstract

Aquaculture also known as aquafarming, is the intensive cultivation of aquatic organisms such as fish, crustaceans, molluscs including microphytes and macrophytes either in freshwater, brackish water and saltwater under controlled or semi-natural conditions. Aquaculture provides an excellent opportunity for global food security, making it one of the fastest growing food production sectors worldwide. As the demand and need for seafood exceeds the limitations placed on fisheries, the World Bank predicts that aquaculture will be the world's primary source of seafood by 2030. In addition to providing a sustainable source of protein, aquaculture provides immense opportunities of jobs for both established and emerging economies. In this context, it can be revealed that women are not untouched in this emerging sector and play a vital role in expanding this sector. According to FAO, 2018 and The World Bank, 2012 study half of the work force in this sector are women. A study by researchers at the University of British Columbia aims to address this oversight by assembling and presenting the first quantitative estimates of catch by women and the associated value of what is brought to shore, on a global scale. According to their study, the value of procured 3 million tonnes of seafood that women are catching is around \$5.6 billion per year which is the equivalent of 12% of the landed value of all small-scale fisheries catches globally. Women in Asia, Africa, and Oceania were found to have the highest rates of participation in fishing activities. Overall, 2 million women participate in nearshore coastal fisheries worldwide. Women make up an important part of the fishing sector, particularly in small-scale fisheries, and increasingly in capture fishing and other activities. By acknowledging the role women play, better management and development strategies can be established to increase the women participation in this endeavour. Many successful stories are in the basket of women who headed this sector efficiently. The 2021 World Food Prize for ground breaking research was bagged by the women Laureate exploring her critical insights and landmark innovations in developing holistic, nutrition-sensitive approaches to aquaculture and food systems. It can be concluded that women play the major role in all the sectors of aquaculture including processing fish and fishery products, as well as in marketing. This review study reveals that there are opportunities for women's participation in aquaculture and boulevards of opportunities to get involvement of more women.

Keywords: Women, opportunities, role, successful, stories

WOMEN AT WORKPLACE

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Abstract

“There is no force more powerful than a women determined to rise.”- Bose Sebele

During 1800s,there was only one job for women that was to at home and take care of their family, children and husband. But now today women are becoming more liberal, strong and fierce.Today,more and more women are gaining education and doing jobs outside instead of living their life trapped inside their houses. But they are still facing problems at their workplace. When women are employed, they work in low wages in comparison to men.

We still have notions that women cannot work outside. But today women are achieving in each field with the help of social reformers and government of India. Affirmative actions has also been taken by our government to increase the working of women in the society. The government of India had passed Dowry Prohibition Act,1961 and 1984; Maternity Benefit Act,1961; Medical termination of pregnancy Act,1971;Child marriage restraint(amendment)Act,1978; Commission of sati(Prevention)Act,1978;Equal Remuneration Act,1976 etc. to improve the social and economic conditions of women in India. There are many schemes such as Mahila E-haat, Beti Bachao Beti Padhao, Mahila Samridhi Yojna, Support to Training Programme for women etc. started by government to empower women of our country.

One of the major problem for the late night shift working women is road safety. If something happens to them society always blame those women for working late in the night. The government of the India should serious steps like picked and dropped systems, Global

Positioning System based monitoring of transport with panic buttons, mobile applications to be installed on employee phones for increased tracking and safety measures. In the older period of the time women were afraid to voice their sanitation needs but with the increasing number in working of women they know their sanitation needs so it is the duty of their companies to provide them neat and well structured restrooms for the employees.

In the conclusion, we have to take serious measures to solve these problems so the gap between the man and woman can be erased so more women can work freely and live their life without being dependent on anyone.

Keywords: Women empowerment,Workplace,Equity,gender equality

WOMEN IN PURSUIT OF SCIENTIFIC RESEARCH: CONTRADICTIONS AND CHALLENGES

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Abstract

The paper tries to understand and explore the challenges and contradictions faced by women researchers who were pursuing their PhDs or were working as a post-doctoral fellow or research associate in the department of physics, chemistry and botany, University of Delhi. The variables explored were family and educational background, patterns emerging from their perception and attitude towards themselves as women in science, relationship with male colleagues and supervisors, research interests, and the manner in which their family life intersects with their career. Through combining all the factors, a comprehensive description of their lives and careers emerged exhibiting the struggle in a male-dominated workplace that marginalize women. The paper while highlighting the lives of women pursuing science at higher levels points out to certain challenges, both in their professional and personal lives due to gender role expectations on one hand and nature of scientific research on the other. Life in the department is a struggle due to reluctance from the supervisors while making entry into the field and even while proving themselves. The factors that play a role in this reluctance include socio-cultural obligations such as marriage, restriction in terms of social mobility, dual roles and responsibilities, leading to delay in research work, less efficiency which are incompatible with the field of science. Lack of opportunity on the other hand, leads to a feeling of regret for being in sciences, posing another hindrance in academic achievement. Individual, cultural and social expectations on the other hand demands equal commitment leading to contradictions while making place for themselves in the family as well as in the field of science.

Keywords: Women, Scientific research, Contradictions, Challenges

Introduction

Women scientists form a significant human resource for any country. It is a cause of concern if they are underrepresented and/or discriminated in academic and research institutions of India. Solving these issues would become a difficult task if the problems faced by women scientists and researchers do not come out and become visible. Therefore, to analyze the nature of gender gap in higher level in sciences, it becomes crucial to address the challenges faced by women researchers. A facet of the study focuses on the pervasive nature of gender stereotyping and its influence on the lives of women, taking up science, in family and at work place. The study basically tries to look at the challenges faced by women in sciences at higher level. Duberley et al. (2013) shared how gendered relations in society affect the work life of women scientists. Low self-confidence and many issues in the initial period of career result due to family obligations. Most of the young female scientists face such issues, thereby preventing them from getting the most out of their early career opportunities.

The study examines the complex linkage between science and gender and the way this linkage operates in the socio-cultural environment, shaping and affecting the choices of women later in their lives. In this paper the contradictions and challenges faced by women who pursue science at higher level are presented and discussed. A report by AASSA (2015) revealed that the most significant drop in the leaky pipeline happens after the doctoral degree. Subrahmanyam (1998) pointed out to the lack of empirical research done on women scientists.

Krishnaraj (1991) provided the first data on women scientists which was collected in 1975 when the Indian women scientist's association was formed. The importance and requirement of the present study is evident from the debates among the scholars regarding women scientists especially in India. Considering the unanswered questions left till now, it has become the need of the hour that such studies are extended to the next level to highlight the loopholes in science education in India with respect to women. It is in high demand among the science fraternity to bring awareness and develop the policies to combat the challenges faced by women in science which has not been dealt till now.

To deconstruct this phenomenon, it becomes necessary to look at Indian women in the field of science through various dimensions. First and foremost, they are professionals in the field of science, and their lives and work are affected by the overall environment, ethos, and policies in the Indian higher education system. Further, by virtue of being women, they face situations that are quite distinctive, and related to their role and status in the society. Moreover, being Indian women, they carry an extra burden of maintaining their image of good daughter, good wife and good mother. Keeping all the dimensions together, this paper tries to understand and explore the challenges and contradictions faced by women researchers who were pursuing their PhDs or were working as a post-doctoral fellow or research associate in the department of physics, chemistry and botany, University of Delhi. Women researchers in this study belonged to both urban and rural setting. Some of these had their early education in private schools where the medium of instruction is English. Those who were from rural setting had done their schooling from government schools which are mostly Hindi medium. The educational status of their families showed that parents of some of the respondents were equally qualified whereas some had a wide gap. The paper while exploring the narratives of women researchers in science focusses and discusses their journey in terms of their career routes from school till date. The variables explored were family and educational background, patterns emerging from their perception and attitude towards themselves as women in science, relationship with male colleagues and supervisors, research interests, and the manner in which their family life intersects with their career. Through combining all the factors, a comprehensive description of their lives and careers emerged exhibiting the struggle in a male-dominated workplace that marginalize women.

The paper presents the themes that emerged after analyzing the personal experiences shared by the women researchers. Most of the respondents talked in Hindi and their statements were translated to English by the researcher. The themes have been divided into two parts wherein **Part I** discusses the experiences that women researchers in science had at their workplace keeping in focus the challenges they face being a woman in scientific field. **Part II** discusses socio-cultural bearings and experiences of women researchers in their personal lives that impact their engagement with science as well as work patterns and vice-versa. These two parts have been further subdivided. **Part I** is divided into three subparts and **Part II** is divided into two subparts. The three subparts of part one focuses on their relationships with supervisors and male colleagues, women researchers' experience about the expectations and attitudes of fellow colleagues towards achievements of women in science, and the opportunities and challenges they face being a scientist or researcher in the employment sector of science. The two subparts of part two explores socio-cultural influence on their personal lives vis-à-vis professional demands.

1 LIFE IN THE DEPARTMENT

This section discusses the experiences of women researchers focusing on their relationship with supervisors and male colleagues.

1.1 Professional requirements

The question related to the relationship that respondents share with their guide is as follows: What type of rapport do you have with your guide?

Out of 13, 12 respondents stated that they had a good rapport with their guide. When asked about the type of support they get from their guide, all the respondents mentioned that they got personal as well as professional support from their guide. When it was asked, if their guide expects them to stay late, most of the respondents said that their supervisor do not expect as such but is only concerned with the results. According to the respondents, it is up to them as to how they will work. Their supervisors were rather concerned for their safety whenever they stay late. One of the respondents also mentioned that her guide even drops her at home, if she gets late. All the respondents mentioned that their guides do not force them to stay late till dark rather ask them to leave on time.

An excerpt

I am expected in the lab for approx. 12 hours. Generally, it is from morning 8:30 to evening 8:30 (the timings are just for two days). They (family) don't allow me but have certain (expectations)...they say why you have come so late and why do not you take a pillow there in the lab itself? It takes around 45 minutes to reach home...in that case my guide used to help me as he says you do not need to go alone...my guide accompanies me...he leaves me home.

Another respondent mentioned that her supervisor helped her when no other organization was ready to consider her for pursuing her doctorate. She was earlier working in an institute in Punjab but due to some issues¹ she had to leave. After that she came to University of Delhi to pursue PhD.

An excerpt

I got opportunity to do PhD in X* Institute. There were some problems with my teacher. My guide was a female and only female in that institute...the entire higher institutes have politics. She was also trapped in the politics. So many issues were there between her and executive director and other guides. I had to leave for some reason...

The excerpt above points out to the reality of higher institutes regarding bias attitude towards women. As mentioned by the respondent, her guide, the only female faculty in the institute, faced problems due to politics created by other male colleagues. This implies that even after struggling, a woman who achieves a position in an organization is harassed by other male colleagues through various ways. Such bias behaviour has been the point of discussion among many scholars. Ellemers et al. (2004) investigated two possible factors that may contribute to the underrepresentation of women among university faculty, namely differential work commitment of male and female scientists, or biased perceptions of levels of work commitment. To investigate the experience of respondents, they were asked, if they have ever experienced such bias in their department.

¹ * (Name kept confidential)

The bias can assume multiple forms like reluctance from guides to consider girls/women, having less expectation in professional field as compared to male colleagues, being more critical of the work presented by women etc. Some questions were asked from the respondents to find out, if there is bias among the faculty members while considering girls. One such question is: Do senior faculty members feel reluctant to take female researchers in their laboratory? Out of 13, 8 respondents were of the view that guides showed reluctance while considering girls for research. There were many reasons for this tendency among the supervisors.

1.1.1 Getting married in between research

The **first** reason emerged from the narratives is that women get married in between the period of their doctoral studies. Marriage is followed by pregnancy and child birth due to which women take break from their research and devote complete attention to their families. This transformation in life of women results in many new adjustments and responsibilities like household chores and maintaining new relationships. Despite having open minded in-laws and husband, somewhere there is a pressure on women to show their devotion to build a rapport with them. Some respondents themselves felt that they have to do at least something to build a rapport among the new family members after marriage. Guides who themselves belong to the Indian society are aware of all these obligations expected from women due to which they believe that marriage would result in diversion from their research work.

One of the respondents from physics department shared her personal experience while trying to secure a seat in University of Delhi to pursue research. She mentioned that despite her good rank in many other institutes, her guide was reluctant in considering her as a research student. It was because he had a past experience with one of his women students who left her research work in between under the pressure of her in-laws.

An excerpt

A little bit is there. They feel that girls would not be able to do much work, will leave in between, long term is not possible for them. Even when my boss took me, I was married at that time, and I had JRF and good rank. I had appointment letter from JNU, IUAC, IISc...I contacted him...he took my resume. He kept me waiting for two months, all results were out. Then he took a personal interview which was the most dangerous interview I had faced ever. It lasted for five hours. He was so confident, so was I. He was impressed. Even after that interview he did not tell me exactly. I asked him again if I have to apply in JNU then he finally said yes. It was because he was in fear as one of his female scholar's family pressurized her to complete her research as soon as possible so she left her research work in between. Due to this, he was fearful in considering me. First, my profile was good and second, he felt that he would be racist, if he will not consider me.

The above excerpt shows that it is more difficult for married women to enter into the field of scientific research. They are seen with doubt as if they will not be able to do justice with their work and will leave in between. In this case too, the supervisor checked the intelligence of the respondent and then considered her in his laboratory for PhD. A study by Gupta et al. (2005) highlighted the remarks made by a woman faculty member in a premier Indian institute as "Men colleagues take a long time to see that a woman is equally competent" (p.1385). Such findings can be related with the above excerpt as the respondent was interviewed for five hours before she was selected for the position.

The above experience was shared only after further probing from the respondent. Such experiences come to light only after putting efforts as these issues are considered very common and respondents felt that these are obvious reasons which do not require special attention. Due to such mindset, the problems faced by women in the work field remains hidden and unsolved. The excerpt emphasizes the fact that supervisors are aware of the fact that marriage brings in various kind of pressures among women because of which they feel reluctant to take girls as they too have faced problems due to female scholars who discontinued because of marriage and motherhood. In this case too, it is quite evident that only after evaluating the intelligence of the respondent, she was considered by her supervisor. As put by Sheltzer & Smith (2014), “faculty members who are reputed to be hostile towards maternity considerations could be implicitly discouraging women from applying to their laboratories” (p.10111). It was the will power and determination of the respondent which impressed her supervisor otherwise many women would have left the idea of doing PhD under such supervisor who doubts women’s capability.

Another married respondent from the department of botany also shared that in whole university no supervisor becomes happy on marriage of his women students. The reason cited by her is: This you assume that no supervisor in the department or whole university becomes happy on women students’ marriage because focus changes. They don’t know that focus will change but when we have less time, we manage it efficiently. When one conceives, they know that a break will come in experimentation. In our times, CSIR provided four months leave but a child does not grow up in four months.

As per the respondent, supervisors do not like if their women students get married as they feel that after marriage their attention will divert. Even pregnancy is not accepted by the supervisors because that leads to break in their research work. Another married respondent did PhD from Jamila Milia Islamia University, Delhi and thus was able to compare the environment there with that of University of Delhi. According to her, University of Delhi is better than Jamila Milia Islamia University in terms of bias towards women. Her experience of both the places has helped her in analyzing the condition of women in science deeply.

An excerpt:

In Jamia there is female and male bias. Some professors say I will not take girls as a researcher. They never take girls because they consider that girls are like that only, do not give time, go for marriage, children, do not continue, even are not much dedicated, boys can stay late in night

As per the respondent, there is a mindset among some of the faculty members in Jamia University which is biased towards male. They never want to take girls as they get married in between the tenure of their work, plan family and are also not very serious and dedicated for their work. Along with that they also opined that, girls do not continue research in future due to family requirements. Whereas this is not the case with men as they continue and even stay for long hours and late in the evening as well.

1.1.2 Restriction to work late

The **second** reason among the faculty members in the field of science for not considering girls was that being a woman they cannot work late night in the laboratory. Be it married or unmarried, from the safety viewpoint, women are not safe at any place and respondents specially mentioned Delhi which has been given the tag of unsafe city for women from the past few years.

Cases of sexual harassment are frequent because of which family, supervisors and women themselves prefer to leave early before it gets too late. Though science is a field which requires certain experiments which are to be done continuously but women have this compulsion to reach home early before it gets dark, therefore somewhere it restricts their efficiency.

To explore this aspect, the question asked from the respondents was: Many people say that a woman should return home before it gets dark. Does your family also feel so? If yes, then does it interfere with your work/research?

Nine respondents out of 13 opined that it is an issue with women as they must reach home before dark. Two respondents said that their husband pick them up if they get late. A respondent also mentioned that her guide drops her at home if she gets late. One of the respondents mentioned that girls who have to travel long distance, must leave early because Delhi is not a safe place for women. A respondent who lived in hostel said that it depends on the family as to how much permission they grant to their daughter. Since her hostel was nearby, her family does not feel the need to call her every day to ask, if she has reached the hostel or not. Though she lived nearby but the journey from the laboratory to the main road is terrifying for girls as during late evening very few people stay in the department. She also said that the security in Delhi University is not appropriate as when it gets dark few people are left in the building and girls do not feel comfortable. The respondent also said that she felt safe and relaxed on reaching the main road as she got to see some people walking on the road.

An excerpt:

When we come out in evening and reach main road, many people walk there. The moment we see them, we get relaxed. After dark, very few people are here...

Most of the respondents accepted the fact that girls cannot stay for long in the laboratory. From the excerpt below, it is evident that men could stay longer in laboratory than women. The respondents mentioned that they kept a track to time so that they did not get late and were always in hurry to leave before dark. Even families of girls also make sure by calling them whether they have reached their hostel or not.

An excerpt

Yes, because whenever I am doing experiment, I have to see the time every now and then. Like it is 8'o clock...oh my God! There is nobody in the building, especially in this building. My parents want me to reach home in time because they are from a small town. So many cases happened in Delhi due to which they have sent me with a fear but they remain in fear...yes studies get affected

The respondent mentioned above belonged to a small town in Jalandhar. As she said that her parents want her to reach before dusk but mostly, they do not know when she reaches her hostel. It is because they are in small town where day ends after dusk and people sleep much earlier as compared to Delhi. As per the respondent, the actual problem is the environment of Delhi where sexual harassment cases are on the rise. But to explore more opportunities, girls have this compulsion to move out from small town to other states where they can have better future prospects. On the other hand, in small town there are less opportunities which do not give much exposure. These were some of the concerns among the respondents which affect their studies. But according to the respondent it is her parents' dare that they have allowed her to come to Delhi for her studies.

Another respondent who was unmarried and lived with her family had to commute daily but had permission from her family to stay with friends in case she gets late. This reflects the kind of adjustments that women have to make when they have to work late night. Whereas in case of men this is not the condition as they could leave for their home even late in night.

1.1.3 Restriction to work out of station

The **third** reason for reluctance among supervisors in considering women scholars was cited only by the respondents who belonged to Botany department. Respondents stated that their work requires field trips for which one is expected to go out of station. Since women are not expected to go alone and are not even allowed, if they want to go, it becomes a difficult situation, if they have to accompany their supervisor for any field trip. In Indian society, a woman needs to be accompanied by a male member from her family or someone known to family who can take care of her, if there is any emergency. This posed one of the hurdles in considering women as a student in PhD. When restrictions such as social mobility exist, then obviously career of women in these fields will get affected. Gupta et al. (2005) also mentioned that women have to often forego opportunities to travel regarding assignments, conferences, etc. They often scale-down their ambitions to accommodate social obligations.

An excerpt

We have lot of field work, you have to go to Uttarakhand, stay for months, so mostly girls do not want to go alone. Any brother or friend will accompany which becomes tacky. Here also a professor's work was like that and he used to take only boys. His work was related to field, sometimes he had to go to Aravalli hills, not possible for girls. In Botany, marriage issue is not much...

The above excerpt can be related with a study by Ellemers et al. (2004) which mentioned that it is more difficult for women than for men to display their availability which is considered as an indicator for their commitment to science. Overall, it shows that they cannot go out of station alone and that is why they have to go with a male member of the family since family does not allow girls to go out of station alone due to fear of sexual harassment. This affects their performance and profile both. Somewhere even the supervisors feel that girls are a responsibility and need extra care as compared to boys. Perhaps supervisors tend to prefer males than females to avoid any discontinuity or disturbance in their own work. Such reasons as cited above are some of the factors which discourage the supervisors to select girls for research.

1.1.4 Supervisors own rapport

The **fourth** reason which discourages supervisors in considering girls as a student is their own rapport attached with them. Girls tend to delay or discontinue research work in between due to marriage and motherhood that leads to delay in work of supervisor as well. But girls are expected to be more sincere in their work than boys that motivates the guides to consider girls. One of the respondents mentioned that in botany department there are more girls than boys because of which supervisors have no choice but to take girls.

An excerpt:

Here we have projects for about three years. A girl got married within those three years. The baby was unplanned, she had to take maternity leave. She worked for 6-7 months and left the research in between. The problem is of guide also, I understand how the guide will do.

How will he conduct the interview in between, when the new person will come, when he will understand the work, his time has gone, after that every guide fears. Even our sir gets annoyed by the idea of marriage. When it comes to marriage, they are hesitant in taking girls but they know there is difference between girls and boys as in girls there is a kind of stability. In our department, women are more despite fear of marriage.

According to the respondent, there is a stability in girls because of which they are considered in spite of fear of marriage. But it cannot be denied that this fear of marriage of women researchers among their supervisor results in a bias behaviour. The respondent further mentioned that her supervisor also told her mother that it is better not to get her married till her PhD gets finished.

It was asked even from our parents that “are you thinking of her marriage?”. He said, “I cannot pressurize you but I want that do not get her married till she completes her PhD”. They are also right as they are fearful of the fact that if people will come in the projects after getting married, when their work will be done.

The excerpt above clearly shows that supervisors too have a fear while considering girls as their doctoral students. It is because if they get married in between the tenure of PhD, their efficiency will get affected and their work of PhD will also be delayed due to pregnancy and other consequences after marriage such as time constraints put on through family requirements. The reason was explained by the respondent herself that supervisor’s own rapport and career also gets affected if any student (mostly girls) leave the research work in between for a long duration. This is because science is a competitive field which is based on results. Every person involved in scientific research is interested in getting their research published as soon as possible for recognition in their field. In the era of cut throat competition, if publication of their work gets delayed then there are chances that the other person working on the similar topic might get the results and get it published before them.

Such experiences were shared by some of the respondents whereas one of them found it difficult to accept that research gets affected after getting married. However, it might be possible that the respondent showed a kind of hesitation in discussing the issues. It might be possible that she did not want to disclose the real situation or she might be unaware of such issues in her department. Gupta et al. (2005) pointed out that many women scientists across the countries are unaware of the fact that other women scientists individually share the same experiences. It is also due to the hesitation in discussing such issues among themselves. They often do not realize that their problems are produced by the organizational culture of science.

1.1.5 Dual roles and responsibilities

The **fifth** reason is the dual responsibilities that women have at home as well as workplace. A married respondent from physics department mentioned that she herself wanted to give time to family as women have to play both roles, i.e., of a professional as well as a woman.

An excerpt

I myself do not prefer reaching after 9 p.m., because that much time you have to give to your family also. This is your understanding otherwise they will also question that you are completely into your work. You have to do a little bit of that part also, so many things are there in girls’ life.

The above excerpt is consistent with Ellemers et al. (2004) according to which women are more likely than men to suffer from their dual responsibilities at work and home. This may lead people to suspect that it is more difficult for women to display their full-time devotion to science that is expected from scientists.

Another excerpt from the interview of an unmarried respondent wherein she mentioned about one of her married friends who leaves early just to finish her tasks at home.

One of my friends is married, she comes early in the morning. She knows that she has to reach before her husband or anyhow has to do household chores so she comes early in the morning after preparing food, after waking up early and she leaves around 6 p.m. in evening. I go after having tea etc. I am not burdened with much responsibilities so my work gets finished till late evening.

The excerpt above clearly shows the difference between the responsibilities of a married and an unmarried woman. The married ones have more responsibilities as they have to manage home on their own whereas the unmarried ones are free from this tension as they have their parents at home to take care of everything.

1.1.6 Conduct and behaviour of women

The **sixth** reason shared by one of the respondents from botany department was related to the behaviour of women. According to her, women do not think in a divergent manner. She also mentioned that it is not considered a good aspect in scientific research which requires one to think in different directions. Along with that she also highlighted some positive points wherein girls were preferred among the supervisors.

An excerpt:

The basic difference lies in the behaviour of girls and boys. You take one problem, girl would focus only on that, will stick to that only. In case of boys, they have something from within that they will tell four more experiments to sir. So, there is more distraction, which can be positive, if they have actually done these, and if not, it will be a distraction.

According to the respondent, it is the behaviour of girls which is sometimes taken in a positive manner and sometimes not considered good for research. She opined that, girls have the tendency to focus only on one thing but boys are divergent and can think in many other directions. This behaviour of both has its pros and cons as it may divert your energies, but on the other hand it is also considered good in scientific research. It can be taken in a negative sense too as sometimes faculty do want to take girls due to their disciplined behaviour since they are considered more sincere than boys.

The above factors are the perspective of respondents describing why faculty members feel reluctant to take girls. It is necessary to look at this aspect from the perspective of the respondents also i.e., if they too feel reluctant to work with male guides. To explore their stance over this issue, it was asked, if they have faced any kind of sexual harassment from male faculties/colleagues in their department. This aspect also needs attention as many girls who learn about such cases might feel reluctant to work under the guidance of supervisors who were involved in such issues. The respondents were asked if they have experienced any sexual harassment or have heard of such cases. Out of 13 respondents, 8 said that they have not experienced it but have heard of many such cases in their department.

An excerpt:

There is no harassment in the department. I have heard about it but will not discuss. You can watch in TV, if a girl speaks against someone, she would not be found after 10 days. There is no one to fight for her. If there is anyone fighting for her, then after one month result will be zero. We have seen it ourselves that many cases have happened. That is why we do not speak and do not even want to speak but I also agree that one should speak. All guides get united and isolate the students and students cannot speak even if they want to.

From the above excerpt, it is evident that the respondent was initially hesitant and uncomfortable in discussing the issue related to sexual harassment in the department but later she opened up and talked in detail. She also expressed her anger regarding such cases and accepted that she had heard about such cases but refused to discuss as it might create problem for her. She opined that raising voice against such issues is futile as it will result in nothing rather the life of the concerned girl will be in danger. As told by her, there are many cases but one cannot rescue from the reality that no action is taken against the powerful faculty members since they stand united and have political power due to which it is not easy for a woman to come out openly as her own career will get spoil.

Another woman from the department of botany shared that some girls take undue advantage of the fact due to which supervisors also feel hesitant while taking girls.

An excerpt:

Yes, thousands of instances but I do not want to share because all are connected with our professors so I don't want to defame them. Many girls from my batch have left but many have completed their PhD with him. It happened in some other departments, last six months were left, got in conflict with the supervisor, so the girl imposed such allegations. I don't know whether it was true. If it was true, then why you have not raised the issue in past four years? So that time you were like finish it off somehow and in the last six months she herself left in between after getting married.

The fear of sexual harassment was not shared by the respondents openly and it is quite evident from their excerpts that they were earlier hesitant due to the fear that their identity might get revealed. While discussing they did not disclose any particular case rather talked about it in a general manner. It is obvious from their experiences that they were aware of such cases but one of the respondents also pointed out that sometimes it is the women who are at fault as they put false allegations on their guides. The respondent also raised a question against such women who impose false blame on their guides as why they do not raise the issue when it would have happened and why they raise their voice only towards the end of their PhD. Therefore, it can be said that supervisors are hesitant while considering girls as some girls might take advantage and put false blame over them. To avoid such instances, they feel reluctant in considering girls as their student.

The second aspect of this section is related to the expectations and attitudes of male colleagues towards achievements of women in their workplace.

1.2 Expectations and attitudes of male colleagues towards achievements of women in science

Studies such as Ceci et al. (2009), Kumar, N (2001), Gupta and Sharma (2003) focused on the fact that women in science face more and different kinds of difficulties as compared with men.

According to Gupta et al. (2005), the organizational environment in which science is practiced reflects a contradiction between the norms and practice of science. This ultimately induces a stress among the women researchers.

The respondents were asked if they have experienced the following: Women researchers are not appreciated as much as men for their achievements in the laboratory. Out of total sample, 6 respondents felt that they were not appreciated much for their achievements as compared to male colleagues.

1.2.1 Doubt over intelligence

An excerpt:

Yes, I think yes, I don't know why? Even I have faced this in many conferences, women researchers are given less preference, they are not heard in that manner, even if they are saying something which is meaningful. Everybody is not that good and everybody is not that bad also, that's true that there is inequality. If there are ten males then women are just one or two. There is a higher possibility that if these two women are not good then people will consider whole women are not good.

The respondent highlighted that, in the field of science women are not seen at par with men rather they are looked upon as if they are not competent enough to be in this field. The above experience can be related with Ellemers et al. (2004) which underlined that stereotyping may result in a biased evaluation of the actual achievements of women in particular. Successful performance of women is not primarily attributed to their ability but to chance, extraordinary effort or even cheating, whereas men with the same achievements are simply seen as competent.

Another excerpt:

Sometimes, being a girl, I have to prove with all the evidences, many times. Many things are there which are acceptable for boys. They are not questioned on their intelligence. No matter how much you study, male dominance is everywhere. You look in this field, all males look at a female as if they have seen a new wonder. They harass her only through their looks. Earlier it was like people were less educated but today it is more in educated ones. There is no such thing that you are educated so your mindset has changed.

1.2.2 Women have supporting system

An excerpt:

Yes, if boys do hard work, they become supervisor's favourite. They know whether girls do something or not, they have a supporting system but boys have to do in any case. In case of girls, they have to go to husband's workplace.

The above excerpt highlights the difference in responsibilities of men and women in the society. The respondent admitted that supervisors are more encouraging towards men because they feel that women have a support system both before and after marriage. They do not have that burden and responsibility of providing financial support to their family as men have. Men are more burdened with taking care of the expenses of the family. The respondent thinks that guides understand the situation of men and are more encouraging towards them.

1.2.3 Women bond more with women than men

Another question was asked to find out the rapport that the respondents shared with their male colleagues. Some of the respondents shared that their male colleagues are supportive and friendly but one of the respondents shared that though her male colleagues are friendly and discuss research related issues but the ease that women have with other women is different and less in case of men.

She shared her personal experience as:

It depends...sometimes it happens when girls are less in lab then boys form a group. There was a time when two girls went somewhere else so at that time, I felt bad. There was no girl to whom I could talk because a difference is always there.

The above excerpt highlights that despite being in the same field and working in the same laboratory, the kind of rapport that women share with other women is of different level and there is a comfortable zone when women are around women. Such experiences are result of the upbringing of children in patriarchal society which segregates all the aspects in terms of men and women. The excerpt can be related to Gupta et al. (2005) which pointed out that interaction with male colleagues is more problematic in India than in the West primarily due to traditional role expectations and gender segregation norms.

1.2.4 Male faculties are more understanding than female counterparts

Another point also emerged from the interview of a respondent was that the female faculties do not understand the problems of women researchers working in the department. This is in contrast to the expectation from them as they being a woman themselves should understand other women researchers in a better manner. The respondent shared that male faculties are rather more understanding and think from the perspective of women.

When asked if they face any bias from their guides, she said:

Being a girl, they have more expectations from boys because girls cannot contribute much...Male teachers still understand you but female teachers do not understand. In research, female teachers are more responsible for the mental harassment and male teachers are responsible for the physical or other kind of (harassment)...if any M.Sc. student will ask whom to choose, we will suggest male teachers.

The respondent accepted the fact that guides expect more from boys because even after being educated the outlook of the faculty members is biased towards male students. Moreover, female faculty members are even more biased than their male counterparts. Male teachers understand girls' perspective more than the female faculties because female teachers prefer to be more professional. As per the respondent, students do not opt for female faculty members as their PhD supervisor because they harass students mentally. Another factor that plays a role here is that male teachers are more in the department because of male dominance. Gupta et al. (2005) highlight that some women scientists continue to follow the traditional path of attaining success in science to find acceptance among the scientific community. It is a 'male model' requiring full time devotion to research, early achievement and exclusive identification of oneself with science. However, most women find this model difficult to follow owing to their need for diverse identities such as marriage and family concerns. This has resulted in the emergence of two sub-groups among women scientists, viz; 'instrumentals' and 'relationals'.

The 'instrumentals' are usually older women scientists who conform to the traditional 'male model' and equate gender issues with a lack of commitment to science. 'Relationals' are a new group of female faculties who emphasize collaboration and are sensitive to gender bias. The above findings can be correlated to the indifferent attitude of the female faculty members as expressed by the respondents. Ellemers et al. (2004) also pointed out to similar results as faculty members perceive female students to be less committed to their work and female faculty endorse such gender-stereotypical perceptions more strongly. Overall, it can be said that bias towards the women researchers do exist though to a lesser extent.

Next aspect is related to the opportunities in the field of research and development in science.

1.3 Opportunities for employment

Some of the respondents highlighted various loopholes and drawbacks of the employment sector in the field of education and stated that there are not many opportunities in India if it comes to research in scientific field as compared to other countries. Their response can be attributed to the meagre grants and lack of sophisticated facilities to carry out quality research.

The excerpt shared below has been expressed by the respondent who was from Jalandhar and had come to Delhi to pursue her PhD. Her inclination was more towards securing a job but due to less opportunities in employment sector, she was tensed. She also highlighted that in India, a person having PhD degree has no value and no secure future as well.

An excerpt:

In India, a PhD scholar has no future. India's education system is very bad. Recently there is a news that in R & D, that they will not grant any money. Finance your research on your own via company, government will not give money. You are neither giving employment opportunities to students after PhD nor money for carrying out research.

Such experience was also shared by another respondent according to whom career in science is not very promising in India. She mentioned that there are no job opportunities for science PhDs in India as compared to other countries. She pointed out that people in sciences are opting for other countries for better career options which are absent in India.

An excerpt:

There are no job options for PhDs in physics in this country...government is not promoting sciences in India. If you see abroad then there are so many jobs for PhDs, scientists...But in India there is no scope of science PhDs. In my case all my seniors are abroad, not a single person is in India.

Another excerpt:

I regret being a PhD scholar in India. Reason...My maths was good. I would have gone in B.Tech. I would be earning much. What about boys? They suffer a lot...what if they have to support their family financially...how they will do it? In India it is not sure that after doing PhD you will get a job. I can guarantee that you will not get a job easily until you get a foreign label of post-doc. Even after that you must have approach of your god father. You will face problems even after post-doc if you do not know any bigshot.

The excerpt points out to the feeling of regret among the respondent that being in sciences there is no guarantee of job in India. The condition of education system especially scientific research is very pathetic and she has realized that she would have got a government job if she had not considered sciences. It also points out to one of the biggest concerns among all the other researchers in sciences including men. According to the respondent, condition of men in sciences is even more pathetic as they have to manage their families and their parents as well. If they do not get enough scholarships then it becomes difficult to take care of the expenses. This shows that the respondent accepted the fact that being a researcher in science is very difficult, be it a woman or a man. Rather men have more of such pressure of supporting their families financially because women may get support from their parents or husbands. Men do feel the need to support their family financially even if they are not married.

She also highlighted the drawbacks of pursuing science as a career. According to her, they have to give at least 10 hours every day in the laboratory since it is scientific research. It is very demanding, tiring, and needs much hard work on the part of the researcher. Another point of difference between the scientific research and other fields is of methodology. It implies that scientific experiments need to be done continuously and rigorously until one gets the accurate result and demand more hard work as compared with other fields.

Another respondent highlights that one can get a government job by cracking many competitive exams. According to her, there is no use of spending a long time in the field of science which do not give any guarantee of permanent jobs.

An excerpt:

This field is so tough...after devoting 7-8 years after B.Sc., we cannot even go back to prepare for S.S.C (Staff Selection Commission) or P.O (Probationary Officer) but now I feel that I will never suggest anyone to do this thing because there is so much pressure, so many years of devotion and no job even after that.

Such experiences shared by some of the respondents point out to the loopholes in the education system. The above discussion highlights the apathy of the women and men who are in the field of science. The respondents also stated that situation of women is still better than men as they have a support system before as well as after marriage. These women had both positive and negative experiences that influenced their career pathways. Similar results were observed by Welde and Laursen (2011). Overall, it can be said that role conflict exists among women who decide to build a career in science along with family. A report by AASSA (2015) also stated that scientific research and family activities are mutually exclusive and result in a compromise in time and effort between the two.

Next part of the paper is related to the impact of socio-cultural considerations on women's engagement with science.

2 SOCIO-CULTURAL INFLUENCE ON CAREER CHOICE AND WORK PATTERN

Socio-cultural influence on educational and career choice of an individual is the most significant aspect to be considered. This section is related to the aspect of marriage which is of a great concern among the respondents, their family and supervisors as well.

2.1 Marriage: Constraints on the work patterns of women in science at higher level

This section is related to the concerns and challenges among both, unmarried and married women.

Owing to the nature and the work condition it requires, science is highly demanding as compared to other fields. It becomes even more difficult for women who are in the phase of marriage and motherhood to work efficiently in such fields. These two aspects are viewed as important phase in an Indian woman's life. However, it brings along various kind of challenges and new experiences in her life. After marriage girls enter a new phase of womanhood which brings a never-ending pressure of societal expectation in forms of certain behaviour and conduct. The challenging life after marriage has instilled some fears among the unmarried respondents which were also shared by married researchers. These fears in some way or the other affect their research work.

2.1.1 Concerns before marriage

2.1.1.1 Delay in research work and marriage

First is the fear of delay in research work due to marriage and delay in marriage due to research work. The fear of delay varies and equally haunts both the parents as well as the respondents. Some of the respondents have thrown light on the parents' perspective according to whom research especially in science does not allow their daughter to think of marriage due to which their marriage gets delayed. Respondents on the other hand felt that marriage will result in delay of their PhD research work. The fear of delay is quite visible from the experience shared by married respondents who have completed their PhD. These respondents shared that they completed good part of their research before getting married and family planning.

To find out the marital status of the participant, the following question was asked: Are you married? Along with that, their phase of PhD was also asked.

Out of total sample, six respondents were married and seven were unmarried. The results also revealed that all the married respondents have reached the final stage of PhD or have completed their PhD and are working as a post-doctoral fellow or research associate. On the other hand, out of seven unmarried women, five were in their initial stage of PhD and two were in their late stage of completion of their doctoral work. Married participants shared that they completed a considerable part of their research before marriage or before family planning.

An excerpt:

During first two years of PhD, I tried to complete my work because I had to get married so I completed most of the work within two years...during PhD I was pregnant. I was 3 months pregnant when my viva happened.

The respondent mentioned that she completed most of her research work before her marriage to lessen her burden of work which might get difficult to accomplish after marriage. This shows that women are aware of the fact that challenges will definitely come after marriage and they would have to devote time in making a rapport with the new family. The respondent also planned her family after submission of PhD thesis.

The excerpt below throws light on some of the concerns among the unmarried women in sciences like delay in research work due to marriage. It points out to the pressure that a woman researcher in science confronts during her research. Along with the fear of delay in research work among unmarried women, fear of delay in marriage among parents also exists.

In science PhD the problem is that very rarely it completes in three or four years. My father would have got me married if my mother's support was not there...

The excerpt shows that the participant was not ready for marriage as her research work required more than two years. She mentioned that being in science poses another burden for her because science demands result and requires continuous experimentation in the laboratory. It is time consuming and does not guarantee that results will definitely come. Without getting results, one cannot go ahead since scientific research is mostly based on experimental results. On the other hand, her family could not accept the fact that her marriage was getting delayed. The respondent also understands the perspective of her parents as they have their own concerns. Parents also face a dual challenge as on one hand, they want their daughter to build a career and on the other hand, they desire to get her married at appropriate time. She also mentioned after a certain point of time, a woman's demand in the marriage market decreases leading to increased demand of dowry. Her statement implies that at a particular age a woman is attractive but after a certain point of time her beauty fades and getting a good match becomes more difficult.

The above discussion explicitly points out to the pressures that an unmarried woman researcher in science undergoes during her research tenure. On one hand, socio-cultural expectations put pressure to get married at an appropriate age and on the other, their career in scientific field demands to first complete their work and then go ahead for marriage. The respondent also pointed out that science is a field which demands results and if one do not get the results then definitely their work gets delayed which poses another burden on them and becomes a challenge which is difficult to face.

Another excerpt:

...this is not such type of work that I can take leave on Saturday and Sunday to visit and serve my in-laws...My work doesn't get completed in five days. It feels like how can I leave my work even on Sundays?

She was aware that marriage will result in lot of disturbance as it will require time and efforts which will consequently make it more difficult to devote quality time in the laboratory as scientific research also requires hard work and continuous observation of experiments. Sometimes one has to visit the laboratory on Saturday and Sunday as some experiments require continuous supervision in terms of readings to be noted down at frequent intervals. Such type of experiments cannot be left in between.

A scientific researcher who wants to continue her research even after PhD usually plans for post-doctoral fellowship. The respondent also shared that after completing her PhD she desires to go for post-doctoral research as it helps in securing a better position in departments. Besides, the respondent also drew attention to the other aspect of being a woman. If one gets married, then there is another pressure from in-laws to plan family as soon as possible. The respondent was also aware of the fact that marriage should happen at a suitable time because planning a family also demand time and depends on one's health. She drew attention to polluted environment in present scenario which has resulted in multiple health issues in women such as PCOD (Polycystic Ovarian Disease) which creates hindrance in fertility. Though she was interested in pursuing research after her doctoral degree but the idea of marriage and family planning was somewhere restricting her to consider her choice confidently. She was occupied with the thought that after marriage she will definitely be expected to plan a family even if she waits for some time. Whenever she will plan, it will result in a break in her career.

She continues to say:

If I get married then won't my in-laws expect me to plan baby? and if I get a baby then what will I do? Post-doc will also require two years...nowadays, three women out of five have PCOD, means a big problem in your fertility.

Striking a balance between being a science researcher as well as a married woman is a tedious task as the onus of household responsibilities mostly lies with women. Be it household chores, taking care of kids, or any other requirement, women are the ones who are delegated the responsibility of most of the tasks at home. Whereas science on the other hand is not like other fields which can be pursued by putting less efforts. Scientific research needs continuous experimentation in the laboratory, long hours of work, and frequent observations which requires substantial time as compared to other fields. These are some of the concerns among the unmarried women in sciences who are in a dilemma whether to continue only with their research or go ahead with marriage along with the research owing to family and societal pressure and their own concerns. These reasons propel women to complete a considerable part of their research before getting married.

2.1.1.2 Uncertainty regarding future

A woman is constantly reminded of her roles to be played in her life by the family and society which she cannot escape. Roles and responsibilities of women come with their own package of concerns and challenges. Keeping in mind the expected roles and behaviour, sometimes women relinquish their own identity and goals of life. It is imbibed in their behaviour to think and act according to others. In fulfilling their roles, somewhere they forget their true essence as an individual who have their own identity. This happens when a woman has to prioritize between her career and family. It is considered as the duty of woman to take care of her family before building her career. The report by AASSA (2015) pointed out to a large drop in the number of women between the doctoral and professional stages and based it partially over the social pressure on women to have a family which is seen as incompatible with a professional career specially sciences.

A question was asked about the future plans of the respondents as what they will do after their PhD or Post-doctoral research. The question is as follows: Till what level do you want to study sciences?

Out of 13, 7 respondents said that they would like to pursue research till post-doctoral level. It is evident that most of the married respondents completed their PhD and reached post-doctoral level. Three unmarried respondents rarely had any idea as what they will do after PhD because of uncertain marriage prospects.

An excerpt:

(I can't say right now, it cannot be said for girls, my marriage will be going to happen...It is not decided but they are not going to wait for too long, maximum two years.)

Another excerpt:

I want to do post-doc. I am more tensed whether they will understand me or not? will send me out or not?

The excerpt shows that women are not independent to decide their own future plans as these will depend on the spouse with whom they will get married. The respondents showed a uncertainty about their future possibilities that will come in her life.

They were in a dilemma regarding future career. One of these respondents mentioned that she wants to pursue research after PhD but was in dilemma whether she will be able to continue her research after PhD or not. This is because it depends on the interests of her future family, whether they will allow her to go abroad for post-doctoral studies or not. In current scenario, acquiring a PhD is not sufficient as one has to devote few more years in post-doctoral research to secure a position in esteemed institutes.

The respondent also shared the other perspective related to pressure of building rapport with the husband and his family wherein it is difficult to say that 'your work is more important than your family'. Women who show concern for her work more than the family, are termed as career-oriented women which is not preferred by in-laws. This will ultimately lead to adjustment problems. The narratives clearly show that unmarried respondents, pursuing PhD find it difficult to decide whether to go ahead with post-doctoral fellowship or not as they will get married soon. This is because they will have other obligations after marriage like planning family, building rapport with in-laws and husband. They know that only one thing at a time is possible be it family or career. As shared by the respondents, devoting time to both the aspects need much energy and time which is possible only when the family and spouse are supporting.

2.1.2 Concerns after marriage

Another concern is related to the after effects of marriage i.e., time required to fulfill all the duties in the family. Being women, a lot is expected from them to be dutiful wife, mother and daughter in-law. During this age, women are in their initial phase of marriage due to which they are bound to show their devotion towards the new family. After marriage, women often feel the pressure to prove themselves and showcase that they are a good wife and a good daughter in-law. The ways through which women try their best to show their devotion towards their family comes in many forms such as taking care of the household chores, cooking, taking care of elders etc. Such behaviour and adjustments are expected only from the women in the family whereas men are not bound to such duties.

2.1.2.1 Responsibilities towards family demands more time after marriage

One of the concerns is related to time and efforts required to put in by married women who have to fulfill multiple duties at home. Such concerns were also seen among the unmarried respondents as they have not entered into the institution of marriage yet due to which they have doubt about the future possibilities. The above situation of women after marriage is exemplified with the excerpt below. The respondent has been married for seven months after completing her doctoral research. The probable reason is that after marriage, studies are hindered and it becomes difficult for women to give complete attention to research.

An excerpt

Since I got married, I have not given much time in studies because earlier it was all studies but now, I have seen such a phase of life which I want to enjoy, enjoy and enjoy.

Another excerpt

I gave more quality time to my studies before marriage but also wasting my time in other activities. But after marriage things have changed, we are having very limited time.

It is well-known that marriage leads to lot of changes in a woman's life. Managing new relationships and added responsibilities leave very limited time for studies.

The respondents mentioned that women can devote their time freely to the laboratory and be more dedicated only before marriage. Another factor which hampers women's performance is that they have to settle at husband's workplace whereas this is not the case with husbands. A respondent from physics department shared that all her colleagues are abroad and are availing post-doctoral fellowship but she was not interested as her husband's business was in Delhi and she did not want to leave him.

An excerpt:

But in India there is no scope of science PhDs...In my department all my seniors are abroad, not a single person is in India...But I don't want to go out because I want to live with him...he is into a business and I don't want him to leave his business.

The respondent highlighted that because of less opportunities for scientific researchers in India, her colleagues have migrated to other countries but she will stay with her husband only. It points out that women after marriage tend to make many adjustments to build a rapport with their family and even leave aside their own career advancements.

The responsibility of household chores over women also depends on the type of family they live in. To find out the family setting, questions pertaining to the type of family, availability of house-maid, parent in-laws and help from husband were asked from the married women researchers.

All the six married respondents lived with their families and out of seven unmarried respondents, four lived in hostel and three lived with their families. The impact of living with family is evident in the experiences of married as well as unmarried respondents. It becomes necessary to be a responsible part of the family which can be shown through contribution in the household chores and other requirements. The duties become more demanding in case of those who have kids to take care. Hence, there are many challenges which come in way of women researchers as they have to manage household chores along with the children.

Another question asked from the married respondents was related to the availability of maids in their house. The question is: Do you have domestic help at home?

Out of six married respondents, only one lacked domestic help at home. It was also asked in case they have maid then what other work they have to do at home. The question which was asked is: If yes, then what other household chores you have to do?

Two out of six married respondents used to cook on their own. One of the respondents used to do the cleaning and cooking both along with her husband. Rest of the three respondents used to take care of their children and supervise the maid. It shows that the respondent who did not have maid got support from her husband as he helped and shared the household chores to lessen her burden. The respondents having kids had hired maids who do all the household work because taking care of children is a big task in itself.

The next question asked in continuation of the above question was related to the husband's contribution in the household duties. For this, the question asked was: If no, then what all household work do your husband/others do?

Husbands of the three respondents helped in washing dishes, preparing chapati or cutting vegetables. The above aspect makes it clear that respondents had the support of their family and husbands when it comes to managing household chores.

2.1.2.2 Motherhood

Second concern is related to the complications that women face after motherhood. The question which was asked to find out if the researcher have children is as follows: Do you have children?

Out of six married respondents, three had children. Two of them had completed and one was about to complete her PhD to avoid further problems that might come if they would have planned their pregnancies in their initial phase of PhD. Probably because of their well planning they did not have to face pressure of completing their research. Etzkowitz et al. (1994) highlighted that, female scientists struggle to find the suitable time to schedule their pregnancies keeping in mind the rigid academic career structure which demands early achievement.

One of the respondents had two kids and lived in joint family due to which she had hired a full-time maid who stayed under the supervision of her in-laws at home during her absence. Other respondents used to leave their kids in school or day care which was nearby so that they could work freely and pick them up in evening. This shows that after having baby, women have to manage their kids on their own in case in-laws do not stay with them. It is only the women who have to manage because husbands are usually busy in their own work and comes tired in evening as stated by one of the respondents. This is one of the reasons that these respondents had to leave their laboratory earlier than required which does affect their work. A report by AASSA (2015) pointed out that family engagements are the most frequently proposed explanations for the low productivity among women researchers in sciences.

Another question was asked from the women to explore the effect of pregnancy on their career. The question is: What implications motherhood had on your M.Sc./PhD related needs?

All the three respondents who had kids struggled a lot due to problems and health issue related to pregnancy. After having baby, the time available for studies automatically gets reduced. All had faced a gap in their studies as it is required to take care of the child for first few months which depends on the circumstances and the support system available.

An excerpt:

I suffered a lot in pregnancy. How tough it is to come here from home but I went to my job and after my first baby I did not get many leave. I joined in that situation.

The excerpt above shows that being a mother and a researcher in science is not an easy task. Keeping in mind today's fast paced and competitive life, a woman researcher in science is required and expected to maintain continuity in her work to make her profile substantial which can be achieved only by avoiding a long break in her career. But everything cannot be achieved easily as one has to sacrifice with either, career or family. In this case too, the respondent took this decision only to avoid any break in her career. Overall, it can be seen that before and after effects of marriage pose many challenges in lives of women pursuing science at higher level. On the other hand, demands in the field of science also impact the personal lives of women.

Conclusion

The paper while highlighting the lives of women pursuing science at higher levels points out to certain challenges, both in their professional and personal lives due to gender role expectations on one hand and nature of scientific research on the other. Life in the department is a struggle due to reluctance from the supervisors while making entry into the field and even while proving themselves. The factors that play a role in this reluctance include socio-cultural obligations such as marriage, restriction in terms of social mobility, dual roles and responsibilities, leading to delay in research work, less efficiency which are incompatible with the field of science.

Lack of opportunity on the other hand, leads to a feeling of regret for being in sciences, posing another hindrance in academic achievement. Individual, cultural and social expectations on the other hand demands equal commitment leading to contradictions while making place for themselves in the family as well as in the field of science. However, support by the family and their own self-identity provides a motivation, enabling women to manage work along with family. In the end it can be said that despite all the struggles and adjustments, these women have shown their commitment towards science. India being a developing country, cannot afford to leave behind its girls and women who can prove to be a rich human resource in developing the scientific domain of India.

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NAVIGATING CAREER AND MOTHERHOOD: STUDY OF URBAN INDIAN WORKING WOMEN

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Abstract

There is plethora of literature depicting the proportion of women in the workforce, their roles, their income, their positions in the top firms, their educational qualifications and their expenditures. That however, lacks insights on their psychological wellbeing, what all they go through, what all troubles and challenges they face in their day to day lives in order to maintain the perfection, and above all, maintaining a healthy work life. To bridge this gap we propose to study the aspect of work-life balance and their navigation between motherhood and careers in this paper. The purpose of this research is to contribute to the existing body of research on the experiences of the women regarding career and motherhood. We plan to study both the challenges faced by them during pandemic times and also what kept them going through these difficult times, especially when they were working from home, managing online education of their kids, household chores and their profession all by themselves. This is especially relevant considering they were working from home and there were home dynamics, kids to take care of and also performance pressures to meet. We plan to conduct an empirical exploratory study involving data collection from around 100 working women from Delhi-NCR as that region represents Indian urban population very well. We will conduct both quantitative and qualitative analysis of the data collected through a structured questionnaire which will then be analysed using SPSS for quantitative analysis and narratives for qualitative analysis.

Keywords: Career, Motherhood, work-life balance , psychological well being, covid-19 , pandemic

GENDER EQUALITY ON THIN ICE AT THE WAKE OF COVID-19 CATAclysm IN INDIA

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ABSTRACT

The hands that rock the cradle, the hands that serve the dishes, are the same hands that bear excruciating barbarity all over the world. One of the essential Sustainable Development goals is to "ACHIEVE GENDER EQUALITY AND EMPOWER ALL WOMEN AND GIRLS BY ELIMINATING DISCRIMINATION AND VIOLENCE AGAINST WOMEN IN THE PUBLIC AND PRIVATE SPHERES," which seems to be a fantasy as we enter a new decade. As the pandemic hit the domain, we have been enclapsed to a new regular, which has secluded the concerns of vulnerable sections of the society especially Women. This research scrutinizes the impact of the COVID-19 pandemic microcosm as a shadow pandemic for women in the form of widened gender gap, increased household burden, intimate partner crimes, sexual assaults, domestic violence and lack of gender sensitization. An inductive qualitative methodology has been used in this exploratory research, with primary and secondary sources as instruments of data collection. The primary data collected by an online survey of 214 intellectuals from different professional and regional backgrounds showcased that the consequences of COVID-19 are so far-ranging that it is developing into a SILENT pandemic, which needs to be confronted as soon as possible. This research calls for tackling women-related issues exacerbated due to the pandemic and keeping the victims as the prime center for COVID-19 revival policies, and making mitigation measures for any other situation that may befall us. Further, it emphasizes statistical testing and drawing conclusions to address the gender gaps and increased gender based issues as a result of the pandemic.

Keywords: Sustainable Development goals (SDGs), COVID-19, Gender Equality, Intimate partner crimes, Sexual assaults, Domestic Violence, Gender Sensitization

MEIRA PAIBIS OF MANIPUR: AN EPITOME OF WOMEN EMPOWERED

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ABSTRACT

Women have been historically excluded from the realm of social change and movements. Social movements were male dominated which was considered as the public sphere. The idea of public and private divided public sphere as matters related to public and the domestic activities as private sphere. Women were confined in their private spaces and were bound to be within that sphere. However, women should be part of the public affairs which include politics, development and social movements. It is of utmost important to include everyone in the debates and discourses of matters related to society. Women have been an integral part of the society and its well- being. Women can empower themselves without any intervention. *Meira Paibis* of Manipur is one such example.

Meira Paibis which means torch bearers are in actual sense the torch bearer of Manipur. The *Meira Paibis* Movement started in Kakching District of Manipur in 1977. It is an organisation of like-minded and strong- willed women. The origin can be traced back to the two Women's Wars known as the *Nupi Laan* in 1904 and 1939. These group of women rose to fight the social abuses of the society which include alcoholism, drug-addicts, sexual violence and para-military atrocities in the state. It started as an informal organisation of local women in various localities called *Leikais* in the valley region of Manipur. Over the years, these women organisations become a strong movement fighting different issues of oppression in the society.

In this context, the paper would like to trace the development of this movement led by women. It would also try to address the pertinent question whether such movement can be a model of women empowerment for other states to follow. How this movement fought the injustices in the society.

Keywords: Women, empowerment, Social Movement, Social Change

GENDER DIVERSITY IN CORPORATE GOVERNANCE: EVIDENCE FROM THE REPUBLIC OF SERBIA

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Informative Abstract (318 words)

This study aims to explore the role of gender diversity in corporate governance in the Republic of Serbia. As a candidate country for the European Union (EU), the Republic of Serbia shares the EU strategic commitments and has been implementing European Commission (EC) directives concerning gender equality. To evaluate the current state of gender diversity in corporate governance, the study analyses 300 largest companies, measured by their operating revenue, and their 1,755 authorized representatives. By analysing corporate governance structures and linking their composition to financial performance, the study aims to contribute to a better understanding of gender equality and performance.

The results of the study show that women occupy only 29% of corporate governance positions in the Republic of Serbia, while 39% of the companies don't have any women in corporate governance. Using the Critical Mass Theory (Threshold Model of Collective Behaviour), the study shows that there is no critical mass of women in corporate governance as only 13% of the largest companies have 3 or more women in corporate governance positions. After forming a pair with each financial parameter for every company in the dataset, we also calculate correlation coefficients between gender diversity and financial performance. The results show that that companies run by women tend to perform as well as companies run by their male counter partners.

Accordingly, we advocate that gender diversity in corporate governance should be improved in the Republic of Serbia. The improvement to gender diversity in corporate governance could come from regulatory (external) or market (internal) pressures. Although progress to gender equality is slow, it should, nevertheless, be fostered as it will bring different perspectives to decision making and it will reduce a groupthink. Although, in recent years, the number of scientific papers on corporate governance has increased substantially, to the best of our knowledge, this is the first study to provide insight into gender diversity in corporate governance in the country.

Keywords: Gender, Corporate Governance, Performance

1. Introduction

Achieving gender equality is one of the United Nations sustainable development goals¹. The Republic of Serbia, as a candidate country for the European Union membership, shares EU strategic commitment to act toward this goal.

¹ <https://sdgstoday.org/sdg/gender-equality>

Serbia has implemented almost all European Commission directives concerning gender equality as analysed in "Gender Equality in the Institutional Framework of the EU and the Republic of Serbia" (Štrbac & Janković, 2019)². The central state institution for protecting all citizens from discrimination, including discrimination on the grounds of sex, is the Commissioner for Protection of Equality³. In addition, the Coordination Body for Gender Equality⁴ is the national coordination mechanism for questions about gender diversity. European Gender Quality Index⁵ tracks equality in six core domains (work, money, knowledge, time, power and health). However, one of the critical indicators of true equality is equality in the domain of economic power, measured as a percentage of board members in the largest companies and the central bank. This paper aims to contribute to the understanding of gender equality by examining the role of gender diversity and equality in the governance of the largest companies in Serbia.

2. Literature Overview

International Finance Corporation (IFC, Corporate Governance Manual, 2007⁶) defines corporate governance as "the structures and processes by which companies are directed and controlled". Likewise, the Organisation for Economic Cooperation and Development (OECD) adopts corporate governance definition⁷ from the European Central Bank as "procedures and processes according to which an organisation is directed and controlled".

In recent years, the number of scientific papers on corporate governance has increased substantially. For example, researchers (Adams et al., 2008) estimate that "more than 200 working papers on boards have been written since 2003 when Hermalin and Weisbach published their original board literature survey (Hermalin & Weisbach, 2001, 2003)". During that period, many other authors, such as (Fields & Keys, 2003) (Carter et al., 2003b), (Farrell & Hersch, 2005), contributed to this field.

Corporate governance is of utmost importance in generating investors' trust in companies. McKinsey research (reported by Watson, 2002)⁸ finds that investors are willing to pay premiums for companies with good governance. Watson et al. note that as many as 63% of investors might avoid companies with poor governance, while as much as 33% of investors might altogether avoid countries characterised as having poor governance.

Independence and diversity have taken a prominent role in corporate governance, striving to represent shareholders and stakeholders' interests better. While it is primarily concerned with directors' independence, significant factors are gender, ethical, and regional diversity (for international corporations). In Serbia, the Companies Act of 2011 and the Code of Corporate Governance by the Serbian Chamber of Commerce⁹ now define the directors' independence, but there are no regulations regarding diversity.

² Štrbac, K., & Janković, B. (2019). GENDER EQUALITY IN THE INSTITUTIONAL FRAMEWORK OF THE EU AND THE REPUBLIC OF SERBIA. *Facta Universitatis, Series: Law and Politics*, 101-112.

³ <http://ravnopravnost.gov.rs/>

⁴ <https://www.rodnaravnopravnost.gov.rs/>

⁵ <https://eige.europa.eu/gender-equality-index/about>

⁶

https://www.ifc.org/wps/wcm/connect/topics_ext_content/ifc_external_corporate_site/ifc+cg/resources/toolkits+and+manuals/ifc+corporate+governance+manual

⁷ <https://www.oecd.org/corporate/ca/corporategovernanceprinciples/33977036.pdf>

⁸ Watson, M., Coombes P., McKinsey & Company (2002). Governance is increasingly at the heart of investment decisions. *McKinsey Global Investor Opinion Survey*.

⁹ www.ebrd.com/documents/ogc/serbia.pdf

Gender diversity in governance is becoming a more substantial requirement. For example, in 2018, California amended the law to specify minimum levels of women on the boards of publicly traded corporations¹⁰. Evidence of a positive relation was found (Carter et al., 2003a)¹¹ between firm value and diversity on the board of directors. The progress toward gender equality is slow, even in developed economies, but with reasons for optimism - as concluded in the Women on Corporate Boards of Directors International Research and Practice (Vinnicombe et al., 2008).

The European Union acted to improve gender equality when the Justice Commissioner Reding issued a call¹² to business leaders to increase women's presence on corporate boards. However, the Women on Boards Directive, proposed by the European Commission in 2012, is still blocked in the legislative process¹³.

Researchers are evaluating the results of gender diversity improvements with different conclusions. However, the body of research focused on companies in Serbia is limited. One of the positive examples, the study "Women in Boards of Directors" supported by the International Finance Corporation (Djulich & Kuzman, 2013), interviewed women in boards in Bosnia & Hercegovina, Northern Macedonia, and Serbia, and analysed their problems and experiences. That study showed that women in the region face similar problems and conditions as women in developed European countries. The percentage of women in corporate boards is comparable to developed European countries.

The European Institute for Gender Equality¹⁴ (EIGE) holds a Gender Statistics Database that provides the EU Gender Equality Index data. Still, the data for Serbia in the category Business, Women and Men in the Key Decision-making Positions¹⁵ is very limited - for the 2020-B1 period - ten CEOs (all men) and 59 board members (15.3% n=9 women).

Researchers (Terjesen et al., 2009), in a review of the agenda of research of women directors¹⁶, find evidence that "gender diversity on corporate boards contributes to more effective corporate governance". However, there is also a need to publicize such findings better to show a business case and impact the practice (Bilimoria, 2000)¹⁷.

A more focused research (Shrader et al., 1997)¹⁸ found a mixed relationship of various measures of women in management and firm performance and "did not find that higher percentages of women managers on the top management team, or on a board of directors were disproportionately associated with higher financial performance".

¹⁰ <https://corpgov.law.harvard.edu/2020/05/12/states-are-leading-the-charge-to-corporate-boards-diversify/>

¹¹ Corporate Governance, Board Diversity, and Firm Performance, Carter et al. DOI: 10.2139/ssrn.304499

¹² https://ec.europa.eu/commission/presscorner/detail/en/MEMO_11_124

¹³ <https://www.theparliamentmagazine.eu/news/article/women-on-boards-directive-must-be-unblocked-in-council-meps-argue>

<https://www.europarl.europa.eu/legislative-train/theme-area-of-justice-and-fundamental-rights/file-gender-balance-on-boards>

¹⁴ <https://eige.europa.eu/> Data acquired 5-jan-2022 for 2021-B2 period

¹⁵ https://eige.europa.eu/gender-statistics/dgs/browse/wmidm/wmidm_bus/wmidm_bus_bus

¹⁶ Terjesen, S., Sealy, R., & Singh, V. (2009). Women directors on corporate boards: A review and research agenda. *Corporate governance: an international review*, 17(3), 320-337.

¹⁷ Bilimoria, D. (2000). Building the business case for women corporate directors. In *Women on corporate boards of directors* (pp. 25-40). Springer, Dordrecht.

¹⁸ Shrader, C. B., Blackburn, V. B., & Iles, P. (1997). Women in management and firm financial performance: An exploratory study. *Journal of managerial issues*, 355-372.

Theoretical, practical, and empirical implications of diversity effects of performance were analysed (Erhardt et al., 2003)¹⁹ with a conclusion that "that diverse boards are in conjunction with increased firm financial performance". The researchers recommended that "firms should seriously consider the potential for the enhanced representation and perspective diversity might create".

A comprehensive meta-study (Post & Byron, 2015)²⁰ combined results from 140 studies and concluded that "board diversity is neither wholly detrimental nor wholly beneficial to firm financial performance", but "diversity on boards promotes activities related to boards' primary responsibilities", with better results in countries with more robust shareholders protection.

The Danish Evidence (Rose, 2007)²¹ speculates that the advantage of diversity is lost due to a low number of women on boards (in this study for Denmark, women hold only four percent of supervisory directorships). This leads to the question of what level of participation can create a difference?

The effective influence of women directors in a decision-making process (Torchia et al., 2011)²² was analysed on firm innovation. This research is based on the Critical Mass Theory (Kanter, 1977a, b, 1987) and the Threshold Model of Collective Behaviour (Granovetter, 1978a). Their results suggested that "attaining critical mass – going from one or two women (a few tokens) to at least three women (consistent minority) – makes it possible to enhance the level of firm innovation". The researchers concluded that "boards of directors need to have 'at least three women' to enable them to interact and exercise an influence on board working-style, processes and tasks, in turn positively impacting on the level of firm organisational innovation."

This analysis of the scientific literature shows a clear gap in the influence of gender diversity on the performance of boards and companies.

3. Hypothesis

This paper aims to evaluate the state of gender diversity in the Serbian economy by assessing the participation of women in the governance of the top 300 Serbian companies and by testing the following hypotheses:

- H1. There is gender diversity in governance.
- H2. There is gender equality of critical mass of women in governance.
- H3. There is a positive correlation between gender diversity with financial performance.

4. Methodology

This study analyses the influence of gender diversity in governing bodies of the top Serbian companies. Due to a significant gap between the regulatory environment established by the Companies Act and the practice²³, the definition of a director/board member used in the research was widened.

¹⁹ Erhardt, N. L., Werbel, J. D., & Shrader, C. B. (2003). Board of director diversity and firm financial performance. *Corporate governance: An international review*, 11(2), 102-111.

²⁰ Post, C., & Byron, K. (2015). Women on boards and firm financial performance: A meta-analysis. *Academy of management Journal*, 58(5), 1546-1571.

²¹ Rose, C. (2007) Does female board representation influence firm performance? The Danish evidence, *Corporate Governance: An International Review*, 15(2): 404–13.

²² Torchia, M., Calabrò, A., & Huse, M. (2011). Women directors on corporate boards: From tokenism to critical mass. *Journal of business ethics*, 102(2), 299-317

²³ Belgrade Stock Exchange Prime Listing four companies, Standard Listing three, Open Market 12, and unregulated market 401 listings -- Data from Belgrade Stock Exchange belex.rs/eng/ (data acquired 8-July-2021)

The regulatory definition of a director is a member of the management or supervisory board. In this research, authors defined a director (board member) as any person with legal authorisation to represent a company (as listed in the business registry).

5. Sample

In order to perform the analysis, the top 300²⁴ business entities, measured by their operating revenues from "Empirical Data on Financial and Audit Reports of Serbian Business Entities",²⁵ are used (Mizdraković et al., 2020). This dataset contained 9,549 financial and audit reports of Serbian business entities from 2016-2018 that Mizdravković et al. collected from the Serbian Business Registers Agency. The dataset was already used in other research studies, allowing cross-comparison. This paper uses this dataset to evaluate a possible correlation between gender diversity and financial performance.

For every selected company, using the BisNode service from Dun&Bradstreet based on the official Serbian Business Registers Agency data, the authors extracted²⁶ a list of natural persons authorised to represent the company.

6. Data Set

There are 1,755 individuals (from n=1791) in the data set. The table below shows the distribution of roles, as reported by companies when they registered legal representatives with the Business Registers Agency. Only the first role was used if more than one was listed.

²⁴ One company in bankruptcy was excluded

²⁵ <http://portal.finiz.singidunum.ac.rs/paper/42597>

²⁶ Data acquired 25-May-2021

Table 1: Roles in the selected companies

Role	Male	Female	Total	F. Share
Procurator — " <i>Prokurista</i> "	23	21	44	48%
Representative — " <i>Zastupnik</i> "	273	232	505	46%
Co-owner — " <i>Suvlasnik</i> "	170	93	263	35%
Member of the Executive Board — " <i>Član izvršnog odbora</i> "	37	14	51	27%
Acting manager/Executive — " <i>V. D. direktora</i> "	8	2	10	20%
Branch Representative — " <i>Zastupnik ogranka</i> "	156	38	194	20%
Member of Supervisory Board — " <i>Član nadzornog odbora</i> "	148	33	181	18%
Manager/Executive — " <i>Direktor</i> "	300	68	368	18%
General Manager/CEO — " <i>Generalni direktor</i> "	39	5	44	11%
President of Supervisory Board — " <i>Predsednik nadzornog odbora</i> "	52	6	58	10%
Majority (co)owner — " <i>Većinski vlasnik</i> "	19	2	21	10%
Owner — " <i>Vlasnik</i> "	46	5	51	10%
Acting general manager/CEO — " <i>V.D. generalnog direktora</i> "	1	0	1	0%
TOTAL	1272	519	1791	29%

Source: Authors' calculations from BisNode data, 2021

Procurator (Prokurista) and Branch Representative (Zastupnik ogranka) were excluded for further analysis, as those roles are typically not part of the top governance/management structure.

The data used for the analysis consists of 1519 persons in 300 companies. The sample has 1,093 men (70.4%) and 460 women (29.6%).

7. Results

8. Percentage of women in governance

In this research, there are 29% female board members (n=509 from 1755 unique individuals). However, from the entire set (n=300) of companies, 39% (n=118) don't have any women in governance. Further, 31% (n=93) have only one woman in governance, and the rest of the data is shown in Table 2.

Table 2: Number of Women in governance

Number of Women	Firms	Percentage
0	118	39.3%
1	93	31.0%
2	49	16.3%
3	16	5.3%
4	5	1.7%
5	5	1.7%
6	3	1.0%
7	3	1.0%

Source: Authors' calculations
(Percentage <1% for n>7)

9. Number of women – critical mass

To evaluate the strength of influence of women, as outlined by the Critical Mass Theory (Kanter, 1987), Table 3 shows the distribution of women on board:

Table 3: Share of Females

Number of Women	Percentage of Firms
One or more	61%
Two or more	30%
Three or more	13%
Five or more	6%
Ten or more	2%

Source: Authors' calculations

10. Statistical analysis of financial parameters

To analyse a possible correlation of gender diversity in governance with financial performance, the authors used the financial data from the Empirical Data on Financial and Audit Reports of Serbian Business Entities. For every company in the dataset, a pair is formed with each financial parameter (Table 4). Then the correlation coefficient was calculated for correlation between the percentage of women in the company's governance and the given financial parameter. The results are presented in the table below:

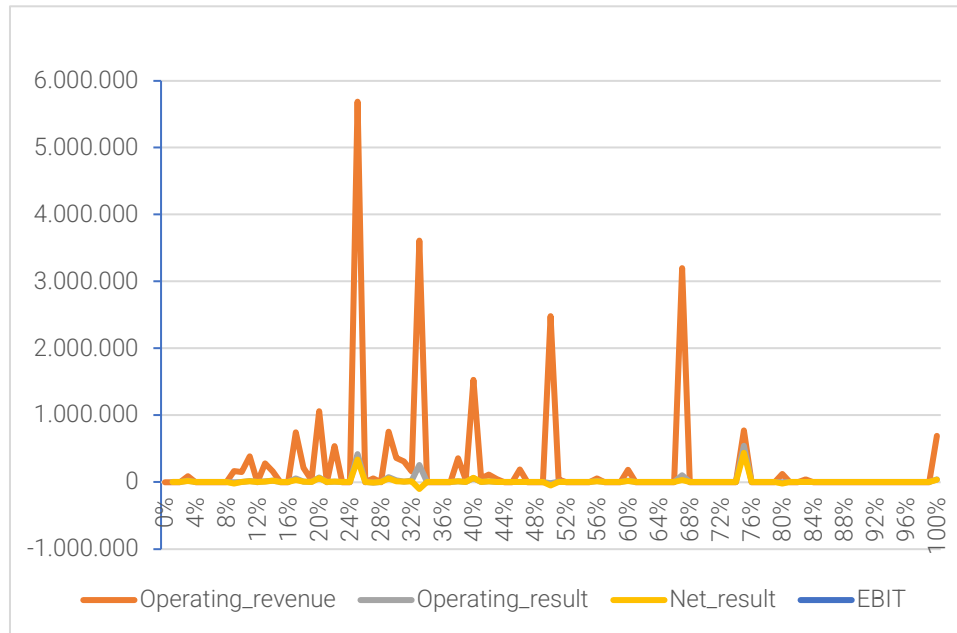
Table 4: Indicative correlations

Financial parameter	Correlation Coefficient
Operating Revenue	0.58%
Operating Result	0.09%
Net Result	-8.72%
EBIT	-7.97%
Net Margin	-19.26%
Return on Equity	-4.61%
Return on Assets	3.22%

Source: Authors' calculations

Furthermore, the analysis shows no significant correlation with the essential financial parameters (chart below). The data for companies without any females in governance was omitted for the chart's readability.

Chart 1: Correlations with the percentage of females



Source: Authors' calculations (excluding 0%)

11. Discussion

12. H1: There is gender diversity in governance.

The data observed in this research (29% female board members) creates a better initial picture than other available data. For example, the European Institute for Gender Equality Gender Statistics Database (table below) shows lower participation of women in boards in Serbia, and the difference can be attributed to a different set of companies (a much smaller sample) and different methodology.

Table 5: Percent of Women Board members Serbia vs EU

Period	Serbia	EU
2008-B2	13.5%	10.6%
2012-B2	17.6%	15.4%
2016-B2	20.0%	23.6%
2017-B2	19.1%	25.1%
2018-B2	21.2%	28.4%
2019-B2	15.6%	28.4%
2020-B2	21.7%	20.5%
2021-B2	23.4%	30.6%

Source: EIGE Gender Statistics Database

The European data further shows that in the last 13 years, the gender diversity in European Union has increased significantly, as expected from more emphasis on gender equality in general in the EU. There is no similar social and regulatory pressure in Serbia, resulting in slower growth in female participation in governance. Unfortunately, there is no research comparable to this paper, as it would be interesting to observe such progress. Further analysis of the data on the roles in companies (Table 1) indicated that more responsible governance roles have lower gender equality and that women are better represented in more administrative than powerful positions. This aligns with previous regional research (Djelic & Kuzman, 2013).

To conclude, there is some gender diversity in governance in Serbian companies. Hence, hypothesis H1 is mostly true, but the more important question is whether that diversity is significant enough and contributes to the company's performance.

13. H2: There is gender equality of critical mass of women in governance

As shown in the Literature Overview, there must be a critical mass for a minority subgroup to exercise effective influence. The authors agree with research (Granovetter, 1978b) that in a group size of a typical board that threshold is three women. Only 13% (n=40) of companies have three women or more in the observed sample, which is considered the critical mass. If we consider only companies with six or more individuals in governance (n=196), this percentage grows to 20%. Of the companies with women in governance (n=182), 78% have only one or two, so the critical mass is present in only 22%. The data indicate that if only one or two key positions are available, they tend to be filled by men.

This shows that hypothesis H2 is not true: there is no gender equality needed for women to participate in collective decision-making effectively.

14. H3: There is a positive correlation between gender diversity with financial performance

Many parameters can be used to evaluate a company's financial performance. The most often used are Operating Result, Net Result, Return on Equity and Return on Assets. However, the Statistical Analysis section has shown (Table 4) that there is no consistency in the correlation coefficient of these financial parameters with the percentage of women in the governance of the companies. For example, there is evidence of a slight positive correlation in the Operating Result (+0.09%), but more significant negative in the Net Result (-8.72%). Similarly, Return on Assets correlation is positive (+3.22%), but for Return of Equity negative (-4.61%).

The authors observed a slight positive correlation in the Operating Revenue with the number of women in governance. But, of course, the correlation does not imply causation. Still, one can speculate that larger companies have more women in governance, possibly implying reverse causation and explaining why financial parameters that are more dependent on size have a better correlation.

Overall, the results show that that companies run by women tend to perform as well as companies run by their male counter partners.

15. Summary

16. Limits of the research and possible next steps

This research is based on publicly available data on women participating in the governance of companies and the financial results of those companies. Unfortunately, the data on the role of representatives and their influence on governance is not publicly available. That limits the analysis to only a percentual number of females.

A possible extension of this research would be an in-depth qualitative analysis of companies to understand their governance structure, the role of women, and the advantages companies get from a more diverse governance structure.

17. Conclusion

A corporate board is the top structure in the corporate hierarchy. Therefore, it is to be expected that the participation of women in boards would reflect the position of women in society.

Improvements to corporate governance mostly comes from regulations (external pressure) or markets (primarily internal drive). The Serbian Companies Act enables modern governance structures, but there is no regulatory pressure for more gender diversity.

This paper shows that a level of gender diversity exists in the top Serbian companies, but even in companies with some women in governance, there is no gender equality. This observation aligns with the theoretical model that participation by itself does not lead to equality. Based on this research, the authors support the European Union initiative to increase the presence of women on corporate boards.

The scientific literature (Carter et al.) generally agrees that diversity is vital to prevent groupthink and that it can benefit sustainable performance. Gender diversity is an essential part of diversity and can bring a different perspective to the decision-making at the top of the corporate structure. For the Serbian economy to modernise, it has to change and align with the European Union, so women should have a better opportunity to contribute. More research is needed to understand decision processing in the board and give recommendations.

18. Literature

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LEBANESE WOMEN IN POWER, POLITICS AND DECISION-MAKING

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Introduction

The issue of women's participation in politics in Lebanon is very timely. Since the 17th of October 2019, social movements have erupted across the country in response to increased austerity measures, the culmination of which was the tax on internet communications or what is known as the “WhatsApp tax”¹. Lebanese citizens from different sects, classes, and genders responded to calls for a non-sectarian and “apolitical” revolution, taking to the streets, which led to the resignation of Prime Minister Saad Hariri on October 29, 2019. The women took the lead again. A young woman kicking an armed bodyguard to prevent him from attacking protesters became a symbol of the social movement; elsewhere, a series of more than thirty women joined hands to separate the protesters from the Riot Police in Riad El Solh Square².

The Lebanese protests have provided a political platform for women in the most non-feminist societies, through which to express their identity and ambitions, and lead a “soft revolution” among hordes of men, but the real test of the protests and demonstrations remains, not only in men’s support for women’s demands, but in whether the issue of the Inequality that Lebanese women fought for will receive real attention and serious discussion.

Lebanese women from different sects and fields descended in massive rallies in which slogans and ambitions united in order to build a new Lebanon in which women, men and generations will be in a better condition every day. However, reality poses many challenges that it does not seem easy for Lebanese women to put behind their backs.

Lebanese women have always been efficient and creative in their field of work, and they play an important, vital, and effective role in society. Many women inside and outside Lebanon have proven their tremendous ability to make huge achievements in the field of aviation, medicine, engineering, business administration, journalism and media, education and higher education, plastic arts, theater and television. Despite this, the woman was not able, or rather she was not allowed, knowing that it is her constitutional, personal and social right, to breach the male political “barricade” in Lebanon and her presence remained timid.

The revolution that erupted since last October 17 has given Lebanese women many hopes that Lebanon can change its policy to give women effective participation in politics and public life, and to get rid of male and clerical control over decision-making positions in the country.

The movement of people in the street led to even minor changes in the political approach, including the resignation of the old government and the assignment of six important women ministerial portfolios in the new government, and this is something that is happening for the first time in the history of Lebanon. It also included the first Minister of Defense in Lebanon and the Arab world.

But the question remains: Is it possible for the Lebanese women to succeed the transition from informal revolutionary politics to official electoral and party politics?

¹ Gergi Azar, *Whatsapp Tax: The Last Straw as protest erupts*, Annahar, Beirut, 17/10/2019. <https://en.annahar.com/article/-1051479whatsapp-tax-the-final-straw-as-protests-erupts.19>

²Lina Khatib, *Lebanon experiencing a Social Revolution*, Aljazeera, 20/10/2019, <https://aljazeera.com/indepth/opinion/lebanon-experiencing-social-revolution191020065959490-html>

Since the Independence in 1943, the Lebanese woman has been working to consolidate her participation in the political and social decision with the aim of advancing society because it affects her life and the life of society, and she was seeking this role by amending and modernizing laws... However, the result has been shy until today. The woman struggled a lot until she owned her apparent and declared political discourse and overcame many barriers, but this progress is still dependent on the war and the period after it and what resulted in the disintegration of official institutions and the weak role of the law and the constitution, which is no longer the reference, which negatively affected the position of the Lebanese women in politics.

The first entry of women into parliament in the post-war period occurred in an unusual way. Minister Nayla Moawad was appointed to the seat of her husband, Martyr President Rene Moawad, who was assassinated during his six-year presidency in 1989. The appointment of Mrs. Moawad was part of the Lebanese government's policy to fill the vacant seats in Parliament. The security situation during the war did not allow any parliamentary elections to be held after 1972 and the outbreak of war in 1975.

The first parliamentary elections in post-war Lebanon were held in 1992. After 1992, the reality did not change much, as the number of women in the Lebanese parliament rose in the first session after the civil war to only three out of six female candidates, knowing that the Lebanese Parliament consists of 128 seats. The same number remained with the 2000 elections, while the number rose to six out of 16 female candidates during the 2005 elections, and in 2009 the number decreased to four out of 13 female candidates.

It is interesting in the 1992 elections to note that the two candidates who received the largest number of votes were Nayla Moawad and Bahia Hariri.. Many claim that Mouawad won with a high number of votes as an expression of sympathy for her by the Lebanese, rejecting the manner in which her husband was assassinated during his early days as president. On the other hand, Minister Bahia Hariri, who was elected to one of the seats allocated to the city of Sidon, obtained the highest number of votes among all the winners. Since the martyred Prime Minister Rafic Hariri ran in Beirut, he supported his sister's candidacy in Sidon and provided her with a strong, efficient campaign mechanism and political alliances.

The 1996 elections witnessed an increase in the number of women candidates, and of the eleven female candidates who won, only two were Ministers Nayla Moawad and Bahia Hariri again.

In the 2000's elections, 16 women representing all religious groups and regions ran for the elections. 3 of them managed to occupy parliamentary seats.

The 2005 elections witnessed ten female candidates in all constituencies, six of whom managed to reach parliament, and this is the highest number of women sitting in parliament since Lebanon's founding and independence. In addition to the previously mentioned names, Solange Gemayel, the widow of President Bashir Gemayel, who was head of the Lebanese Forces during the war years, won. Another winner was Sethrida Geagea, the wife of Samir Geagea, the leader of the Lebanese Forces, who was serving a life sentence in prison. However, we must not forget that Strida Geagea belongs to a strong and prominent political family in Bcharre. As for Gilbert Zwain, who had failed in the previous elections, she won one of the seats allocated to the Keserwan-Byblos electoral district after she participated on the list of MP Michel Aoun at the time.

All the female candidates who won the elections were closely affiliated with male political figures and were adopted as candidates on their electoral lists.

Many of them were widows and/or sisters or wives of powerful political figures. Secondly, despite the increase in the number of women in Parliament, it is necessary to stop and note whether the matter will improve and the number of women parliamentarians will increase in the upcoming elections. Third, all the female candidates and winners of the elections came from all regions and religious backgrounds. This may lead us to the conclusion that all communities and regions in Lebanon are unanimous in the participation of women in the political affairs of the state. In other words, no single community can claim to be more tolerant of this issue than others.

In 2018, Lebanon ranked 147 out of 149 countries on the Global Gender Gap Index, indicating one of the lowest levels of women's participation in politics in the region³.

Currently, Lebanon ranks 18th among Arab countries in terms of the number of women in parliament (4.69%)⁴, according to World Bank Indicator, and 180th according to worldwide number of Women in National Parliament⁵, which clearly indicates the extent of marginalization that affects women in Lebanese political life, as only 14 women have reached Parliament over a period of about 80 years⁶. There are Arab countries that are less democratic than Lebanon and adopt a quota system.

The Lebanese are less than one week away from the closing date for candidacy for the parliamentary elections scheduled for next May 2022. However, only five women have registered their candidacy so far nationwide.

Although the coming days may change the scene and the numbers, especially since it is a custom in Lebanon for candidates to delay in registration pending the clarity of alliances and competitions, the low rate of women's participation in Lebanese political life represents a historical reality in the country, and it is not expected to witness an exception in this electoral cycle, given the size of the obstacles that still surround the participation of women in political work, and the lack of will on the part of the political authority in the country to remove them. For example, although the 2018 parliamentary elections had the highest percentage of female candidates in the country's history, less than 5% of the 128 parliamentary seats are now held by women⁷.

As for candidacy, we find that the percentage of female candidates in the parliamentary elections is negligible compared to males. Women are reluctant to run for candidacy for many reasons, most notably the lack of community support for them, as well as financial support. The political system in Lebanon plays a key role, as it is a sectarian, patriarchal, and familial system.

As for the level of candidacy in the municipal elections, women began to break the ring, as the number of female candidates increased from 4 women in 1998 to 700 in 2004, 220 of whom won. Following the end of the local elections (municipal and optional) in 2016, the National Authority, in cooperation with Information International, issued a study on the results of women's participation in municipal elections. This study showed that the percentage of women candidates out of the total candidates is 6.5%, while the percentage of women winners is 5.6%, which is an increase that was forgotten by only 1.05% over the 2010 elections.

³ World Economic Forum, Global Gender Gap Index 2018.

⁴ <https://data.worldbank.org/indicator/SG.GEN.PARL.ZS?locations=LB>, Proportion of Seats Held by Women in National Parliaments (%), 2018

⁵ IPU Parline, Global Data on National Parliament, February 2022

⁶ <https://www.alhurra.com/lebanon/2022/02/16/>

⁷ <https://www.unwomen.org/.lebanon-in-ballot-the-on-women-of-number-recordnews/2018/5/stories/news/en>

This study also showed that the largest percentage of women who ran and won in the municipal elections were in the North and Akkar governorates (8.7% nominees and 7.9% winners)⁸.

Why are Lebanese women absent from political participation?

The Trinity of Obstacles: Money, Law, and Society

The financial obstacle represents the first and most prominent obstacle in the way for women to participate in Lebanese political life, as access to parliamentary seats in Lebanon is usually an expensive project in which candidates pay millions of dollars in electoral campaigns and bribes, and finance the electoral campaigns of parties in order to reach the parliamentary seat. This is what gives men in Lebanon a great advantage over women, given the economic dominance facilitated by society and the labor market for men, in addition to negative discrimination in the laws and places women at a lower level than men in society, and this is reflected in the political battle, where Money is the basis in any electoral battle, and in this context, the man is many times ahead.

Marginalization is not limited to the number of women in parliament only, but also extends to the way most women reach the parliament at that stage, either through the inheritance of men in the absence or young age of the male heir, or through the political family.

Our sectarian system is declared and sectarianism is very severe. Thus, we live in “male political tribalism” in which it is difficult to put a woman in the forefront.

The state did not build fair relations with women by introducing laws to accelerate the process of social/political change in the minds of women and their societies.

The low rates of women’s participation in politics are not only due to their underrepresentation in official political positions, but also reflect the status of woman in Lebanon as “second-class citizen”⁹. The many structural factors that perpetuate this reality have been well documented, including personal status laws, and social perceptions that link women to the private realms of the family and home¹⁰, and limited legal protection for women¹¹, and the disparity between the two genders as citizens in general¹². However, research into the qualitative role of women in Lebanese politics is less comprehensive¹³. Existing literature focuses primarily on the various structural factors that prevent women from participating in politics, such as sectarianism, political clientelism, and political familialism¹⁴. Add to all this, the media’s view of women, which does not show them in the required political appearance and equal to men, such as their constant question about the possibility of reconciling politics and their family duties.

⁸<https://nclw.gov.lb/portfolio/category/%D8%A7%D9%84%D9%85%D8%B4%D8%A7%D8%B1%D9%83%D8%A9%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%B3%D9%8A%D8%A9/>

⁹ Salameh Riwa, *Gender Policies in Lebanon and the Limitations of Legal Reform*, Beirut, 2014

¹⁰ Empowering Women For Leadership, *Lebanese Women in Leadership Positions: Research on National Perception*, Beirut, 2018

¹¹ https://civilsociety-centre.org/sites/default/files/resources/gender_justice_in_lebanon_final_report_eng.pdf

¹² Joseph Souad, *Gender and Citizenship in the Arab World*, 2010

¹³ Tanya Henderson, Camille Nelson and Zina Schmale. "Increasing Women's Political Participation in Lebanon: Thinking About Obstacles, Opportunities and What to Expect". *Journal of Politics and Law* 8, Issue 4:4; Lebanon Support, 2018. Between the exclusion of political entities and the burdens of women's social roles: case studies from Lebanon. Beirut: Gender Equality Network, November 2018.

¹⁴ Lebanon Support, *Breaking the Invisible Political Barriers: Enhancing Women’s Political Participation in Lebanon*. Beirut Gender Equality Network, November 2018

The mental structure of the society needs to be work on, on several levels; women are not physically obligated to cook, beauty, health and children, but rather to place them in decision-making positions such as drawing strategies and directions for the media and not limiting them to the entertainment field. And a woman has to raise a man who has great confidence in himself and educate him on the values of justice and not educate him on conflict.

Because of this reality, the demand in the past years focused on allocating a fixed-number quota for women in the Lebanese Parliament. Several parties have submitted draft laws and proposals in this regard that differed from each other in terms of the number of seats and the percentage of women's representation (between 30 percent of the parliament and 20 percent of parliament), and 24 and 26 seats out of 128), in order to compensate for the historical absence of women from political representation.

Despite the many criticisms of the quota by supporters of women's participation in political life, as unfair to women's rights and besieging them with a limited number of seats, none of the proposals went their way to approval in the Lebanese Parliament.

As the law reached an advanced stage when it was presented to the parliament in the form of an expedited repetition and it was relayed to the parliamentary committees for further review, which means that it will not be adopted in the next elections so that the decision on it will remain in the hands of the next parliament, which, if approved, will be worked on after four years, The date of the next parliamentary elections 2026¹⁵.

It is unacceptable to exclude a major party in the Lebanese society from exercising its citizenship, political authority and rights, and it is unfair to expect a woman to solve all outstanding political problems and change the scales. I am not completely biased towards women, but there are enormous competencies that should be given the opportunity to participate in order to move the political dynamism for the better. The real image is the collective image.

The obstacles facing women's participation in politics are political, social, economic, ideological, and psychological. The sectarian triad, the issue of citizenship and the problem of the patriarchal society, where males are the decision-makers, agenda-setters, and think-controllers within the Lebanese society, in which they enjoy a large amount of rights and privileges, are among the main obstacles that must be overcome. In the absence of a socio-political transformation within the structure and culture of the decision-making process, no significant improvement can be expected in the political empowerment of women amid a patriarchal-dominated cultural cult and its practice reinforced by a range of religious authorities controlling social dynamics through religious personal status laws. Therefore, the mere presence of 18 different sects in the sectarian political system constitutes the main obstacle that prevents women from enjoying equality and full citizenship rights.

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UNDER REPRESENTATION OF WOMEN IN INDIAN POLITICS: CHALLENGES AND POSSIBILITIES

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Abstract

The Participation of women in Indian Politics is abysmally low. In fact, there is a paradox that exists in this regard. On one hand, we have significant increase in electoral participation of women over the years on the other hand, they continue to be under represented in legislative bodies both at the state and central level. Presence of women in representative bodies is a marker of the efficacy and maturity of any democracy. Women continue to be at the periphery of decision making and Policy making process in India. Indian Constitution guarantees all its citizen's "equality of status and opportunity" but its indeed ironical that women were marginalised in terms of their political representation. India has been witness to strong women leaders at top posts. Women Prime minister and Chief ministers are not new to India. Political parties like Indian National Congress, Bahujan Samajwadi Party, Trinamool Congress and Anna Dravida Munetra Kazagham (AIADMK) have had women leaders. Still women parliamentarian's find themselves a minority in the male dominated Indian Parliament. The present Lok Sabha boasts of highest women representation at 14 percent. The data from state legislatives assemblies presents an even more bleak situation. This paper tries to explore the reasons for this gross under representation of women and look into solutions and possibilities to improve the same. An attempt has been made to understand patterns of women political participation which initially and mostly came from dynastic background where most of the women leaders were from political families continuing the legacy of their father , brother or husband. In recent years due to rise in literacy levels, awareness and political socialization and reservation in Panchayati Raj and Municipal Corporations the level of women political participation has increased. However, the greatest need of the hour is a change in mindsets of society to accept and appreciate women in Power positions. Political parties need to be supportive of women and giving them tickets and assistance needed to contest in elections. India cannot wait for reservation bills to fill Indian Parliament with women.

Keywords: women , Political participation, Parliament, state aassembly, reservations

BULGARIAN WOMEN BEFORE 1989 AND AFTER

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Abstract

The article makes a comparative analysis of the situation of Bulgarian women during the so-called "socialism" until 1989 and in the period thereafter - until today. The changes in their economic and political rights, in their marital status, in their sense of happiness are analyzed. Unfortunately, the conclusion is that in many ways there is a certain degree of degradation - in terms of the increased degree of discrimination in the field of labor; in line with the increase of their family problems - increased loneliness, increased domestic violence, etc. Perhaps only in the field of politics is it justified to talk about reduced discrimination against women, about their greater participation in political decision-making, about a greater sense of equality. In fact, there is a change in the consumption of different types of rights. Under "socialism" there is greater protection of economic rights and restriction of political rights. And after 1989, in the presence of a democratic political regime, one can speak of a strong disregard for economic rights and increased consumption of the political rights of Bulgarian women.

Keywords: women, discrimination, rights, transitional period.

The purpose of the report is to make a comparative analysis of the situation of Bulgarian women during the so-called "socialism" until 1989 and in the period thereafter - until today.

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The changes in women's economic and political rights, in their marital status, in their sense of happiness in these two periods are grate.

Between 1944 and 1989 in Bulgaria there was a process of accelerated modernization. The ruling class has as its historical task to industrialize the country as quickly as possible in order to make Bulgaria more competitive with the more developed capitalist countries. There is an accelerated development of important industries, reducing the importance of agricultural production. Bulgaria is transforming from an agrarian-industrial to an industrial-agrarian country. There is urbanization and emancipation of women. Modernization is carried out with the help of an undemocratic political regime.

Since 1989, during the globalization phase, there have been processes of deindustrialization. Prosperous branches of Bulgarian industry degraded. Many foreign investors have entered, who care more about their profits than about the fair wages of the local population. Many strata of people became impoverished, others became redundant due to high unemployment. Open borders facilitated their emigration. The educational level of the population has decreased, especially of some groups.

In Bulgaria, two main factors are combined, which lead to serious changes in the situation of women. On the one hand, there is the transition from state capitalism (called "socialism") to "normal" private capitalism, which takes place through the transition from a totalitarian political regime to a democratic political regime. This affects all social processes. On the other hand, there is globalization worldwide, which is everywhere associated with increasing social inequality, increasing poverty and unemployment. The result of these two factors are serious changes in economic employment, political activity, education, health and personal happiness of Bulgarian women.

Economic status of the Bulgarian woman

Between 1944 and 1989, there were expanding women's economic rights.

This generation of women has achieved the highest level of employment in our country for the entire post-liberation period from 1878 to the beginning of the 21st century, as well as compared to other countries in Central and Eastern Europe - 51.5% of the workforce of Bulgaria were women in full employment, which gives the country additional labor resources and achieves higher rates of development. "The mass participation of women in public work gives them economic independence, contributes to improving the well-being of the family, has a positive effect on their social status and role in the family environment, gives impetus to their personal development"¹.

There is a tendency for women to rapidly enter the field of industrial labor, in the so-called "male professions", including politics. There is no unemployment. For this reason, despite the high degree of sociality of the social system, there is no insured social risk of "Unemployment". And after 1989 it was one of the most widespread and was protected by the social security system.

Before 1989, there was a greater degree of correspondence between education, qualifications and the nature of work. The representatives of the minority communities - Roma and Bulgarian Turks, are gradually entering in more intellectualized spheres of work. A much larger proportion of women work in their field, according to their education. After 1989, it was a mass phenomenon to work below their qualification level.

The middle class as a whole is degrading. Under "socialism" a large part of Bulgarian women are members of the middle class, and today this part is much smaller. At the same time, the share of Bulgarian women who can be included in the "poor" category has increased.

Before 1989, the direction is to reduce the horizontal and vertical discrimination against women in the workplace. Greater equality has been achieved in wages. The trend is in the direction of women's entry in more and more professions and their promotion in the hierarchy. Reduces gender competition for jobs, increasing the rapprochement of men and women professionally. This is supported by the intensive development of social services to help women reconcile family with their professional commitments. The system of kindergartens built during the "socialism" in Bulgaria and other former "socialist" countries is an incentive for the development of childcare services in Western European countries. In the United States, there is still no developed system of childcare facilities to make it easier for mothers to raise their children, which makes it much harder for poorer American women who do not have the money to pay babysitters. Therefore, in connection with the emigration of unemployed Bulgarians to the United States, the phenomenon has developed - sending of Bulgarian grandparents to help raise their children. Until the 1960s, the American woman has no right to be educated on an equal footing with men, she has no right to work on an equal footing with them, and for this reason she cannot buy a home on her own, take a bank loan, etc. , the Bulgarian woman is much more equal than her.

„After 1989, the problem for Bulgarian women was to preserve already acquired rights and positions, and not to win new ones“².

¹ Найденова, П., Г. Михова, Социално-демографски профил на възрастните жени в България, - в: За паритет и солидарност, бр. 2, 2013 г., стр. 36

² Петрова, Ант., Дискриминацията на пазара на труда е проблем в България, - в: За паритет и солидарност, бр. 2, 2010 г., стр. 59

Since 1989, there has been some development in the opposite direction. In many areas of professional work, discrimination against women and their alienation from work, employers and their colleagues has increased. When there are fewer jobs, men are preferred to women. In case of need for dismissals, women are fired first, and then men. Female employment is permanently lower than male employment. Unemployment among Roma women is high. There are many more women working part-time than men³.

Wage inequality has increased. There is a massive difference in pay for the same work, which is supported by the lack of transparency regarding the remuneration of employees in companies and is the basis for negative emotions of working women. The combination of work with their maternal functions is not supported to the same extent. Some kindergartens have been closed due to the privatization of buildings and many Bulgarian women have found it difficult to combine work and parenting. Youth unemployment is a constant problem. Suspicious attitudes towards young working women and the implied or explicit suggestion that they should not give birth if they want to continue working are widespread.

A positive trend is related to the increase of women in managerial positions in the field of economy.

Under "socialism" for Bulgarian women was much more characteristic of closeness to the family, job satisfaction and there was no such need for labor emigration, as many Bulgarian women have today. The modern Bulgarian woman suffers a lot from emigration - her own, the children's and grandchildren's. This emigration, apart from being caused by the transition period, remains a characteristic feature of globalization itself. Globalization provides opportunities for meetings and falling in love, but the cataclysm occurs when both do not want to leave their homes or work at great distances from each other.

After 1989, due to the economic difficulties of the country, the presence of surplus labor and a democratic political regime have reached high levels of emigration of the Bulgarian population. And this, in turn, creates a number of problems to people who emigrate, as well as to those who remain in the country. Since the beginning of the transition, the increasing unemployment in Bulgaria has guided many women abroad as a way not so much for special professional realization, but more as a way for them and their families to survive. The collapse of totalitarian regimes proved to be a stimulus for the feminization of emigration. In the countries like Bulgaria there has been a painful restructuring of the economy, which has pushed much of the labor force (especially minority groups and women) out of the labor market. Emigration, including of women, has exploded. Of course, this type of country was also influenced by the idealization of democracy in Western countries, as well as the intoxication of the possibility of free movement in space as a counterbalance to the much more closed borders during the Cold War.

One of the characteristic features of modern migration is its feminization not only in Bulgaria but also around the world⁴.

The emigrated Bulgarian families are more or less alienated from their relatives in Bulgaria. Their children become even more alienated. And integration into the new environment is very difficult.

³ Как да преодолеем разликата в заплащането на жените и мъжете? – в: За паритет и солидарност, бр. 1, 2008 г., стр. 28

⁴ Vause, Sophie, Sorana Toma, Is the Feminization of International Migration Really on the Rise? The Case of Flows from the Democratic Republic of Congo and Senegal, Population-E, 70 (1), 2015, 039-064, DOI: 10.3917/pope.1501.0039, p. 39

Emigration of one parent is often catastrophic for the family, especially when that parent is the mother. And this is an increasingly common case. In these situations, the conditions for the alienation of partners, for finding new partners, are explosively increasing. This affects the children too badly - they suffer from the lack of one parent, reduces the degree of control over them by their closest people, a new attitude to family cohabitation is formed, full of fears and pessimism.

A major trend in the globalizing world is the growing role of the informal economy. There are many reasons for this. For example, the growing number of single men whose sexual needs are increasingly being met through the services of the porn industry. The flourishing of sexual services, of pornography as an important element of the informal economy is a stimulating factor for women's migration. Many jobs are being created for prostitutes and porn actresses. The tendency is prostitution to be legalized and to become more widespread.

The services sector is also developing, in which women are largely more useful. Rising poverty and unemployment, labor instability in less developed periphery and semi-periphery countries are stimulating female migration.

It can be summarized that migrant women have different types of economic and status problems.

One of the dangers for both unmarried and married women is the difficulty, often times the inability to find a job in the specialty and the danger of disqualify, entering the depths of the unskilled labor of a nurse, cleaner etc., as is the mass case. Because in the countries where they emigrate, usually are in demand people for more unskilled work. And formal and informal barriers are being set up of their work and professional development in the specialty - coercion to invest money for recognition of diplomas, for participation in courses. Some of these women fail for financial or other reasons to do what is necessary and lag behind in the market of more skilled labor.

Most of the emigrants, especially the illegal ones, are subjected to less or a greater degree of disrespect, even contempt, in the host country. Discrimination has not only economic but also psychological parameters.

Due to a number of peculiarities of the life of emigrant women, especially those who emigrated and left their families in their home countries, alienation and loneliness are common. One of the characteristic features of emigration is its connection with loneliness. For a large part of the emigrated women, the feeling of loneliness is specific because the closest people from the homeland are missing. Especially for those who have gone into exile to feed the family that remains in the homeland. Even for those who are with their families, the environment is often hostile and immigrants feel isolated or alienated from it for a long time or constantly. Closeness in the family is not always enough to overcome the feeling of loneliness in the new world. And often the influence of this hostile new environment has a bad effect on family relationships. For some non-family emigrants, adapting to the new environment makes it difficult to form a family that is a buffer against loneliness.

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Educational and health status of the Bulgarian woman

The "socialist" regime needs women for accelerated development of industry, to complete what the Bulgarian bourgeoisie fails to do until September 9, 1944. Therefore, much is being done for women education. Industrialization between 1944 and 1989 was associated with the rapid rise of the educational level of the population, including women. Illiteracy was eradicated in the 1950s. Women are becoming more educated, penetrating all areas and levels of education.

The woman gradually equals her educational level with the man. She is involved in specialties that were not allowed and known to her until 1944. She began to practice many new professions, to establish herself as an equal specialist in many areas of public life, according to his education. Women from minority groups are raising their educational level.

Illiteracy has returned since 1989, especially among the Roma. And among the Bulgarian Turks the number of women who do not know Bulgarian is growing and this hinders their professional and any realization. The number of secondary school dropouts is increasing, especially among minority groups.

There is a process of feminization in higher education. Women are more like a percentage in most specialties. The percentage of the population with higher education, including women, has increased, but the formal results for the number of higher education graduates do not correspond especially a lot to the real education of the population, including women. The level of the educational system is declining and there is less and less real knowledge and skills behind diplomas. The number of women who do not work in professions corresponding to their educational level and specialty is growing.

As for the health status of Bulgarian women, the degradation is visible.

According to health indicators, Bulgaria until 1989 occupies one of the first places in the world. Healthcare is free and everyone has access to health services. The health system of the former "socialist" countries is one of the factors, an incentive that has contributed to the development of the health system of Western European countries in the process of competition between the Eastern and Western blocs.

After 1989, in connection with high unemployment and poverty, the opportunities of a large number of Bulgarian women to maintain good health status greatly decreased. This affects women from smaller settlements and minority groups the hardest.

The health system itself is degrading - many health facilities in the province have been closed. Large regions are left without accessible health facilities. Healthcare is largely paid for. A large part of the medical staff /doctors and nurses/ and medical graduates leave Bulgaria in search of better working conditions and higher salaries. Health education degrades and constantly reduces the competence of those working in the system. Adding to that poverty, and it is impossible for many Bulgarian women to maintain their health.

Serious health problems, especially for young Bulgarian women, stem from the many times higher levels of smoking, drug and alcohol use.

"Today, the young generation of Bulgaria is facing a serious health crisis: in most secondary schools the sale of hard drugs is almost commonplace and is not sanctioned. In many cases, this is done with the knowledge of the police, who seem disinterested and unable to take effective action. This new generation of drug addicts - a phenomenon unknown before 1989, is perhaps one of the most characteristic features of the democratic transition in Bulgaria.

Between 1992 and 1996, drug addiction among the population increased by 50% per year. In 2009, there were more than 100,000 drug addicts. 40,000 were addicted to heroin and almost all were young people.

For comparison: In 1990, the total number of drug addicts was ... 1300. In 1990, there were less than 100 drug addicts outside the capital. The total increase in drug addicts during the transition period is ... 10,000%."

Increased smoking, alcoholism and drug addiction of many Bulgarian women has a negative impact on their reproductive capabilities and many other aspects of their lives.

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Family status of the Bulgarian woman

Before 1989 there was a higher birth rate and the Bulgarian women were dominated by the idea that it was normal to have a family relationship with a man and to have at least two children. The two-child family model dominates.

Due to the lack of emigration, such as today, parents are much happier to communicate closely with their children and grandchildren. Today, a huge number of Bulgarian women have not seen their husbands, children and grandchildren for years, due to the presence of emigration of some of them.

Today, the two-child norm is largely neglected. It has been replaced by the awareness and behavior that it is normal not to get married, not to have children or, if you are married, to be content with having one child. The number of women giving birth to one child and those not giving birth has increased. Due to the declining birth rate in the last one or two generations of young people, an increasing number of older people are unable to enjoy the love and care of grandchildren. This situation is unique to the development of mankind. Never before has there been such a large percentage of single adults without grandchildren and great-grandchildren. Add to that the loss of a partner for natural reasons among these couples, and the causes of loneliness increase.

After 1989, the percentage of trafficked women and prostitutes increased. And their professional and family status is directly related to increasing loneliness.

The percentage of people living together without marriage has increased. And this is a marital status, which is associated with greater irresponsibility of partners and instability in relationships. The consequence is lower birth rates, more interpersonal problems and violence, more loneliness.

Alienation in the family and domestic violence have increased. Between the partners, between them and their children. Evidence of this is:

1. The growing number of divorces;
2. The growing number of alienated parents /mostly men among those who do not children are awarded in case of divorce, but more and more women in the same situation/;
3. The growing number of irresponsible parents who either don't want to or can't to care for their children due to poverty, marginalization, alcoholism and anesthesia. Unfortunately, this is increasingly the case for women as well;
4. The growing number of families in which crimes are committed – sexually violence against partners, children, murders, etc. Unfortunately, the emancipation of women has led to an increasing percentage of women who commit mental or even physical violence against their husbands.

The tendency to increase divorces began with "socialism" because it is characteristic of industrialized society in general, and Bulgaria at that time was in the process of accelerated industrialization. But after 1989, the trend deepened and accelerated for other very important reasons. The conditions for divorce are being liberalized. The emphasis on consumption is increasing, and the family is too often interpreted as a burden in this regard.

And divorces usually complicate the lives of ex-partners and their children. The negative experience of some divorced people, as well as some of their children, leads to a fear of marital cohabitation and some of them remain lonely for the rest of their lives. Isabel Allende shared: "I was marked by the sudden disappearance of my father. How can anybody trust men who love you one day and have none the next"⁵.

⁵ Алиенде, Исабел, На жените с обич, Колибри, 2021, стр. 13

The high share of divorces is a critical issue for an aging society like Bulgaria, as it minimizes the traditional main source of help and support in old age in the face of the family partner. And the children of divorced parents do worse in life on various indicators⁶. Due to impoverishment, narcotization of a large percentage of the population; due to the negative consequences of new forms of family life; due to high crime, many children are orphaned and many partners are widows and widowers. Due to the increased tension in life, fathers and mothers are raping their children more - domestic violence is growing - both physically and mentally. This leads to extreme forms of alienation between them - crimes and other excesses.

The increasing violence against women is a result of the partial return of the patriarchal thinking that the woman is dependent on the man, his property, etc. And when this man is also dissatisfied, unrealized and with complexes for certain reasons /professional, status, sexual, etc./ he becomes a source of violence behavior - towards women, and more and more often towards children.

According to a study of the Bulgarian family from 1977 in 12% of families there is physical or moral harassment. Today's statistics suggest others shocking rates of domestic violence. In 2017-2019, the killing of women, committed by spouses, partners and close relatives, they increased by 50%. ⁷. It's growing the number of women seeking protection from violence in non-governmental organizations, crisis centers and other social institutions.

Increasingly frequent changes of family partners or cohabitation without marriage complicate children's lives. New partners are not always able to get closer with the children to the necessary extent. In rare cases, children have a chance to get more loving fathers and mothers, more siblings. But unlike romantic movies, which end with three weddings and a united large family in such a situation, in life it is much harder to achieve such a result.

The development of domestic violence is a reflection of the growing alienation between partners and between parents and children. The increased number of divorces and divisions between spouses, which is a clear trend in the modern way of life leads to the development of a problem called "parental alienation syndrome".

On the one hand, enabling people to divorce each other consent, not only through the fault of one parent, is a condition for more civilized divorces with fewer negative consequences for children. On the other hand, the increased economic and social tension in many people, leading to complexes and fears turns out to be negative influence, is a condition for reducing the civilization of divorce. The same factors affect relationships even after divorce.

The increase in divorces and divisions in cohabitation without marriage objectively leads to difficulties in communicating with both parents. Especially considering the increasing number of cases in which parents live in different settlements, even countries, due to increased population migration. In divorce cases there is often discrimination against men. To this day, the court usually gives the children mothers and fathers find it difficult to communicate with their children, even with good will from their side. And so the number of fathers who cannot fully communicate with their children, even if there is no further setting of the children against them by mothers.

⁶ Ангелова, Наташа, Психология на семейните отношения, Изд. на БАН „Проф. М. Дринов“, С., 2019, стр. 145-7

⁷ Убитите жени най-често са жертва на своя настоящ или бивш партньор, dariknews, 5 февруари 2019, <https://dariknews.bg/regioni/stara-zagora/ubitite-zheni-naj-chesto-sa-zhertva-na-svoia-nastoiash-ili-bivsh-partnior-2146145>

The alienation of mothers from their children is also growing. The number is growing not only irresponsible fathers, but also irresponsible mothers.

Since 1989, the percentage of homosexuals has increased, and their status is also a shortcut to problems and loneliness. Homosexual cohabitation always creates problems for the partners in these couples, because everywhere, more or less they are subjected to discrimination.

Stimulating this marital status is a very conscious policy of the ruling classes in more developed countries. Homosexuality is encouraged by every possible means:

- it is increasingly legalized by law;
- through the means of propaganda sympathy for homosexuality is formed - in every second European and American film there is an image or images of homosexuals and they are always cute characters;
- more and more often in elections for high political positions they appear similar candidates, which means that the parties stand behind them. More and more often they openly declare their orientation;
- they are being elected more and more often, they are being appointed to such positions more and more often.

But discrimination remains, the inability or difficulty of having children leads to these people's problems and conditions of loneliness. In most countries they cannot, and in others (where adoption is legalized, for example) it is difficult to provide for children due to the lack of such. They are subject to contempt, disrespect, physical and mental harassment, etc., narrows their opportunities for normal communication with many people⁸. All this leads to increased morbidity and reduced life expectancy⁹.

In an attempt to reduce the population and replace it with machines, the ruling class uses this mechanism - to promote family relationships, which in the most direct way lead to a reduction in the birth rate, no matter what risks it leads to the happiness of these people.

The practice of so-called "indiscriminate sex" has increased. The trend of increasing the absolute number and relative share of illegitimate births continues.

Today there are more or less those factors that hinder the safe and satisfying sexuality. The opposite of "socialism". Now dangerous and unsatisfactory sexuality, indiscriminate sex are stimulated to divert people's attention from their problems. Less enriching activities for young people, more time and incentives for sex - the ads tell you that if you go to sea and have not slept with someone, then you have lost time. The emphasis is not on sex with love, but on sex as entertainment, despite the risks to society and the individual. And women suffer more from indiscriminate sex.

There is a huge number of Bulgarian women engaged in prostitution - in the country and abroad. Bulgarian prostitutes abroad earn billions of US dollars, which brings us closer to the leading countries in the traditional sex industry in Southeast Asia, such as Thailand and South Korea.

⁸ Дискриминация и нетърпимост (coe.int), <https://www.coe.int/bg/web/compass/discrimination-and-intolerance>

⁹ На какво се дължи еднополовото привличане и възможна ли е промяната?, 19/6/2014, <https://www.sva.bg/106110861084108610891077108210891091107210831080107910981084/14>; Kortunov, Vadim V., Ivan Y. Lapshin and Sergey A. Kokotov, Homosexuality in Russia: are there reasons to be homophobic today?, SGEM, 2016, International Multidisciplinary Scientific Conference on Social Sciences and Arts; Hassan, Mudassir, Homosexuality: how therapists can help?, Open Journal of Psychiatry & Allied Sciences (2015) 6: 152-5. doi: 10.5958/2394-2061.2015.00016.6

The increasing number of women living alone /voluntarily unmarried, divorced, immigrants/, the increased problems in families has led since 1989 to an increase in problems with meeting their sexual and social needs.

Since 1989, the number of unmarried people has increased many times over. This is a global trend, not just a Bulgarian phenomenon. There are many factors for the presence of this phenomenon¹⁰. But everywhere their existence is accompanied by a serious degree of alienation from other people and a sense of loneliness.

Some overly emancipated women make the mistake of choosing the unmarried marital status. As has already been said, loneliness is also settling among family people. But for unmarried emancipated women, it is a common loneliness that leads much more often to negative experiences and serious social consequences. Voluntarily unmarried people do not experience an important part of human happiness of their own free will.

Living alone is an important condition for alienation and loneliness. Over the years it becomes more and more influential in alienation and loneliness because diseases are added; fatigue and frustration from a career that previously gave you strength and meaning; over-satisfaction with excursions; oversatisfaction with material goods to replace spiritual emptiness; moving away from friends who have families and get to alienation. At one point, excursions and money cannot replace intimacy loneliness.

Usually, voluntarily unmarried women are single without being isolated. Moreover, some of these women demonstrate their unmarried status as a sign of independence, equality, talent to cope with life alone. They are satisfied with this status, they show off their opportunities to earn on an equal footing with the man, they pretend that they do not want to wear slippers on any man. And finally, at some late moment, they realize that they have not experienced the best human emotions, that "wearing the slippers" of a loved one is one of the greatest pleasures.

The unmarried person earns free time for excursions, entertainment, but by being return home there is no one to share your impressions with. The emancipated woman wins freedom and choice, but loses a protector, a gentleman.

Unmarried people cannot satisfy their need for love. And it is universal. No other love is the same as that of a loved one, children and grandchildren, no it can be a substitute for it.

Single people can have serious financial problems. They do not have a "back" in a risky situation like family people. They become very addicted from the quality and quantity of social services. They lack material support in normal, even more severe - in crisis situations.

Single women are more likely to fill the gap in their personal lives by making a career, achieving management positions and earning money. This brings them some of the lack of self-confidence and fills the free time from family commitments. Career and money turn out to be sought-after compensation mechanisms. Excessively emancipated women make the mistake of thinking that careers, positions, fame can replace family happiness. And the desire to fill the free time /which the family person spends for his family/ leads to the fact that single people help their employers to violate labor standards, to exploit them endlessly.

The lack of a loving permanent partner leads to dissatisfaction of sexual needs or until they are met in an incomplete and / or risky way.

¹⁰ Пачкова, П., Отчуждение и самота в съвременния свят, електронен вариант, ISBN: 978-954-8992-22-0, https://ph.swu.bg/images/Otch_i_sam_-_electr_var.pdf

And this is associated with the growth of other strata of people working for satisfaction in risky, illegitimate professional activities - prostitutes, porn actresses and porn actors. As I said above, there are many factors for loneliness in people working in this industry.

The alienation of more and more people from other people due to the daily lack of a partner is related to their inclusion in the products of the porn industry. The use of porn movies and porn toys to satisfy their sexual needs is growing. Masturbation is not a very successful attempt to replace a real and beloved sexual partner.

The unmet sexual needs of single women are a factor in development of male prostitution. And as the unmet sexual needs of the growing number of unmarried or divorced women increase, male prostitution toward women is accelerating.

To avoid unwanted encounters, to enjoy the curious and varied services to have a place to spend their money emancipated women are becoming more and more attracted and on sex tourism. Since the mid-1990s, sex tourism has been developing rapidly, his gender characteristics also change. The percentage of bulgarian women tourists and men prostitutes is increasing.

Along with the increase in the number of unmarried women, the burden on the social system of the states also increases.

There is a growing need for social services for single people - day care centers, homes for the elderly, etc. Since they don't have children and grandchildren to take care of them, there is need in care to include other social entities - state, municipalities, private entities. The pension system is being loaded. The aging of society /lonely people contribute to this/ leads to a decrease in the number of people who have to work out pensions. This is one of the conditions for reducing their size. Another blow against those who have worked and given birth to children, and when retire, will receive smaller pensions than possible with higher birth rates and working capacity of the population. Both the unmarried and infertile women are responsible for this.

The use of the services of the porn industry, indiscriminate and homosexual sexual intercourse is increasingly leading to the spread of AIDS and other sexually transmitted diseases. For the treatment of these diseases again they also use the money of those who maintain a normal family and sexual life.

Single people have more health problems. Socially connected people live longer, have a healthier immune system and prove that social connection is good and important for human health. Human beings, both as a species and as individuals, survive only through attachment to one another. Family and normal sex with a loved one are a buffer against occupational stress and health problems. It is these buffers that are thinning out since 1989.

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Political status of the Bulgarian woman

Before 1989, the political rights of the population were restricted. There is no real political pluralism, multi-party system. There is less opportunity to express political will through civic activism. Quite a high level of consumption of economic rights is combined with insufficient consumption of political rights.

Today's Bulgarian woman has a much more protected right to participate in political life, to protest, but her economic rights are less protected. In other words, more political and less economic rights.

As I said above, before 1989, horizontal discrimination was declining relatively rapidly. The woman penetrates the "male professions".

Vertical discrimination remains greater - it is more difficult to reach senior management positions in various professions, including politics. In fact, this is the logic of overcoming discrimination against women in general and everywhere, in the first place, greater success in overcoming horizontal discrimination and secondly, slower progress in overcoming vertical discrimination. It is most difficult to recognize women in politics.

In 1944, immediately after the seizure of power, one of the first legislative acts of the new political elite was the Ordinance-Law on Equal Rights of Both Sexes¹¹. Between 1962 and 1990, there was a tendency for women's participation in parliament to increase, averaging about 20 percent. However, there are only two women in the decisive governing body - the Politburo of the Central Committee of the Bulgarian Communist Party.

«Socialism failed to completely abolish the division of the male and female sectors of the economy, but it did manage to produce several long-standing "above-average" world trends in Bulgaria and in the Balkans as a whole. For example, the overall employment of women in the economy is well above the European average. Women in middle and high-skilled positions, including in typically male sectors of the economy, are above average. Women in politics and government, too»¹².

Since 1989, the trend of increasing women's participation in leadership politics has been positive, although it has fluctuated.

With regard to the place of women in Eastern European politics, many changes have taken place since 1989. Data on the participation of Bulgarian women in various government bodies, as well as in political parties show a fairly high percentage of this participation, compared to a number of regions around the world. Women's activity is growing both quantitatively and qualitatively. And there are already examples of women - vice presidents, prime ministers, deputy prime ministers. The number of ministers, deputies and mayors, municipal councilors, district governors is growing. The percentage of women MEPs is dynamic. In 2004-2009, 44.4% of Bulgarian MEPs were women. In today's European Parliament, there are 24%. For the first time in 2009 a woman - the Bulgarian Irina Bokova was elected Director General of UNESCO.

The beginning of the democratic changes was marked by a sharp decrease in the female presence in the parliament /only 8.5% of the elected deputies in the VII Grand National Assembly are women /. But in the next parliaments, women's representation exceeds 20 percent. In the 38th is 26.3%, in the 40th - is about 22%, in the 41st National Assembly there are 20.8% women, and in 2021 in the 46th Parliament women are nearly 24%.

Most of the Bulgarian parties have women's organizations that are fighting to increase the political activity of the Bulgarian woman. The participation of women in party leaders is growing. One of the largest Bulgarian parties has a woman as its leader.

The participation of Bulgarian women in civil organizations and protests is also increasing, including in managerial positions.

In my opinion, there is no significant difference in the main directions in which men and women in politics push social development during this period. Women follow the rules of the game, serve the economic elite no worse than men. They defend the interests of the new Bulgarian bourgeoisie. They are trying to become elements of this bourgeoisie or come into politics as its mercenaries. Logic of behavior, which is typical for men - politicians.

¹¹ Ананиева, Н., Безправие, еманципация, равноправие, равнопоставеност: след дългия път – време за революционна промяна, - в: За паритет и солидарност, бр. 1, 2007 г., стр. 50

¹² Коцева, Т., Женските съпротиви в посттоталитарната реалност, - в: сп. Социологически проблеми, кн. 3, 1994

And according to Maxim Mizov, the behavior of women in politics after 1989 follows the male style of behavior¹³.

Despite the tendency to increase the participation of women in public bodies, the so-called "glass ceiling" in politics remains. Women's participation is hampered by its lack of regulation in general and electoral legislation¹⁴, the lack of sufficient encouraging norms and practices of political parties, some realities in the political and economic life of the country, some peculiarities in the thinking of both men and women.

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In **conclusion**, I would say that the situation of women during the analyzed two periods of Bulgarian history has very dynamic characteristics, in some respects - with opposite trends. Unfortunately, it must be said that according to most indicators there is a certain degree of degradation in the capabilities and status of most Bulgarian women.

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¹³ Мизов, М., Есе за многоликото насилие и женската орис, - сп. Понеделник, кн. 3-4, 2002

¹⁴ Любчева, М., Институционална рамка на равнопоставеността на половете, - в: За паритет и солидарност, бр. 1, 2007 г., стр. 17

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**A STUDY OF RAPE LAWS IN INDIA WITH A SPECIAL REFERENCE TO
JUSTICE VERMA COMMITTEE REPORT 2013**

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Abstract

The Delhi gang rape case of 2012 shook not only the whole nation but the world. It made everyone question how can anyone commit such heinous crime against a human body. The case was discussed internationally and various national as well as international campaigns were started for the girl who was brutally tortured, raped and murdered.

Due to the Nirbhaya case of 2012, many more female victims came forward with their complaints in order to acquire justice. It implies that the case was an inspiration to many in the country to come forward against sexual offences. This case was a wake-up call for the legal system of India and hence many considerable changes were made in the legal system of India. Following this tragic incident, the Government of India formed a committee headed by former Chief Justice of India Late J.S. Verma to recommend amendments to the criminal offenses against human body for quicker and enhanced punishment to the convicts. While the committee was flooded with suggestions the Verma report was formed that suggested to give more care and support to the victims. Since these offenses cannot be eliminated overnight prioritizing the victim's condition was the most crucial part¹. This report also gave rise to the Criminal Law's Amendment Act of 2013 in various laws such as Indian Penal Code, 1860, Code of Criminal Proceedings, 1973, Indian Evidence Act, 1872². Also, the Juvenile Justice Act was revised and the age for the accused for such heinous crimes was reduced to 16 and they will be treated as adults in such cases. In the year 2012 the registered rape cases were 24,923. However even after the changes made in the Indian legal system the number of rape cases all over India has kept on increasing. It was reported to be 33,707 in 2013, 36,735 in 2014, 34,651 in 2015, 38,947 in 2016, 32,559 in 2017, 33,356 in 2018 and 32,033 in 2019, 28,046 in 2020³. The above statistics have shown significant increasing in the sexual offenses against women so does the Indian legal system require more stabilized and better amendments to reduce these crimes? This main concern will be answered in the research paper.

Keywords: Sexual Offences, Rape, Gang rape Justice Verma Committee

¹ Prachi Sharma, M K Unnikrishnan, Abhishek Sharma, Sexual violence in India: addressing gaps between policy and implementation (10 March 2014) <https://academic.oup.com/heapol/article/30/5/656/657922>

² United Nations women global database on violence against women, <https://evaw-global-database.unwomen.org/en/countries/asia/india/2013/criminal-law-amendment-act-2013>

³ National Crime Report Bureau, statistics, <https://ncrb.gov.in/>

POLYGAMY: A COVERT VIOLATIONS OF WOMEN'S RIGHTS

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ABSTRACT

The practice of polygamy is a worldwide phenomenon. Marriage between a man and a woman is natural, yet marriage between a man and many women is not, although specific religious rules facilitate this. This qualitative article analyzes polygamous marriages from a human dignity and women's rights perspective using secondary data collected through library research. The author employs relevant international legal and human rights literature in its entirety, including international norms on women's rights. This article will address two research questions about polygamy: why is polygamy legal in some religions, and why is it not in others? How can women's rights be positioned in marriage in a way that does not violate their rights as women? According to the author, polygamy is indeed an infringement of equality between men and women since women are still not independent of having only one husband; the practice of polygamy would be a violent act and thus is gender-based sexual violence. Unfortunately, as mentioned earlier, the studies have been overlooked, and thus the practice of polygamy persists. The study's limitations are the study focused specifically on whether polygamy meets the standards specified by international women's rights principles, so it provided no information if a similar situation that polygamy met with any other internationally accepted standard. The drawback is that the researcher selects a qualitative research method to examine polygamy, implying that a more general overview of the research area related to primary quantitative analysis is not possible. Further study is necessary to evaluate a policy that allows the practice of polygamy to respond appropriately to this practice, which should be a breach of women's rights and Women's commodification.

Keywords: illegal marriage; women's right infringement; sexual violence

**DISTRIBUTION AND ANALYSIS OF CRIME AGAINST ELDERLY IN URBAN
AREAS OF UTTAR PRADESH, INDIA**

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Abstract

In India, while the other sections of the population that are the children and the working age population are busy in doing their work, the elderly in general live a retired life. The households in India have all the three generations residing harmoniously. But with the advent of industrialisation, globalisation there has been increase in the phenomenon of nuclearization of family and this has disturbed the harmonious relation between the elderly and their children and grandchildren due to which they are more of now living a secluded and a lonely life. Because of this the elders of the family are being neglected and are seen as an economic burden by their own family members. This has resulted into isolation of the elderly population and made them easy targets of the offenders. Crime against elderly population has been on the rise in India. They are victims of vary heinous crimes like murder and are treated badly by their near and dear ones. These cases have adversely affected the social, physical and mental well-being of the elderly population and have a negative impact on their quality of life. This paper examines the distribution of cases of crime against elderly in the urban areas of the state of Uttar Pradesh. The following study is based on secondary data from newspapers. The news items have been collected in a comprehensive manner. The results of the study show the distribution of crime against the elderly on the basis of various factors such as sex, age group, nature of crime, the victim-offender relation, location and the time of committing the crime against the elderly population and analyses the most probable causes for the same.

Keywords: Elderly population, Crime, Urban areas, Quality of life

WOMEN IN AND AS ART

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ABSTRACT

Art is considered as a form of expression and representation of idea. Women are still struggling for their rights of expression and representation. The two terms, thus correspond to each other in more than one way. The main objective of the study has been to trace the concept of women in art through numerous perspectives, and to highlight the subject matter on paintings related to or made by women. The earliest records of western paintings do not mention the names of any female artists, but most of their subject matter involves women. Thus, women were seen as a subject of painting and not recognized as painters or artists. To this date, we cannot name as many female painters, as males. Most paintings depict women for three possible reasons: 1) Symbolism: Women are generally painted to symbolize motherhood, love, passion, care, and vulnerability. Mostly, paintings with women as the subject matter appear to restrict the ideas of being a woman with the qualities of nature, or what is expected of a woman by the society. 2) Folk and Labor – Women, in many paintings are shown engaged in household labor or traditional cultural activities. However, many of these show women making art like handcraft and textile. This shows how art by women is mostly seen as an act of cultural obligation and not an artistic contribution. 3) Aesthetic – Most paintings contain female figures for an aesthetic effect. The curves and edges of the female body are all the more painted in regard to the ideas of what a perfect woman is supposed to look like (as if a concept like that exists). Objective subject matters do not spare female painters as well. However, some artists like Frida Kahlo have attempted to break the stereotypes of the society. This pattern and its possible reasons are traced in the paper.

Keywords: Women, art, painting, culture, stereotype

WOMEN-CENTRIC OR WOMAN'S BODY-CENTRIC NARRATIVES? DEPICTION OF WOMEN ON THE BENGALI OTT PLATFORMS

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ABSTRACT

The Hindustan Times in its article; "Female's the Way on OTT: Women-fronted stories rule the web"; dated December 7, 2020 celebrates the coming of age of the OTT platforms as they have created several 'women-fronted' stories for its chiefly women audience. *The Hindustan Times* in its article; "Female's the Way on OTT: Women-fronted stories rule the web"; dated December 7, 2020 celebrates the coming of age of the OTT platforms as they have created several 'women-fronted' stories for its chiefly women audience. The present paper analyses the three Bengali shows available on the OTT platforms to problematize the labelling of several such shows as 'women-centric'. The paper will use available reception theories in film studies and performative arts to understand the reason behind such depiction under the garb of being feminist / women-centric.

Keywords: women, media, literature, Bengali literature / media, representation, performative arts

From children's literature to adult fiction, from classical to popular, from written to oral, from literature to audio visual media; women have been a significant presence in most of the fictional narratives. They have been depicted in varied lights. However, most of these depictions have been male-centric; i.e.; they depict women as *he* likes *her* to be: domesticised and silent as the ideal and sexualised and immoral as the 'other'. Audio-visual media and other performative arts too have depicted women through the male-gaze.

The OTT (Over-The-Top) platforms with a high number of female audience, have laid more focus on women-centric narratives. Web series like *Aarya*, *Four More Shots Please*, *She*, *Flesh* and many more on the Hindi OTT platforms and *Damayanti*, *The Lovely Mrs Mookherjee*, *Sudakshinar Sari*, *Tasher Ghawr* etc on the Bengali platforms have content that is female-centric and also considered "female-fronted" (*Hindustan Times*).

However, the reality behind these web series / films on OTT platforms is quite the opposite. Under the garb of portraying strong and independent women characters, these shows tend to objectify women and satisfy the voyeuristic requirement of the audience. The audience, though majorly female, do consists of a considerable amount of male in it.

The present paper, analyses two releases on Bengali OTT platforms *Damayanti* (*Hoichoi*) and *Tasher Ghawr* (*The House of Cards*, *Hoichoi*) to posit that these narratives are women's body centric rather than women-centric. For this purpose, the paper will seek help from the available theories in film studies and performative arts.

The paper is divided into three sections. The first section analyses the depiction of women in literature, drama and audio visual media to trace the changes, if any, over the years. It also studies the available reception theories in film studies to understand the reasons behind the typical depiction of women characters. The second section discusses the Bengali web series and the film to interrogate the depiction of female characters in them. The final section is the conclusion.

Women in Written and Performance Narratives

Representation of women in different genres has been typically patriarchal with few exceptions coming from women authors and some male authors as well. The influence of the patriarchy seems to relegate women into the domestic sphere, where she is either overtly idealized or demonised.

Talking about the representation of women characters in Bengali children's tales, Shibaji Bandyopadhyay in his book titled "*Bangla Shishu Sahityer Choto Meyera*" (The Female Children in Bengali Children's Literature, 2007) states that the female child characters are kept restricted within the limits of the home and are taught to follow the ideal. The child reader is encouraged to emulate these teachings and thereby follow the ideal path. Moreover, the ideal female characters follow the ideals of *kula dharma* and *stree dharma*, those who don't, are demonised as *rakshasis* or punished for their sins. The duty of a woman is, therefore, to "maintain the chastity and purity of the 'ghar'", the domestic sphere. (Paul 163) Going back to the ancient period one finds that although women were not excluded from the performative aspect of Sanskrit theatre, they had restricted access to it as audience. While Bharata in *Natyashastra* proposed the need for women on stage to portray women characters. Kautilya spoke about *stree preksha*, plays performed exclusively by women. But, in case of women as audience, there were strict restriction. "Women should have her husband's permission to visit a performance." (Singh 14) if the performance is at night, she should be accompanied by her husband. Women were not allowed in the *purush preksha*. In case of any infringement, they were fined heavily.

Furthermore, when one studies the portrayal of the women characters in Sanskrit plays, similar restrictions in terms of the domestic space is visible. Sakuntala in Kalidasa's play *Abhijnanasakuntalam* may be learned with the celestial powers yet she needs the help of men, first her husband Dushyanta and then her son Sarvadamana, to be her saviours. She remains restricted within the hermitages of Kanva and Maricha, where she carries on with her duties as a daughter/ wife/ mother. Her appearance in the outside world, i.e.; the court of Dushyanta, is a failure as she is unable to prove her identity to the court. She is recognised or re-recognised by her husband once she is in Marica's hermitage along with her son.¹

Sudraka's play *Mrichchakatika* depicts women through two categories: *Prakasanari* (public women – courtesan), *Aprakasanari* (wife - *kulavadhu*). Charudutt's silent, loyal and domestic wife, Dhuta represents all qualities of the *Aprakasanari*, while the courtesan Vasantasena proves her chastity to be accepted as Charudutt's wife. In a "utopic" ending (Goodwin), she is recognised as the *vadhu* and is allowed entry into the domestic sphere.

With the advent of the modern era, one sees a greater sensitivity to issues related women. In modern Indian Drama, women playwrights; although few in number; cover an important space. "It becomes all the more important because theatre was considered as a realm belonging to the patriarchal group" (Jain 80) Poile Sengupta, for instance, through her plays like *Mangalam* (1993), indicates that;

¹ Refer to Tagore, Rabindranath Shakuntala: Its Inner Meaning and Thapar, Romila Shakuntala: Texts, Readings and Histories.

Domestic space, which is the marker that tradition sets for the preservation of women's chastity (Sita was abducted when she crossed the boundary marked by Lakshman), has now become a space for sexual violence and has led to an empace for women. In the course of all this action, what becomes significantly clear, is that the woman Mangalam's body has all along been treated as an 'object': by the molester as an object of gratification, by her father as an object for the preservation of familial dignity, and by the husband as an object for venting out his frustrations and grievances. Thus, the woman's body is nothing more than a pawn used by homosocial men in exchanges that preserve the kinship structures of society (Kaushik 4).

However, a statement that theatre or literature has changed its stance towards women would be wrong. Meghna Guhathakurta in "Gender Politics in Theatre" (1997) states that

Traditional images of womanhood – woman as mother, as home maker, as shy and subservient, as the sacrificer remained unquestioned and are in fact reproduced even by the 'progressive' theatre movement in our country. This is true even in the case of plays which have been popularly acclaimed as political or progressive. (242)

The genre of films too, both western and Indian, have stereotyped the image of women as objectified, reticent and restricted to domestic space. Women who tend to transgress the boundaries of the domestic are sexualized and viewed as the 'other'. The Dutch post-war film *Spetters* (Paul Verhoeven, 1980) received a fair amount of criticism from feminists for the sexual objectification of women.

Feminists were particularly angered with the portrayal of Fientje, a young woman who runs a travelling fish-and-chips stand with her brother, Jaap. When a policeman tells them that they need a permit for parking their stand in the built-up area, she asks him for 'a cup of coffee', which of course is a euphemism for sex, and which of course settles the problem. (Verstraten 203)

Indian films, too, have remained under the shadow of patriarchy when it comes to the depiction of women. Moodley writes;

Popular Indian cinema – Bollywood – the dominant cinematic practice in India – has tended to capitalise on this and perpetuated this control through the establishment of female dichotomies – the virtual, dutiful, sexually pure woman versus the 'loose' or 'common' woman. (68)

More recent films have tried to transgress these conservative boundaries to give the women a fair share of the limelight. Moodley gives the examples of the works of Deepa Mehta and Mira Nair where they depict women as those who explore their sexuality in order to assert their identities in a patriarchal set up.

When it comes to the reception that the films received Moodley reports that such depiction of sexuality received a lot of criticism from the Indian audience. Such depiction of sexuality was considered to be against the concept of the feminine as the preserver of the purity of the nation – the idea of the nation being a patriarchal construct.

According to theorists on spectatorship, film language is both made and controlled in accordance with male pleasure. Laura Mulvey, in her essay "Visual Pleasure and Narrative Cinema" (1975), states that the patriarchal spectator-ship is linked to "looking" (62), 'voyeurism' (59) and "sexual objectification" of the female (63). The female spectator has no access to it other than the male gaze that consistently objectifies the female spectator's on screen counterpart. Therefore, the female derives masochistic pleasure from these films.

However, with the advent of female-centric films, this patriarchal domination has been challenged. Nair and Mehta's films can be considered to be doing the same.

Yet, according to Mulvey, female-centric films give to the female spectator the “phantasy of masculinisation” (“Afterthoughts” 15) which is at many times in conflict with her sexuality, making it “restless in its transvestite clothes” (15).

It can, therefore, be concluded that, women, in terms of their representation and their role as spectator have remained under the male gaze. As a matter of fact, those challenging the masculine domination have also in a limited manner continued to remain within its control.

The next section studies the Bengali web series, *Damayanti* and the film *Tasher Ghawr* in light of these arguments.

Women in *Damayanti* and *Tasher Ghawr*

The coming of the OTT platforms in India opened up many avenues for many genres of popular culture. Authors have a better chance to narrate their stories on the celluloid via the OTT platforms. Noted writer Advaita Kala states “With the advent of *Amazon Prime*, *Netflix* and other OTT platforms the doors to getting your work to screen, albeit the small screen, has never been more possible.” (10) This new platform has therefore made it possible to showcase new ideas and ideas with so far have not been considered to be fit enough for the celluloid. ‘Female-centric’ narratives have taken the centre stage in the OTT platforms. In her article in *The Hindustan Times*, Shreya Mukherjee quotes Ruchi Narain, one of the creator-director-showrunner of *Hundred*; “Women are half the population, yet stories about women from the women point of view have been few and far between. With the coming of OTT platforms, this ‘wrong’ seems to be getting ‘right’-ed!”

The reason behind the growing demand for these woman-oriented shows has been the increasing number of female spectators on OTT. These shows have become, using Mulvey’s theories, the medium to express their ‘phantasy of the masculinisation’ breaking away from the ‘male gaze’ that they have been forced to be a participant of. Mukherjee, too, points out the same reason. She writes;

OTTs offer a view at home experience which allows women to throw their numbers behind the audience profile, as opposed to the cinema going audience. Therefore, OTTs have to cater to them by offering narratives they can relate to and emulate, as it is a market demand now. Women are tired of being portrayed as selfless and sacrificing. They also want it to be okay for them to be ambitious, fun and have memorable life experiences... all things which till now were the sole bastions of men.

Nevertheless, as Mulvey states, the women-centric portrayals don’t rid the female spectator of complete liberation from masculine control. Furthermore, it is worth observing whether the female-centric shows are liberated from the masculine control in terms of their production / creation. The mentioned web series and film in Bengali will, therefore, be used as reference to understand these issues.

Damayanti, the web series telecast on *Hoichoi* OTT platform (image 1), is a detective thriller with a woman playing the sleuth and two men as her side kicks. The first season was released on 22 October 2020 and consists of 7 episodes. The final episode was released on 29 October 2020. *Damayanti*, the lead of the thriller, is a sari clad yet modern and educated woman. When introduced for the first time, she helps her college, where she is a professor in History, catch hold of an internet hacker. She is immediately referred to as “Feluda”, the well known Bengali detective character created by Satyajit Ray. *Damayanti* is quick to assert her individual identity, different from the masculine, “Call me *Damayanti*” (image 2). She creates a counter narrative to the male detective character *Feluda*. Her loyal side kicks, her ‘Topse(s)’, are her husband, Samaresh Dutta Gupta and Shibben Sen, a police officer. *Damayanti* is referred to as “*Rahasya Samdhani*” (the seeker / resolver of mystery).



1. *Damayanti* Poster: The Modern and Confident Lady Detective, *Hoichoi*



2. Opening scene where Damayanti introduces herself *Damayanti, Hoichoi*

The story begins with the couple going on a holiday trip to Shantiniketan where they get a whiff of a bank account forgery at the hotel they have checked in. It is at Shantiniketan that they also meet Samaresh's old friend, police officer, Shibben Sen. Damayanti and Samaresh also get a hint of a disturbance in the personal life of Dr B .S. Roy, the owner of the resort as they see Dr Roy, Sharmishtha, his daughter, and Ujjwal, Sharmishtha's fiancé having a heated argument at the restaurant in the resort. Sharmishtha leaves the restaurant as other two try to stop her. Damayanti speculates that there is someone in the house whom the rest of the members want to keep out from this discussion. The couple get to meet Dr Roy through Shibben. At Roy's residence, they meet Roy's much younger wife, Munia Roy. Damayanti and Shibben inform Roy that the CCTV cameras in the resort don't function. Damayanti promises to find the culprit. But as the mystery unravels, one gets to see real image of Munia Roy, a drug addict with several extra-marital relationships. She can even seduce young men to get her job done. The conspiracy behind the forged card machines lead them deep into a conspiracy of forced takeover by a share-holder of BS Roy's company, with Munia Roy being the main conspirator.

She apparently lures her lover, Mirchandani, the share-holder to do it. Munia Roy also happens to be the reason behind the tiff between Sharmistha and Ujjwal. What looks like a strong mother-daughter relationship to the world is in reality a relationship built on emotional torture and deceit. Munia Roy finally is murdered by Ujjwal. Damayanti manages to find out the murderer, catch hold of Mirchandani and also burst the bank account racket.

Damayanti is shown to be shedding her fears and inhibitions as she gradually enters into the role of the “*Rahasya Samdhani*”. She investigates Sharmistha’s car that meets with an accident with Ujjwal driving it and finds out the cause behind it; she interrogates the tough-nut-to-crack Munia; investigates the body of the murdered Munia and even tracks hidden mails etc from Mirchandani’s computer. She, therefore, becomes the epitome of the ideal modern day woman, who manages to break away from the patriarchal restrictions and move into the world that so far has been reserved for the men and few women in the West.² For the woman spectators, she provides the ‘phantasy of masculinisation’.

The role of the two male accomplices of Damayanti also needs to be analysed. While Shibben supports her endeavours as an amateur detective, her husband, though supportive, does try to pull her back flexing his patriarchal authority. At Dr Roy’s residence, when Shibben informs him that Damayanti has found out that the cameras at the resort don’t function, Samaresh blurts out sarcastically that she has a knack of digging into mess, all because of the fact that she is a Professor of History. Damayanti chooses to remain quiet at his comment.

When the news of Ujjwal’s car accident reaches the trio, he tries to stop her from going out so late at night. Shibben supports her and the three go together to investigate the accident site; Samaresh entering the secured accident area along with Damayanti. Samaresh’s display of patriarchal authority and Damayanti’s quiet submission to it reveals the fact that Damayanti’s liberation is not complete. This gets further validated during the shoot-out at the resort (Episode 6). Damayanti can only crouch behind the desk out of fear. Samaresh fights the assailant directly, before Shibben shoots the latter dead. The two men turn into her protectors upholding the patriarchal notions of chivalry, while the “*Shaktirupan*” (Epitome of Power, Goddess Durga, *Ei Samay*, 13 October 2020) Damayanti is not so chivalrous after all! Damayanti seems to have been brought within patriarchal control. The female spectators too are brought back into the masculine model of spectatorship where they can only derive ‘masochistic pleasure’.

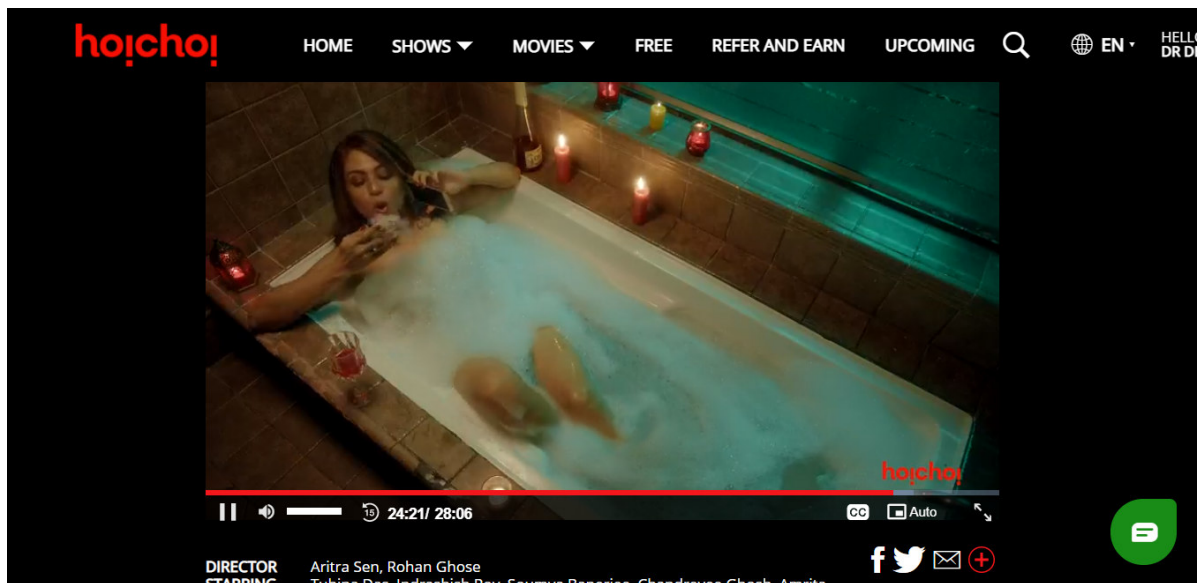
The character of Munia Roy makes evident that this ‘woman-centric’ is also controlled by patriarchal norms. She represents, according to Moodley’s description, the ‘loose’ woman. She conspires against her husband and is unfaithful to him. She is taunted by her husband for her dressing sense and late night wanderings (image 3), but all of it meets the deaf ear. Munia seems to have transgressed the patriarchal norms of the ideal wife and hence ‘otherised’. She is ‘objectified’ or rather she ‘objectifies’ her body to get her job done. She is shown sexually gratifying the former driver of the household so that he can tamper Munia’s car. She also lures Mirchandani by giving him sexual favours so that the forced takeover of Roy’s company is done (image 4). She even has a lesbian relationship with her step daughter only to stop her from getting married to Ujjwal as it will be a hindrance in the takeover.

² There is a constant reference to Ms Marple in the show.

Munia records the sexual acts between her and Sharmistha to blackmail the latter. All of these are depicted through unhindered sex scenes, promoting voyeurism.³



3. Munia Roy *Damayanti* on *Hoichoi*



4. Objectification of the body - Munia Roy, *Damayanti* on *Hoichoi*

³ It is worth noting here that OTT platforms are still not under the control of the Indian film censor board, CBFC. Hence, these OTT platforms have an upper hand over films. Rather, it was as late as February 2021 that the government decided to apply the Code of Ethics on the OTT Platforms: “The same programme code (that is for TV) will be followed for OTT platforms. We are not bringing censorship to films on OTT. We are trusting the platforms to bring age-based classifications themselves.” (Prakash Javdekar, www.republicworld.com, 25 February 2021). OTT platforms, hence, with their uncensored content, even when classified for Adults, in a way promote voyeurism.

Sharmistha is coy, sensitive and a poetess who becomes a victim in the hands of the cunning Munia. She is unable to save herself from her victimised state. Ujjwal, her fiancé, turns her saviour when he murders Muniya. Sharmistha represents, as stated by Moodley, the ideal woman as per the patriarchal notions.

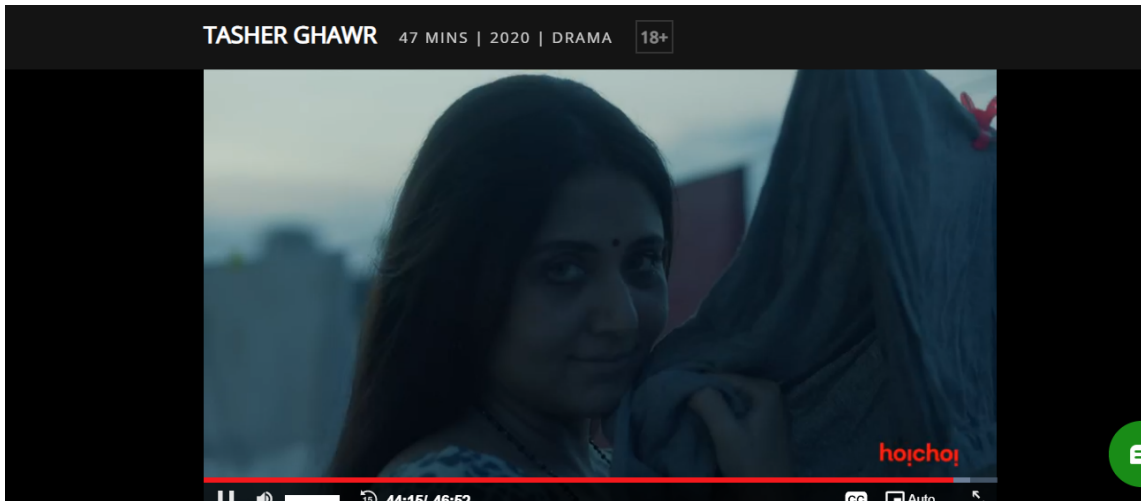
To further add to this argument is the fact that the creators of the show, apart from the actresses, are majorly men. The story is by Mr Manoj Sen and the directors are Rohan Ghosh and Aritra Sen. Therefore, *Damayanti* cannot be viewed as a 'woman-centric' narrative which is free of all patriarchal notions and give woman its rightful place at the centre. Woman, both as the character and the spectator, is rather objectified and controlled by the masculine.

Tasher Ghawr (The House of Cards) released on September 3, 2020 on the OTT Platform, *Hoichoi*. Directed by Sudipto Roy, this film has Swastika Mukherjee in the lead. The entire film is a monologue where Sujata speaks to the audience directly. Her husband, Dilip, played by Judhajit Sarkar is the only other voice that can be heard in the film. All other characters, namely her mother-in-law, husband's girlfriend and her husband are barely physically present. Written by Sahana Dutta, the story has Sujata, housewife of an upper-middle class family as the central figure. "She is stuck between the world that is around and within her. This is the story of her world her home and her search, for her 'self'" (IMBD). The story opens with Sujata talking about the lockdown when her husband and she are forced to stay within the confinement of the same house. She says that earlier it was more convenient as her husband would go away in the morning and come back only after having spent enough time with his girlfriend. Now the lockdown has made things more difficult. She is tired of cooking for him and listening to his constant heckling.

Sujata informs that Dileep is frustrated by the fact that he has to stay away from Sharmi, his girlfriend, who is also now locked up with her husband. He is extremely insecure and jealous that Sharmi is now forging intimate physical relationship with her husband. Sharmi keeps insisting that she is unwilling but cannot resist her husband's advances. Dileep, however, forces himself on Sujata every night, which for Sujata is traumatic and shameful.

Abused and silenced, Sujata also shows her vengeful and violent side. She is without any remorse when she confesses how she killed her mother-in-law. Sujata gave her mother-in-law an overdose of the blood thinner medicine 'by mistake', after which the former has a fall from the bed and bled to her death. She was lying in a pool of blood while Sujata watched TV in the next room. Throughout the film, Sujata is shown to be extremely perturbed by a bunch of mice that have created havoc in her house. Sujata plans to kill them by baking them muffins laced with poison. She leaves a muffin on her husband's breakfast table by mistake, while she goes to the terrace upstairs to get her clothes. Her husband dies of poisoning while she is at the terrace singing "*Ei Akashe Amar Mukti*" (My liberation is under this sky)⁴ (image 5).

⁴ A song by Bengali poet and composer Rabindranath Tagore.



5. Sujata declares her freedom with the song 'Ei Akashe Amar Mukti', *Tasher Ghawr*, *Hoicho*

The plotline is definitely women-centric, echoing the lived experiences of several Indian women. Sujata addresses the audience directly, probably male, when she says that men get more sympathy from women when they say that their wives are mad. She looks at the camera directly to say "Isn't it true?" (image 6) Sujata's story is similar to Susanna's story in Ruskin Bond's novella *Susanna's Seven Husband* (2011): "It's the sudden hatred which practically every wife sometimes feels for her husband just because he is her husband. It's real hatred." (35) The female audience do get moment of 'phantasy of the masculinisation' when they see Sujata daring to murder her abusive mother-in-law and husband.



6. Sujata speaking to the audience directly, *Tasher Ghawr*, *Hoicho*

However, language of a film is controlled by the director more than the writer. The proof of this is evident in the film as a typical masculine gaze is clearly visible. Sujata, though abused and subjugated, has been sexualised.

Under the garb of realism, actor Swastika Mukherjee⁵ seems to be engaging more in displaying her body. The careless drape of her sari, throughout the film, is more of an act promoting perversion and is irrelevant to the plot. Rather the camera seems to pan very slowly over her.

In her thesis titled *On Voyeurism: Being Seen on the Modern Stage*, Megan M. Mobley defines the kinds of voyeurisms. She states that looking or gazing at an image can also be voyeuristic even if the “image captured expresses the pain of others” (6).

This sadistic position of viewing a moment of pain, violence, or perversity is in some way accepting that pictorial reality and is encouraging this pictured reality to continue, the spectator accepts the position of a voyeur. (6)

Sujata shows a scar on her thigh as proof of the physical abuse she suffered in the hands of her husband following the death of her mother-in-law. The scene, in accordance to the observation by Mobley, promotes voyeurism amongst the spectators. Similarly, the depiction of her sexual encounters with her husband, though a narrative of pain and humiliation, does promote voyeurism (image 7).



⁵ Actor Swastika Mukherjee is known for many of her bold roles, some regressive with overt objectification of the woman, like *Dupur Thakurpo* (2017). *Shah Jahan Regency* (2019) is another critically acclaimed film with her in a bold role.



7. Voyeurism through Pain, *Tasher Ghawr*, Hoichoi

Conclusion

The analyses of the two Bengali shows, one a web series and the other a film, on OTT platforms brings forth certain common factors. Firstly, despite these being declared as ‘women-centric’, they do not manage to liberate themselves completely from the masculine domination. The female detective Damayanti is strong and breaks into the male bastion of being a sleuth, yet she is not free from the patriarchal control. She needs the support of the two men throughout and her husband does pull in the reins once in a while with his comments and disagreements. The characters of Munia and Sharmistha bring back the traditional male centric dialectics of the ‘rebel other’ versus the ‘submissive ideal’. Sujata in *Tasher Ghawr* expresses the sentiments of the abused women in the patriarchal society.

However, a parallel narrative runs through the language of the film which objectifies Sujata’s body and her pain up to the level of voyeurism. Similarly, the ‘rebel other’ Munia (in *Damayanti*) is objectified. Such depictions induce and satisfy the voyeuristic pleasure and masochistic pleasure of the male and female audience, respectively⁶.

To conclude, it can be stated that although the shows on the OTT platforms are ‘women-centric,’ in terms of the space that they provide to the women yet are not completely liberated from the male gaze. They rather continue to be “women’s body-centric” and provide voyeuristic pleasure to the audience while upholding the conventional patriarchal norms to restrict women within defined roles.

⁶ Trade expert Atul Mohan also validates the fact that the audience consists of both male and female spectators (Mukherjee, Hindustan Times)

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EARLY TWENTIETH CENTURY NARRATIVES OF WOMEN EMPOWERMENT IN KERALA -A REVIEW

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Abstract

Every time anyone in India hears the name of the State, 'Kerala', achievements of high levels of literacy and salubrious climate with lush green fields and backwaters which lure tourists flash through the mind. Few in India know that this was the very State which used to collect 'breast tax' from women of the lower caste who wished to cover their breasts out of modesty. And it was here that upper caste women (Namboodiri) were denied the freedom to get married to men of their choice and once past marriageable age, was seen as a liability and were ousted from the community on minor pretexts of getting polluted through interaction with the lower castes.

The investigator attempted a review of documents and studies on the lives of women in Kerala in the early years of the twentieth century to identify the nature of their plight. Courageous acts of protest by women against existing social taboos were corroborated with historical studies to identify the authenticity of the descriptions. The effect the 'daring acts' had on the society of the times and how it helped empower women in general are also explored in the paper.

The descriptive and analytical study of documents and studies undertaken in this study can provide lessons for women in the present century. Cogitating on the real life descriptions of the daring acts by women in Kerala of yester years can inspire women of the present generation to join hands to overcome covert forces that prevent own self-empowerment.

Key words: Caste, Empowerment, Kerala, Social change, Women

* * * * *

"Women have evolved, and we are starting to recognize our strength and the influence that comes with it. We are beginning to realize that in this day and age, submissiveness does not allow us to have the upper hand, but obtaining the respect of a man does."

- Leandra De Andrade

Introduction

People tend to feel that they are powerless owing to many reasons. Some may be ruled or controlled by powerful forces over which one cannot even dream of raising ones voice. Women in Kerala, particularly of the lower caste and Namboodiri women belonging to the upper caste in the early years of 20th century belonged to such a category. Unable to put up with unbearable oppression, some mustered the courage to openly express their dissent. The investigator through a review of historical documents and studies undertaken by scholars attempts to find out the real nature of the plight of women and the nature of their protest in yester years and how it ultimately led to the empowerment of women in Kerala.(1)

Background

In terms of universal literacy, and life expectancy, Kerala state has an enviable position in India. Discussing Kerala's development achievement, Ramachandran attributes it to the prevailing social, political and cultural conditions which ensured the wellbeing of its citizens. But a post which appeared in 1993 in the New Internationalist recalled a shameful historical past: The lower castes were denied the right to cover above their waist (women included) and upper caste Namboodiri women were to remain a virgin even as Namboodiri men satisfied their sexual urge on women belonging to the Nair community. In July 2016, the BBC News on their website posted a deplorable past from Kerala's history when the British ruled India. While women in other States were held in high esteem women of lower caste who wished to cover their breasts out of modesty were to pay 'breast tax'(2) A researcher, Pulapaka in STSTW media claims that Nangeli's sacrifice-cum-protest finds no mention in the official history of Kerala.(3) Sethu's (2021) post in 'The Better India' website, recalls how a promiscuous Namboothiri woman exposed a notorious caste-based ritual. (4)

In a historical study of education as a tool for women empowerment in Kerala, Dominic and Jothi (2012) states that in the 18th century, there was a strong social prejudice against the education of women. When the indigenous institution of elementary school was opened both sexes of the lower castes were denied education. However efforts of social reformers and later elected governments led to changes in the whole scenario and in 1996 when UNDP discussed Gender Development Index (GDI) for Indian states, Kerala with female literacy rate of 87.86% topped the list.

Objectives of the study

The main objective of the study is to find out the plight of women in Kerala in the early years of the 20th century. The specific objective is to identify narratives of women empowerment through protest.

Method

The empirical, analytical and descriptive study of the plight of women in the early years of the 20th century in Kerala is attempted through a study of documents and write-ups by women and researchers on individual protests by women, and the impact it had on the society in general ultimately leading to the empowerment of women in particular. Historical accuracy of the narratives have also been attempted by crosschecking the incidents narrated with official reports and studies on women empowerment.

Findings

A.90 year old 'Andarjanam Stories'

Namboodiri women in the early years of the 20th century were confined to their homes even as the men who were feudal lords could move about freely. Many women remained unmarried and a virgin too while the men had the freedom to have affairs with women of the Nair community. A couple of years ago Devaki Nilayangode who turned 90 took to writing and vividly recalled the plight of Namboodiri women in yesteryears:

*Many women had to lead their entire life inside the house and in the local language were called 'andarjanam'- people who live inside.

*Widows were barred from attending weddings and religious ceremonies.

*The Namboodiri male's wives (they could have more than one) lived in the same house resulting in bitter quarrels between wives.

*If a boy is born in a Namboodiri family it is announced with joy and if a girl is born there is gloom all around.(5)

*Girls were breast fed up to the age of one but boys up to the age of 5.

*The girls were mostly raised by maids and spent most of the day within the compound walls.

The writings of Devaki were later compiled and published by Oxford University Press entitled *Antharjanam: Memoirs of a Namboodiri Woman*.(Ajith,2017)

B. Kuriyedathu Tatri's smarthavicharam in 1905

Smarthavicharam a special trial for women of the Namboodiri community, in Kerala in the late 19th and early years of the 20th century. The code of restriction for women was severe and relaxed for men. Women found guilty were excommunicated. So when Kuriyedathu Tatri was tried for secret liaisons with men, in the court she produced proof of mementos received from lovers, birth mark on intimate parts of the body of the men who secretly had sex with her and argued that if she is to be excommunicated so should the men too who had an illicit affair with Tatri who was a married woman. The jury had no option but to excommunicate all the men too. According to Meera (2012) who attempted to trace the incident, historical record is available in the smarthavicharam documents in the Regional Archives Library at Ernakulam.(6)

George's (2018) study makes mention of the plight of Namboodiri women found guilty. Following excommunication, they would be forced to take asylum in the house of a lower caste and were sometimes even forcibly married to men belonging to the lower caste.

C.Study of novels with women as characters

Nair and Pius(2018) attempted a Foucauldian analysis of Lalithambika Antharjanam's Novel Agnisakshi which attempted to mirror the lives of Namboodiri women secluded in their houses (illam) In the review of liberation struggle of women in Kerala the researchers point out that Hindu women are doubly underprivileged in the sense that they carry the shame of hailing from a particular caste besides facing problems relating to the existing patriarchal ways. Further, in many castes, women are kept under subjugation and treated as inferior. While referring to the plight of women depicted by the novelist a sociological fact is revealed. There may be an enthusiasm for change, but a change from one way of life is not easy and choosing a middle path may carry the revolutionary to outmoded religious practices. Anju & Ramanathan perceives Antharjanam's works as possessing a positive attitude which will ultimately enlighten the society about a truth of Nature and Creation that women in society are neither inferior nor a trifling puppet in the hands of the male.

D.Depiction of women in Malayalam films

Several Malayalam films have tried to capture the issues pertaining to women in Kerala. Select films which have a bearing on the theme discussed in this paper include the following:

Kallichellamma (1969)

[Directed by P.Bhaskaran featuring Sheela, Prem Nazir, Madhu, Adoor Bhavani and Adoor Bhasi] The prefix 'Kalli' to the name Chellamma translated into English means 'liar'. Independent yet impulsive, it presents the struggle of a woman who has ostracized her even as she uses her cunning to ward off the hawk-eyed world around her.

The role which Sheela played as Chellamma, boldly dispelling the sexual advances of men in the village and works hard to eke out a living fetched her the Best Actress award in 1969.

Aadaminte Variyellu (1983)

[Directed by K.G. George featuring Suhasini, Srividya, Soorya, Bharath Gopi and Venu Nagavalli] The title recalls the Biblical myth which describes woman as created from the chest bone of Adam. The film set in the typical Kerala setting parallels the lives of three women in a male dominated world which oppresses them all. The film presents distinctive approach towards their individual crises. One role which is worth mentioning is that of Vasanthi (played by Suhasini), a young married government employee. The scenes in the film capture the sheer drudgery of her life, taunted regularly by mother-in-law and uncared for by a wayward husband making it a sad reflection of the life of women in Kerala trapped in patriarchal structures of the family.

Oridam (2005)

[Directed by Pradeep Nair featuring Geetu Mohandas and KPAC Lalitha]

The title translated to English means ‘an yearning for a place’. The film set in modern times presents the story of a social outcast tirelessly attempting to redeem own life which the world looks down upon. The role fetched the actress Geetu Mohandas the award for the Best Actress in 2004.

Naalu Pennungal (2007)

[Directed by Adoor Gopalakrishnan featuring Nandita Das, Geetu Mohandas, Padmapriya and Manju Pillai] Naalu translated into English means 4 and Pennungal means women is based on an ingenious combination of four stories written by the Jnanapith award winner, Thakazhi Siva Sankara Pillai. In the hands of the legendary film maker, Adoor Gopalakrishnan, we see the lives of three very different types of women- the virgin, the eternal virgin, the housewife and the prostitute. What is unique about the setting is that all women chronologically fall into different time periods. So the viewer gets a fine perspective of the status of women in the male dominated society of Kerala over the years.

Discussing misogyny in Malayalam films, Greeshama (2021) recalls an historical fact related to the plight of an actress who played the lead role in the first Malayalam film shot in 1928 in Kerala. In the film *Vigathakumaran* directed by JC Daniel, an actress from the lower caste volunteered to act the role of an upper caste lady in the film. When screened it hurt the upper caste Nair community who attacked her house and burned it down. And so the first heroine of Malayalam film industry had to flee to another state and live a life of oblivion.

Limitations

The narrative on women empowerment undertaken in this study is limited by the documents accessed online. Field visits and physical verification of documents in government archives have not been attempted owing to the existing restriction to free access following the spread of the Corona virus pandemic.

Further research

Several other narratives of women empowerment are available in the vernacular. A close study of the same is likely to provide a wider picture of the plight of women in Kerala in the early years of the 20th century.

Summing up

While women in Europe were fighting for voting rights in the early years of the twentieth century, women in Kerala were subjugated by men and did not have a voice of their own. Thanks to isolated protests like the ones mentioned in the study, a slow awareness of the plight of women came to be realized by those who ruled. Finally when the democratically elected governments came to power following Indian independence, women began to be treated with dignity even though patriarchal forces were not willing to share power with women in the political arena. But situations drastically changed when education of women became a priority, and so today, a highly empowered female population have commenced contributing to the development of the State.

Notes and References

1.The oft used word ‘empowerment’ needs to be explained with reference to this paper. In a general sense it implies giving voice to the voiceless, and ensuring their participation in the decision making process. For those fighting for gender equality, empowerment refers to the process by which women gain control and power over own lives. This in turn is expected to enable them to make strategic choices.(EIGE) Kumar tracing the history of women empowerment in Kerala made a significant observation. Powerlessness causes fear that their lives might be crushed and it kills the human spirit. In this paper the focus on the lives of lower caste women who were denied the right to cover their breasts and of Namboodiri women of the male dominated upper castes shows how daring acts of protest by powerless women helped change their circumstances and gain control over own lives.

2.The post recalls the story of Nangeli of the Ezhava community in a village in Cherthala. The event took place in the 1900’s when Nangeli refused to pay ‘breast tax’ imposed by the King of the erstwhile state of Travancore. And when the inspector sent to collect tax approached her she cut her breasts and handed it over to the official. A daring act and sacrifice which cast a slur on the caste-blinded elite upper class and ruling class. Needless to say the disdainful tax was ultimately withdrawn. People in the place where Nangeli lived continue to glorify her act as inspiration to humanity.

3.The website claims that they strive to deliver accurate information through careful research. The researcher, Pulapaka, perceives ‘the upper cloth mutiny’ as a pioneering struggle for the liberation of women in the whole of Kerala.

4.In 1905, Kuriyedathu Thathri, fought 65 men including the king of Kochi for excommunicating her. In Nambudiri families only the eldest son could marry and could have as many wives as he desires. Thathri was married at the age of 11 to a 60-year old Namboodiri gentleman who had many wives and a weakness for prostitutes. Soon in the absence of her husband, Thatri took to sex work but was later caught by her husband and the community punished her.

But Thatri boldly argued that she alone was not to blame but all men which included artists, scholars and religious leaders who had sex with her should be equally held responsible. In the trial that lasted six months all the 64 men were excommunicated creating an impact on the Namboodiri community and Kerala society. (Sethu,2021)

5) According to Mencher & Goldberg's (1967) anthropological study there was no closer relationship between brother and sister and the latter was seen as a drain on the family resources. Dowries were traditionally high and the bride's family received nothing. The girl was married off to avoid criticism of keeping an unmarried daughter in the house which was considered a sin. (95)

6) Several narratives of the Kuriyedathu Thatri trial are available. To Bhattathiripadu, Thatri tried to protest the sexual desire of the male hegemonic world as for her there was no economic need to turn to prostitution and it is the spirit of protest that made her act in that manner.(627)

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WOMEN EMPOWERMENTTHROUGH THE PRISM OF FAITH

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ABSTRACT

The state of progress of a society can be judged from the status a woman occupies in it. A woman performs a number of roles in the family, community and the varied social system. Her status in the society is determined by her composite status depending upon her various positions and roles. The role that a society assigns to woman in real life determines the extent and level of her participation in the social, economic, cultural and political processes which in turn shapes the demographic portrait of a country.

Through this paper an attempt has been made to view how Sikhism is exclusive in recognizing unequivocal equality of not only women but all human beings. The fundamental aspects of Sikh theology include implicit gender equality and independence for women. Sikhism advocates active and equal participation of women in congregation, academics, healthcare and military among other aspects of society. It also looks into how the Sikh gurus have played a key role in making women empowered at the times in India when they were treated very lowly.

Keywords: Sikhism, Equal opportunities, Gender equality

PAPER TITLE: GENDER DIVERSITY IN CORPORATE BOARDROOMS: OPEN ISSUES AND TRENDS

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ABSTRACT

Purpose: This paper aims to examine literature on “Women on Board” as a corporate governance approach. Gender effects on firm performance and other managerial decisions such as corporate risk-taking and executive compensation have been studied. This work tries to lay down a road map for future gender research.

Design/Methodology: To ensure the quality and objectiveness of this literature review, we selected the finest empirical papers from ABDC indexed journals (A*, A & B category), published between 2000 and 2021. To provide a comprehensive view and to strengthen the foundation of knowledge, a structured assessment of the prior literature was carried out. The findings from selected work have been categorized, synthesized, and summarized to anticipate a meta-analytic view of the same. A cross-country analysis would enable a thorough understanding of the gender laws prevalent across the globe.

Findings: Given the past empirical studies, the review reveals a heterogenous view of the impact of women on board (WOB) on performance of a firm (FP), but majority of literature does present a business case for having women directors. We find stronger WOB-FP relations in the studies conducted in developed economies (with higher gender parity score) than those which are developing. A significant portion of the literature has stemmed out of critical mass and resource dependency theories as well. Varied conflicting findings in the literature on the association between diversity and business performance could be attributable to differences in sample sizes, study periods, industries, performance metrics, and endogeneity issues (Adams, 2016; Adams, de Haan, Terjesen, & van Ees, 2015; Bennouri, Chtioui, Nagati, & Nekhili, 2018). Women’s presence on BoD also impacts corporate risk-taking and executive remuneration in different ways. Extant literature finds that women are more risk-averse than men and that there exists a huge gender pay-gap in the corporate world.

Originality/Value: The paper extracts some key trends in board composition in terms of board gender diversity studies carried out in empirical works for over two decades. A cross-country analysis helps to identify pitfalls in the global context and set an agenda for future research.

Keywords: Corporate Governance, Board Diversity, Firm Performance

Paper Type: Literature Review

JEL Classification: G32, G34

INVISIBLE HANDCUFFS: THE SELF - ENTANGLED INDIAN WOMAN PSYCHE

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ABSTRACT

“Man is born free and yet we see him everywhere in chains”.¹ (Rousseau). This is undeniably applicable to the predicament of women, especially in the conventional society of the east. For generations, people constantly keep bellowing about the liberation of women, emancipation of the ‘other’, empowering the weaker sex. All these ideologies hold sense to some extent and has borne fruit of freedom for the women, owing to the untiring efforts of great national leaders and movements. All nations have this lofty objective of achieving gender equality and India has gone to its extremities even, to make it a reality by introducing and implementing schemes innumerable.

The present paper, anyhow is not inclined to talk about the socio-political constructs that affect or promote the development of women but attempts to proffer an even a deeper and surprisingly different perspective. Thanks to the developments, the world has seen, women have come a long way ahead and even reached unimaginable feats of achievements. The society has also come to accept and go in tune with the changes in the social set-up where women have equal sometimes even more dominating roles to play.

The paper attempts to highlight certain areas so far untouched or even deliberately neglected- the willing surrender or submissiveness from the part of the female. Though liberated economically, socially, intellectually or even politically, there is still the clingy residues of century-long slavery adamantly sticking on to the psyche of Indian women which they may not like to admit. The modern empowered woman may boast of having independent discretion and decisive nature, are still in reality, dependent on their stronger counterparts in some way or other for their life journey to progress smoothly. The tags of high profile jobs and the count of 6 digit salaries have not freed them from the inhibitions and chains they have been in, as a race and passed on to them genetically, without even being noticed or questioned for generations. Giving some personalized and general examples form life and literature, the paper will try to reiterate the statement that the real empowerment has to be from within.

Keywords: emancipation, gender equality, empowerment

¹ Rousseu, Jean Jaques. *The Social Contract and Discourses*. Penguin Books. 1762. <https://www.bl.uk/learning/timeline/large126710.html>

EQUALITY AND EMPOWERMENT

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Abstract

Women empowerment and gender equality essential to global progress, achieving a gender _ equal world requires social innovation that work for both men and women. According to the over researching UN strategy.

E-learning platforms that takes classroom to women and girls; affordable and quality child care centers, these are examples set out in the agenda of sustainable development. A nation can progress and attain higher development growth only when both men and women are entitled to equal opportunity. women in the society are often concerned and are refrained from getting equal rights as men to health, education, decision making and economic independence in terms of wages. women need to be strong, aware and alert every moment for their growth and development.

Women should give equal opportunity to achieve the voice of other women like Seema, Kushwaha, poetry queens like Rupri Kaur, youngest CEO like Radhika Gupta and ultimate pop star Beyonce. If only women are considered to be asset instead of burden. Women can achieve anything in this world, she just need a pair of wings & she will fly on her own.

Keywords: Empowerment, gender equality, opportunity, education, economic independence, global progress, sustainable development.

AİLƏ - SOSIAL DƏYİŞİKLİKLƏRƏ ŞƏXSƏN TÖHFƏ VERƏN BİR QURUM KİMİ

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ÖZET

İnsanlar lap qədim zamanlardan ailəyə həmişə mənəvi meyarlarla yanaşmış, onu bədbəxt və ya xoşbəxt ailələr kimi xarakterizə etmişlər. Maraqlıdır ki, dünyanın məşhur şairlərini, filosoflarını bədbəxt ailələrin acı taleyi daha çox narahat etmişdir. Nə üçün? Bu suala ən tutqun cavabı L. N. Tolstoy vermişdir: *“Bütün xoşbəxt ailələr bir-birinə oxşayır, bədbəxt ailələrin hər biri isə özünəməxsus tərzdə bədbəxtidir”*.

Ər – arvadın bir-birinə münasibəti psixoloji cəhətdən son dərəcə mürəkkəbdir. Bu, iki şəxs arasındakı münasibət kimi özünü göstərsə də, onun mənası dərinidir. “Ailə, ... ər-arvad, valideynlərlə övladlar arasında münasibətdir”. Bu o deməkdir ki, ailə təkcə ərlə arvad arasındakı münasibətdən ibarət deyildir, onun çox mühüm sahəsi valideynlərlə övladlar arasındakı münasibətlərlə bağlıdır. Bunların hansı əsasdır? Əlbəttə, “ata və ana rolları, cinslərarası münasibətdə iki nəfər iştirak edir və üçüncü yeni həyat əmələ gəlir. İctimai mənafe burada özünü göstərir”. Sosioloqların qeyd etdikləri kimi ailəni kişi-qadın münasibətləri deyil, ana-uşaq münasibəti, deməli ata-uşaq, ata-ana münasibətləri yaradır. Bu o deməkdir ki, ailədə ər-arvad münasibətləri təkcə kişi-qadın münasibəti deyil, həm də ata-ana münasibəti ilə qiymətləndirilir.

Görkəmli ictimai-siyasi xadim Heydər Əliyev ailədaxili münasibətləri cəmiyyətdaxili münasibətlərin güzgüsü hesab edir, bu prinsipləri özünün siyasi təcrübəsində də tətbiq etməyə çalışırdı. Bu baxımdan o, ailədə və cəmiyyətdə xüsusi yeri olan qadın və uşaqların hüquqlarının müdafiə olunmasını zəruri hesab edirdi. O deyirdi: “Qadınlar dövlətimizin, dövlətçiliyimizin, müstəqilliyimizin, bugünümüzün, gələcəyimizin dayağıdır”. Qürurla qeyd edə bilərik ki, Azərbaycan ailəsində qadının yeri və rolu xüsusi əhəmiyyət daşıyır. Azərbaycan qadını yeni nəsli dünyaya gətirmək, onu tərbiyə etmək, vətənə layiq böyütmək kimi çox vacib bir vəzifəni yerinə yetirməklə bərabər, ailənin möhkəmliyi və bütövlüyünün qorunması məsuliyyətini də könüllü surətdə daşıyır. Bizim qadınlarımız istənilən sahədə uğur qazanmaqla yanaşı, çox gözəl ailə sahibi olmağı və vətənə layiqli vətəndaşlar yetişdirməyi bacarırlar. Azərbaycan qadınları bütün tarixi dövrlərdə ictimai həyatda fəal iştirak edərək, cəmiyyətimizin inkişafına öz töhfələrini vermişlər.

Açar sözlər: Ailə, uşaq, sosial münasibətlər, Azərbaycan qadını

THE FAMILY - AS AN INSTITUTION THAT PERSONALLY CONTRIBUTES TO SOCIAL CHANGE

ABSTRACT

From time immemorial, people have always approached the family with moral criteria, describing it as unhappy or happy. Interestingly, world-famous poets and philosophers were more concerned about the plight of unhappy families. Why? The most gloomy answer to this question was given by L.N.Tolstoy: "All happy families are similar, and each unhappy family is unhappy in its own way."

Husband and wife's relationship with each other is extremely complex psychologically. Although it manifests itself as a relationship between two people, it has a deeper meaning. "Family is ... a relationship between husband and wife, parents and children."

This means that the family is not just a relationship between a husband and wife, a very important part of it is the relationship between parents and children. What is the basis for this? Of course, "the roles of father and mother, two people are involved in the gender relationship, and a third new life is formed. The public interest is manifested here. " According to sociologists, the family is not created by male-female relations, but by the mother-child relationship, and therefore by the father-child, parent-parent relationship. This means that in a family, marital relations are valued not only by the husband and wife but also by the parents. Prominent socio-political figure Heydar Aliyev considers family relations to be a mirror of social relations, and tried to apply these principles in his political practice. In this regard, he considered it necessary to protect the rights of women and children, who have a special place in the family and society. He said: "Women are the backbone of our state, our statehood, our independence, our present and our future." We can proudly say that the place and role of women in the Azerbaijani family is of special importance. Along with fulfilling a very important task, such as giving birth to a new generation of Azerbaijani women, educating them, raising them worthy of the motherland, she also voluntarily has a responsibility to protect the strength and integrity of the family. In addition to success in any field, our women are able to have a wonderful family and raise worthy citizens. Azerbaijani women have always taken an active part in public life and contributed to the development of our society.

Keywords: Family, children, social relations, Azerbaijani woman

LEGAL PROTECTION TO WOMEN UNDER THE INTERNATIONAL HUMAN RIGHTS INSTRUMENTS: AN ANALYSIS

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ABSTRACT

“Gender-based violence is a global epidemic that endangers the life of women and girls with a wide range of negative consequences not only for them, but also for their children and communities. Ending this scourge is integral to the development of women’s human capital and unleashing their contribution to economic growth.”- Quentin Wodon

Indian women have had an extremely difficult time developing under the oppression of a male-dominated society, class and religion. If we look at the global trends and statistics we will find that the women face a number of discrimination in the form of physical violence, emotional harassment and social torture. There have been research studies to show that they face domestic violence, sexual violence and discrimination by those who are known to them.

The women have special status and protection within the United Nations and regional human rights systems. International human rights treaties prohibit discrimination on the basis of gender and also require States to ensure the protection and realization of women’s rights in almost all areas. The United Nations have incorporated many declarations and conventions to give a sense of protection and belongingness to the weaker section of the society and to provide equal political, economic, social, cultural and civil rights regardless of their status. It also requires States to enact national legislation banning all type of discrimination or violence. But, despite the fact that having so many key human rights instruments contain prohibitions on gender discrimination and progress has been made toward the achievement of gender equality, critical objectives for the empowerment and equality of women have not yet been reached.

The paper is an attempt to give an overview of international instruments that protects women on various platforms. The paper’s main highlight would be to see the impact of these instruments at the national level.

Keywords- International Legal instruments, human rights, gender

HIJAB IS THE IMPEDIMENT OR THE DOOR TO GET EDUCATION: CRITICAL INVESTIGATION

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ABSTRACT

Education is an essential apparatus in bringing the holistic change in any society throughout the world. Education is a fundamental right and its foundation lies in the freedom, equality, democracy, and sustainable development of human. It opens up an enormous global opportunities and ideas for the people. Education has the immense significance in the socio, economic, political and legal development. Education plays a critical role in mitigating the gender gap, reducing the economic disparity, and helps in demographic transition, promote the secular sentiments among the people.

India is the country with massive diversity. Today, this country is one among the upcoming powerful countries. The reason behind her success is to maintain the democratic and secular structure of the nation.

However, The country is facing one more turmoil in offering the secular education. Nowadays, Hijab controversy is going around and shaking the secular nature of the Constitution.

Education is one of the pivotal resource to increase ability of women to oppose tyrannical gender norms. Among both the religion, Hindus or the Muslims, data indicate that education is related with a lower preponderance of Burqa or Ghunghat. Approx 67% of women with less than a Class V education have a practice of ghunghat or purdah as compared to 38 per cent of college-going women. Nevertheless, demand for the rejection of the hijab to obtain education puts the cart before the horse. For Muslim girls, this is a difficult evolution. The “National Statistical Office” Calculated gross attendance ratios in secondary education for Muslim women to be 43 per cent compared to 63 per cent for all Indian women. The educational Institution should do all to increase involvement and participation of Muslim girls rather than intensify obstacles in their way.

Why, our society stigmatized when they kept the education isolated from the religious practices. These religious practices are for the moral and spiritual upliftment of the people then why these extremist people become the intruder in the way of educated society.

My question is to “Is it really a question of debate that we should follow or should not follow the religious practices in the educational institution. I am not in the favour of both the point of view. My attempt is to prove that education is utmost essential for societal development among all other activities. So education should be free from any kind of biased approach. This field should be free from any kind of restrictions. To wear Hijab is the individual choices just like to wear turban by Sikh community. If government respect and allowed that Sikhs can wear turban in an educational Institution than why we are restricting Muslim girl to wear Hijab.

In this paper, I will use the qualitative and quantitative methodology to collect the data and will try to prove that secularism gives importance to education rather than giving heed to individual wears so that everyone grow and develop faster.

Keywords: Apparatus, Enormous, Spiritual upliftment, Hijab

Introduction

The education is one of the way to think rationally without any prejudice because education open up the horizon of our mind and develop the logical thinking. Education develop the reasoning power of the person so that the educate person think twice before doing any act.

History is the evident that due to patriarchal nature of the society women were subjugated and were not allowed to get education because there was the apprehension that if women will get the education they will start thinking rationally and will put up the question upon their deprived status. For a very longer period, the society restrict the women and set them far away from education.

But due to numerous movement run by the feminist and social activist, women started getting education eventually. Though there were many hurdles in the way to get education. The main objective of these movement is to educate the women and liberate them from all kind of social taboos because once women will get the education, will have self realization of those evil practices like, no education for women, child marriage, Sati Pratha, Burkha System, Tripple Talaq, etc which were adopted just to control women.¹

We have been always put efforts to remove the hurdle which were the barrier in the way of women education. We framed the laws against the child marriage, more stringent laws for security of the women etc. Awareness workshop to create awareness among the people towards their biased approach.

Now, again one of the main hurdle is becoming the major hindrance in the way of the women to get education called Hijab. Today we have lost the objective to provide education and start debating on those issues which are personal in nature and depend upon one's individual choice. Whether it is a choice of job, marriage or to wear Hijab or Burqa, women needs to decide themselves that what they want in their life after getting education but it should not be the impediments to get education.

Most of the fanatic and so called activist are trying to obtain the attention of the people. They are disseminating the wrong information and interpretation of secularism among the people.

The V.P. Niranjanaradhya Development educationist concerned that known as hijab issue jeopardize to reverse all whatever small development has been made on the front since the Sachar Committee Report of 2006, brought out the alarming state of education of Muslims in general and girls in particular. "The current hijab issue created by communal forces started a kind of reverence, anxiety and insecurity for Muslim girls by deeply influencing their psychosocial status in a troubled social environment. It leads to the discontinuance of education of the effected on the one side and psychological deprivation of enabling social peer groups on the other side making their life more unfortunate and compromising. Parents may also pressurize these girls to stop their education,"²

Again we reached to that point from where we have started.

Secularism

A state following the secularism is said to be the one whoso not follow any official religion. To nake it more easy, secularism is defined in the case of "S.R. Bommai v. Union of India."³

¹ Sonalde Desai, The Indian Express, February 26, 2022 <https://indianexpress.com/article/opinion/columns/education-should-be-priority-not-banning-of-hijab-karnataka-muslim-women-7791337/>

²K.V. Aditya Bharadwaj, The Hindu, <https://www.thehindu.com/news/national/karnataka/hijab-row-likely-to-hit-education-of-muslim-women-experts-fear/article65059979.ece>

³ S. R. Bommai v. Union of India ([1994] 2 SCR 644 : AIR 1994 SC 1918 : (1994)3 SCC1)

In this case it was held that “Secularism is the basic feature of the Constitution of India.” Religion is the exclusive matter of individual faith and cannot be amalgamated with secular activities.

The secularism word was very first time used in the 19th century by George Jacob Holyoake. He coined this word from the latin term “saeculum” which means “this present age.” He used this word in the discourse of social and ethical value or system. Therefore, secularism word recognised as a socio-ethical system. It chiefly accentuated on natural and cultural betterment of human beings.⁴

Concept of freedom of Religion

Every citizen of this country is entitled for the right and liberty to preach, practice and propagate the religion of his own choice. Also people have an opportunity is to spread and disseminate it among all without any fear or the government intervention. But at the same time, it is expected from the people to practice it peacefully within the territory of the country. India is a country of diversity like race, religion, creed, caste and community. India is neutral, unbiased and impartial when it comes to exercising one’s religious beliefs, . It is guaranteed by the Constitution of India that no one will be deprived from the right to practice and profess his or her religion.

Concept of Secularism under Indian Constitution

The concept of ‘Secularism’ is defined under 42nd amendment, 1976 of the Constitution of India,⁵ the term ‘Secular’ was inserted in our preamble. Regarding secularism, there were direct provisions but their languages were res ipsa loquitur.⁶ Our Constitution has high respect and utmost importance is given to this concept. According to the Constitution, the availability of this right is to provided every person to declare the religion he believes or he wants to profess⁷. There are number of judgments, specifically deals with the the term secularism like in the case of “S.R.Bomma and the case of Keshvananda Bharti v. Union of India⁸,” In these cases, the judgement was given that secularism is the basic feature of the Constitution of India and no law can take away or abridge this right. According to the Mahatma Gandhi, “My veneration for other faiths is the same as for any one faith”. We believe in Sarvadharmasamabhavana, equal place for all faith and creeds.⁹

Dr. Rajendra Prasad, very first president of the Country has very clearly observed that becoming secular, India has not been anti religion or religious. He stated, “There are confusion that we do not believe in religion or spiritual values because we are a secular state . but conversely, it really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religions and want them to develop in their own way without any hindrance”.¹⁰

⁴ <https://www.sociologygroup.com/secularism-meaning-overview/>

⁵ Dubey.S.N, The Indian Government & Politics Lakshmi Narayan Agarwal publication, P. No165

⁶ https://www.legalserviceindia.com/articles/Res_Ipsa_Loquitur.htm

⁷ AIR 1994 SC 1918

⁸ (1973) 4 SCC 225

⁹ SECULARISM AND EDUCATIONAL IMPLICATIONS IN INDIA. Available from: https://www.researchgate.net/publication/339239968_SECULARISM_AND_EDUCATIONAL_IMPLICATION_S_IN_INDIA (accessed Feb 12 2022)

¹⁰ <http://myeconomics.info/secularism-and-educational-implication.html>

Jawahar Lal Nehru, also justified the secular nature of our state. “it means while religions are completely free, the state including in its wide fold various religions and culture, gives protections and opportunities to all and thus brings about an atmosphere of tolerance and cooperation”¹¹.

Positive Secularism-(Article 25)

Secularism is a philosophy adopt that all religions are given equal status, recognition without any discrimination and support from the state or it can also be defined as a doctrine which promotes detachment of state and religion.

Making one’s own individual choices and not being ruled or influenced by others was crucial to being perceived as a modern rational, independent individual. Individualism was also portrayed as being difficult when one was part of a collective, such as a religious group. Religion expect blind obedience from the people and submitting to irrational and often incomprehensible rules. Believing students were careful to emphasize that they also made conscious choices.

The main goal of the educational institution is to impart the education among the young ones. There is no reason to stop the people from taking education because of their religious practices. At least women, who faced a very longer period of oppression, must be facilitate to get education without creating and kind of deterrent be it religious practices or something else. Especially those practices which do not harm others.

The financially deprived Indian women faced the problem of inequalities due to their class and gender along with their religion.¹²

Article 25 of the Constitution of India defined that guarantees the freedom of conscience, the freedom to profess, practice, and propagate religion to all citizens.

Of course the above-mentioned rights are subject to certain restrictions ie public order, health, and morality.

People of the Sikh faith wearing & carrying the kirpan shall be considered as included in the profession of the Sikh religion.¹³

If any practice which is not harming any other religion can be permitted to follow that practice as Sikh people are allowed to wearing turbun and carrying Kirpan. Hijab is just like the scarf, girls use to wear for their protection.

We live in a country where women have to overcome from infinite hurdles to attain education at every level. During the pandemic numerous girls had to drop out of schools and colleges due to financial and digital constraints which Converse the condition from bad to worse. As per the data furnished by the “Education Ministry of India”, approx 320 million students suffered due to the pandemic, with regard to their education, out of which 158 million were female students.¹⁴ According to official estimates, about 43% of the Muslims are poor and their literacy level is below the national average.¹⁵

¹¹ Parliamentary Debates 1951, Vol 3rd, part 2nd (Accessed to March 02, 2022)

¹² Sheeva Yamunaprasad Dubey, “Women at the Bottom in India: Women Workers in the Informal Economy”, Contemporary Voice of Dalit, Vol. 8, No. 1, 2016, pp. 30–40

¹³ I.P.M.Bakshi, The Constitution of India, Universal Law Publishing Co, New Delhi

¹⁴ The Times now Digital, Education Budget 2022: Higher funds needed to boost girl child education schemes <https://www.timesnownews.com/education/article/education-budget-2022-higher-funds-needed-to-boost-girl-child-education-schemes/854547>

¹⁵ Ramphul Ohlan, Muslim Women in India: Status of Demographic, Socioeconomic and Health Inequalities, Vol. 40, No. 3, 1–12, <https://doi.org/10.1080/13602004.2020.1813991>

Meaning of Hijab--

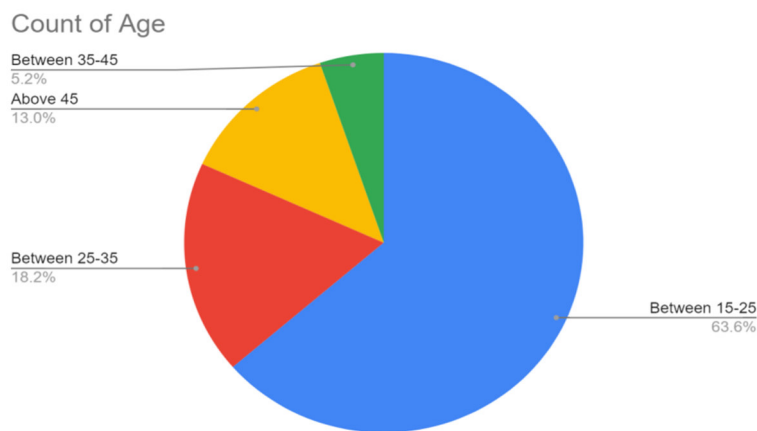
a traditional scarf worn by Muslim women to cover the hair and neck and sometimes the face.¹⁶

I have used the empirical method to collect the data and have prepared the structured questionnaire with the independent and dependent variables to know the opinion of the people and collected the data of 100 respondent and asked them their opinion towards the Religious practices.

The analysis of the data collection for this paper is mentioned below-

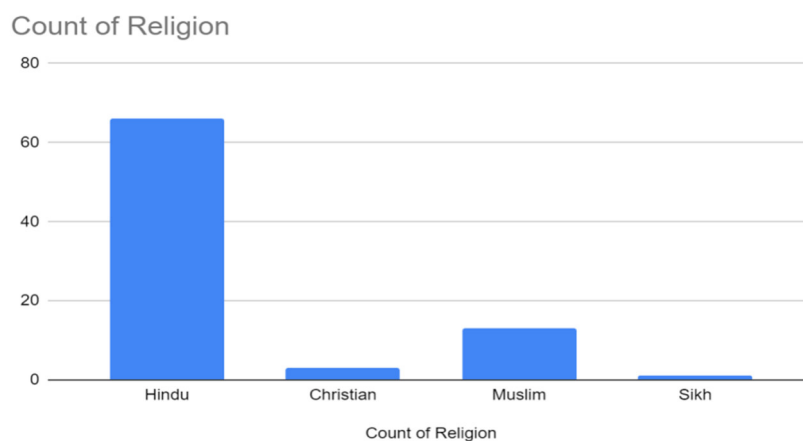
The pie chart of 1.1 shows that out of 100 respondent 63% respondent were between the age of 15 to 25. It means majority of the opinion is from school and college going youth.

Graph 1.1



There are only 18% respondent from between the age of 25 to 35, only 5% are from 35 to 45 and only 13% respondent are above the age of 45.

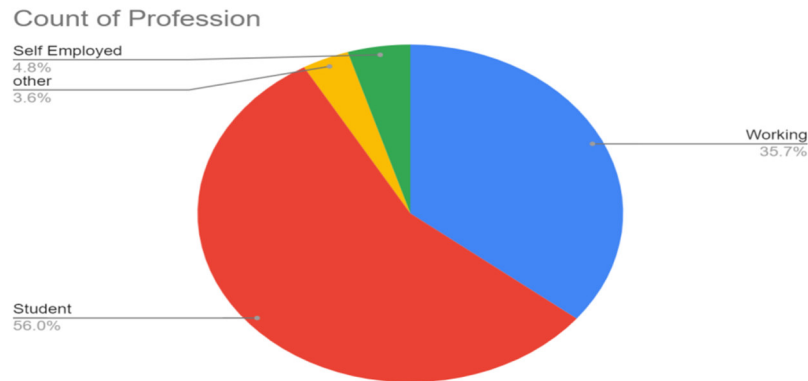
Graph 1.2



Out of 100 respondent, approx 80% respondent profess the Hindu religion. It means there are only 15.5% Muslim Respondent who have shared their opinion regarding the same.

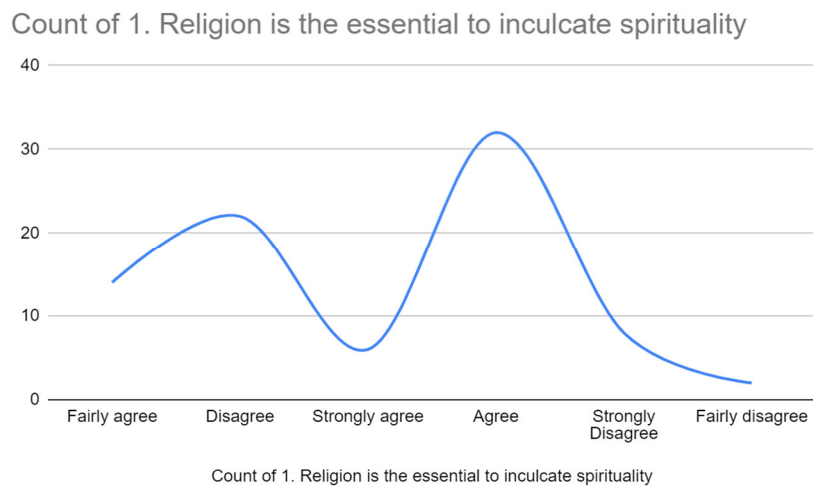
¹⁶ <https://www.dictionary.com/browse/hijab>

Graph 1.3



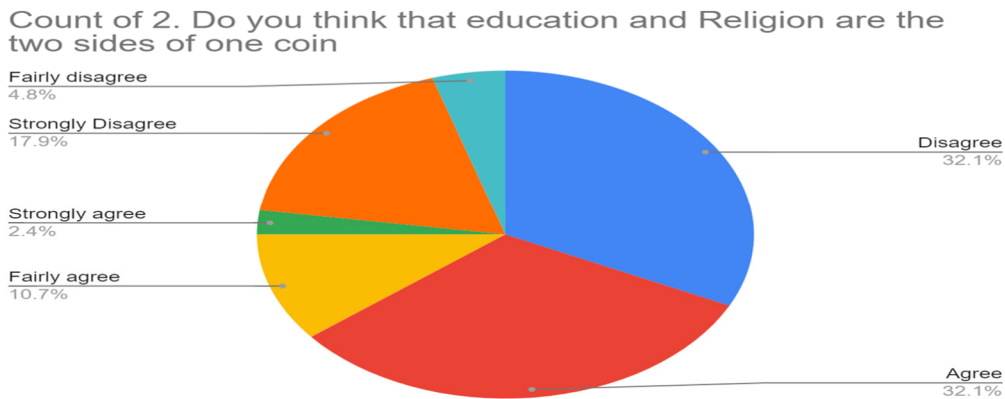
It was observed that 56% respondent are the students who have given their opinion towards the religious practices. Only 35% working and 4.8% respondent has contributed to collect the data and filled the questionnaire.

Graph 1.4



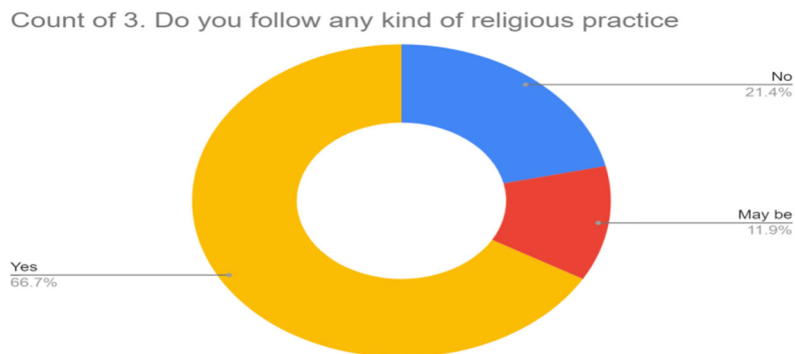
When it was asked to the respondent that religion is essential to inculcate spirituality, The responses were varied. Approx 38% respondent agreed that religion is important to imbibe the spirituality among the people. 16.7% fairly agree and 7.1% respondent strongly agree on this point. Whereas 26.2% disagree, 16.7% fairly disagree and 9.5% strongly disagree on this point and did not accept that religion is essential to inculcate spirituality.

Graph 1.5



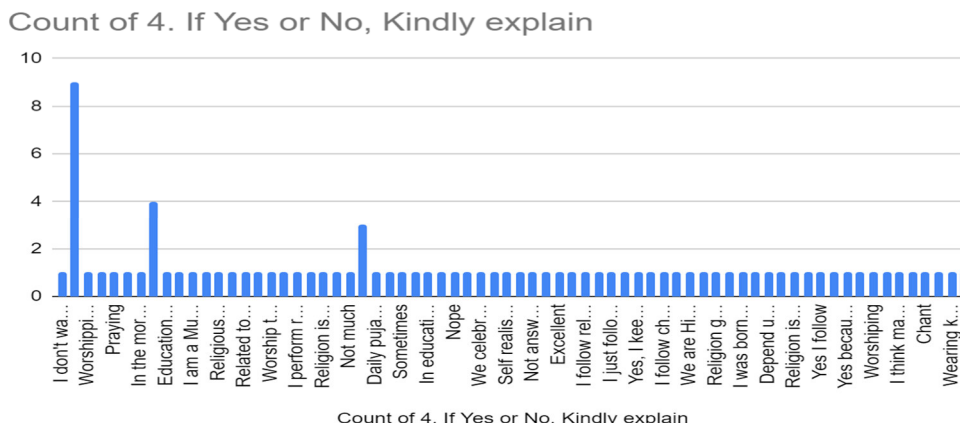
Approx 32% respondent agree, 11% fairly agree and 2.4% strongly agree and believe that Religion and education goes simultaneously and can be considered the two sides of one coin. It means you can not separated the education from religion. Because both the aspects groom and develop the internal and external personality of the individual. Whereas more than 50% respondent did not accept this and were against it.

Graph 1.6



We can easily interpret in the graph 1.6 that 66.7% respondent are following one or the other religious practices. It means that it is not a matter of Hindu or Muslim, people belongs to different religion follow their practices as per their respective religion. Only 21% respondent denied that they do not follow any kind of religious practice.

Graph 1.7



In the the graph 1.7, the respondent shared their religious practices they follow on daily basis.

There are some of the answers of the respondent-

“I am a Muslim. I pray five times a day. And practice my religious duties as a Muslim”

We celebrate all Hindu festivals, worship idols, follow Hindu rituals for birth, death, marriage,etc.

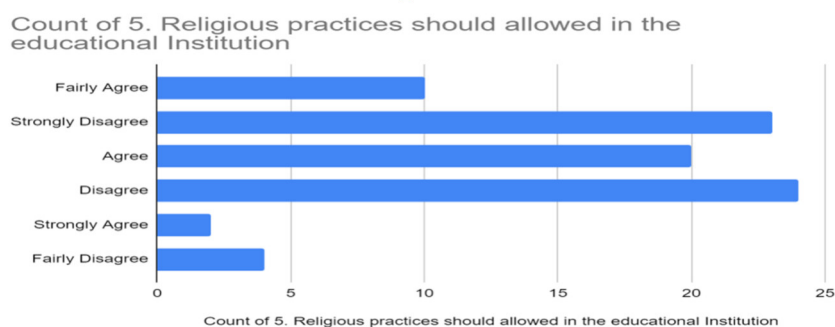
“Yes, I keep fast during kaali Puja, Saraswati Puja and it's a tradition which we have been taught as a child. I think these kind of non-violent religious practices should not be hindered with. So, the same could be done in the case of wearing hijab or turban irrespective of the place an individual is wearing it.”

I wear a locket and a dhaga called kavach in hand.

Some of the people has given their unbiased opinion regarding these practices.

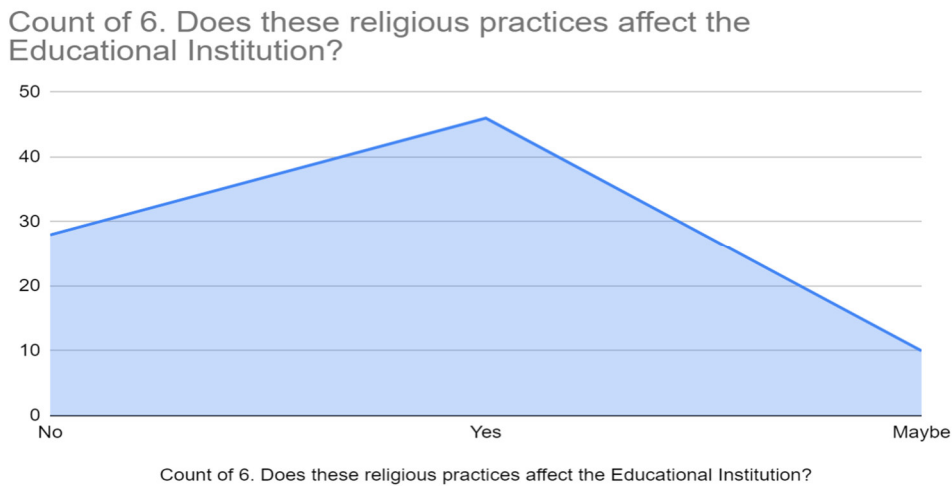
“Well how dressing yourself disturb others specially in college ,we are grown up, we have right to decide what we want to wear, it is just a political agenda.”

Graph 1.8



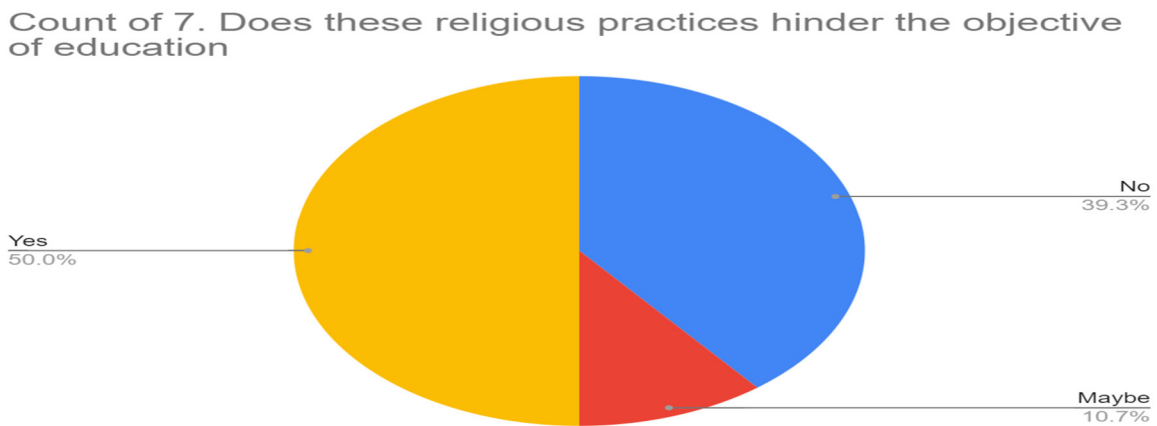
When it was asked to the respondent that religious practices should be allowed in the educational institutions than approx 60% respondent were against it. Only 25% agree, 12% fairly agree and 3% strongly on this fact that religious practices should allow in the educational institutions.

Graph 1.9



Approx 54% respondent have a belief that religious practices have impact on educational institution whereas 34% respondent did not agree on this point. Approx 11% respondent select the answer may be. It means they are not certain that religious practices have impact on educational institutions.

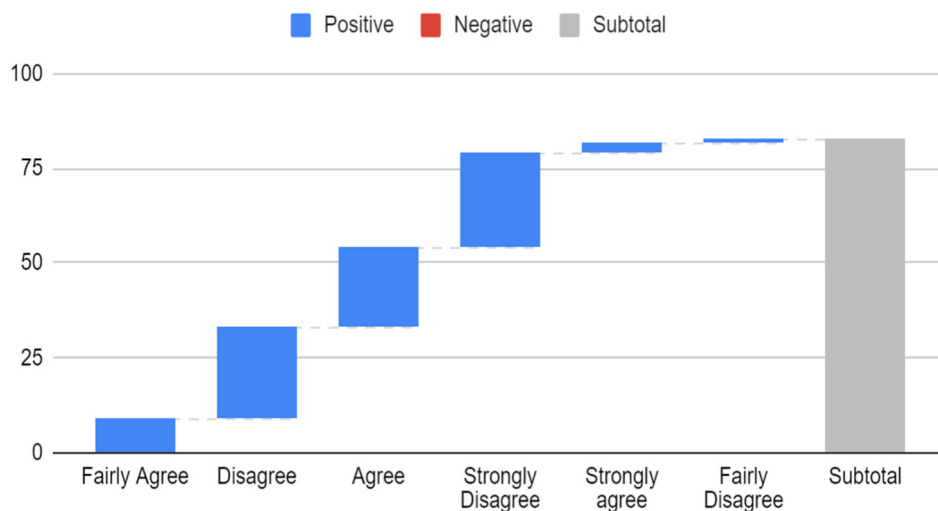
Graph 1.10



50% respondent clearly accepted that these practices hinder the objective of education and deviate the people from achieving the aim of education. Whereas approx 39% did not agree on this question and denied this point. Only 10.7% were not clear and choose the answer may be.

Graph 1.11

Count of 8. Should we allow to follow (Hijab) the religious practices in the education Institutions

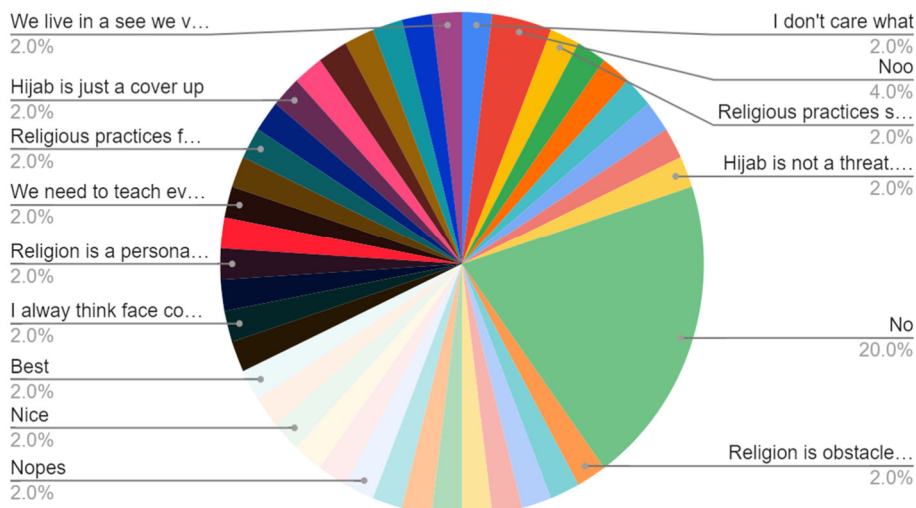


Count of 8. Should we allow to follow (Hijab) the religious practices in the education Institutions

Approx 40% respondent are in the favour to allow the religious practice whereas approx 60% against to allow to follow religious practices. This is ironical that despite of 66% accepted that they are following the practice of their respective religion, they are not in the favour to allow all to follow their practices.

Graph 1.12

Count of 9. Any specific Comment on it



The respondent has given their free opinion on the same issue-
 “I don't care what religion practice anyone follows Everyone has the right to do so I am no one to object them.”

“Religious practices should be respected but on the other hand it should not be a reason of hinderance for attaining education.”

“Religious practices are one's personal choice. To associate it with any institution is unfair. Yes , the norm must be that the practice must not come in the way of discharging one's duties and must not blind one's judgements. Said that, the religious practices should be allowed to be practiced in moderation. Excess of it may incite religious disharmony amongst that particular group. Personal practices must remain distinguished from professional commitments in letters and spirit.”

“I think hijab is used only for head cover so not big issue and no any objective and no any hinder for educational institutions.”

“Religious practices which which is integral part of ones life and does not effect or hinder in imparting education should be allowed.”

“Hijab is just a cover up of face not a practice, a common girl also cover up their face but that's not mean they follow a religious practice. If hijab is wrong then a wearing of pagdi in educational institutes in Sikh drama is also wrong. If the cloth used by Muslim girls as a hijab is of school uniform then this may not be create an issue.”

Conclusion and observation

This is clearly reflecting that, people are not sure about the religious practices and have dual mind set towards the same. People of India are hypocrite in their act and delivery. They pretend themselves peaceful when there is matter of their own religious practice but instantly they become critic where there is a question of other religion. People are following their own practices and objecting the practices of other religion.

There are numerous incidents in the recent time and we can take the example of Karnatka School or the Harsha Murder case. We should not mix the two different approaches together. There is question of women education and people should not take it on any personal biased ness.

The hijab Turmoil in Karnataka is unfortunate because Schools and colleges have been closed for approx two years because of pandemic. Returning to educational institution will be difficult for all students, specially those already falling behind in learning. The data from the “India Human Development Survey”, organised by the “National Council of Applied Economic Research and the University of Maryland”, shows enormous inequalities in learning outcomes among various social groups. These inequalities are likely to have been aggravated as students are already struggled to learn at their own during the lockdown. Now, after a longer period, when educational institutions need to draw their attention on bringing children back to classrooms, adapt the class room environment. Institutions needs to adopt the strategies to come out from the learning inadequacy that are probably to have increased among the children due to stuck at their home in lockdown period, the deviation erupted due to the hijab controversy because it is harmful for all the students, especially for those students, who were already lacking behind because of the learning gaps.

It is time for us to focus on empowering all women, including Muslim women, by ensuring their access to education, employment, and public safety. We should not obstruct the way of women education in any manner. If Hijab is the manifestation to educate women than we should not make the hindrance it in any manner. It is up to us that we make it hurdle to stop women from getting education or we take as a way to provide them education.

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TOPLUMSALLAŞMA SÜRECİNDE CİNSİYET ALGISI

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Özet

İnsanoğlu sosyal bir varlıktır. İçinde yaşadığı toplumun değer ve davranış biçimlerini öğrenmek zorundadır. Bireyin, toplumsallaşma sürecinde kendi toplumu tarafından kabul gören davranış ve tutumları içselleştirmesi gerekmektedir. Böylece toplumla bütünleşmekte ve toplumun bir parçası haline gelmektedir. Toplumsallaşma süreci, birey açısından önemli olduğu kadar toplum açısından da oldukça önemlidir. Toplumun süreç içerisinde varlığını sürdürebilmesi için bireyin toplumun kültürel normlarını öğrenmiş olması gereklidir. Bu nedenle, toplumsallaşma sürecinde biyolojik farklılıklardan çok toplumsallaşma kuralları ön plana çıkarılmaktadır.

Her toplumun kendine özgün toplumsallaşma kuralları vardır. Birey, bu kurallara uygun olarak toplumsal kurumlardan (aile, okul ve çevre) aldığı eğitimle, ait olduğu toplumun bir üyesi olmaktadır. Eğitim sürecinde bireyin cinsiyet durumuna göre, toplumsallaşmasına yönelik kültürel öğeler ön plana çıkmaktadır. Cinsiyet eşitsizliğine dayalı toplum, kadın ve erkeğe farklı roller yükleyerek bu doğrultuda davranmasını sağlamaktadır. Toplumsallaşma sürecinde kadın ve erkek olmayı öğrenmeleri, rollerini benimsemeleri, bireylerin çocukluktan beri aldıkları eğitimle ilintilidir.

Bireyin doğal biyolojik farklılığı cinsiyet olarak adlandırılmakta ve dişi ya da erkek olarak tanımlanmaktadır. Toplumun cinsiyet bağlamında beklediği görevler ve beklentiler doğumdan sonra başlamaktadır. Toplumun bireye yüklediği cinsiyet rolleri, toplum tarafından belirlenmiştir. Bu roller, bireyin toplumsallaşma sürecinde nesilden nesile aktarılmıştır. Kalıp yargı şeklinde cinsiyet farklılığına göre yüklenmiş cinsiyet özellikleri toplumlara göre değişmektedir. Bu özellikler genelde toplumsal cinsiyet eşitsizliklerinin ana kaynağını oluşturmaktadır.

Bu çalışmada, “Cinsiyet ve Toplumsal Cinsiyet Kavramı”, sosyo- kültürel anlamda, toplumların cinsiyetleri ayırma ve yükledikleri roller üzerinden incelenecektir. Bireylerin toplumsallaşma sürecinde, cinsiyet rollerinin değişimi ve gelişimi toplumsal kalıp yargılar çerçevesinde değerlendirilecektir. Toplumsallaşma ve Cinsiyet Algısı arasındaki ilişki, bireylerin “Cinsiyet Rollerini” bağlamında nicel bir araştırma şeklinde kaynak tarama yapılarak betimleme yoluyla irdelenecektir.

Anahtar Kelimeler: Cinsiyet, Toplumsallaşma, Cinsiyet Algısı

GENDER PERCEPTION IN THE PROCESS OF SOCIALIZATION

Abstract

Man is a social being and not a living being alone. He has to learn the values and behavior patterns of the society he lives in. In the process of socialization, the individual must internalize the behaviors and attitudes accepted by his or her society. Thus, it integrates with the society and becomes a part of the society.

The process of socialization is important for the individual as well as for the society. In order for the society to survive in the process, the individual must have learned the cultural norms of the society. For this reason, socialization rules come to the fore rather than biological differences in the socialization process.

Every society has its own unique socialization rules. The individual becomes a member of the society to which he belongs, with the education he receives from social institutions (family, school and environment) in accordance with these rules. According to the gender status of the individual in the education process, cultural elements for socialization come to the fore. In this context, it is ensured that the society based on gender inequality behaves by assigning different roles to men and women. Learning to be a man and a woman in the process of socialization, adopting roles, is related to the education that individuals have received since childhood.

The natural biological difference of an individual is called gender. In this context, individuals are defined as either male or female. The duties and expectations that society expects in the context of gender begin after birth. The gender roles that society imposes on the individual are determined by the society. These roles have been transferred from generation to generation in the socialization process of the individual. According to the gender difference in the form of stereotypes, the loaded gender characteristics change according to the societies. These characteristics often constitute the main source of gender inequalities.

In this study, "The Concept of Gender and Gender" will be examined in the socio-cultural context, through the separation of genders and the roles they assign. In the socialization process of individuals, the change and development of gender roles will be evaluated within the framework of social stereotypes. The relationship between Socialization and Perception of Gender will be examined in the context of individuals' "Gender Roles" by means of a quantitative research, by making a literature review.

Keywords: Gender, Socialization, Perception of Gender

1. Giriş

Yeni doğmuş bir insan dünyaya sadece biyolojik olarak bağlıdır. Dünyaya gözlerini açtığı toplumun ona ne tür değerler bütünü ve roller yükleyeceğini bilmemektedir. Ancak, birey toplumsal bir varlık olduğu için, o toplumla sıkı bir bağ kurmak zorundadır. Aksi halde bireyin varlığını sürdürmesi olanaksız hale gelecektir. Birey doğumundan itibaren çeşitli toplumsal kurumlar aracılığı ile etkileşim içerisine girerek, toplumun kendine sunduğu davranış ve tutumları öğrenmek zorundadır. Böylece bir kişilik kazanmakta ve toplum içerisinde kendine yer bulabilmektedir.

Birey toplumun kendine sunmuş olduğu değer ve davranışları öğrenirken, biyolojik cinsiyetinin dışında toplumun kendine öngördüğü toplumsal cinsiyet rollerini de öğrenmek zorundadır. Bu öğrenme süreci her toplumun yaşam şekillerine göre değişiklik göstermiştir. Tarihsel süreç içerisinde toplumların farklı cinsiyetlere yüklediği kalıp yargılar; özellikle din ve gelenek görenek, gibi olguların etkisi sonucunda oluşmuştur. Cinsiyet algısının bireylere yüklediği farklı davranış biçimleri, onlardan toplumun beklentilerinin bir göstergesidir. Toplum açısından benimsenen cinsiyet rolleri, bireyin toplumun uyumlu bir üyesi olmasına yardımcı olmaktadır.

Toplumsal cinsiyet algısının oluşmasının temelinde toplumların kültürel etkileri yatmaktadır. Birey, biyolojik olarak doğuştan getirdiği cinsiyet farklılığına göre, kendileri için önceden hazırlanmış yükümlülükleri yerine getirerek toplumda kimlik sahibi olmaktadır. Birey tarafından benimsenen cinsiyet rolü, kendisinin toplumdaki yerini belirlemektedir.

Bireye yüklenen toplumsal cinsiyet rolleri, zamana, toplumun sosyo- kültürel yapısına göre değişkenlik gösterebilmektedir. Ancak yine de toplumlar, bireye yöneltilen cinsiyet rollerini yerine getirmelerini beklemektedir.

Toplumsallaşmanın ve toplumsal cinsiyet algısının ilk olduğu en önemli toplumsal kurum ailedir Ebeveynlerin davranış ve tutumları, gelecekte çocukların çoğu yaşamsal konulardaki edinimlerini etkilediği gibi cinsiyet rollerini de yakından etkilemektedir. Ailede başlayan toplumsal cinsiyet algısı ile ilgili yargılar, çocukların toplumun diğer kurumları ile ilişkiye girmeleriyle iyice pekişmektedir. Diğer yandan, bireyin toplumsallaşmasında ve cinsiyet algısı oluşturmasında din, önemli bir rol oynamaktadır. Dini öğretiler, toplumsal yaşama yön vermekte ve toplumun üyelerinin davranışlarını belli kalıp içerisine sokmaktadır. Bireyleri sosyal yaşama hazırlama konusunda gerekli olan toplumsal kurumlar, bireyin cinsiyet algısı çerçevesinde rollerinin tanımlanmasında doğrudan katkı sunmaktadır.

2. Toplumsallaşmanın Tanımı

Dünyada yaşayan üç grup canlı türü vardır. Bunlar, insanlar, hayvanlar ve bitkilerdir. Bitki ve hayvanlar kendi yaşam çevrelerine daha varoluşlarından itibaren uyarlanmış gibi uyum sağlamaktadır. Ancak insanlar, doğuştan çevrelerine uyum konusunda son derece çaresizdir ve yetersiz kalmaktadırlar. Bu bağlamda varlığını sürdürebilmek ve yaşam içerisinde kalabilmek için bir sosyal çevreye ihtiyaç duymaktadır. İnsanın, ilk doğduğu andan itibaren çevresinde küçük bir insan topluluğundan oluşan ailesi vardır. Belli yaşamsal kalıp değerler ve davranışlar içerisinde toplumsal ilişkileri olan aile, çocuğun ilk dönemlerde sosyal çevresi ile uyum içerisinde yaşayabilmesine yardımcı olmaktadır. Toplumun kültürel öğelerinin bireye aktarılması rolünü toplumsal kurumlar üstlenmiştir. Bu anlamda aileden sonra, toplumun yeni bir üyesi olacak bireyin toplumlaşmasına en büyük katkı veren çevre ve eğitim kurumlarıdır. Toplumla bireyin etkileşiminin olduğu sürecin sonucunda birey toplumun bir üyesi haline gelir.

Toplumsallaşma, bireyin daha önce toplum tarafından uygulanan davranış ve tutumların toplumun yeni üyesi tarafından öğrenilme sürecidir. Böylece birey toplumla kendi arasında bir bağ oluşmasını sağlamaktadır. Birey toplumsallaşma ile birlikte hem bir kişilik geliştirmekte hem de yaşam biçimini insani boyutlara taşımış olmaktadır. Diğer taraftan toplumun birbirleriyle paylaştığı ortak değerlerin öğrenilmesi sürecidir. Birey için bu kadar önemli bir kavram olan toplumsallaşmanın birbirine benzer oldukça çok tanımı vardır. Toplumsallaşmanın sözlük anlamı; bireyin kişilik kazanarak belli bir çevreye hazırlanması, sosyalleşme (Örnekleleriyle Türkçe Sözlük, :2000:2905). Özkalp; toplumsallaşmayı, toplumun yeni üyelerine o toplumda var olan yerleşmiş, görenek, değer, tutum ve davranışların ne olduğunu, bunlara uyum sağlamanın ve öğrenmenin yollarını gösterdiğini söylemektedir.(Özkalp, 2005:75). Birey, toplumun tüm değerlerini toplumsal yaşam içerisinde etkileşimle öğrenmektedir. Toplumsal kurumlara katılmasıyla birlikte toplumsallaşma süreci de başlamış olur. Yıldırım'a göre ise sosyolojik bir kavram olarak toplumsallaşma; yaşamını devam ettirebilmek için yardıma ihtiyaç duyan insanın, içinde doğduğu topluma adapte olabilme sürecidir. Bu süreç içinde (toplumsallaşma süreci) insan; içine doğduğu toplumun kültürel değerlerini öğrenir, kendine has beceriler edinir, kendi bilincine ulaşmış bir birey haline gelir (Yıldırım, 2019:1). Toplumsallaşma ile ilgili bir başka benzer tanımlama ise; Sosyalleşme, bireyin belirli bir toplumda (geleneğin aktarımı, vb.) ve kültüründe sosyal eylemde bulunabildiği, yani sosyal hayata katılabileceği ve katkıda bulunabileceği, toplum tarafından (davranış dâhil) aracılık edilen tüm öğrenme süreçlerini ifade eder (de.wikipedia.org/wiki/Sozialisation) şeklinde verilmiştir.

Her ne kadar toplumsallaşma, toplumun yeni üyelerine yerleşmiş kalıp değerleri öğretmek onların topluma uyumunu sağlamak ise de, insanoğlunun yaşam sürecinde sürekli bir değişim söz konusudur. Bu anlamda toplumsallaşma da bireyin tüm yaşamı sürecinde tamamlanamayan bir olgudur. Edinilmiş ve öğrenilmiş davranışlar bütünü olan toplumsallaşma, bireyin sonraki yaşam sürecinde kendisine sunulan yaşam koşulları ile baş edebileceği etkili bir olgudur.

3. Cinsiyet ve Toplumsal Cinsiyet Kavramlarının Tanımı

Toplumlar, farklılıklarıyla, içerisinde barındırdıkları çeşitlilikleriyle var olabilen sosyal oluşumlardır. Bir oluşum olması, onun bu farklılıkların sosyal, fiziksel, statüsel veya maddi-manevi birbirlerine duydukları ihtiyaçtan ötürü gelmektedir çünkü bireylerin toplumdaki rolleri, yapabilecekleri, görevleri ve becerileri birbirinden farklıdır. Ancak zamanla bu ihtiyaç döngüsünde farklılıklar birbirleriyle uyum içerisinde olmaktan ziyade çatışma yaşayabilmektedirler. Farklı kültürlerde olanların yaşadıkları çatışmalar kadar ses getiren ve belki de daha eski olanı ise; kadın erkek cinsiyet ayrımı çatışmasıdır. Bu çatışmalardaki en genel sebep ise muhakkak ki kendini güçlü veya üstün görenin, güçsüz gördüğü üzerinde kurmaya çalıştığı yönetme, hâkimiyet kurma ve değerli hissetme arzusudur. Oysa biyolojik cinsiyet değişmez (Akkaş, 2019: 100).

Sosyal ilişkilerin oldukça sıkı yaşandığı günlük yaşamda karşılaşılan toplumsal cinsiyet tanımı 1972’de Ann Oakley tarafından yapılmıştır (Kirman,2011: 328). Her toplumun farklı yaşam tarzı ve bunu ifade şekli olduğundan, toplumsal cinsiyet algısı toplumdan topluma farklılık göstermektedir. Aslında her toplum kendi varoluş sürecinde kültürel boyutta farklı biyolojik yapıya sahip kadınlara ve erkeklere farklı roller vermektedir. Toplumların gelişmesiyle birlikte, aynı toplumda bile bu roller sık sık değişebilmektedir. Rollerin değişimi ve hatta benzerliği konusunda her ne kadar tartışmalar sürse de anayasal bağlamda da farklılıklar gündeme getirilmektedir. Bu konuda Vatandaş şöyle düşünmektedir.

Toplumsal cinsiyet (gender) kavramını sosyolojiye dâhil eden Ann Oakley, 1972 yılında yayımlanan Sex, Gender and Society’de açıkladığı üzere, cinsiyet (seks) biyolojik açıdan erkek/kadın ayrımını anlatırken, toplumsal cinsiyet (gender) erkeklik ile kadınlık arasındaki toplumsal bakımdan eşitsiz bölünmeye gönderme yapmaktadır. Her ne kadar geleneksel bakış açısında, cinsiyet ve toplumsal cinsiyetin basit ve açık bir şekilde birbirleriyle örtüştüğü anlayışı devam ediyor olsa bile, artık bugün bu ikilinin birbirlerinden ayrı anlamsal boyutlarını konu edinen geniş bir literatür oluşmuş bulunmaktadır (Vatandaş, 2015:31).

Toplum içerisinde bireyin statüsü çeşitli özellikleri ile belirlenmektedir. Aynı toplum içerisinde yaşayan insanları yaş, cinsiyet, dini ve etnik yapı, ekonomik güç gibi aldığı rollere göre sınıflandırmak bireyin yaşamı açısından önemli bir unsurdur (Bilgin & Doğan, 2020). Bireye toplumun değerleri çerçevesinde yüklenen rolü, onun doğuştan getirdiği cinsiyeti doğrultusunda oluşturulmuştur. Bireyin biyolojik anlamda cinsiyet kimliği, cinsel organlarına bakılarak “kadın” ve “erkek” olarak belirlenmektedir. Cinsiyetin (sex) biyolojik farklılıklara göre anlamlandırılması, bireyin fiziksel yapısıyla alakalı bir olgudur. Ancak “Toplumsal Cinsiyet” (gender) ise, fiziksel olarak farklı olan kadın ve erkeğin toplum içerisinde sosyal ve kültürel olarak üstlenecekleri roller şeklinde tanımlanmaktadır. Bu anlamda Akkaş cinsiyet ve toplumsal cinsiyet kavramları arasındaki farklılığı şu şekilde vurgulamaktadır.

Cinsiyet kavramı daha çok biyolojik yaklaşımlarla açıklanmaya çalışılırken, toplumsal cinsiyet kavramı bireyin rollerini belirleyen sosyal bir statü aracı olarak kabul etmiştir. Bu bağlamda cinsiyet kavramına yeni anlamlar yüklendiği, kadın ve erkek arasında fiziksel, biyolojik açıdan değil, toplumsal roller ve statü açısından da toplumdan topluma değişen farklılıklar toplumsal cinsiyet adı altında belirlenir (Akkaş,2019:99).

Cinsiyet ve Toplumsal Cinsiyet kavramları anlam olarak birbirinden farklı gibi algılsalar da aslında birbirini tamamlayarak birbirlerine bağımlıdır. Bu nedenle birini diğerinden ayrı düşünmemek gerekmektedir. Cinsiyet farklılığına göre, cinsler arasındaki biyolojik yapıdan kaynaklanan ilişkiler belirlenmektedir. Ancak toplumsal cinsiyet ise, kadın veya erkeğin toplum içerisindeki rolleri, içerisinde yaşadıkları toplumun kültürünü bağlamında ifade etmektedir. Her ne kadar toplumsal cinsiyet kavramı evrensel ölçütlere sahip olsa da kadının ve erkeğin toplumdaki konumlandırılmasına göre toplumlararası değişkenlik göstermektedir. Biyolojik cinsiyet (sex) doğuştan gelen, toplumsal cinsiyet (gender) ise sonradan edinilen özelliklerdir. Toplumsal cinsiyet bireylere, kültürel ve sosyal olarak belirlenen cinsiyet rollerini öğretmektedir. Bu roller dünyada yaşanan küreselleşmeye bağlı olarak değişmekle birlikte, kadın ve erkeğe toplumsal cinsiyet bağlamında, davranış kalıplarını, sorumlulukları, paylaşım düzenlerini, kaynaklara ve ayrıcalıklara ulaşmalarını sağlamaktadır. Bu anlamda Yeter görüşlerini şu şekilde ifade etmektedir.

İçerik olarak toplumsal cinsiyet kavramı daha kapsayıcı bir kavram olduğu için cinsiyet terimini de kendi sisteminde bizzatı bulundurmaktadır. Toplumda cinsiyetin ilk belirleyici unsuru fiziksel ve biyolojik farklılıklar olarak belirlenmiş daha sonra aktöre verilen roller gereği cinsiyet toplumsallaşmış daha sonra ise örüntü davranışların bir zemine oturtulması ile toplumsal cinsiyet kavramı ortaya çıkmıştır. Güncel araştırmalar da toplumsal sürecin içerisindeki hiyerarşik düzen ve kavramın toplumun dinamizmi ile sürekli olarak değişen bir yapıda olduğu tartışmaları hız kazanmış küreselliğin etkisi de ayrıca sorgulanmaya başlanmıştır (Yeter, 2015:190).

Tüm canlıların cinsiyet farklılıkları, doğuştan getirdiği doğal bir olgudur. İnsanlarda “Kadın ve Erkek” olarak belirlenen ve bu yönde kendilerine biçilen roller, kalıplar “Toplumsal Cinsiyet” olarak tanımlanmaktadır. Ancak “Toplumsal Cinsiyet” kavramı bu bağlamda, her toplumun kendi yapısına uygun olarak geliştirdiği kültürel ve doğal olmayan olgudur. Yani toplumların varlıklarını sürdürmek için toplumsallaştırdığı bireylerin biyolojik cinsiyetlerine göre, insanlar tarafından oluşturulmuş bir kavramdır. Toplumların süreç içerisinde değişimler yaşamasına paralel olarak Toplumsal Cinsiyet algıları da değişmektedir. Kısaca Toplumsal Cinsiyet algısı bu açıdan bakıldığında dinamik bir olgudur. Zaman içerisinde değişiklikler ve farklılıklar gösterebilmektedir.

4. Toplumsal Cinsiyet Açısından Kadının Yeri

Toplumsal cinsiyetin belirlenmesinde kültürel değerler büyük rol oynamaktadır. Aslında kadın veya erkek, biyolojik farklılıkları ile kendilerine yüklenmiş rollerin çok önceden hazırlandığı toplumun içerisine doğmuşlardır. Bu sosyo-kültürel gerçekliğin içerisinde de yaşamak zorundadırlar. Bireyin toplumsallaşma sürecinde etkili olan en büyük kurumlar, aile ve dindir. Özellikle erkek egemen rollerinin ön plana çıkarıldığı ve toplumsal rollerin kadını nasıl ötelediği hemen hemen her toplumsal yapı içerisinde görülmektedir. Kadına yüklenen rollerinden ötürü öteleyen söylem ve uygulamalar, antik çağdan günümüze kadar sürmektedir.

Özellikle hemen hemen tüm toplumlarda kadının biyolojik olarak zayıflığı ve doğurganlık özelliği nedeniyle kendisine daha korumacı zihniyet çerçevesinde, geri plan da yani ev işlerinde roller biçilmiştir. Bu konuda Yeter şöyle demektedir.

Toplumsal cinsiyet rolleri, kadının biyolojik cinsiyetine atfen ona asıl olarak ev içi alanı ve anneliği uygun görmektedir. Toplum içinde adeta kemikleşmiş bir düşünceye dönüşen kadın bedeninin zayıflığı ve annelik konumu kendisini hiyerarşik bir düzlemde ikinci sınıf konumuna getirmiştir. Bu düşünce kadının kendinden menkul ve kendi arzu ve etkinlikleri doğrultusunda hareket eden bir “özne” olmak yerine, kaderi topluluğun kaderine bağlı bir “anne” olarak varlık bulma noktasına getirmektedir (Yeter, 2015:97).

Toplumsal olarak kadınlara yüklenen değer yargıları, kadınların insan hakları bağlamında haklarını özgürce yaşamasının önüne geçmekte ve hatta engellemektedir. Kız çocukları kendilerine giydirilmiş kalıp roller nedeniyle, yaş dönemlerini erkek çocukları gibi yaşayamamaktadır. Toplumsal cinsiyete uygun olarak yetiştirilen çocuklar, daha doğuştan itibaren bu algının esiri haline gelmektedir. Bebekler bile, kıyafet renklerinde (kız çocukları için pembe, erkek çocukları için mavi) cinsiyet ayrımına maruz kalmaktadır. Her bir bireye uygun görülen kalıp davranışlar daha çocukluktan itibaren sert kurallarla uygulamaktadır. Bu bağlamda kadınlardan beklenen davranış kalıplarında; kibar, duyarlı ve hassas gibi davranışlar beklenmekte ve erkek çocuklara göre içe dönük bir sosyal yaşama doğru itilmektedir. Bu konuyla ilgili olarak Saraç şunları söylemektedir.

Çocuk doğar doğmaz, aile ve toplum tarafından toplumsal cinsiyete göre yetiştirilmeye başlanır. Doğacak bebeğin cinsiyeti belirlendiği andan itibaren, bebeğe alınacaklar da cinsiyetine göre belirlenmeye başlanır. Doğacak 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. Erkek çocuklar dayanıklı, asi ve dışa dönük olmaya, kızlar ise daha içe dönük, ağırbaşlı, söz dinleyen olmaya teşvik edilir (Saraç, 2013:29).

Toplumun önyargılı kalıp değerleri çerçevesinde, kadının eğitim, iş, sosyal hayat gibi tüm yaşamsal süreçleri etkilenmektedir. Sürekli olarak toplum, kadından bu rollere göre davranmasını beklenmektedir. Örneğin, kadınlar, meslek olarak daha çok öğretmen, hemşire, hostes ve ev işlerine yönelik mesleklere yönlendirilmektedir. Kadının toplumun göz önünde ve rekabet gerektiren mesleklerden uzak durmaları sağlanmaktadır. Bu bağlamda kadına yüklenen özelliklerden ötürü kadın toplum içerisinde sürekli olarak geri plana atılmaktadır. Bu, toplumsal cinsiyet eşitsizliği anlamında kadını pasifleştirmektedir. Kadın ve erkek ilişkileri bağlamında toplumsal cinsiyet algısına bakıldığında, erkekler evlilik öncesi bir ilişki yaşadıklarında veya eşlerini aldattıklarında “erkek adam yapar” gibi kanılarla olay büyütülmezken, kadınlar için aynı durumun tam tersi geçerli olmaktadır. Bunun sebebi o toplumun kadını “namus” imgesi olarak görmesinden ileri gelmektedir (Ersoy, 2009: 226). Toplamların kadınlara ve erkeklere yükledikleri bu atıflar onlardan beklenen davranışları şekillendirmekte ve bu davranış kalıpları nesilden nesile aktararak devam etmektedir. Toplumsallaşma sürecinde bu beklentilerin değişmesine, küreselleşme, kitle iletişim araçlarının yaygınlaşması, farklılıklara artan hoşgörü, eğitimin yaygınlaşması gibi gelişim ve yenilik odaklı olgular etki etmiştir. Kadın ve erkeğin toplumsal cinsiyet bağlamında eşit kabul edilmesi çok önemlidir. Bu konuda Bingöl şöyle düşünmektedir.

Yasalarda kabul edilen kadın-erkek eşitliğinin, zihinsel olarak eşit olmadığı gerçeğini kabul etmek bu sorunu çözme konusunda ilk adım olacaktır. Eşitsizliğin olduğu konuları veya problemleri çözmek için ilk önce zihnimizde kadını ve erkeği eşit kabul etmeli ve ona göre konumlandırmalıyız (Bingöl, 2014: 114).

Toplumsal cinsiyet kalıp değer yargıları, tüm zamanlarda çeşitli nedenlere bağlı olarak dünyada her toplumda kadını farklılaştırmış ve edilgen bir kişiliğe büründürmüştür. Kadına yönelik toplumsal kısıtlamalar, bugün bile her alanda yaşanmaktadır. Toplumsal cinsiyet eşitsizliğinin kadın lehine değişmesi, aslında tüm toplumları daha güçlü kılacaktır. Kadının üretkenliği toplumun her alanına katkı verecektir.

5. Toplumsallaşma ve Cinsiyet Algısı İlişkisi

Her toplum varlığını sürdürebilmek için yeni üyelere ihtiyaç duymaktadır. Ancak toplumun yeni üyelerinin, toplumun tarihsel süreç içerisinde edindiği yaşamsal birikimlerini öğrenmeleri gerekmektedir. Toplumsal cinsiyet algısı da toplumsal deneyim birikimlerinden biridir. Toplumaya yeni katılan üyelerin biyolojik farklılıklarının üzerine, toplumsallaşma kurumları aracılığıyla, topluma ait cinsiyet kalıp değerlerini oturtmaya çalışmak, toplumsal cinsiyet uygulamasının ilk adımını oluşturmaktadır. Toplumsal cinsiyet algısı, bireyin kendi toplumuna uyum sağlamak için toplumun bir üyesi olma yönünde çaba göstermesiyle artmaktadır. Daha doğuştan itibaren bireyleri, biyolojik cinsiyetinden ötürü, kadın veya erkek rolleri ile bütünleştirmeye çalışmak, tamamen o toplumun kültürel dokusu ile alakalı bir durumdur. Bu bağlamda kültürel farklılıklar nedeniyle her bir toplumda kadın veya erkeğe yüklenen roller değişik olabilmektedir. Bu konuda Bingöl şöyle düşünmektedir.

Kadınsılık ya da kadınlık, erkeksilik veya erkeklik tümüyle toplumsal ve kültürel hadiselerdir. Birbirinden değişik zaman ve yerlere göre farklılık gösterebilmektedir. Herhangi bir coğrafyada yaşayan bir topluluk ya da toplumun kadın ve erkekten beklediği roller, diğerlerinininkiyle birbirini tutmayabilir. Bu, kültürün habercisidir (Bingöl, 2014:109).

Toplumsallaşma sürecinde bireyin toplumsal kuralları öğrenmesi bir koşuldur. Birey bu şekilde o topluma uyum sağlamakta ve günlük yaşam içerisinde yer alabilmektedir. Aksi halde birey toplum dışı kalabilmekte ya da toplumdan dışlanmaktadır. Kültürel ürün olan toplumsal cinsiyet algısını da toplumsal kurallar belirlemektedir. Her cinse yönelik önceden hazır yaptırımlar söz konusudur ve birey bunları yerine getirmek zorunda kalmaktadır. Bireyin toplumsallaşırken, kendine at edilen rolü de benimsemesi, öğrenmesi ve bu rol çerçevesinde davranışlar sergilemesi beklenmektedir. Bu durumla ilgili Ersoy şöyle düşünmektedir.

Esasında erkekler ile kadınlar arasındaki bu yapısal farklılıkların ve özelliklerin bulunması bir gerçektir. Ancak bu farklılıklar sadece biyolojik, fizyolojik veya psikolojik değil, aynı zamanda kültürel ve sosyolojiktir. Zira yapısal farklılaşmalar olarak ifade edilen bazı hususlar, öğrenilmiştir ve insanların davranışlarının sadece bu yapısal özelliklerin etkisinde oluşması ve şekil alması söz konusu değildir. Aslında tüm bu farklılıklar, cinsiyet özellikleri ile birlikte cinsiyete yönelik kültür tarafından ön görülen kalıp yargıların ve rollerin öğrenilmesine de bağlıdır. Çünkü çoğu zaman kadına ve erkeğe atfedilen özelliklerin kültür içerisinde tanımlanmış, öngörülmuş bir yeri bulunmaktadır (Ersoy, 2009:213).

Toplumun en küçük yapı taşı ailedir. Bireyin toplumsallaşarak kimliğini kazandığı aile ortamındaki birey ilişkileri toplumsal cinsiyet algısı açısından çok önem taşımaktadır. Geleneksel aile tipi olan ataerkil bir ailede kimliğini bulan bireyin, cinsiyet algısının da tabiki belirlenmiş kalıp değerler çerçevesinde olması söz konusudur. Ayrıca din olgusu da farklı cinsiyete sahip bireylerin toplumun istediği rollere bürünmesine büyük katkı sağlamaktadır. Ataerkil aile yapısının ve dogmatik din öğretilerinin hüküm sürdüğü toplumlarda toplumsallaşma ile edinilen toplumsal cinsiyet algısı, kadın erkek eşitliği konusunda oldukça tutucu bir rol oynamaktadır. Bu tür toplumlarda kadın gizli özne iken erkek toplumda her şeye egemen olarak görülmektedir.

Toplumlarda var olan aile tiplerinin gelenekten gelen ön kabullerin ve dini metinlerin yeri oldukça önemlidir. İktidar ve güç prensibinden hareketle ortaya çıkan aile tipleri bireylere çeşitli roller ve kimlikler sunmuş, sunulan bu statünün değişmezliğini de din ile meşrulaştırmışlardır (Yeter, 2015:196).

Toplumsallaşma, bireyden istenilen davranışların uygulamaya sokulmasıdır. Bu bağlamda fiziki cinsiyeti farklı olan kadın ve erkeğin, topluma uyum sağlaması için, kendisine yönelik daha önceden hazır toplumsal değerleri davranışa dönüştürmesi gerekmektedir. Tüm toplumlarda geleneksel toplumsallaşma anlayışı, dünyada yaşanan hızlı teknolojik gelişmelere paralel yok olmaktadır. Toplumsal cinsiyet ayrımcılığı düşüncesi ile birbirinden sosyal yaşam içerisinde uzaklaştırılan kadın ve erkek, artık, yaşamın tüm alanlarında birlikte olmaktadır. Bu nedenle toplum tarafından kadın ve erkek için uyarlanmış rollerin çoğu zaman bir anlamı kalmamaktadır.

6. Sonuç

Bireyin biyolojik cinsiyeti, kadın ve erkek arasındaki fiziksel farklılığı göstermektedir. Ancak toplumsal cinsiyet, bireyin kadınlığı ve erkekliği öğrendiği bir süreçtir. Bu süreç, yaşam boyu sürmektedir. Genetik açıdan farklı olan kadın ve erkeğin, toplumsal yaşam içerisinde sergiledikleri davranışlar, buldukları toplumun kültürü tarafından belirlenmektedir. Birey, toplumsallaşma sürecinde, kendisi için toplumun cinsiyet anlamında öngördüğü rolü öğrenmektedir.

Çağdaş anlamda toplum tarafından kadın ve erkek için biçilen rollerin herhangi bir yasal yaptırımı yoktur. Ancak kalıp rollerin yaşatılmasına olanak sağlayan ve yok olmaması için yaşatılan toplumun gelenek ve görenekleri vardır. Bireyin toplumsallaşma sürecinde gelenek ve görenekler bir taraftan toplumsal cinsiyet algısını yaşamasına olanak sağlarken, diğer tarafta da denetleyici bir rol oynamaktadır. Bireyin yerine getirmesi gereken kadın veya erkek rolleri, daha fiziki cinsiyeti belli olduğunda başlamakta ve aile, çevre, okul ve iş yaşamı ile pekişmektedir. Böylece toplumun cinsiyet ile ilgili kalıp değer yargıları değiştirilemez yargılar haline gelmektedir.

Toplum, durağanlıktan uzak, her gün yenilenen ve değişen bir olgudur. Bu değişim onun içinde var olan sosyal ilişkileri, değer yargılarını ve davranış kalıplarını da etkilemiş, buna bağlı olarak cinsiyete dayalı roller, beklentiler ve statüler kısmen de olsa değişime uğramıştır. Özellikle sanayileşme ile modern dünyaya geçişin hızlanması ve beraberinde küreselleşme ile kadınların ve erkeklerin ev içi ve iş hayatındaki rolleri daha çok iç içe geçmeye başlamıştır. Yine de kadını öteleyen erkeği ön plana çıkararak olumsuz bir algıya neden olan toplumsal cinsiyet ayrımcılığı, tüm sorunlar için ortak çalışmalar yürütülen küreselleşen dünyada, öncelikli çözüm bekleyen bir sorun olarak durmaktadır.

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ATAERKİL DÜZEN VE TOPLUMSAL CINSİYET EŞİTSİZLİĞİ BAĞLAMINDA, KADINLARIN MAHALLE BASKISINDAN ETKİLENME BİÇİMLERİNE İLİŞKİN GÖRÜŞLERİ

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ÖZET

Geçmişten günümüze varlığını sürdüren ataerkil düzen, erkek gücünü ve otoritesini belirgin ölçüde kadının sindirilmesi yönünde kullanan ve kadınları her daim ikinci plana iten sosyal bir sistemdir. Bu sistemin işleyişine yön vererek mevcut düzenin devamını sağlayan çeşitli unsurlar vardır. Bu unsurların başında toplumsal cinsiyet rolleri gelmektedir. Toplumsal cinsiyet rolleri bireyleri cinsiyetleri doğrultusunda belirli kalıplara sokarak ataerkil düzenin varlığını sürdürmesine hizmet eder. Kadınların ve erkeklerin cinsiyetleri üzerinden farklılaşan bu rol dağılımları, her daim erkeğin lehine sonuç vererek kadını toplum içerisinde dezavantajlı konuma düşürmekte ve topluma yabancılaştırmaktadır. Kadını topluma yabancılaştıran sistem, erkeği aynı oranda yüceltmekte ve toplumsal yaşamdaki yerini sağlamlaştırarak, gücüne güç katmaktadır. Söz konusu bu haksız güç, toplumsal yaşamın her alanında kendisini göstermekte ve toplumsal baskı mekanizmalarını meydana getirmektedir.

Toplumsal baskı mekanizmaları, bireylerin toplum içerisindeki davranışlarını, tutumlarını, yaşayışlarını, kararlarını kısaca birçok fonksiyonunu etkileyen, her türlü aygıttır. Bu aygıtlar en temelde bireylerin vicdanında yer etmiş ve toplumun kendi kendine meydana getirip sürdürdüğü değerlerden oluşmaktadır. Toplumun kendi eli ile oluşturduğu ve sürdürdüğü bu değerler, zaman içerisinde sınırlar koyucu ve engelleyici bir duvar haline gelmektedir. Bu duvarlar toplum içerisinde en çok kadınları etkilemekte ve kadınların kendilerini gerçekleştirmelerinin önünde en büyük engel olmaktadır. Kadınların çalışmak istemelerinden, boşanmalarından, çocukları ve eşleri ile olan ilişkilerinden kısacası ev içi ve ev dışı kendilerini kontrol altına alan ve yaşamlarını şekillendiren mahalle baskısı ataerkil düzen ve toplumsal cinsiyet eşitsizliğinden etkilenmektedir.

Kadınların mahalle baskısından nasıl etkilendiklerini ve yaşamlarını nasıl şekillendiğini kadınların kendi deneyimleri ile incelemeyi amaçlayan bu çalışma nitel araştırma yönteminden fenomenolojik araştırma yöntemi ile gerçekleştirilecektir. Araştırmanın örnekleme ise; amaçlı örnekleme yönteminden kartopu örnekleme yöntemi olarak belirlenmiştir. Araştırmanın sonucuna göre görüşülen kadınların özellikle çalışanların toplum baskısına ve mahalle baskısına maruz kaldıkları, kadınların bir kısmının bu baskıyı dikkate almadan kendi hayatlarını yaşamaya devam ederken bir kısmının da buna göre yaşamlarını şekillendirdikleri görülmüştür. Bu sonuçlar doğrultusunda erkeklerin toplumsal cinsiyet eşitliği konusunda ders almaları, toplum ve mahalle baskısına yönelik makro düzeyde çalışmalar yapılması ve kadınların güçlendirilmesi önerilmektedir.

Anahtar Kelimeler: Ataerkillik, Mahalle Baskısı, Toplumsal Cinsiyet

IN THE CONTEXT OF PATRIARCHY AND GENDER INEQUALITY, WOMEN'S VIEWS ON THE WAY THEY ARE AFFECTED BY NEIGHBORHOOD OPPRESSION

ABSTRACT

The patriarchal order, which has existed from the past to the present, is a social system that uses male power and authority to suppress women to a significant extent and always pushes women to the second place. There are various elements that direct the functioning of this system and ensure the continuation of the current order. Gender roles are at the forefront of these elements. Gender roles serve to maintain the patriarchal order by putting individuals into certain patterns in line with their genders. These role distributions, which differ based on the genders of women and men, always result in favor of men, putting women in a disadvantageous position in society and alienating them from society. The system, which alienates women from society, exalts men at the same rate and strengthens their position in social life. This unjust power manifests itself in all areas of social life and creates social pressure mechanisms.

This study, which aims to examine how women are affected by the pressure of the neighborhood and how their lives are shaped, will be carried out with the phenomenological research method from the qualitative research method. The sample of the research is; It was determined as snowball sampling method from purposive sampling method. According to the results of the research, it was seen that the women interviewed were exposed to social pressure and neighborhood pressure, especially from the employees, while some of the women continued to live their lives without taking this pressure into account, while some of them shaped their lives accordingly. In line with these results, it is recommended that men take lessons on gender equality, make macro-level studies on social and neighborhood pressure, and empower women.

Keywords: Gender, Patriarchy, Social Pressure

GİRİŞ

Tarih boyunca kadın ve erkek cinsleri üzerinden sürmekte olan hiyerarşik yapı, günümüzde de hala varlığını devam ettirmektedir. Kadının doğurganlığı üzerinden dönuşen egemenlik anlayışı, son halini alarak erkek lehine sonuçlanmıştır. Gücü ve otoriteyi elinde bulunduran erkek bireyler, ataerkil yapılanmanın taşıyıcısı ve savunucusu konumundadır. Zira toplum içerisinde iktidara sahip cinsin, gelecek nesillere söz konusu durumu aktarması kaçınılmazdır. Toplum içerisinde hâkim olan ataerkil yapılanmanın erkek bireylere, güç temelli bir takım haklar verdiğini görmekteyiz. Bu haklar toplumsal cinsiyet kalıpları üzerine inşa edilmektedir. Cinsiyetlerinin erkek olması, erkek bireylere bir takım eşitlikli haklar verirken, cinsiyetlerinin kadın olması da kadın bireylere bir takım sınırlılıklar getirmektedir. Toplum içerisinde kadının ve erkeğin yapabileceği ve yapamayacağı şeyler bellidir. Bütün cinsler bu toplumsal kurallara uyduğu sürece herhangi bir sorun oluşmaz. Ancak bireyler söz konusu düzene aykırı davranış sergilediklerinde toplum, bunu bir tehdit unsuru ve sapma davranışı olarak algılayarak bireyleri çeşitli yaptırımlara tabi tutar. Bu durum toplum baskısı olarak ifade edilebilir. Toplum baskısı, toplum içerisindeki bütün bireyler üzerinde varlığını hissettirmekte ancak toplumsal cinsiyet kalıplarına bağlı olarak en fazla kadın bireyler üzerinde etkili olmaktadır; zira toplumsal cinsiyet eşitsizliklerinin yoğun olarak gözlemlendiği az gelişmiş, gelişmekte olan ve geleneksel toplumlarda kadınların maruz bırakıldığı baskının oldukça yaygın ve şiddetli olduğunu söylemek mümkündür (Ulutürk Akman , 2021, s. 12).

Toplum baskısı, toplum içerisinde en fazla güçsüz olarak ifade edilen grupları hedef almaktadır. Bu güçsüz gruplar içerisinde baskı mekanizmasının en kolay etki ettiği bireyler kadınlardır. Erken yaşlardan itibaren bu baskı ile tanışan kadın bireyler, ileriki dönemlerde söz konusu durumu içselleştirmeye mecbur kalmaktadır. Bu mecbur kalma duygusu kadınların hem özel yaşamlarında hem aile içerisinde hem de kamusal alanda görünürlüğünü engellemekte ve her türlü başarısının önüne geçmektedir. Kadınların böylesine engellendiği ve kısıtlandığı bir baskı mekanizmasının araçları da oldukça etkilidir. Toplumun vicdanında yer etmiş en temel öğeler olan; kültür, din, cinsellik ve ahlak gibi kavramlar toplumsal baskının bireyler üzerindeki etkisini artıran önemli araçlar olarak kabul edilebilir.

Toplum oldukça işlevsel olan bu mekanizmaları bireylerin yaşamına sosyalizasyon sürecinde entegre ederek bireyler açısından koşulsuz bir kabul sağlamaktadır. Bireylerin kabul ettiği bütün bu değerler farkında olmadan hayatlarını sınırlandırmakta ve onları baskı altına almaktadır. Bu sınırlılıklar ve baskılar en çok kadın bireyleri etkilemektedir. Zira erkek bireyler, bu sınırları ve baskıları kuran sistemin bir parçasıdır.

Küçük yaşlardan itibaren aile içerisinde sınırlanmaya başlayan kız çocukları, sorgulamadan kabul ettikleri bütün kültürel değerlere uygun olarak yaşamaya başlarlar. Gerek ev içerisinde gerekse okul ve iş hayatlarında daima cinsiyet eşitsizliklerine maruz kalmaları çoğu zaman sosyal yaşamlarında aktif olamamalarına neden olmaktadır. Özellikle cinsel ve ahlaki anlamda yoğun bir baskı ile büyütülen kız çocukları, bu değerlere sıkı sıkıya bağlı kalmaları amacıyla çoğu zaman toplumsal sınırlamaların da ötesinde bir sınırlılıkla yaşamlarını sürdürmekte, özellikle aile fertlerinden şiddete varacak davranışlara maruz bırakılmaktadırlar. Kadınların yaşamlarına hükmeden her türlü baskı mekanizması şiddetle iç içe geçmiş durumdadır. Şiddet bir baskılama aracıdır ve her türlü bireylerin baskı altına alınmasında oldukça etkilidir. Kadın bireylere hem aile bireyleri tarafından hem de toplum tarafından uygulanan en yaygın şiddet türü ise psikolojik yani duygusal şiddettir. Kadınlar tarafından, çoğu zaman bir şiddet olarak tanımlanmasa da bu şiddet türleri aslında kadının sınırlandırıldığı, baskı altına alındığı, engellendiği, sindirildiği, güçsüzleştirildiği ve değersizleştirildiği her alanda görülmektedir.

1. ATAERKİLLİK

Gücü ve otoriteyi erkeğin elinde bulundurduğu ve kadının evde, işte, okulda, kamusal alanda kısaca toplumsal yaşamın hemen her alanında ikincilleştirildiği ve değersizleştirildiği toplumsal yapılanma biçimi olarak tanımlayabileceğimiz ataerkillik, günümüzde hala çeşitli görünümüleriyle varlığını devam ettirmektedir. Bu devamlılığın en temel sebebi geçmişten günümüze söz konusu yapılanmanın toplum tarafından içselleştirilmesi ve normalleştirilmesidir. Özellikle gelenekçi toplum tiplerinde geliştirilen değer yargılarının ataerkillik etrafında şekillenmiş olması, kalıplaşmış egemenlik ilişkilerini doğurmakta ve bu ilişkiler, hep bazı grupları dezavantajlı konuma düşürmektedir. Söz konusu dezavantajlı konumda olan gruplar ise genelde kadınlar ve çocuklar olmaktadır zira kadının ve çocuğun ataerkil toplum yapısı etrafında şekillenmiş bir yaşam öyküleri vardır. Özellikle kız çocukları daima bir bastırılma ile karşı karşıya kalırlar. İçine doğdukları ailede karşılaştıkları otorite ve güç dengesizliği çoğu zaman kendi benliklerine yabancılaşma ve hayat boyu kendini gerçekleştirememeye ile sonuçlanır.

Geçmişten günümüze varlığını devam ettiren ataerkil toplum yapılanmasının temelinde yatan kadın erkek egemenlik mücadelesi, farklı cinslerin doğuştan gelen güç farklılığına dayanan bir hiyerarşi oluşturmaktadır. Ancak en temelde biyolojik farklılıkların da sınırlarını aşan bir tarihi süreç mevcuttur.

Bu süreç üretim araçlarını elinde bulundurma gücüne sahip olan cinsin üstünlüğünü ifade eder ve anaerkil bir yapılanmanın da tarihin bir döneminde var olduğunu gösterir. Bu hususta toplumsal yapının ataerkilliğe evrilme sürecine değinmek faydalı olacaktır. Ataerkil toplum yapısının henüz oluşmadığı tarihi dönemlere baktığımızda, insanların doğa ile iç içe olduğu, kadının doğa ile bütünleştiği ve doğadan kendi tabiatı doğrultusunda faydalandığı bir toplum yapısı görmek mümkündür. Kadının doğada ve toplumda aktif bir rol oynadığı bu dönem, aslında saygınlığının da temsil edildiği bir döneme işaret etmektedir. Ancak ilkel komünist sistemden kapitalist sisteme geçişin bir ürünü olan ataerkil toplumsal yapılanma, hem doğanın hem de kadının dönüşümünde büyük bir kaynak olmuştur. Bu dönüşüm kadını geçmişten günümüze hep ikinci plana itmiş ve erkek egemenliğine hapsedmiştir.

İnsanlık tarihine ve toplumların değişimine psikanalitik açıdan yaklaştığımızda doğanın cinsiyetinin kadın olduğunu ve ana olarak kabul edildiğini, bu hususta insanın da doğanın kucağına doğup, doğadan beslendiğini söylemek mümkündür (Kaya Erdem & Baydaş Sayılğan , 2012, s. 117). Binlerce yıl doğaya ve kadına değer veren onu yücelten ve kutsal kabul eden insan ırkı, zamanla değişen üretim ilişkilerine, alet kullanımındaki farklılaşmalara, gelişen bilim ve teknoloji ile dönüşen hayat koşullarına paralel olarak egemenliği erkeğe vermiş ve kadının değerini elinden almıştır. Geçmişten günümüze toplumsal yapılanmaları incelediğimizde cinsiyet kavramının sadece bireylere özgü biyolojik bir olgu olmadığını, aksine tarihsel süreç içerisinde toplumların ana karakterini belirleyen önemli bir ölçüt olduğunu söylemek mümkündür (Kaya Erdem & Baydaş Sayılğan , 2012, s. 114).

Henüz özel mülkiyetin, üretim araçlarının ve artı değerler ortaya çıkmadığı; bireylerin doğayı dönüştürdüğü ve ondan ortak olarak faydalandığı; kadının ve erkeğin henüz güç mücadelesi içerisinde olmadığı ilkel komünal toplum olarak adlandırabileceğimiz anaerkillik, aslında kadının saygınlığının ve değerinin yüksek seviyede olduğu, geçmişte var olmuş ama günümüz için ütopyik bir toplum tasviridir. Anaerkil toplum düzenine baktığımızda, her iki cinsin de aktif olduğunu, biyolojik farklılıklara dayanan iş bölümünün hâkim olduğunu ancak bu durumun bir hiyerarşi oluşturmadığını görmek mümkündür. Aksine kadının doğurganlığı sebebi ile neslin devamını sağladığı düşüncesi, erkeğin otorite kurmasının önüne geçmiş ve kadının saygınlığını korumuştur. Ancak değişen zamana uygun yeni üretim biçimleri ve üretim ilişkileri tarih boyunca dengeleri hep değiştirmiş ve gücü elinde bulunduranlar daima bir üstünlük kurma mücadelesine girişmiştir. Erkeğin avlandığı ve kadının avcılık toplayıcılık yaptığı düzende ilerleme kaydeden insan ırkı, tarımı keşfetmiş ve toprakla uğraşmak erkek için farklı bir uzmanlaşma alanı doğurmuştur. Erkeğin uzmanlaştığı bu yeni üretim alanı, hem özel mülkiyeti hem de değişen güç dengelerini ortaya çıkarmış, toprağın babadan çocuğa geçmesi kadının doğurganlığının önüne geçmiş, soyun devamının babadan geldiğine inanılmıştır. Bu hususta gücü eline geçiren erkek, geçmişten günümüze hem kadını hem de kendi cinsini egemenliği altına alarak, ataerkil bir düzenin geçmişten günümüze kuşaklar halinde yayılmasına kaynaklık etmiştir. Cinsiyeti kadın olan anaerkil toplum yapısından, cinsiyeti erkek olan ataerkil toplum yapısına geçiş süreci ile, baskın olan cinsiyetin özelliklerine doğru dönüşüm gerçekleşmektedir. Zamanla baskın hale gelen erkek cinsiyeti, gücü elinde bulundurarak hem karşı cinse hem de kendi cinsine hükmetmeyi becerebilmiştir. Gücün ve otoritenin erkeğin elinde bulunduğu, kadınların ikincilleştirildiği ve erkeğin üstün olarak konumlandırıldığı ataerkillik, toplum içerisinde bireylerin her alanda belirli kalıplara bağlı olarak yaşamasına neden olmaktadır. Erkeğin her daim ön planda olduğu ve kadına göre hep daha avantajlı bir statüde tutulduğu erkek egemen toplumda, erkek cinsi elinde bulundurduğu haksız gücü, kurulu ataerkil toplum düzeninin devamını sağlamak için kullanmaktadır.

Gerek özel alanda gerekse kamusal alanda, kadının görünmez olması ve erkeğin görünür kılınması her daim kadının kendini gerçekleştirmesinin önünde bir engel teşkil etmektedir. Diğer bir yandan erkeğin toplumda ve aile de egemen güç haline gelmesi, kadını özel alana hapsederken bir yandan da kadının aile yaşam döngüsü içerisindeki yerini belirlemekte ve aktif olarak bir alt sistemin görünür parçası olma imkânını elinden almaktadır. Bu hususta her birey yaşamı boyunca aile içerisinde hem çocuk hem eş hem de ebeveyn olma süreçlerine dâhil olma eğilimindedir.

2. TOPLUMSAL CİNSİYET

Toplumsal cinsiyet kavramı, bireylerin içerisinde yaşadıkları toplumda hazır buldukları ve uyum sürecinde öğrendikleri, cinsiyet kimliklerini ve bu cinsiyet kimlikleri üzerinden bireylere yüklenen rolleri ifade etmektedir (Gök, 2016, s. 344). Bunun yanı sıra toplumsal cinsiyet, bireylerin sosyal yaşam içerisinde nasıl tanımlandıkları ve kendilerini nasıl algıladıklarını ortaya koyan, bireyleri toplum içerisinde konumlandırarak bir kategorileştirme biçimidir (Gök, 2016, s. 344). Bu kategorileştirme, toplumda kadını ve erkeği farklı şekillerde konumlandırarak, sosyal yaşam içerisinde cinsiyet üzerinden güç ve iktidar temelli bir hiyerarşik düzen oluşturmaktadır. Bu eşit olmayan hiyerarşik düzenle birlikte kadın, cinsiyet eşitsizliğine maruz kalarak toplumsal cinsiyet rollerini yerine getirmek konusunda sosyal bir baskıya maruz kalmaktadır.

Bireyin kadın ve erkek olarak tanımlanmasını sağlayan ve bireye doğuştan bahsedilen özellikler itibari ile gelişen cinsiyet kavramı hem biyolojik anlamda hem de toplumsal anlamda kimliğimizi belirlemektedir. Bu hususta kadına ve erkeğe içerisinde doğdukları toplum tarafından yüklenen kadınlık-erkeklik görevleri doğrultusunda oluşan toplumsal cinsiyet kavramının, biyolojik anlamda kullanılan cinsiyet kavramından farklılaşarak, sosyokültürel yapı tarafından şekillendirildiğini söylemek mümkündür (Gök, 2016, s. 342).

İlkel komünal toplumlardan itibaren süre gelen kadın-erkek ilişkilerine ve iş bölümlerine odaklanan ve bu husustaki farklılaşmaların biyolojik ve fizyolojik temelli oluştuğunu savunan doğacı yaklaşım, toplumsal cinsiyet kavramının oluşumunda yaratılıştan gelen özelliklerin etkili olduğunu vurgulamaktadır (Gök, 2016, s. 343). Diğer bir yandan kadının ve erkeğin fizyolojik özellikler itibari ile eşit olamayacağını ve yalnızca doğuştan gelen özellikler ile yaptıkları işlerin örtüştüğünü savunmaktadır. Bu hususta erkeklerin birden fazla kadınla gayri resmi ilişkilerinin daha normal ve doğal karşılanması, kadınların ise gayri resmi bir ilişki içerisinde bulunmasının, toplum tarafından cezalandırılması gibi durumlar erkeğin hormonal yapısı ile açıklanmıştır (Gök, 2016, s. 343). Bu anlamda erkek ve kadının biyolojik farklılıkları her alanda erkeği avantajlı kadını ise dezavantajlı konuma düşürmektedir.

Toplumsal yaşam içerisinde oluşan ve şekillenen toplumsal cinsiyet kavramının, sosyalizasyon sürecinde bireylere öğretildiğini savunan inşacı yaklaşıma göre ise toplumsal cinsiyet kavramı, egemen toplum tarafından sürekli yeniden üretilerek, toplumsal cinsiyet kalıplarının inşa edilmesine ve bu durumun içselleştirilmesine hizmet etmektedir (Gök, 2016, s. 343). Bu içselleştirme sürecinde oluşan cinsel kimlikler hem bireyin hem de toplumun kolektif anlamda üretim mekanizmalarının bir ürünüdür. Bu hususta inşacı yaklaşımın değindiği en önemli nokta, kadının toplum içerisindeki konumunun, kader değil toplumsal inşa sürecinin bir ürünü olduğunu düşüncesidir (Gök, 2016, s. 344). Zira erkek bireyler ayrıcalıklı ve üstün gördükleri konumlarının zedelenmesini istemedikleri ve sahip oldukları gücü ve iktidarı korumak istedikleri için süregelen bu düzenin parçası olmaya devam etmektedirler (Gök, 2016, s. 344).

2.1. Toplumsal Cinsiyet Eşitsizliği

Toplumsal cinsiyet eşitsizlikleri en temelde sınıfsal farklılıklardan daha eski ve köklü bir tarihsel geçmişe dayanmaktadır. Henüz sınıfsal bir yapılanmanın ortaya çıkmadığı ilkel komünal toplum yapısında, kadınlar erkeklerden daha düşük konumda değildi (Ünal, 2016, s. 128). Zira kadının ve erkeğin kolektif bir bilinç ile hareket ederek hayatta kalma mücadelesi verdiği ve kadının bu hayat mücadelesinde doğurganlığı ile başrolde olması saygınlığını da beraberinde getiriyordu.

Geleneksel toplum yapısından modern topluma geçişin bir ürünü olarak kabul edebileceğimiz toplumsal cinsiyet eşitsizlikleri değişen sürece paralel olarak ilerlemiştir. Bu hususta tüm toplumsal sınıflanmalarda kadınların fizyolojik anlamda zayıf kabul edilmesi, onların gerek kol gücü gerektiren işlerden gerekse daha profesyonel ve idari işlerden uzaklaştırılmalarına ve dışlanmasına ortam hazırlamıştır (Ünal, 2016, s. 155-156). Bu durum kadını sosyal yaşamın her alanında ikincilleşmeye ve fırsatlardan eşit yararlanamama durumuna itmiştir. Her alanda ötekileşen kadın kendi varlığına ve yeteneklerine yabancılaşarak kendisine toplum tarafından layık görülen cinsiyetçi rollere razı gelerek gücünün ölçüsünü bastırmıştır.

Toplumsal cinsiyet eşitsizliklerinin görünürlüğüne baktığımızda ilk olarak aile yaşamında olduğunu söylemek mümkündür. Bireyler biyolojik cinsiyetleri ile doğdukları ailelerde, toplumsal cinsiyetleri ile karşılaşmakta ve bu hususta toplumsal cinsiyet rollerine bürünerek eşitsizliğe neden olmaktadır. Kadını eve hapseden, erkeği dışarıda özgürleştiren cinsiyet kalıpları çocukluktan itibaren kız ve erkek çocuklarının üzerine yapılmakta ve öğrenilmiş davranış kalıplarına dönüşerek tüm hayatlarını şekillendirmektedir.

Kadını özel alana hapseden görev dağılımı ve kadının ücretsiz olarak yerine getirdiği ev içi iş yükü ile aile içerisinde benimsediği rollerin, kadının çalışma hayatına dahil olması ile değişmesi ön görülürken, kadına iş hayatı ile yeni sorumluluklar yüklenmiş mevcut iş yükünün üzerine yeni iş yükü eklenerek kadının sorumlulukları içinden çıkılmaz bir hale gelmiştir (Gök, 2016, s. 341).

3. TOPLUM VE MAHALLE BASKISI

Bireylerin içerisine doğdukları ve o andan itibaren bir parçası oldukları toplumsal yapılanma, oldukça güçlü bir mekanizmadır. Böylesine güçlü bir mekanizmanın, bünyesinde barındırdığı bireyleri etkileme ve yönlendirme konusundaki etkinliğinin yüksek olduğu söylenebilir. Zira bireyler toplum içerisinde belirli kurallara, dogmalara ve yönlendirilmelere oldukça yatkın bir yapıya sahiptirler. Toplum bireyleri sosyalleşme sürecine hazırlarken çeşitli kurumları bu etkileşim sürecinde aracı olarak kullanmaktadır. Bu araçlardan en önemlisi aile kurumudur. Bireyler aile içerisinde sosyalizasyon sürecine hazırlanırlar ve toplumun bir parçası olmaya hazır hale getirilirler. Ancak bu süreç toplum içerisindeki bazı grupları dezavantajlı konuma düşürmektedir. Bu gruplardan birisi olan kadınlar, toplum içerisinde çeşitli kurallara ve yaptırımlara tabi tutulmaktadırlar. Bu kural ve yaptırımlar çoğu zaman cinsiyet sınıflaması üzerinden gerçekleşmekte, kadının cinsiyetinden dolayı maruz kaldığı her türlü olumsuz tutum, birer “toplum baskısı” (mahalle baskısı) olarak kendini göstermektedir.

Özellikle Türk toplumu gibi ataerkil yapılanmaya sahip toplumlarda, mahalle baskısı oldukça etkilidir. Türk toplumsal yapılanmasındaki hâkim kültürün, birlik ve beraberlik üzerine kurulu olduğunu; bu birlik ve beraberliğin, coğrafi niteliklerden ziyade bir yaşam felsefesi haline gelerek mahalle kültürünü meydana getirdiğini söylemek yerinde olacaktır zira Türk toplumunda birlik ve beraberliği zedeleyecek her türlü durum, bir toplumsal tehdit olarak algılanmaktadır (Çetin, 2009, s. 181). Bu hususta toplumsal tehdit olarak görülen durumun ortadan kaldırılması için belirli bir mücadele içerisine girilmesi, çoğu zaman da olası herhangi bir tehdidin önüne geçmek amacıyla çeşitli baskılar oluşturulması söz konusudur.

Bu baskılar bireylerin bazen farkında olmadıkları, bazen doğrudan maruz kaldıkları ve kabul etmek zorunda kaldıkları bazense maruz kaldıkları baskıya karşı direnç gösterdikleri bir olgu olabilmektedir. Toplum bireylerden maruz kaldıkları baskıya koşulsuz itaat etmelerini beklemektedir. Zira söz konusu baskıya direnç gösteren bireyler toplum içerisinde sapma davranışı gerçekleştirmiş olur. Sapma davranışı ise toplum tarafından çeşitli yaptırımlarla sonuçlanır. Bu yaptırımlar çoğu zaman mahalle baskısı adı altında gerçekleştirilen ve toplumun birliğini koruma amacı güden çoğu zaman bireylerin özgürlüklerine dahi müdahale edebilen bir dogmalar bütününe dönüşmektedir.

Toplumda süre gelen bir baskı mekanizması varsa o toplumsal yapılanmada çeşitli eşitsizliklerin ve güç dengesizliklerinin varlığından söz etmek mümkündür. Özellikle toplum içerisinde cinsiyet temelli uygulanan baskılarda söz konusu baskı objesi çoğunlukla güçsüz ve dezavantajlı gruplar olmaktadır. Bu hususta toplumda en çok baskıya maruz kalan gruplardan birisinin kadınlar olduğunu söylemek yerinde olacaktır. Zira toplumsal cinsiyet eşitsizlikleri ve toplumsal cinsiyet rolleri düşünüldüğünde kadınların, toplumsal baskıya en başta maruz kalan kesim olması kaçınılmazdır.

Kadının ve erkeğin toplum içerisinde sahip oldukları bir yer vardır. “Yerini bilen” kadınlar ve erkekler toplumun beklentisini karşılamaya yatkın kişilerdir. Erkeğin yeri dışarıdır; görevi, evi geçindirmek, ailesine maddi desteği sağlamak ve onları koruyup kollamaktır. Kadının yeri evidir; görevi, çocukların bakımından sorumlu olmak, ev işlerini yapmak ve kocasına iyi bir eş olmaktır. Her iki cinsin de görevi ve “yeri” belli olduğuna göre toplumsal baskıdan kimler rahatsız olmaktadır?

Ev içerisinde görünürlükten uzak yaşam süren kadınlar, toplumsallaşma sürecine her daim geriden başlamaktadırlar. Kadınların görünür olmaları ancak kamusal alanda gerçekleşmekte, kadın olarak kimlik ve eylemleri tanımlanabilmektedir; ancak bu durumun beraberinde çeşitli baskılar getirdiğini ve giyimden konuşmaya, konuşmadan gülme şekline, dışarı çıkma saatine kadar çeşitli sınırlar koyulduğunu söylemek mümkündür (Ulutürk Akman, 2021, s. 6). Zira kadının toplumsal yaşamda ve kamusal alanda görünür olabilmesi için bu tür baskı ve sınırlara itaat etmesi gerekmektedir. Bu doğrultuda, Elçi'nin kadınlarla yaptığı “kadın olmaya dair” söylem çalışmasında, katılımcıların kadın olmanın zorluklarına ve kadının “bastırılan” bir konumunun varlığına değindikleri görülmüştür (Elçi, 2011, s. 24).

Kadının maruz kaldığı toplumsal baskının sınırlar hususunda bazı görünümüleri vardır. Bunlardan en yerleşik ve değiştirilmesi zor olanları; kadınlardaki geleneksel yapıya teslim olma ve kurtuluş çaresini yanlış yollarda arama durumlarıdır. Kadınlar geleneksel yapılanma içerisinde, kendi lehlerine olmayan yaptırımlara teslim olma eğilimindedirler ve bu hususta doğdukları andan itibaren öğrendikleri itaat etme davranışını iyi bir anne olma, iyi bir eş olma ve iyi bir kız evlat olma şeklinde açığa çıkarmak için uğraşırlar (Eliuz, 2011, s. 223). Bu durum aslında kadınların görünür olmak için kendilerine seçtikleri yollardan birisidir. Geleneğin devamını sürdüren ve bunu içselleştirerek bir yaşam biçimi haline getiren her kadının yaşamına dair yeni bir alternatif geliştirmesi söz konusu olmamaktadır. Zira onun için biçilmiş bir rol vardır ve bu rollerin dışına çıkabilme ihtimalini dahi düşünmemektedir. Aynı döngüde hayatını devam ettiren kadınlar çoğu zaman bu döngünün bir baskı mekanizması olduğunun dahi farkında değillerdir.

Kadınların sınırlandırılmasına ilişkin bir diğer husus da içerisinde buldukları şartlardan kurtulma düşüncesi ile başka bir yaşam biçimi olan evliliğe yönelmeleridir. Mevcut baskıdan kaçmak için bir kurtuluş olarak gördükleri evlilik, kadınlar için çoğu zaman daha büyük bir baskı ve şiddet örüntüsünü doğurmaktadır.

Kadınlar için yaşam boyu bir kurtuluş umudu olarak ezberletilen evlilik, kadınlara bir birey olarak değil, bir eşe bağımlı olarak yaşamak zorunda oldukları düşüncesini aşılacaktır ve evliliği bir güvence olarak gören kadınlar kocası tarafından koruyup kollanacağına ve daha rahat bir hayat süreceğine ilişkin düşüncelerinin aslında bir bağımlılık süreci olduğunu fark etmemektedirler (Eliuz, 2011, s. 224).

Keldal'ın evliliğe bakış açısına yönelik yaptığı araştırmada, katılımcıların evliliğe olan bakış açılarını kök ailelerinin şekillendirdiği bunun yanı sıra toplumsal ve dinsel öğelerinde evliliğe olan bakış açılarında birer etmen olduğu sonucuna ulaşılmıştır (Keldal, 2021, s. 4). Bu hususta hem içerisine doğdukları aile hem mensubu oldukları toplum hem de bağlı oldukları dini inançlar bireyleri, evlilik gibi daha birçok baskı ile karşı karşıya bırakmaktadır. Bu baskılardan birisi de evlilik öncesi ilişkilerin sınırlandırılmasıdır. Gerek flört birlikteliği gerekse cinsel birliktelik düşünüldüğünde toplumda bariz bir baskının mevcut olduğunu söylemek mümkündür. Özellikle söz konusu kadınlar olduğunda bir flört dönemi ve cinsel deneyim yaşamamış olmaları toplum içerisinde normal kabul edilmekte aksi söz konusu ise toplum bunu sapma davranışı olarak kabul etmektedir.

Toplumsal baskının birçok yönü mevcuttur. Bu baskılar bazen özel alanda karşımıza çıkarken bazen kamusal alanda bazen de sosyal yaşamda görünür olmaktadır. Söz konusu toplumsal baskılar ve sınırlamalar en temelde bir şiddet türü olarak karşımıza çıkmaktadır. Şiddetin hiçbir türü meşru değildir ancak en kolay meşrulaştırılan şiddet türü psikolojik şiddettir ve toplum baskısı günümüzde bir psikolojik şiddet türüne evrilmiştir. Özellikle kadınlar üzerinden gerçekleşen bu şiddet türü nesiller boyunca aktararak bir döngü halinde varlığını sürdürmektedir. Bir şiddet türü olarak değerlendirebileceğimiz toplumsal baskının bireylere taşınmasından çeşitli unsurlar etkilidir. Bu unsurlardan en önemlileri; kültür, değerler, din, cinsellik ve ahlak kavramlarıdır. Toplumun en güçlü unsurlarını oluşturan bu yapılar aynı zamanda toplumun en güçlü baskı mekanizmalarını da oluşturmaktadırlar.

Yukarıdaki belirtilen hususlardan yola çıkarak bu çalışmanın problemi ataerkillik ve toplumsal cinsiyet eşitliği bağlamında kadınların mahalle baskısından nasıl etkilendiklerinin belirlenmesidir.

4. YÖNTEM

Kadınların toplum baskısı ve mahalle baskısından çalışma durumlarına göre etkilenme durumlarının incelenmesini amaçlayan bu çalışmada nitel araştırma yönteminden fenomenolojik araştırma yöntemi kullanılmıştır. Araştırmanın evreni Türkiye'deki kadınlardan oluşmaktadır. Araştırmanın örnekleme yöntemi ise amaçlı örnekleme yöntemiyle seçilen 27 kadından oluşmaktadır. Görüşmecilerden pandemi koşulları nedeniyle telefon görüşmesi yolu ile veriler toplanmıştır. Görüşmelerden elde edilen veriler toplamda 54 sayfadan oluşmaktadır. Verilerin analizinde nitel araştırma yöntemlerinden betimsel analiz kullanılmıştır. Araştırmanın verileri, araştırmacılar tarafından geliştirilen sosyodemografik özelliklere ilişkin bilgi formu ve yarı yapılandırılmış görüşme formundan oluşmaktadır.

5. BULGULAR

Kadınların ataerkillik ve toplumsal cinsiyet eşitliği bağlamında mahalle baskısından etkilenme durumlarının incelenmesi amacıyla gerçekleştirilen çalışmada elde edilen sonuçlara ilişkin analizler aşağıda verilmiştir.

Kadınların Demografik Özellikleri

	YAŞ	MEDENİ DURUM	EĞİTİM	MESLEK
K1	28	Bekâr	Lisans	Kamu yönetimi
K2	28	Evli	Lisans	Yönetici asistanı
K3	26	Bekâr	Lisans	Sekreter
K4	25	Bekâr	Lisans	Sosyoloji
K5	36	Boşanmış	Lisans	Acil tıp teknikeri
K6	34	Evli	Lisans	Arçelik bölge müdürlüğü
K7	29	Evli	Lisans	Veteriner hekim
K8	26	Bekâr	Lisans	Avukat
K9	26	Bekâr	Lisans	Kamu yönetimi
K10	26	Bekâr	Lisans	Kimya mühendisi
K11	28	Evli	Lisans	Kamu yönetimi
K12	27	Evli	Lisans	Okul öncesi öğretmenliği
K13	29	Evli	Lisans	Kamu yönetimi
K14	24	Bekâr	Yüksek lisans	Sosyolog
K15	27	Bekâr	Lisans	Endüstri mühendisi
K16	35	Evli	Lisans	Muhasebeci
K17	26	Evli	Lisans	Kalite yönetim
K18	37	Evli	Lisans	Paramedik
K19	27	Bekâr	Lisans	Mühendis
K20	28	Bekâr	Lisans	Müşteri temsilcisi
K21	23	Bekâr	Lisans	Psikolog
K22	26	Bekâr	Yüksek lisans	Uluslararası ilişkiler
K23	30	Evli	Lisans	Paramedik
K24	26	Evli	Lisans	Öğretmen
K25	26	Evli	Önlisans	Diyaliz teknikeri
K26	29	Bekâr	Lisans	Aile danışmanı
K27	25	Bekâr	Yüksek lisans	Aile danışmanı

Araştırmaya katılan kadınların yaş ortalamasına bakıldığında 28 olduğu görülmüştür. Araştırmaya katılan kadınların çalışma durumuna bakıldığında 7'sinin çalışmadığı 20'sinin çalıştığı görülmüştür. Çalışmaya katılan kadınların eğitim durumlarına bakıldığında 3'ünün yüksek lisans, 1'inin ön lisans ve 23'ünün de lisans mezunu olduğu görülmüştür. Çalışmaya katılan kişilerin medeni durumlarına bakıldığında 12'sinin evli, 14'ünün bekâr ve 1'inin boşanmış olduğu görülmüştür.

Kadınların çocuk sahibi olma durumlarına bakıldığında ise 8'inin çocuğunun olduğu, 1'inin hamile olduğu görülmüştür. 18 katılımcının ise çocuğunun olmadığı görülmüştür. Katılımcıların mesleklerinin ise yönetici asistanlığından aile danışmanlığına kadar oldukça çeşitli olduğu görülmüştür.

5.1. Araştırmaya İlişkin Nitel Analiz Sonuçları

Araştırma sonuçlarından elde edilen verilerin betimsel analizi sonucunda; ataerkillik ve toplumsal cinsiyet eşitsizliği, kadın olarak yaşanan ayrımcılıklar-eşitsizlikler, toplum baskısı ve baş etme yolları, mahalle baskısı ve baş etme yolları, mahalle baskısının yaşanan yere etkisi ve ataerkillik ve toplumsal cinsiyet eşitsizliğine yönelik çözüm önerilerinden olmak üzere 6 temadan oluşmaktadır. Aşağıdaki bölümde bu temalar ve görüşmecilerin ifadelerine yer verilmiştir.

5.1.1. Ataerkillik ve Toplumsal Cinsiyet Eşitsizliği

Kadınlarla yapılan görüşmelerde katılımcılara ataerkillik ve toplumsal cinsiyet eşitsizliği ile ilgili görüşleri sorulduğunda, kadınlar ataerkil bir toplumdaki yaşadıklarını ve özellikle çalışma hayatında toplumsal cinsiyet eşitsizliğine maruz kaldıklarını belirtmişlerdir. Görüşülen kadınların toplumsal cinsiyet eşitsizliği ve ataerkilliğe ilişkin görüşleri aşağıdaki şekildedir;

“Ataerkil bir toplumda yaşıyoruz. Erkeklerle saygı çerçevesinde kadının kendisine yaptığı saygısızlıktır. Ülkemizde de maalesef toplumsal cinsiyet eşitsizliği vardır. Kadınlar daha becerikli ve akıllı olmalarına rağmen erkekler sırf cinsiyetleri yüzünden kariyer basamaklarını daha çabuk çıkmaktadır. Kadının ise bunun için bazı bedeller ödemesi gerekir” (K2, Çalışıyor).

“Toplumsal cinsiyet eşitsizliği her alanda kadınların ikinci plana atılmasını ifade ediyor. Bu biraz da eski dönemde Siyahilerin maruz kaldığı şeye benziyor. İkinci insan konumunda kalıyoruz” (K1, Çalışmıyor).

“Ataerkil bir toplumda yaşadığımızı tabi ki düşünüyorum. Ataerkillikte erkekler daha üstündür, erkekler bir şey yapmaz, erkekler kocadır, erkekler dünyaya şanslı gelen insanlardır. Bizde geçmişten günümüze böyle bir toplumda yaşıyoruz ve sanki çok zor bunu yıkmak inşallah bir gün yıkılır ama çok zor gözüktüyor. Cinsiyet eşitsizliği zaten evimizde başlıyor okula gidiyoruz mesela ben okulda futbol oynamak istiyorum ama erkekler beni aralarına almıyorlar neymiş futbolu erkekler oynarmış küçükken bunu bana çok yaptılar” (K3, Çalışıyor).

“Ataerkillik benim için erkeklerin egemen olduğu bir dünya demek. Ataerkil bir toplumda yaşadığımı ne yazık ki düşünüyorum. Erkeklerin daha yüksek maaş alması, erkeklerin daha zorlu işlerde çalışması, evi geçindirmek zorunda olması... yani onların sırtında bir yük var ama bu yük eşit şartlarda kadına verilse de kadın aynı eşit parayı hak etmiyor. Artı erkeğin görevi sadece evi geçindirmek olarak görülüyor. Kadın evet çalışıyor olabilir eve katkı sağlıyordur ama kadının evde de temel görevleri var o temel görevleri de yerine getirmesi gerekiyor” (K7, Çalışıyor).

5.2. Kadın Olarak Yaşanan Ayrımcılıklar-Eşitsizlikler

Araştırmaya katılan kadınlarla yapılan görüşmelerde özellikle çalışan kadınların cinsiyetlerinden dolayı ayrımcılığa maruz kaldıkları görülmüştür. Kadınlar yaşadıkları ayrımcılık ve eşitsizliği daha çok işe alınma durumlarında, terfi etme konusunda, giyim şekli gibi konularda yaşadıklarını belirtmişlerdir.

Kadınların bir kısmı ise yaşamlarında ayrımcılık ve eşitsizliğe maruz kalmadıklarını söylemiştir. Kadınlar yaşamlarındaki ayrımcılık ve eşitsizlik durumlarını şu şekilde ifade etmiştir;

“Ailem tarafından hiçbir zaman bir eşitsizlik görmedim gezdim, giyindim, kararlarımı kendim aldım. Onların bana olan güveniyle de alakalı olduğunu düşünüyorum. Buna rağmen zaman zaman eşitsizliğe maruz kaldım. Maruz kaldığım eşitsizliklerden bir tanesi araba kullanmak. Erkek kardeşlerim arabayı gayet güzel sürebilir çarpmaz ama ben kaza yapabilirim. Çünkü kadınlar dikkatsiz ve kaza yapabilir bu algı var. Hâlbuki kardeşim 5 yaşından beri araba sürmeyi biliyor neden ben 5 yaşından beri bilmiyorum. Bunlar sorgulanabilir durumlar” (K8, Çalışıyor).

“Hem kariyer anlamında hem ev sorumlulukları anlamında hem aklıma gelmeyen toplumda birçok anlamda eşitsizliklere maruz kalıyoruz. Mesela bir erkek gece dışarıya çıkarken çok fazla düşünmez ya da korkulu çıkmaz ama biz kadınlar için çok kolay ve rahat bir şekilde olmuyor. Bir de mesela toplum o saatte dışarda bir erkeği görse de eleştirmez ama bir kadını görünce mesela onu bile eleştirebileceğini sanıyor” (K11, Çalışıyor).

“Evet düşünüyorum. Ev içerisindeki görev dağılımında temizlik, sofraya hazırlama gibi sorumlulukların biyolojik cinsiyetinden ötürü benim görevim olarak görülmesi, gece geç saatlerde eve dönüşümün tehlikeli görülmesi şu anda aklıma gelen örneklerden yalnızca birkaçı” (K14, Çalışıyor).

“İş hayatında erkeklerin kadınlara göre daha hızlı yükselmesi maaşının daha yüksek olması toplumda erkek bireylerin sözünün geçmesi hesap öderken hesabın erkeğin masasına bırakılması vs. Kadın başına sen bunu yapamazsın gibi söylemler kız çocuğu okutulur mu bu saatte dışarıda ne işin var gibi” (K15, Çalışıyor).

5.3. Toplum Baskısı ve Baş Etme Yolları

Kadınlara yapılan görüşmelerde katılımcıların bir kısmı toplum baskısına maruz kalmadığını söylerken bir kısmı da bu baskıya maruz kaldığını söylemiştir. Görüşmecilerin bu baskıya yönelik tutumlarına bakıldığında ise bir kısmı yaşadıkları baskıyı dikkate almadıklarını ve istedikleri gibi davranmaya devam ettiklerini söylerken bir kısmı da bu baskı nedeni ile davranışlarına, kıyafetlerine daha dikkat ettiklerini söylemiştir. Görüşmecilerin toplum baskısı ve baş etme yollarına ilişkin görüşleri aşağıda verilmiştir;

“Toplum baskısının psikolojik olarak bütün kadınları etkilediğini düşünüyorum. Çünkü hal ve hareketlerimize sürekli dikkat etmek zorunda kalıyoruz. Özgürlüğümüzü kısıtladığını düşünüyorum. Kiminle nasıl sohbet edeceğimize kelimelerimizi kadar seçmek zorunda kaldığımız. Çünkü karşı cinse öyle aksettiriliyor ki bu durum o bize göre daha ayrıcalıklı bir canlıymış gibi davranıldığı için karşı cinsle bile konuşurken bazı kelimeleri seçmek zorunda kalıyoruz oraya vermiş olduğumuz imaj düzgün olsun diye sürekli bir baskı oluştuğunu düşünüyorum toplum baskısına maruz kaldığımı düşünüyorum. Bugün ben mini etek giyemiyorsam dışarı çıkarken arkamdan biri geliyor mu diye tedirgin oluyorsam bunların toplum baskısından kaynaklandığını düşünüyorum. Bu baskıyla başa çıkmak için genelde insanları görmezden gelmeyi tercih ediyorum. Yani insanların ne düşündüğü değil önemli olan kendi düşündüğüm deyip ona göre hareket etmeye çalışıyorum. Sosyal yaşamdaki hal ve hareketlerimi kendim belirlemeye çalışıyorum yani kiminle gezdiğim ne yediğim ya da ne giydiğim kimseyi ilgilendirmez tabii ki elimden geldiğince cinsiyetçilikten kaynaklı dikkat etmeye çalıştığım şeyler var ama önce kendi isteklerim ancak böyle başa çıkabiliyorum” (K20, Çalışıyor).

“Toplum baskısı ile baş edebilmek için ne yazık ki bulunduğum yaşam şartlarına uygun hareket etmek zorundayım. Örneğin otobüsleri geç saatte kullanmamayı tercih etme işlerimi akşama bırakmadan eve dönme gibi daha çok kendimi korumaya yönelik bir davranış biçimi geliştirmekteyim ne yazık ki. Bulduğumuz yüzyıl içerisinde bunu yapıyor olmak gerçekten utanç verici. İnsanların yeterince bilinçli olmayışı ve kalıp düşüncelerinden kaynaklı benim de davranış biçimlerim kendimi korumaya yönelik değişmektedir. Her gün haberlerde ne yazık ki kadın cinayetleri veya şiddetini görmekteyiz. Aslında bununda diğer kadınlar üzerinde bir baskı yarattığını düşünmekteyim. Örneğin ülkemizde bu tür olayların fazla yaşanmasından ötürü kadınlarda oluşan baskı ve korku daha fazla olmaktadır” (K27, Çalışmıyor).

5.4. Mahalle Baskısı ve Baş Etme Yolları

Araştırmaya katılan kadınlarla yapılan görüşmelerde, görüşmecilerden özellikle Doğu’da ve küçük yerlerde yaşayanlar mahalle baskısını yaşadıklarını söylerken bir kısmı da baskı yaşamadıklarını belirtmiştir. Kadınların mahalle baskısı ile baş etme yollarına bakıldığında ise bir kısmı bu baskı görmezden geldiğini ifade ederken bir kısmı da bu baskıya karşı davranışlarını şekillendirdiğini ifade etmiştir. Bu duruma ek olarak görüşmeye katılan kişiler mahalle baskısı ve toplum baskısının birbirinin devamı olduğunu toplum baskısının mahalle baskısının bir üstü olduğunu söylemiştir. Görüşmeye katılan kişilerin mahalle baskısı ve baş etme yollarına ilişkin görüşleri aşağıda verilmiştir;

“Şu an mesela ailemiz yok. Üç kız yaşıyoruz ama yukarıda bir gürültü olsa bile ya da gerçekten hasta olsak bile yukarıya çıkıp komşu biraz sessiz olabilir misin diyemezsin çünkü bekar yaşadığını bilmemeliler ya da dışarıda bekar yaşadığını fark ettirmemeye çalışıyorsun” (K19, Çalışmıyor).

“Mahalle baskısına maruz kaldığımı düşünüyorum tabii. Ben kendi hayatıma karıştırma konusunda sınır çekebiliyorum ama onların bu baskıyı yapabildikleri dönemler oluyor ne olabiliyor mesela çocukluk dönemindeyken erkeklerle daha uzak mesafede sınırlı şekilde oynamak gibi o dönemlerden beri mahalle baskısı her zaman var” (K26, Çalışıyor).

“Zaman zaman maruz kalmaktayım. Örneğin giyim tarzımdan dolayı yaşadığım muhitteki kişiler tarafından hoş olmayan bakışlara maruz kalmaktayım. Baş etmek için bir strateji geliştirmedim. Kendim nasıl davranmak istiyorsam öyle davranmaya devam ediyorum. Eğer ben kendimde bir değişikliğe gidersem bu devamlılık sağlar ve kendi benliğimden uzaklaşmama neden olur. Giyim tarzıma veya bahçede spor yaparken maruz kaldığım bakışlara onları görmezden gelerek devam etmeye çalışıyorum” (K27, Çalışmıyor).

“Kendimden örnek verecek olursam bizim yan binada bir adam var. Benim aynı sitede oturduğum bir erkek arkadaşım vardı ben onunla normal sohbet ediyordum oturuyordum falan bir gün perdenin arkasından bize baktığını fark ettim ve kendimi o kadar rahatsız hissettim ki bildiğin gözetliyor yani sohbet ediyoruz orda bu adam niye bizi gözetliyor. Kendimi sorguladım yanlış bir şey mi yapıyorum şu an da diye. O anda kafamdan bir sürü şey geçti babama da söyleyebilir, yaşımız da daha küçüktü belki abartarak da söyleyebilirdi bu bile bir baskı ve ben şunu düşünüyorum bir daha site de onunla oturmayayım çünkü dikkat çekiyor demek ki” (K3, Çalışıyor).

“En basitinden karşı cinsten bir arkadaşımız bize eve bıraktığında pencerelerden balkonlardan komşular bakar birilerine haber verir. Gelir kendi ailene söyler ailen seni uyarır. En basitinden bu da bir baskıdır aslında. Ben yaşım itibariyle çok maruz kalmadım ama ablamın çok maruz kaldığını net hatırlıyorum. Arkadaşı gelirdi bunu laf ederlerdi veya kapandı ablam mahalledekiler neden kapandı vs. gibi muhabbetler. Belli başlı konularda çok baskı gösterdikleri olmuştu. Açıkçası çok umursamıyorum konuşan konuşsun yüzüme karşı söylendiği zaman da gerekli cevabı veriyorum zaten. Şöyle diyeyim daha da üzerlerine gidiyorum dışarıda buluşacaksak mesela karşı cinsten bir arkadaşınla kendi siteme çağırıyorum arkadaş olduğumu görsünler bilsinler diye biraz üzerine gidiyorum ki sesleri kesilsin zaten her şey ortada gibisinden” (K4, Çalışmıyor).

5.5. Mahalle Baskısının Yaşanılan Yere Etkisi

Araştırmaya katılan kadınlarla yapılan görüşmelerde mahalle baskısının yaşanılan yere etkisine bakıldığında kadınların önemli bir kısmı kişilerin yaşadıkları yerin mahalle baskısına etkisinin olduğunu ifade etmiştir. Buna göre özellikle Doğu’da yaşayan kişiler ve küçük yerlerde yaşayan kişiler daha çok mahalle baskısına maruz kalırken Ege bölgesi ve şehir içinde sosyoekonomik olarak daha çok gelişmiş yerlerde mahalle baskısının olmadığı saptanmıştır. Çalışmaya katılan kadınlar mahalle baskısının yaşanılan yere etkisini şu şekilde ifade etmiştir;

“Kesinlikle var. Şu anda Türkiye açısından konuşacaksak tabii ki de her yerde illaki az da olsa var ama gördüğüm kadarıyla Doğu’da çok daha fazla var. Köylerde, ilçelerde şehirlere nazaran daha fazla var. En azından büyük şehirlerde ve kentlerde daha eğitilmiş insanlar olduğu için bir şeylerin daha fazla farkına varıyorlar yine %100 bir şeyler düzelmiş değil ama daha fazla okuyorlar. İlçelerde, köylerde daha fazla kendini gösteriyor bence o yüzden insanların hayatını etkilediğini düşünüyorum” (K4, Çalışmıyor).

“Mahalle baskısının yaşanılan mekâna göre değiştiğinin veya etkisinin azaldığını görmekteyim. Örneğin büyükşehirlerde veya kıyı şehirlerinde bu durum daha az olmakta. Karşılaştığım sosyal baskılar Ankara, Antalya ve İzmit gibi şehirlerde daha az olmaktadır” (K27, Çalışmıyor).

“Kesinlikle etkisi var hele ki bana kalırsa benim bu yaşa kadar gözlemlediğim şey daha dar gelirli daha birbirini tanıyan mahallelerdeki o yaşamlar biraz daha bu mahalle baskısı fonksiyonunu ateşleyen şeyler. Yani mahalle baskısı belki her yerde var ama bu bahsettiğim biraz daha sosyokültürel açıdan ekonomik açıdan daha dezavantajlı mahallelerde çok daha etkin diye düşünüyorum” (K22, Çalışıyor).

5.6. Ataerkillik ve Toplumsal Cinsiyet Eşitsizliğine Çözüm Önerileri

Araştırmaya katılan kadınlarla yapılan görüşmelerde son olarak ataerkilliğe ve toplumsal cinsiyet eşitsizliğine ilişkin çözüm önerileri sorulmuştur. Çalışmaya katılanların büyük çoğunluğunun bu sorunun çözülmesi konusunda çok umutlu olmadıkları görülürken çözüm önerileri, toplumdaki bireyleri bilinçlendirmek, kişilerin bu konularda çocukluktan itibaren gerçek anlamda eğitim alması gerektiği yönündedir. Araştırmaya katılan katılımcılar ataerkillik ve toplumsal cinsiyet eşitsizliğine ilişkin çözüm önerilerini aşağıdaki şekilde ifade etmiştir;

“Bence her şeyden önce dilde bitiyor kelimelerimize, sözlerimize, verdiğiniz örneklere çok dikkat etmemiz gerekiyor. Karikatürden tutun sitelerdeki ithamlara kadar çok fazla insana işliyor bence. Bunlara biraz dikkat edilmesi gerekiyor şu an çok fazla internette vakit geçiriyoruz. Gerek alışveriş siteleri gerek sosyal medya bunlara dikkat edilmesi ve bunların biraz denetlenmesi gerektiğini düşünüyorum bu tabii ki bir anda olacak bir şey değil ama yavaş yavaş başlayıp bu dilin tavrı değiştirilip belli başlı bu konudaki uzmanların konuşmalarını vs. yayınlayıp kişilere dinlettirilmesi gerekiyor. Yavaş yavaş bu şekilde düzelebileceğini düşünüyorum bu tabii ki birkaç yıllık bir süre değil belki yıllar geçecek ama biz göremesek bile en azından çocuklarımıza ve diğer nesillere daha sağlıklı bir ortam bırakılabilir” (K4, Çalışıyor).

“Bunun çözümü olamaz diye düşünüyorum. Sadece kadınlar biraz daha sosyalleşip daha kendilerine güveni gelirse (kendi paralarını kazanma) biraz daha iyi olabileceğini düşünüyorum. Yoksa Türk toplumu için ataerkillik bitmez” (K6, Çalışıyor).

“Erkeklerin kadınlara daha saygılı olması gerekiyor. Hiçbir yaş grubu hiçbir meslek herhangi bir şey gözetmeksizin tüm erkekler kadınlara eve geldiğimizde ben çalıştım hadi sen yemek yap gibi değil de birlikte yemek yapalım yiyelim sofrayı birlikte kaldıralım şeklinde davranması gerekiyor. Ya da iş hayatında sen kadınsın bunu yapamazsın ben erkeğim ben daha çok çalışırım, ben daha çok para alayım gibi düşüncelerden uzaklaşmak gerekiyor. Daha medeni daha insanlara evet kadınsın evet sen daha kolay yoruluyorsun ama eşitiz aynı parayı sen de al ben de alacağım sende ev geçindiriyorsun ben de. Kadınların da bu benim beyim otursun ben çalışayım beyim zaten işten geldi ben yapayım mantığından çıkması gerekiyor kadınlara sen de değerlisin sen de çalışıyorsun çocuk bakıyorsun düşüncesinin işlenmesi gerekiyor. Böylece kadınlar kendine saygı kazanır erkeklerde kadınlara karşı saygı kazanır ataerkillik azalmış olur” (K7, Çalışıyor).

“Eğitimle ailede başlayan eğitimle özellikle erkek çocuklarına verilecek eğitimle çözülebilir. Çocuklara nasıl yaşaması gerektiğinin anlatılması gerektiğini ve bu ataerkillikten uzak büyütmek gerektiğini düşünüyorum daha cinsiyet eşitliğine dayalı bir eğitim sistemi olması gerekiyor kız erkek eşitliği karma eğitim olması gerekiyor mesela İmam hatiplerde de böyle bir şekilde olmaması gerekiyor ki bu cinsiyet bir tabu olmaktan çıksın” (K10, Çalışıyor).

“Ataerkillik kadınların daha çok haklara olanaklara sahip olması ile bir nebze çözülebilir diye düşünüyorum toplumsal eşitsizlik olması gereken bir durumdur fakat kadın yararına olması gerekir çünkü bir kadının yaptığı her iş muhteşemdir” (K12, Çalışıyor).

“Açıkçası eğer güzel bir eğitim hayatımız olsaydı Türkiye'nin şartlarında gerçekten bilinçli insanlar yetiştirilseydi belki olabilirdi. Yani bilinçliden kastım yönlendirilerek değil sadece kitap oku sadece matematik sorusu çöz olarak yetiştirilen bir eğitim sistemi değil de bireyin birey olduğunu keşfetmesini sağlayan bir sistemimiz olmuş olsaydı belki çözüldü ama şu anda çözülebileceğine ihtimal vermiyorum” (K20, Çalışıyor).

“Empati duygusunu insanlara biraz daha aşılayarak çözülebilir. Yani bu artık bu nesilde çözülemez de 30 yıl sonra belki bizim çocuklarımıza kadar düzeltebiliriz. Çünkü 50 yaşına gelmiş adama ne diyeceksin o artık önüne her gün yemek konulmasına kirli çamaşırların yıkanmasına eşinin hem fabrikada çalışıp hem onun işlerine yapmasına alışmış. Diyemezsin artık kalk da bulaşık yıka diye ama en azından mesela 25 yaşındaki erkekler için onları biraz daha sevgi ile eğitebiliriz. Kendi çocuklarımızı zaten kesin eğitmeliyiz. Erkek çocuğum oldu a tüh diye bir şey yok o da iş yapar kız da yapar yani kendi çocuklarımızı eğiterek çözülebilir ama o artık 50 yaş kesimi düzelmez yani” (K21, Çalışıyor).

6. TARTIŞMA, SONUÇ ve ÖNERİLER

Ataerkillik ve toplumsal cinsiyet eşitsizliğinin mahalle baskısına etkisini incelemeyi amaçlayan bu çalışmada kadınlar cinsiyetlerinden dolayı ayrımcılığa ve eşitsizliğe maruz kaldıklarını söylemişlerdir. Bu duruma ek olarak, görüşülen kadınların büyük bir kısmı toplum ve mahalle baskısına da maruz kaldıklarını belirtmişlerdir. Baş etme mekanizması olarak ise kadınların bir kısmı bu baskılara karşı kendilerini kapattığını, bir kısmı düşünmediğini içinden geldiği gibi davrandığını söylerken bir kısmı da içinde yaşadığı toplumda ve mahallede baskı ile karşılaşmamak ve çatışma yaşamamak için yaşadıkları yerin normlarına göre hareket ettiğini ifade etmiştir. Kadınların konu ile ilgili çözüm önerilerine bakıldığında ise ataerkillik ve toplumsal cinsiyet eşitsizliğinin önlenmesinin en önemli yolunun eğitimden geçtiğini, özellikle erkek çocuklarının bu konuda eğitim alması gerektiğini, yaşı daha büyük olan erkekler için değişiklik yapılamasa da daha küçük yaşta erkeklerin eğitilebileceğini ifade etmişlerdir. Bu duruma ek olarak bazı görüşmeciler ataerkillik ve toplumsal cinsiyet eşitsizliğinin çözülemeyeceğini belirtmişlerdir.

Konu ile ilgili literatüre bakıldığında ataerkillik ve toplumsal cinsiyet eşitsizliği konusu yaygın çalışılan bir konu olmasına karşın bunların mahalle baskısı üzerine yapılmış çalışmaya rastlanılmamıştır. Bununla birlikte yapılan çalışmalar daha çok ataerkillik ve toplumsal cinsiyet eşitsizliğinin kadınların ev yaşamı veya çalışma hayatları üzerindeki etkisi ile sınırlı kalmıştır. Buna göre; Adisa vd., (2018)'nin ataerkilliğin kadınların çalışma yaşamlarındaki denge üzerindeki etkisini inceledikleri araştırma sonucuna göre, Nijerya'da ataerkilliğin kadınların ev yaşamını etkilediği kadar çalışma yaşamını da etkilediği ve hegemonik erkeğin kadınların çalışma yaşam dengesini bulmalarını zorlaştırdığı görülmüştür. Yapılan bu çalışmada kadınlar Türk toplumunda ataerkilliğin ve toplumsal cinsiyet eşitsizliğinin farkındadır ve bu sorunun büyük oranda eğitim ile ve kadınların güçlendirilmesi ile çözülebileceğini söylemişlerdir. Buna karşın Sultana (2010)'nın yaptığı çalışmada kadınların patriarkal düzenden şikayetçi olmadıkları, kız çocukları yerine erkek çocuklarının eğitimlerine daha çok önem verdikleri ve kadınların çalışma hayatına katılımını engelledikleri görülmüştür. Burada kadınların karşılaştığı engeller yine kadınlar tarafından yapılmaktadır.

Araştırmadan elde edilen sonuçlara göre;

Kız çocuklarının eğitimine önem verilmesi,

Erkek çocuklarına ve kız çocuklarına toplumsal cinsiyet eşitliği konusunda ilkokuldan itibaren ders verilmesi,

Mahalle baskısı ve toplum baskısının ortadan kaldırılması için makro düzeyde çalışmalar yapılması,

Devletler mekanizmalarında toplumsal cinsiyet eşitliğine önem verici çalışmaların yapılması,

Kadınları yaşadıkları baskıya karşı güçlendirici çalışmalar yapılması önerilmektedir.

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YEREL YÖNETİMLER VE BÜTÇE TEMELİNDE TOPLUMSAL CİNSİYET EŞİTLİĞİ: EDİRNE BELEDİYESİ ÖRNEĞİ

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Özet

Toplumsal cinsiyet, biyolojik temellerden ötede toplumların cinslere yüklemiş oldukları rol, görev ve sorumlulukları içermektedir. Dolayısıyla toplumdaki cinslerin ihtiyaçları da farklılık göstermektedir. Devlet bütçelerinin söz konusu farklılıkları dikkate almaması toplumsal cinsiyet eşitsizliğini ortaya çıkarır ki bu durum sonraki süreçlerde kaynakların etkin dağılmaması ile sonuçlanabilir. Toplumsal cinsiyet eşitliğinin bütçelerde ana akımlaştırılmasını içeren “Toplumsal Cinsiyete Duyarlı Bütçeleme”, Türkiye’de bilhassa yerel yönetimler düzeyinde uygulama alanı bulmaktadır. Toplumsal cinsiyete duyarlı bütçeleme ile bütçe kaynaklarının cinsiyetlerin ihtiyaçlarının gözetilerek, etkin ve adil bir şekilde dağılımı hedeflenmektedir. Dünyada ilk örneklerinin Avustralya’da 1984 yılında merkezi yönetim düzeyinde gerçekleştirildiği bilinen toplumsal cinsiyete duyarlı bütçeleme uygulamalarının Türkiye’deki uygulama örnekleri ise yerel yönetimler düzeyinde çoğu zaman bir proje kapsamında pilot illerin belirlenmesi suretiyle gerçekleştirilmiştir.

Edirne Belediyesi de bütçeleme sisteminde toplumsal cinsiyet eşitliğini gözetilen öncelikli yerel yönetimlerdendir. Bu çalışmayla Edirne Belediyesi’nin toplumsal cinsiyete duyarlı bütçelemeye yönelik izlediği yol ve çalışmaları incelenerek, yerel yönetimler düzeyinde gerçekleştirilen toplumsal cinsiyete duyarlı bütçeleme için bir örnek ortaya koymak amaçlanmıştır. Nitel bir araştırma yönteminin benimsendiği çalışmada ilgili veriler saha görüşmeleri ve anket soruları yöntemiyle elde edilmiştir. Çalışma kapsamında belediye personelleri ve sivil toplum kuruluşu üyeleriyle görüşmeler yapılmıştır. Çalışma sonucunda Belediye’nin 2014 yılı itibarıyla bütçelemesini toplumsal cinsiyet eşitliğini gözeterek hazırladığı tespit edilmiştir. Bütçelemeye ilişkin araçlarda da toplumsal cinsiyet eşitliğini sağlamaya yönelik hedeflere yer verildiği ve bu doğrultuda çalışmalar gerçekleştirildiği gözlemlenmiştir. Ayrıca belediye personelinin konu hakkında bilinç kazanmasına yönelik eğitimlerin de gerçekleştirildiği Edirne Belediyesi’nde kimi eksiklikler söz konusu olsa da birlikte toplumsal cinsiyete duyarlı hedefleri doğrultusunda doğru çalışmalara imza attığı sonucuna ulaşılmıştır. Toplumsal Cinsiyete Duyarlı Bütçeleme çalışmaları, toplumlarda cinsiyet kavramının ve bilincinin oluşturulabilmesi ve yaygınlaştırılabilmesi açısından etkin bir role sahiptir. Dolayısıyla gerek merkezi gerekse yerel yönetimlerin bütçe çalışmalarını toplumsal cinsiyeti esas alarak hazırlamaları son derece önem arz etmektedir.

Anahtar Kelimeler: Yerel yönetimler, Toplumsal Cinsiyet, Toplumsal Cinsiyete Duyarlı Bütçeleme

GENDER EQUALITY BASED ON LOCAL GOVERNMENTS AND BUDGET: THE CASE OF EDİRNE MUNICIPALITY

Abstract

Gender includes roles, duties and responsibilities that societies have put on the species beyond biological foundations. Therefore, the needs of the species in society vary. The failure of state budgets to consider such differences will result in gender inequality, which can result in the failure to effectively distribute resources in subsequent processes. “Gender Responsive Budgeting”, which includes the mainstreaming of gender equality in budgets, is particularly a field of practice at the local government level in Turkey. With gender responsive budgeting, the effective and fair distribution of budgetary resources is targeted at the needs of the sexes. Examples of the applications of gender responsive budgeting practices known to be conducted at the central management level in Australia in 1984 were often carried out at the level of local governance by determining pilot provinces within a project.

The municipality of Edirne is also a priority local government that takes care of gender equality in the budgeting system. In this study, the path and studies of Edirne Municipality towards gender responsive budgeting were examined. In addition, it is aimed to set an example for gender sensitive budgeting carried out at the level of local governments. In the study in which a qualitative research method was adopted, the relevant data was obtained through field interviews and questionnaire questions. In the scope of the study, meetings were held with municipal personnel and members of the NGOs. As a result of the study, it was determined that the municipality prepared its budget as of 2014 with respect to gender equality. The budgeting tools also included the objectives to ensure gender equality and have been studied accordingly. It was also concluded that the municipality’s staff had completed the right work in accordance with their gender responsive goals, although there are some shortcomings in the Edirne Municipality, where training to raise awareness about the issue was also carried out. Gender responsive budgeting has an effective role in creating and promoting gender concept and consciousness in societies. It is very important that both central and local governments prepare budget based on gender.

Keywords: Local governments, Gender, Gender Responsive Budgeting

DÜNYA'DA KADINLARIN YAŞAYABİLECEĞİ EN İYİ VE EN KÖTÜ ÜLKELERİN ÇOK KRİTERLİ KARAR VERME YÖNTEMLERİ İLE BELİRLENMESİ

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Özet

Günümüzde toplumlar, kadınlara yatırım yapmanın sadece bir eşitlik meselesi olmadığını, aynı zamanda siyasi istikrar ve ekonomik ilerleme için çok önemli bir yeri olduğunu farkına varmışlardır. Ayrıca, dünya barışının geliştirilmesine yardımcı olabilecek en başarılı yolun, kadınların katılımı ile sağlanabileceğini anlamışlardır. Son zamanlarda küresel anlamda kadınlarla ilgili birçok veri toplanmış ve birçok endeks geliştirilmiştir. Birleşmiş Milletler Güvenlik Konseyi tarafından 31 Ekim 2000 tarihinde yayınlanan 1325 sayılı Kadın, Barış ve Güvenlik (Women Peace and Security (WPS)) konulu kararı, toplumsal cinsiyet yönelimli barış süreçlerini teşvik etmekte, karar almaya yönelik bütün aşamalarda kadınların katılım ve temsilinin artırılmasını amaçlamaktadır. Bu doğrultuda Georgetown Kadın, Barış ve Güvenlik Enstitüsü ile PRIO (*Peace Research Institute Oslo*) tarafından geliştirilen WPS Endeks kadınların refah durumunu topluma katılım, adalete erişim ve güvenlik hissi olmak üzere üç boyutta 11 gösterge aracılığıyla ölçmektedir. Bu çalışmada amaç, WPS endeksine göre kadınların Dünya'da ve Türkiye'deki yerini belirlemektir. Çalışmada, WPS endeksinin verilerinden ve göstergelerinden faydalanılarak Çok Kriterli Karar Verme (ÇKKV) yöntemleri uygulanmıştır. Elde edilen bulgular dahilinde, kadınların yaşam kalitesini en çok etkileyen ilk dört gösterge kadınların "Topluma Katılım" boyutunda yer alırken, bu göstergeler önem sırasına göre "finansal katılım, parlamenter katılım, eğitim ve iş" göstergeleri olduğu saptanmıştır. Kadınların yaşam kalitesini en az etkileyen göstergeleri ise kadınların "Adalete Erişim" boyutunda yer alıp bu göstergeler "ayrımcı normlar ve oğul ön yargı" göstergeleridir. ÇKKV yöntemleri ile elde edilen sıralamaya göre dünyada kadınlar için en ideal ülkeler Norveç, İsveç, Yeni Zelanda, Birleşik Arap Emirlikleri iken kadınlar için en kötü ülkeler Afganistan, Yemen ve Suriye ülkeleri olduğu saptanmıştır. Sonuçlar Türkiye açısından değerlendirildiğinde, kadınların yaşam kalitesini en çok etkileyen göstergelerde ortalamanın altında kaldığı, dünya sıralamasında ilk 100'e giremediği tespit edilmiştir.

Anahtar Kelimeler: Kadın, Kadın Barış ve Güvenlik Endeksi, Çok Kriterli Karar Verme

DETERMINING THE BEST AND WORST COUNTRIES WOMEN CAN LIVE IN THE WORLD WITH MULTI-CRITERIA DECISION-MAKING METHODS

Abstract

Today, societies have realized that investing in women is not only a matter of equality, but also a crucial part of political stability and economic progress. They also understood that the most successful way to help promote world peace is through the participation of women.

Recently, many data on women have been collected globally and many indices have been developed. Resolution 1325 on Women, Peace and Security (Women Peace and Security (WPS)), published by the United Nations Security Council on 31 October 2000, promotes gender-oriented peace processes and aims to increase the participation and representation of women at all stages of decision-making. The aim of this study is to determine the place of women in the world and in Turkey according to the WPS index. In the study, Multi-Criteria Decision Making (MCDM) methods were applied by making use of the data and indicators of the WPS index. Within the findings, the first four indicators that most affect women's quality of life were found in the "Societal Participation" dimension of women, while these indicators were determined to be "financial participation, parliamentary participation, education and work" in order of importance. The indicators that least affect women's quality of life are in the "Access to Justice" dimension of women, and these indicators are "discriminatory norms and son bias". According to the ranking obtained by MCDM methods, the most ideal countries for women in the world are Norway, Sweden, New Zealand, and the United Arab Emirates, while the worst countries for women are Afghanistan, Yemen and Syria. When the results are evaluated in terms of Turkey, it has been determined that the indicators that affect women's quality of life the most are below the average and cannot be included in the top 100 in the world.

Keywords: Women, Women's Peace and Security Index, Multi-Criteria Decision Making

ÇEVRE, ÇEVRE SORUNLARI VE KADINLAR

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Özet

Bu çalışma günümüzde oldukça çok sorulan çevre sorunları kadınların sorunları mıdır sorusu üzerinden yola çıkmaktadır. Kadınlar, dünyanın farklı ülkelerindeki, kültürlerindeki kadınlar, doğal çevrelerinin korunmasında önemli rollere sahiptirler. Doğal kaynakların günümüzde geri dönülmez şekilde kirlenmeye maruz kaldığı ve yok edilmeye başlanmasıyla kadınların bu önemli bu önemli rolleri de tehdit edilmeye başlamıştır. Çevre sorunları, çevre kirliliği de aynı şekilde kadınların hayatını etkilemektedir. Özellikle ekonomik koşullarda ekonomik planlama ve politikalarda kadınların yaşam alanlarının korunmaması ve tanınmaması, kentleşme politikalarında kadınların göz ardı edilmesi ile birlikte çevre sorunları kadınların hayatlarını etkilemektedir. Böylelikle kadınlar ve çocuklar çevresel hastalıkların tehlikelerine ve risklerine daha çok maruz kalmaktadırlar. Bu durum neden olmaktadır? Gıda, barınma, ısınma gibi temel ihtiyaçlar için doğal kaynaklara ve çevreye bağlı olan kadınlar, bu sorunlara, bu kirliliklere karşı savunmasızdırlar. Gelişmiş olan ülkelerde çevrenin geldiği bu durumlar kadınları daha da savunmasız bırakmaktadır. Ormanların, sulak alanların, tarım alanlarının etkilenmesi, biyoçeşitlilikteki değişiklikler, iklim değişikliği hatta doğal afetler ve doğal afetlerin sonucu olan çevre sorunları ve kirlilikleri kadın yaşamını derinden değiştirmektedir. Şimdiki kuşakları ve daha dünyaya gelmemiş olan gelecek kuşakları iyi yetiştirme hedefi olan kadınlar çevrenin her sorununu içselleştirmektedir. Bir anlamda çevre sorunları özel olarak kadınların sorununa dönüşmektedir.

Bu bağlamda bu çalışma kadınların yaşadıkları çevre ile etkileşimlerinden yola çıkarak çevrede oluşan sorunların ve çevre kirliliğinin kadınların çevre sağlığını nasıl etkilediğine odaklanacaktır. Bu odaklanmayı, kadınlar ve toplumsal cinsiyete dayalı çevresel politika analizi için konu ile ilgili veri eksikliğini ortaya koymaya çalışarak yapacaktır. Yine çevre sorunları ve çevre kirliliğinin kadınları ve kadınların çevre sağlığını daha çok etkilediği savını çeşitli ülkelerden örnekler vererek inceleyecektir.

Anahtar Kelimeler: Çevre, Kadın, Kirlilik

ENVIRONMENT, ENVIRONMENTAL PROBLEMS AND WOMEN

Abstract

This study is based on the question of whether environmental problems are the problems of women, which is frequently asked today. Women, women in different countries and cultures of the world, have important roles in the protection of their natural environment. These important and important roles of women have begun to be threatened as natural resources are exposed to irreversibly contaminated and destroyed today. Environmental problems and environmental pollution also affect women's lives. Environmental problems affect women's lives, especially with their economic conditions, not protecting and recognizing women's living spaces in economic planning and policies, ignoring women in urbanization policies. Thus, women and children are more exposed to the dangers and risks of environmental diseases. Why is this situation occurring?

Women, who depend on natural resources and the environment for basic needs such as food, shelter and heating, are vulnerable to these problems and pollution. In developed countries, these situations where the environment comes from leave women even more vulnerable. Affecting forests, wetlands, agricultural lands, changes in biodiversity, climate change, even natural disasters and environmental problems and pollution as a result of natural disasters deeply change women's lives. Women who aim to raise the current generations and the future generations who are not yet born, internalize every problem of the environment. In a sense, environmental problems turn into women's problems in particular.

In this context, this study will focus on how environmental problems and environmental pollution affect women's environmental health, based on the interaction of women with the environment they live in. It will do this by trying to address the lack of relevant data for women and gender-based environmental policy analysis. Again, it will examine the argument that environmental problems and environmental pollution affect women and women's environmental health more by giving examples from various countries.

Keywords: Environment, Women, Pollution

GİRİŞ

Kadın ve çevre konuları yan yana getirilerek doğan birliktelik çevre sorunlarında da kendini göstermektedir. Çünkü kadınlar çevrenin düzeninin değişmesinden daha fazla etkilenmektedirler. Elbette cinsiyet ayrımı yapılmadan çevre sorunlarından bütün insanlar etkilenmektedir ancak gelecek kuşakları doğuran ve onlara annelik yapacak olan kadınların etkilenmesi daha farklı sonuçlar doğurmaktadır. Bu sonuçların hem çevre hem de toplumsal cinsiyetçi bakış açısı ile durum ele alındığında çevre sorunlarından rahatsız olan ve çevreyi koruma yükümlülüğü bulunan kadınların öneminin yükseldiği bilinmektedir. Tabii ki yaşamın devamlılığı için gerekli olan çevre insanların ve özelde kadınların sağlığı ile birebir bağlantılıdır. Çevre sorunları da aynı şekilde bağlantılıdır.

Günümüzde, nüfus artışı, düzensiz kentleşme, doğal kaynakların tüketilmesi ve sanayileşme sorunları çevre ve insan sağlığını yönelik olumsuz etkiler oluşturmaktadır. Kadının hem çevre hem de çevre sorunları ile ilişkisi iki yönlüdür. Kadınların yaşamlarını devam ettirmek, çalışmalarını ile üretim sürecine katılmak, çocuklarına ve ailelerine bakmak gibi durumlardan dolayı çevre ile her zaman bağlantılı olduğu bilinen bir gerçektir. Bu bağlantı ise toplumdaki rollere, medeni durumuna, öğrenim durumuna, sağlık durumuna... gibi çeşitli durumlara göre değişmektedir. Kırsal kesimdeki kadın ile kentte yaşayan kadının aynı olmadığı vurgulanmaktadır (Vaizoğlu vd., 2001).

Dünyada insan yaşamı var olduğundan bu yana kadınlar doğal kaynakların kullanan ve onları yöneten kısım olmuştur. Günümüzde ise bu durumu, çevre bilinci yerleştirmek, tüketimi azaltmak gibi rollere bürünerek yapmaktadır. Hatta erkeklerin iş bulmak için yaşadıkları yerleri değiştirmeleri ile doğal kaynak kullanımı ve bunların korunması tamamıyla kadına kalmıştır. Bunların yanında kadınların toplumsal cinsiyet rolleri çevresel koşulların değişmesi ile değişmektedir. Bu değişim yine sağlık sorunlarına da yansımaktadır. Ayrıca kentleşme politikalarının ve bunun yanında çevre politikalarının yanlış uygulanması, ekonomik koşulların kötüleşmesi kadınları iyice etkilemektedir. Bu bağlamda bu çalışma kadınların yaşadıkları çevre ile etkileşimlerinden yola çıkarak çevrede oluşan sorunların ve çevre kirliliğinin kadınların çevre sağlığını nasıl etkilediğine odaklanacaktır. Ancak bu odaklanmayı yaparken özellikle, kadınlar ve toplumsal cinsiyete dayalı çevresel politika analizi için konu ile ilgili veri eksikliğini ortaya koymaya çalışarak yapacaktır. Yine çevre sorunları ve çevre kirliliğinin kadınları ve kadınların çevre sağlığını daha çok etkilediği savını çeşitli ülkelerden örnekler vererek inceleyecektir.

ÇEVRE VE ÇEVRE SORUNLARININ KADINLAR İLE ETKİLEŞİMİ

Çevre kavramı, ne kadar kolay bir kavram olarak ele alınsa da gerekli çalışmalar yapıldıkça ve çevrenin dâhil olduğu konular ortaya çıktıkça kavramın önemi anlaşılmaktadır. Kavram, yaygın olarak 20. yüzyılın ikinci yarısında kullanılmaya başlanmıştır. En genel tanımı ile çevre diyince bütün canlılar ile insanlar üzerinde etkileri olan fiziksel, kimyasal ve biyolojik durumların akla geldiği belirtilmektedir (Aydoğdu, 2008). Çevre kavramı, Ortak Geleceğimiz adlı raporda, insanların birbirleriyle olan etkileşimleri ile ayrıca diğer canlı ve cansız varlıklarla olan etkileşimlerinin tümü olarak ifade edilmiştir (Ortak Geleceğimiz, 1991). Bununla birlikte çevrenin canlı, cansız varlıkları ve canlı varlıkların davranışlarına etki eden fiziksel, kimyasal, biyolojik ve toplumsal durumları kapsadığı da söylenmektedir. Kavramı daha da iyi ifade etmek için insanla birlikte diğer bütün varlıklarını etkileyen durumlara vurgu yapılmaktadır (Aydoğdu, 2008).

Çevre sorunlarının çoğunun zamanla artarak günümüzdeki haline ulaştığı bilinmektedir. Çevre sorunları her zaman vardı fakat etkileri bu şekilde hissedilmemekteydi. Çevre sorunlarının günümüzdeki haline ulaşmasındaki etkenler bilgi, teknoloji ve ekonomi alanındaki gelişmelerdir. Bununla birlikte çevre sorunlarının sınır tanımamasından dolayı sorun küresel bir hal almaktadır.

Atıklar, kirlilikler, iklim değişikliği, bitki örtüsünün tahribi, hayvan neslinin tükenmesi, su kaynaklarının yok olması, tarım alanlarının çölleşmesi, asit yağmurları... gibi sorunlar (Kaplan, 1999) tüm ülkelere etki eden çevre sorunlarıdır. İnsanın çevre ile ilişkisinin olduğu nokta insanları bu sorunları ele almaya yöneltmektedir. Sorunların ele alınması ile bunların yerel ya da bölgesel değil küresel anlamda tüm dünyayı ilgilendirdiğinin ortaya çıktığı belirtilmektedir. Çevre ve çevre sorunları ile ilgili yapılan tanımlardan yola çıkılarak dünyadaki ekolojik koşulların birbiri ile etkileşim içinde olduğu anlaşılmaktadır. Yani dünyanın bir yerindeki veya bölgesindeki sorunun diğer yerleri ve bölgeleri de etkileyeceği bilinen bir gerçektir (Aydoğdu, 2008).

Çevre ve çevre sorunlarının verdiği zararlara bakılacak olunursa, yapılan araştırmalar, kadınların küresel bir çevre sorunu olarak kabul edilen iklim değişikliğinden etkilenme olasılığının erkeklerden daha yüksek olduğunu göstermektedir. Birleşmiş Milletler (BM) rakamları, iklim değişikliği nedeniyle yerinden edilen insanların %80'inin kadın olduğu belirtmektedir. Yine, BM iklim değişikliğinin etkilerine karşı toplumsal cinsiyete duyarlı yanıtla duyulan ihtiyacı belirtmektedir, ancak kadınların ulusal ve küresel iklim müzakere organlarında ortalama temsili %30'un altında kaldığını eklemektedir (Hunt, 2020).

20 yıla yayılan başka bir araştırma ise, felaket olaylarının kadınların yaşam beklentisini erkeklerden daha fazla düşürdüğünü; daha çok kadının hayatını kaybettiğini ifade etmektedir. Kadınların daha fazla sosyoekonomik güce sahip olduğu ülkelerde bu kayıplar bir nebze olsun azalmaktadır. Bu büyük eşitsizliğin farkında olarak, iklim değişikliği üzerinde çalışan hükümetler ve kuruluşlar, kademeli olarak kadınların sesini politika ve planlamaya dâhil etmek için hareket etmektedir (Halton, 2018, Dündar ve Özsoy, 2020).

İklim değişikliğinin bölgesel olarak etkilerine bakılırsa; örneğin yakın zamanlarda Çad Gölü'nün %90'ının yok olduğu Orta Afrika'da, göçebe yerli gruplar özellikle risk altında olduğu ifade edilmektedir. Gölün kıyısı azaldıkça, kadınlar su toplamak için çok daha fazla yürümek zorunda kalmaktadır. Yerli Kadınlar ve Çad Halkı Derneği'nden yapılan açıklamalarda "Kuru mevsimde erkekler kasabalara gidiyor... toplumla ilgilenmek için kadınları bırakıyor" şeklindedir. Kurak mevsimlerin artık uzamasıyla birlikte, kadınlar destek almadan ailelerini beslemek ve onlara bakmak için daha çok çalışmaktadır (Halton, 2018).

Bunlarla birlikte doğal afetlere bakılırsa, 2005'teki Katrina Kasırgası'ndan sonra, Afrikalı Amerikalı kadınlar Louisiana'daki selden en çok etkilenenler arasında olduğu, deniz seviyeleri yükseldikçe, New Orleans gibi düşük rakımlı şehirlerin giderek daha fazla risk altında olacağı ifade edilmektedir (Halton, 2018).

Yapılan başka bir çalışmada New Orleans'ta Katrina'dan önce Afrika kökenli Amerikalı nüfus arasında çok daha yüksek yoksulluk olduğu ve kentteki yoksul ailelerin yarısından fazlasını bekar anneler yönettiği anlatılmaktadır. Kadınlar burada hayatta kalmaları ve kaynakları için birbirine bağımlı topluluk ağlarına güvenmektedirler. Katrina'dan sonra meydana gelen yerinden edilme bu ağları esasen aşındırmış ve kadınları ve çocukları çok daha büyük riske atmıştır (Halton, 2018).

Su kirliliği üzerine konuşulduğunda kadınların suya ulaşımındaki güçlükler, sudan kaynaklı hastalıkları artırmakta ve hijyen koşullarının olmamasına neden olmaktadır. Bu durum hem kadınları hem de ailelerini ilgilendirmektedir. Suyun az ve kalitesinin kötü olması, yoksul kadınların yaşam kalitesini iyice kötüleştirmektedir. Sudan kaynaklı trahom, ishali hastalıklar ve bazı paraziter hastalıkların arttığı belirtilmektedir (Vaizoğlu vd., 2001)

Örneğin Hepatit E, genç yetişkin yaş grubunda ve gebelerde karaciğer yetmezliğine neden olmaktadır. Gecekondu bölgeleri ile göçmen kamplarında yaşayan gebeler Hepatit E açısından çok risk taşımaktadırlar (Güler ve Çobanoğlu, 1997).

"Itai itai" hastalığı ise Japonya'da suların kirlendiği yerlerde bir kemik hastalığı olarak ortaya çıkmaktadır. Nedeni de kurşun-çinko madenlerinden kaynaklı kadmiyum zehirlenmesidir. Kadmiyum, pirinç tarlalarına karışmış ve böylece pirinçte yüksek oranda kadmiyum birikmiştir. Olaydan toplumun tamamı etkilendiği halde, kemik hastalığının sadece kadınları etkilediği belirtilmektedir (Vaizoğlu vd., 2001).

Kadınların ilaca ve gıdaya ulaşması bazı bölgelerde zor olmaktadır. Buna tıbbi tedavi de dahildir. Böylece sağlıklarında gözle görülür derecede bozulma ve kötüleşme olmaktadır. Gıdaya ulaşmanın eksikliğinden dolayı kan değerlerinde düşme görülmektedir bu da üreme yeteneklerinde ve bunun gelecek kuşaklar anlamında kayıplara yol açmaktadır. Çünkü kan değerleri düşük olan anne ve bebeklerde ölüm oranı daha fazladır. (Vaizoğlu vd., 2001). Aynı şekilde iyot yetersizliği de anne bebek sağlığını kötü anlamda etkilemektedir (Vaizoğlu vd., 2001). Aslında gıda eksikliği, yetersiz beslenme, gıda güvenliği gibi sorunlar sadece kadınların değil bütün toplum fertleri için önemli konulardır bu bağlamda toplumsal olarak ele alınmalıdır. Bunlarla birlikte kadınların çalışma ortamı ile ilgili sorunları da mevcuttur. Bu sorunlar şu şekilde verilmektedir (Vaizoğlu vd., 2001):

- Fiziksel koşullar: Gürültü, titreşim, aydınlatma, ısı ve nem, çeşitli ışınlar.
- Kimyasal koşullar: Madenler, çözücüler, zehirli gazlar, boyalar, pestisitler.
- Biyolojik faktörler: çeşitli bakteriyel, viral ve paraziter hastalıklar.
- Mekanik faktörler: Duruş bozuklukları, ağır yük kaldırmak.
- Tozlar: Silikozis, bisinozis, asbestozis gibi çeşitli hastalıklar.
- Ruhsal faktörler: iş ile ilgili stres yaratan durumlar.
- Diğer koşullar: çalışma süreleri, vardiya koşulları, yorgunluk.

Pestisitler ise ilk kullanılmaya başlanıldığından beri kadın sağlığını her anlamda olumsuz etkilemiştir. Özellikle DDT'nin etkileri uzun zamanlardan beri bilinmektedir. Çeşitli ağır metallerle bağlı zehirlenmelerine bağlı olarak üremede sorunlar, erken doğumlar, sinir sistemlerinde problemler oluşmaktadır (Vaizoğlu vd., 2001).

SONUÇ

Kadınlar hayatın yeryüzünde başladığından bu yana çevre sorunları ile karşı karşıyadır. Fakat çevre ve çevre sorunlarının kadın sağlığını farklı ve daha olumsuz etkilediğinin üzerinde durulmamıştır. Kadınların toplumdaki yerleri ve ailelerinin sağlıklı bir şekilde yaşamlarını sürdürmeleri için üstlendikleri rollerden dolayı çevreden ve çevre sorunlarından oldukça fazla etkilenmektedirler. Yoksul yerlerdeki kadınlar ise bu durumu kat be kat yaşamaktadırlar. Artık devletler insanların arasındaki yoksulluğu azaltmak için sürdürülebilir kalkınmanın özellikleri gereği beraber adım atmalıdırlar. Bununla birlikte, sürdürülebilir kalkınma ile birlikte çevresel kalkınmanın her aşamasında kadınlar aktif rol almaya başlamalıdır. Çevre sorunlarının önüne geçilmesi için her anlamda işbirliğinin yanı sıra bilim ve teknolojiden olabildiğince yararlanılması gerekmektedir. Yine kadınlar, bilgi oluşturma ve çevresel konuların bütün düzeylerinde karar alma ve yönetime etkin bir biçimde katılarak lider konumunda karar alıcı olmalıdırlar.

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WOMEN-SPECIAL APPROACHES IN URBAN OPEN GREEN AREAS

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Abstract

The city itself is both a public space and a defined space within its borders. Urban open green spaces provide opportunities for all segments of the society to perform recreational activities and benefit from social and spatial opportunities. The main factors that shape social and economic life affect the changes in gender roles and definitions. The cities where civilization was born are the places where citizenship and citizenship rights were first used. Urban activities should therefore allow women and men to fully exercise their civil rights. In this case, due to gender differences, the fields of activity also differ for women and men. However, the city belongs to everyone and everyone has the right to use the city equally and fairly. Cities and urban areas should be women-friendly and women's happiness should be compatible with the welfare and happiness of the society. Women, who make up half of the urban population, should have the opportunity to move freely, engage in social activities, rest, do sports, and have fun in livable urban open spaces. Equal participation of women in all areas of urban life should be supported, and cities should include all features that guarantee comfortable, safe and equal use for women and girls. Because the biggest problem of women in outdoor use is the safety principle. In this sense, all components of urban open green areas and access and circulation areas should be strengthened with better quality urban equipment. Public areas and social infrastructures should be supported by landscape elements and be completely safe. Urban planning approaches specific to women should meet equal use and multifunctionality criteria

In this context, in this study, the urban open green space-women relationship, the concept of "Woman-friendly city", was examined in urban open green spaces in line with the specified criteria. In particular, recreational areas have been examined in terms of accessibility, connectivity and multi-functionality, and new suggestions have been developed in this sense.

Keywords: Women-friendly city, open green spaces, urban design

1. Introduction

With the industrial revolution, humanity has undergone radical changes. The places that were most affected by the transformation that occurred with the developing and changing environmental conditions were the cities. Historically, the social mass dimension includes the urbanite; the spatial entity dimension of this mass has given birth to the urban phenomenon (Parlak, 2009). Cities are complex structures where individuals with living spaces live together.

The city is both a public space and includes public spaces defined within its borders. Publicity should ensure diversity (Mitchell, 2003). It can be seen and heard by everyone it is a world for all of us.

Cities are changing and shaped in line with the wishes and needs of many different users (Özsoy & Sipahi, 2016). In this different user structure, while children, young people and the elderly are handled, perhaps the wishes and needs of women are ignored. The city belongs to everyone and everyone has the right to use the city equally and fairly (Lefebvre, 1991). However, women and men do not use common living spaces in the same way. The chances, needs or problems of benefiting from the economic, social and spatial opportunities offered by the living environment are not the same. Although women make up half of the urban population, they cannot use the city under equal and fair conditions like other users (Kaypak, 2012). For this reason, common living spaces affect men and women differently. In the case that many services that should be provided in cities are not provided with sufficient quality and affordable cost, the gap that arises is generally filled by women (Alkan, 2015).

In this context, "Designs in Women Friendly Cities" has come to the fore especially recently. To make the city more livable for women, the UN has implemented the "Women Friendly Cities Project". Women Friendly Cities; It can be defined as a city where women's participation in local decision processes is ensured, improving the daily living conditions of women and ensuring equality between men and women in all areas of life (Tokman, 2008). It is important in terms of describing a city where policies are developed to include all women, regardless of race, color, language, income or occupation, and the needs of women are met (Abada, 2013). These cities should be designed in the quality and conditions that women want and want to live in. Access and circulation areas should be strengthened with better quality urban equipment according to gender-sensitive urban planning principles. Public spaces and social infrastructures should be supported by landscape elements and designed by taking into consideration criteria that are completely safe and suitable for the demands of female users (Efe Güney & Üstündağ, 2020).

For this reason, in this study, first of all, the definition and design criteria of a woman-friendly city were examined, and the relationship between urban open green space and women, the concept of "Woman-friendly city" and urban open green spaces were examined in line with the specified criteria. Especially depending on the recreation area, it has been examined in terms of accessibility, connectivity and multi-functionality, and new suggestions have been developed in this sense.

2. Urban-Woman Relationship

A city is also a residential unit. It is defined as a space where control and distribution functions are gathered and reach certain levels of size, heterogeneity and integration (Keleş, 1996). The city is formed by the experiences of the people's social, economic and political conditions. As a culture, it shapes city life in its way. Urbanization is a cultural accumulation obtained in the experience of urban life, and it is not only the relocation of the residence area; but also a radical change in social and intellectual life. Due to the responsibilities and duties that "women" assume, they have more limited rights than men in society. Dependent women also affect the representation rates in the city, and the city is mostly planned from a male perspective. To change this perspective, cities are reconstructed to include women, and urban spaces are shaped according to women's problems and needs (UN Women, 2011).

Cities have entered a rapid growth process to support local development. Opportunities such as education, culture and artistic activities offered by urban life also increase urban participation (Çaha, 2010). It is seen that local participation is not sufficiently developed for women in terms of political, economic, social and cultural aspects.

Men and women of the human population that make up the city are both human and equal in terms of rights as human beings. Women should have equal rights in the use of open green spaces as the most used space. However, cities are not designed to be safe for women to use, especially at any time of the day. For this purpose, urban open green spaces should be designed and implemented in a woman-friendly manner in line with certain criteria.

3. Urban Open Green Spaces-Women Relationship

Urban open green spaces are one of the basic uses of space that reveal and shape the physical structure of the city. At the same time, it is a balance element that integrates other land uses (Gül & Küçük, 2001). It creates an opportunity to meet the active and passive recreational needs of the individual and society (such as entertainment, rest, sight, sports activities). It helps individuals to socialize by positively affecting human relations (Gül, 2001). The woman-friendly city approach includes criteria based on security, accessibility, right of equal use, right to quality life and multifunctional perceptible space right for urban open and green spaces.

- Considering the urban open green space usage rates of women, women mostly use the green spaces near the city or the city parks in the immediate vicinity. Considering the reasons for this situation, security comes first. In this sense, attention should be paid to planning lighting techniques to create safe open green spaces.
- For women to have a functional and quality time, they should not have to choose a certain time of the day, and they should easily use it every hour of the day. Safe environments should be provided for them to feel safe in their use of urban open green spaces.

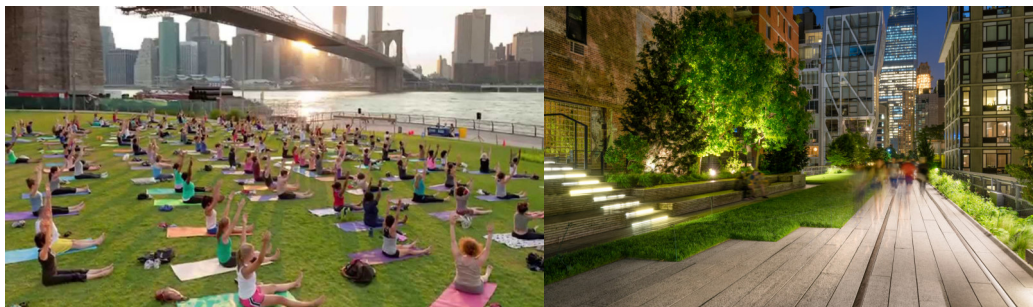


Figure 1. Urban open space usage preferences (URL1, 2022; URL2, 2022)

- The use of places where the lighting is insufficient, unreadable, undetectable and ending in a dead-end street should be safe for women. For this purpose, it should be supported by security cameras where deemed necessary. According to Maslow (1943), the basic need is to feel safe and secure, away from danger, to be protected, to shelter, to stay away from fear and anxiety, and rules and laws are needed for this (Maslow, 1943).
- The layout of open green spaces should be fully illuminated, emphasizing walkways, focal points, gathering places, and building entrances. The degree of illumination is related to the night vision of the open-green area, the intensity and duration of use, and the satisfaction of the users.



Figure 2. Examples of lighting in urban open spaces (URL3, 2022; URL4, 2022)

- The presence of trees, shrubs, walls, fixtures, or buildings can obstruct visibility and thus reduce perceived and actual safety. It is necessary to create areas that provide a clear vision with the right plant design and adequate lighting. Because dense vegetation creates blind spots and loses the ability to see long distances. At the same time, it negatively affects the perception of safety and security by preventing the ease of movement (Fuller & Irvine, 2010).
- Visibility and clear perceptibility of open green areas are also important for safety.
- Transportation networks to urban open green spaces should be sufficiently illuminated, especially for their use with children. Safe environments that make women feel safe should be provided.
- Private Security units should be located in urban open spaces. To ensure security in open-green areas, local governments should have private security units.
- Entry-exit control must be provided in open urban areas. Depending on a defined main entrance for women, secondary entrances create a sense of security by providing control. The more entry point, the harder it is to control and secure the area. For this reason, providing supervised access control provides more comfortable environments for children and women (Fay & Garcia, 2010).



Figure 3. Park entrances (URL5, 2022; URL6, 2022)

- Open green space reinforcement elements should also be aesthetic and functional specifications to women. Instead of focusing on one type of function, it can provide diversity by hosting different functions together; it should be multifunctional, functional, sustainable and modern.

For the pavement of pedestrian paths and pavements, it should be designed from water-repellent, hard, flat, non-slip materials, where women will not have difficulty walking with baby carriages. It should be designed in such a way that the needs and demands of all user profiles are taken into account and that users can benefit equally.

- In terms of transportation and accessibility, there should be ease of transportation by pedestrian, bicycle or public transportation near the residence. Adequate lighting elements should be placed on the access roads and the selection of plants and trees in the road forestation should be provided in appropriate sizes. Taxis should be comfortable to use in close quarters.



Figure 5. Examples of urban furniture and bike paths (URL7, 2022; URL8, 2022)

4. Results

Urban open green space planning and design are effective in terms of quality of life. Urban open green spaces are often used as spaces where female users spend time with their children. For this reason, these spaces should equally include all the features that guarantee comfortable, safe and equal use for women and girls. All designs made should be designed with a gender equality perspective.

Infrastructure consisting of women-friendly cities should be handled in such a way that all cities can be easily used by women. For this purpose, it is necessary to implement the security principle that women need most in all areas of open green spaces. Public spaces (squares, bus stops, etc.) should be well illuminated and arranged according to national and international rules, should include emergency call points and signs promoting the city, common areas should be supported by public transportation, access and circulation areas should be strengthened with better quality city equipment.

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KADIN AKADEMİSYENLERİN SERBEST ZAMAN TERCİHLERİNDE; KADIN, DOĞA, SANAT İLİŞKİSİ

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ÖZET

Doğa kendiliğinden oluşmuş, insan etkisi olmadan kendini sürekli olarak yenileyen, canlı ve cansız varlıklarının bir arada bulunduğu bütünlüktür. Geçmişten günümüze bu bütünlük, içerisinde yaşamayı sürdürmeye çalışan birçok varlık nedeniyle değişime uğramıştır. Özellikle insanoğlunun, kadın ve erkek olarak iki farklı cinsiyette doğaya dâhil olmasıyla birlikte, şekillenmeye, değiştirmeye ve geliştirmeye başlamıştır. Kadınlar doğurmak, beslemek, üretmek ve büyütmek gibi birçok işlevi yapabilme yetilerinden dolayı doğayla her zaman etkileşim halinde olmuşlardır. Bu sebeple doğaya karşı kendilerini her zaman daha yakın hissetmişlerdir. Doğadan gelen özellikleriyle kadın, yaratıcı bir varlıktır. Onun sahip olduğu anaç özelliği nedeniyle hem ev hayatında hem de toplum hayatında baskılar yaşamaktadır. Uygarlıkların gelişmesiyle birlikte olanakların artması, kadının ev hayatına daha az zaman harcamasına, toplum ve kendisi için daha çok zaman ayırmasına neden olmuştur. Toplum içerisinde kadının giderek kişiliğini bulması onu sanat ve kültür alanında ilerleyen bir varlık durumuna getirmiştir. Toplumda üstlendiği rolleriyle kadınlar her zaman çok işi bir arada yapabilme becerisine sahip varlıklar olarak görülmüşlerdir. Zorunlu iş hayatı ve özel hayatında geçirdiği zamanlar haricinde serbest zamanlarında sadece kendi istek ve ihtiyaçları yönünde dinlenmek, motive olmak, kendilerini gerçekleştirmek, sağlıklı olmak, sosyalleşmek ve benzeri faaliyetlerde bulunurken tercihlerinin ne yönde olduğu araştırmak bildirinin ana konusunu oluşturmuştur. Bu doğrultuda kadın akademisyenlerin rekreasyonel amaçlı tercihlerinde doğa, sanat, doğada sanat ve sanatta doğa ilişkisini ortaya koymak adına bir görüşme kılavuzu gerçekleştirilmiştir. Sonuçta doğa ve sanatla etkileşimlerinin sınırlı olduğu, düzenli olmadığı ve yapmayı arzu ettikleri bu yöndeki etkinlikler için sınırlı serbest zamanlarında yakın çevrelerinde olanak bulamadıklarına dair görüş bildirmişlerdir. Gerek doğada sanat, gerekse sanatta doğa ve serbest zaman yönetimi konularında planlamalarının yetersiz olduğu görülmüştür.

Anahtar Kelimeler: Kadın, Sanat, Doğa, Serbest Zaman Tercihleri

IN THE FREE TIME PREFERENCES OF WOMEN ACADEMICS; THE RELATIONSHIP OF WOMEN, NATURE, ART

ABSTRACT

Nature is the unity of living and non-living beings that formed spontaneously, constantly renewing itself without human influence. From past to present, this integrity has struggled to change due to many beings trying to live in it. In particular, with the inclusion of human beings in nature in two different genders as men and women, it has begun to take shape, change and develop. Women have always been in interaction with nature because of their ability to perform many functions such as giving birth, feeding, producing and raising. For this reason, they have always felt closer to nature. With her features coming from nature, woman is a creative being. Due to her motherly nature, she experiences pressures both in her home life and in her social life. The increase in opportunities with the development of civilizations has caused women to spend less time on home life and spend more time for the society and for themselves. The fact that woman gradually finds her personality in society has made her a progressive entity in the field of art and culture. With their roles in society, women have always been seen as beings capable of multitasking. The main subject of the paper is to investigate the direction of their preferences when they are only resting in line with their wishes and needs, being motivated, realizing themselves, being healthy, socializing and similar activities, except for the times they spend in their compulsory business life and private life. In this direction, an interview guide was carried out in order to reveal the relationship between nature, art, art in nature and nature in art in the recreational preferences of female academicians. As a result, they expressed their opinion that their interaction with nature and art is limited, not regular, and that they cannot find opportunities in their close circles in their limited free time for the activities they desire to do in this direction. It has been observed that their planning is insufficient in terms of both art in nature and nature and free time management in art.

Keywords: Women, Art, Nature, Free Time Preferences

INTRODUCTION

The concept of woman, defined as "adult, female human" by the Turkish Language Institution, is every female individual who has completed its development and has reached the age of 18 (TDK, 2022; Url-1,2022). Women assume key roles in many issues such as childcare, responsibilities towards family members, and raising individuals who are beneficial to the society. These roles increase the place and importance of the family in society and the place and importance of women in the family. It is very important for women to adapt to society, to participate in the society of the individuals they have brought into the world, to be productive in the home, to have a better quality of life and to direct the society (Yavuz, 2015; Url-2,2022). Humanity; It is an entity that finds life in nature in two different genders as a woman and a man, shapes its life according to the conditions in nature and establishes its relations with nature, albeit necessarily (Gül, 2013). With her features coming from nature, woman is a creative being. It has always been in interaction with nature due to its ability to perform many functions such as giving birth, feeding, producing and raising. For this reason, they have always felt close to nature, which has similar functions. Due to their maternal characteristics, they are exposed to pressure in the society while gaining a place in both home life and social life.

The role of motherhood did not change as women began to enter the working life after the second quarter of the 20th century. In addition to this, apart from her motherhood status and role, she has started to gain a place in society as a woman and her status has gained importance in a patriarchal society (Tilev, 2018). This situation has brought women to gain equality, job sharing, power and social status in all social and economic fields. Thus, apart from being a mother, a woman becomes a woman, a business person, a politician, an artist, a family head, a manager, a professional member of high status, a scientist, etc. has transformed and increased its quality and quantity day by day (Pekel, 2019; Utma, 2019; Url-3, 2022). Thus, women continue their development and changes by turning to suitable professions for them.

One of the professions that women prefer as a result of their achievements is academics. For women, academics is the development of their place and important role in society in terms of quality and quantity in the field of science. When it comes to academics, women advance their career planning in the direction of lifelong learning, teaching and production (Kılıç, 2021). In this progress, uncertainties occur in the working hours of all academics, male and female. Each university does not have a specific working hour that it defines for its academics. These working hours may change according to the attitude of the university. Thus, the compulsory time definition of academicians for work cannot be limited within the framework of the concept of overtime (Yıldız, 2018). This situation may make it necessary for female academics to work in their free time. They can use their free time outside of working hours for their jobs that they cannot complete. Thus, free time can cease to be a time to be listened to or evaluated as desired for a female academician. While constantly renewing themselves and producing new ideas find their place in every stage of their lives, they have become a profession group that renounces free time management (Kara and Gücal, 2016). Especially when a woman is an academic, the situation becomes more difficult in addition to the many roles of women in society. In this context, it is a fact that female academics need training and management in terms of making use of their free time.

Free time is the process in which activities such as entertainment and rest, in which individuals participate willingly and personally, are carried out in order to meet their basic needs such as working, eating, drinking and sleeping, which are important for their lives (Bilgili, 2019). It is very important for female academics to participate in activities such as resting, having fun, being social, and cultural activities in their free time in line with their preferences and tastes. In order for them to be productive, productive and motivated in the professional sense, these times should be considered as quality. In the statement, the definition and awareness of free time of female academics; their free time activities; While carrying out these activities, it is aimed to understand the interactions with nature and art, to draw attention to free time management and its necessity. In this context, the aim of another study is to reveal the interaction of nature and art in the preferences of female academicians while evaluating their free time for recreational purposes.

METHOD

The method of the study is the 'Interview Guide'. In the guide, women academics; Questions were prepared on weekly free time periods, what activities they do during this period, whether they prefer nature while doing activities, whether they do artistic activities in nature during the process, and whether they are inspired by nature in their artistic activities, if any.

The interview guide was applied by conducting one-on-one interviews with 20 female academicians with different individual characteristics. academics; It consists of women, married or single university lecturers and staff from different disciplines, including architects, landscape architects, forest engineers, surveyors, actors, health scientists, anatomy educators.

FINDINGS

The findings obtained as a result of the interviews conducted with eight single and twelve married female academicians are shown in Table 1 below. Apart from the prepared questions, the statements that five female academicians wanted to add are given in the continuation of the table.

	Personal Characteristics / Jobs	Free Time Periods	Activities	Activities in Nature	Art in Nature	Nature in Art
1	30 years old	10 hours	Reading book	To take photos	No	There is a nature theme in the TV series and movies she watches.
	Single		Watching movies and series			
	Architect					
2	46 years old	14 hours	To meditate	No	No	No
	Single		Sport			
	Actor					
3	28 years old	28 hours	Have a rest	Watching the scenery	Listening to music in nature, Dancing	Getting inspired by nature while painting
	Single		Sport	Take a walk		
	Landscape Architect		Take a walk			
4	31 years old	10-15 hours	Reading book	No	No	No
	Single		Meeting friends			
	Landscape Architect		Take a walk			
			Watching movie			
5	26 years old	40-45 hours	Having fun with my friends in places like cafes	Walking	No	No
	Single		Shopping			
	Landscape Architect		Go to cinema			
			Walking outdoors			
			Having a picnic			

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6	26 years old	8-9 hours	Walking	Walking	No	No
	Single		Reading book			
	Health scientist		Knitting,			
			Watching TV shows and movies			
7	27 years old	30 hours	Sport	Rarely does it	No	No
	Single		Do yoga			
	Health scientist		Swim			
			Meet my friends			
			Watching movie			
8	22 years old	24 hours	Watching TV series and movies	No	No	No
	Single		Spending time with my friends and family			
	Health scientist		Shopping			
9	40 years old	8 hours	Reading book	Watching the scenery	No	My professional discipline requires me to be inspired by nature.
	Married with two children		To listen			
	Landscape Architect		Watching the scenery			
10	35 years old	12-14 hours	Watching movie	Walking	No	No nature inspiration that has dealt with sculpture in the past
	Married		Reading book	Reading book		
			Do pilates	Meeting friends		
			Cycling			
	Landscape Architect		To walk			
11	47 years old	15 hours	Watching TV	To take photos	Nature photo	She likes to paint animals in his paintings.
	Married and one child		Reading magazines			
	Forest Engineer		Drinking coffee			
			Painting with crayons,			
			To walk			

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12	46 years old	5 hours	Reading a book	Taking a photo	Taking a photo	Taking a photo
	Married with two children					
	Landscape Architect					
13	47 years old	8-10 hours	Doing personal care	Walking,	Collecting dried leaves, cones, sea stones	No
	Married with one child		Walking	Swimming in the sea		
	Forest Engineer		Swimming			
14	49 years old	14 hours	Do pilates	Walking	No	No
	Married		Watching movies	Picnicking		
	Survey Engineer		Walking	Reading a book		
15	34 years old	7 hours	Walking outdoors/in nature	Walking	No	No
	Married					
	Landscape Architect					
16	34 years old	7 hours	Listening to music by candlelight	Walking	Painting	I am inspired by nature when painting
	Married with one child		Drinking coffee	Studying flora and fauna		
	Anatomy Educator		Watching movies	Reading e-books by the sea		
				Painting with canvas		
17	27 years old	10-12 hours	Watching TV series/movies	Walking	No	No
	Married		Reading books			
	Landscape Architect		Exploring new places			

18	45 years old	14 hours	Relaxing	Walking	Which is not regular, but taking photos.	Take nature theme photos
	Married with two children		Resting physically and physically			
	Landscape Architect		Reading a book			
19	49 years old	14 hours	Reading	Rarely to Walk	No	No
	Married with two children		Watching movies and TV shows			
	Landscape Architect		Walking			
20	40 years old	10-12 hours	Walking	Take a walk whenever possible	Taking a photo	If I paint, I draw nature pictures.
	Married with one child		Watching movies			
	Landscape Architect		Reading books			
In addition, they want to say;						
1	If spaces were created, I would prefer the outdoor space close to my work and home.					
2	If possible, I want to breathe nature and live the moment, I am so hungry.					
3	If possible in my work and home environment, I spend all my free time in nature in the green area.					
12	I love collecting nature materials and I have always planned to use them for various purposes. I have partially implemented.					
15	If I had time for myself, I would like to take long walks in nature.					

CONCLUSION

When the results of the study are examined, during the interviews;

Awareness of female academicians on the concept and management of free time was increased. While giving the answers, they realized that they had almost no free time in the first place. Afterwards, they were able to think a lot and answer about the duration. While talking, we realized that their social roles and responsibilities are so integrated with them that it is difficult for them to realize that free time is a special time only for themselves. For this reason, many of them described some activities related to their children, family or work as their private free time and calculated their free time accordingly. Another awareness was that there are no places where they can perform their free time activities in open areas in workplaces and their immediate surroundings. When they understood the definition of free time and listed their activities, it was seen that most of them were indoor activities.

They also stated that their interaction with nature and art is limited, not regular and they cannot find opportunities in their close circles in limited free time for activities in this direction they wish to do. It has been revealed that there is insufficient planning in terms of free time management for both art in nature and nature in art. This planning was not presented to them either by themselves or from an institutional point of view. It was observed that no concern in this direction was noticed.

It has been observed that single female academicians have more free time than married female academicians with children. It has been determined that they also plan their free time individually and have limited interaction with nature and art during this time.

With this study, it has been realized that the issue of free time education, importance, planning and management should be prioritized for female academicians compared to other professional disciplines, and the need for structuring in this direction so that they can be stronger and successful in their other roles in science and society as more productive, more productive, healthier women. Solutions should be produced to eliminate the shortcomings in this direction and to make homes and workplaces and the immediate surroundings of universities possible for short-term free activities. The subject of free education and management should be included in the personal development process of each individual. For this reason, education should be given in this direction starting from primary school, and the importance of time management and the necessity of planning for the healthy and productive society of the future should be accepted.

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DESIGNING URBAN OPEN SPACES FOR WOMEN

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ABSTRACT

Women's use of space was more sociologically based in the past, and with the change of society, this use is changing, liberating and increasing. Accordingly, the use of public spaces by women in the first generation and women in the last generation also differs. Nevertheless, although women constitute more than half of the users of the environment, they have negligible influence on the architectural forms of the environment. Women become invisible in urban spaces and this is due to social life. Family life, women's roles in the home, the phenomenon of privacy, etc. situations somehow isolate women from public spaces, and as a result of this, inequality in urban space becomes visible. Women with different socio-demographic and cultural characteristics and living in different parts of the urban geography have different urban experiences and views from each other. However, it is also seen that all women, regardless of class, education level, income status or the neighborhood they live in, cannot benefit from the urban space as they wish, like men. The fact that women are seen as inferior to men limits the use of public spaces, and theoretical developments are needed to better understand women's experiences of urban open spaces. If the future vision of the built and planned environment is to be an environment where all the needs of women are supported environmentally, every woman should be her own architect, that is, she should be aware of her ability to make environmental judgments and be able to make decisions about the spaces in which she lives and works.

The subject of this study was the relationship between women and urban open spaces. In this context; the selected urban open spaces are designed according to what women expect from them, as well as what they are uncomfortable with in these spaces. In the study, Trabzon city Pazarkapı area was designed for women. Appropriate activities were organized for women, meeting their needs, and the spaces were created with this perspective.

Keywords: woman, urban open space, environmental design

INTRODUCTION

It has been revealed that women's use of space was more sociologically based in the past and that this use has changed, liberated and increased with the change of society (Tuncer; 2016). Accordingly, it was determined that the use of public spaces by women in the first generation and women in the last generation also differed. According to Aktaş (2017); women are invisible in public spaces and this is due to social life. Family life, women's roles in the home, the phenomenon of privacy, etc. situations somehow isolate women from public spaces, and as a result of this, inequality in urban space becomes visible. Women with different socio-demographic and cultural characteristics and living in different parts of the urban geography have different urban experiences and views from each other. However, it is also seen that all women, like men, cannot benefit from the urban space as they wish, regardless of class, education level, income status or the neighborhood they live in (Akkirman, 2012).

It is known that the view that women stay within the boundaries of the home more in traditional societies from the past is an important reason why women are less common in public places today. As a result of this situation, due to the fact that women do not feel safe in outdoor spaces, they show weakness in making use of public spaces (İnceiç, 2006). Social and cultural life is effective in the separation in the space, the patriarchal society creates all the limitations, and the family structure determines how the woman is positioned in the space (Demirbaş, 2012). Day (2000) states that the lower status of women compared to men limits the use of public spaces, and theoretical developments are needed to better understand women's experiences of urban open spaces.

Turkish women are exposed to various pressures and humiliations in their daily life. These can be classified as tangible and abstract prints. The abstract pressures are legal discrimination, economic inequality and social inequality. Concrete ones are sexual harassment, humiliation, assault, beating, rape and murder as the extreme point (Müftüler-Bac, 1999). The most important duty for Turkish women is to be a good mother and wife, because women are accepted as the mechanism that protects the cultural boundaries that make up the society (Muftüler-Bac, 1999). Although women constitute more than 50 percent of the users of the environment, they have negligible influence on the architectural forms of the environment. Cases of investment and regulation of new spaces for women are the result of the efforts of women activists, women's movement organizations, and a small but growing number of women politicians. If the future vision of the built and planned environment is to be an environment where all the needs of women are supported environmentally, every woman should be her own architect, that is, she should be aware of her ability to make environmental judgments and be able to make decisions about the spaces in which she lives and works.

As a result of gender discrimination and gender-space relationship patterns, the experiences of women and men regarding the same space can be quite different (Massey, 2000; Sewell, 2003). In public places, women are especially alert to the possibility of being attacked/harassed in the evening, they are constantly alert to the potential danger of rape, they try to stay in well-lit and crowded areas as much as possible (Sewell, 2003). Women; They find areas such as cafes, parks, and the seaside to be usable only during the day. As it gets dark, these places become unsuitable for women. The most common reason women state for being outside the home is shopping. For this reason, the areas most frequently used by women are shopping centers.

Women's limited access to parts of the city that are considered dangerous reflects the effect of gender on space (Baydar, 2012). Women often feel humiliated or abused by employees of places that are seen as male territory, such as auto repair shops. How women and men feel and are treated in a space reveals another important aspect of experiencing the gendered landscape (Sewell, 2003). It has been determined that men visit public places more frequently than women, and women feel better with the presence of someone on the street. In addition, the fact that they underline that they want to go out when the restrictions that women are exposed to are minimized as much as possible, shows that they cannot exist in urban open spaces due to the difficulties they want (Bayazitoğlu and Ayyıldız Potur, 2013).

The inequality between men and women reflects this use, as the pressures of gender roles restrict the use of urban open spaces. This restriction is not only physical, it is caused by the walls of the cultural patriarchal structure formed by the society, and these walls create a barrier between women and urban open spaces.

Therefore, environmental designers, and especially landscape architects, should try to remove urban open spaces from being places where gender inequality is common, and to make the designed urban open spaces have equal use by users. In this study, the aim is to create urban open space designs where women feel safe, meet their needs and offer activities.

MATERIAL AND METHOD

It should be known how women feel when using urban open spaces, what kind of pressures they experience, and how they can contribute to the solution of environmental design was discussed by Yazıcı (2018) and some solution suggestions were developed. The findings supported the study of Yılmaz (2006), which revealed the negative situation of Turkish women in public spaces. The inequality that women experience also applies to their access to and use of public spaces.

Women have both psychological and physical comfort expectations from open spaces. Francis (2003) states that women have more specific needs in urban open spaces than men, and when women do not find an open space attractive and safe, they describe their use as uncomfortable. Other studies (Whyte, 1980; Mumcu, 2009; Cooper Marcus and Francis, 1998) reveal that women are more selective in terms of environmental features in urban open spaces, and they pay attention to features related to psychological comfort, such as physical comfort and safety, especially in their sitting preferences. According to Francis (2003), while considering women in the design of urban open spaces, the concepts of security, protection and comfort should be taken into account. According to the findings of Yazıcı (2018); The reasons why women prefer urban open spaces are that they are centrally located, underfoot, close to the main road, crowded-active, etc. associated with such features. It has also been stated by other studies that women see positions where they can seek help from others as a part of their safety strategy in open spaces (Mehta, 1999). In the light of these findings, Trabzon city Pazarkapı environmental design projects were designed to create open spaces for the preference of female users. Projects form the material of the study. As a method, the projects designed in the Landscape Architecture Department of Karadeniz Technical University were examined in terms of women's spaces.

RESULTS

In the first design, an active design was applied close to the main road to make women feel safe and comfortable, and green, open, active and natural spaces were created. enabling women; It is aimed to increase the use of women by suggesting resting with hammocks, eating and drinking, exhibitions, sitting on ottomans, kiosk resting, open-air cinema activities (Figure 1).



Figure 1. Types of open spaces in the first design

Details regarding kiosk, exhibition and resting areas are given in Figure 2.



Figure 2. Space details regarding the first design

In the second design; by suggesting eating, drinking, linear green areas, watching, resting, open-air cinema, sitting by the pool, sunbathing activities for women; An open space design with active, close to the road and crowded use was aimed (Figure 3).



Figure 3. Types of open spaces in the second design

In Figure 4, details about water, green areas, cinema, sitting, eating and drinking, viewing and resting areas are given.



Figure 4. Space details of the second design

In the third design, an active design has been applied close to the main road, so that women will feel safe and comfortable, and spaces with predominantly green, open, active, natural grass areas and water have been created. enabling women; It is aimed to increase the use of women by suggesting activities such as resting with a puff, eating and drinking, exhibition, sitting, kiosk and open air cinema (Figure 5).



Figure 5. Types of open spaces in the third design

In Figure 6, details about the exhibition area, green areas, cinema, sitting, eating and drinking and resting areas are given.

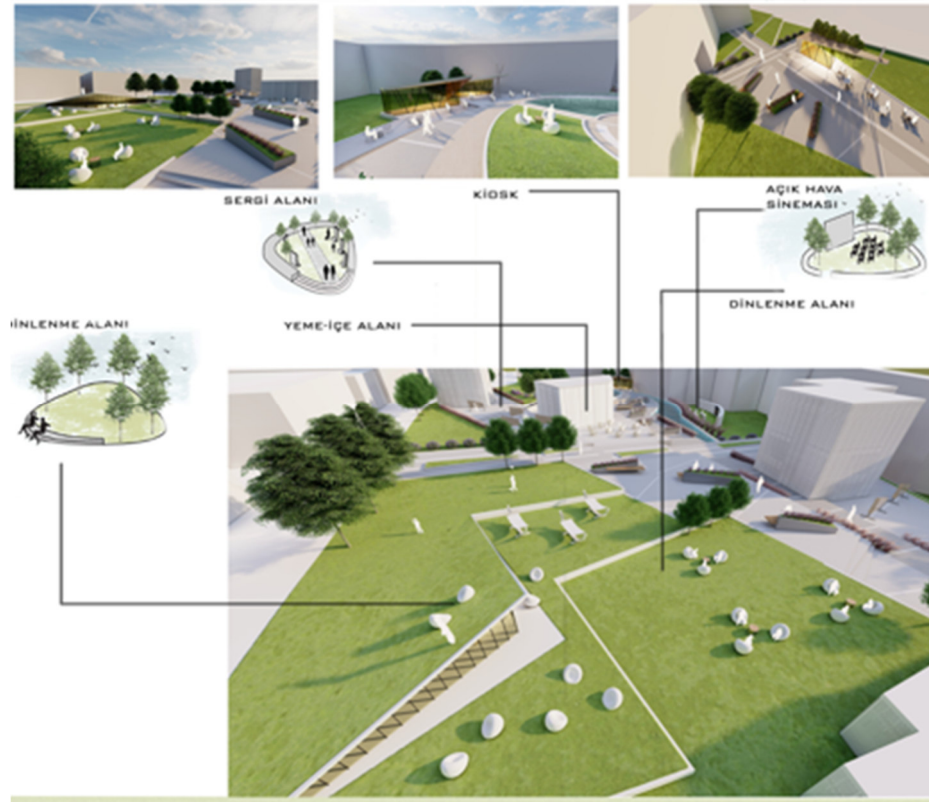


Figure 6. Space details regarding the third design

CONCLUSION AND RECOMMENDATIONS

In a venue that aims to increase the visibility of women and increase female users, the content of the activities that the venue will support should also offer options for female users. In this study, design proposals for Trabzon Pazarkapı City courtyard were developed for this purpose. The presence of women in the space can trigger other female users to get rid of their prejudices about the space and to feel trust towards it; so the area may be a reason for preference. In this direction, in the design phase; watching, sitting, show, cinema, rest, eating-drinking etc. in urban open spaces. Consideration may be attractive to female users, which may encourage other female users to come to the site. Thus, by increasing the visibility of women in urban open spaces, creating women and public spaces, awareness can be started in the society towards changing the negative statuses created by gender roles.

Urban space arrangements, where women can find a place for themselves in urban space, need to increase. The main reasons that prevent them; The reason is that they cannot find the time to spend in the place due to the responsibilities brought by their roles within the framework of cultural acceptances and acceptances. For these reasons, women live away from public space. The most important effect of the physical arrangement of the space on the visibility of women is the level of security, which is more evident in nighttime use. Therefore, it is very important for women to be able to use the space at all hours without fear of crime, to take measures to support its use, and to create appropriate activities.

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WOMEN'S OUTDOOR USES AND PREFERENCES: EXAMINING THE SENSE OF BEING SAFE

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ABSTRACT

Today, violence against women can occur not only in domestic or private areas, but also in unexpected times and places, by unfamiliar people. For this reason, women have difficulty in feeling safe in public places, their behavior is restricted due to pressure and fear, and they do not have the same freedom as men. The fact that women are free in their use and activities of urban open spaces is highly correlated with meeting the sense of security. What should be the features that will ensure women's safety in open spaces should be investigated and integrated into the design goals. Within the scope of this study, the features that support women's feeling of being safe in open spaces were investigated and tried to be revealed. As a result of the literature research, it has been determined that the features that support women's sense of being safe in open spaces are associated with physical, social and psychological security criteria. With the *physical features* that support women to be safe in open spaces, the presence of cameras, the presence of security guards in the area, the level of light when it gets dark; with features such as social features, the presence of user diversity, that is, the homogeneous distribution of women, men, children and the elderly in the space, user density, participation in activities and length of stay in the area; *psychological characteristics*, level of refuge affordances (the presence of a sense of boundaries and being surrounded), level of privacy, level of prospect affordances are defined. It has been determined that women feel more comfortable and safe in open spaces that contain these environmental features, therefore they participate in activities more freely and prefer to use them again.

Keywords: Sense of Safety, Outdoor Features, Use and Preference

INTRODUCTION

Urban open spaces have various contributions to people such as enriching social life, raising the image of the city, improving the urban landscape and physical environment, and supporting the economy (Alpak et al, 2018). The urban open space of human-environment-behavioral sciences, which is the most important study area developed to examine the relationship between man and his environment;

- Providing opportunities for human physiological needs and the purposes arising from them,
- Providing opportunities for the behavioral patterns necessary for the fulfillment of human needs,
- It defines the psychological conditions necessary for the fulfillment of human needs as places that support certain symbolic and impressive tasks (Halu, 2010).

Therefore, the primary goal of open spaces is to meet user needs and expectations. In addition, users also want the space to be designed to meet their own needs and expectations, and they prefer to use spaces designed in this way. For this reason, designers should determine the needs of many different user groups and make space organizations within the city for this purpose. Children, young people, old people, women are different user groups whose needs should be determined.

Maslow (1943) explained what the needs that form the basis of human behavior are and the order of priority of the needs with the "hierarchy of needs theory". According to Maslow, the hierarchy of needs consists of 5 levels: physiological needs, safety needs, social needs, value needs, and self-actualization needs. Today, Maslow's hierarchy of needs has been developed and a 7-step structure has been created (Figure 1).

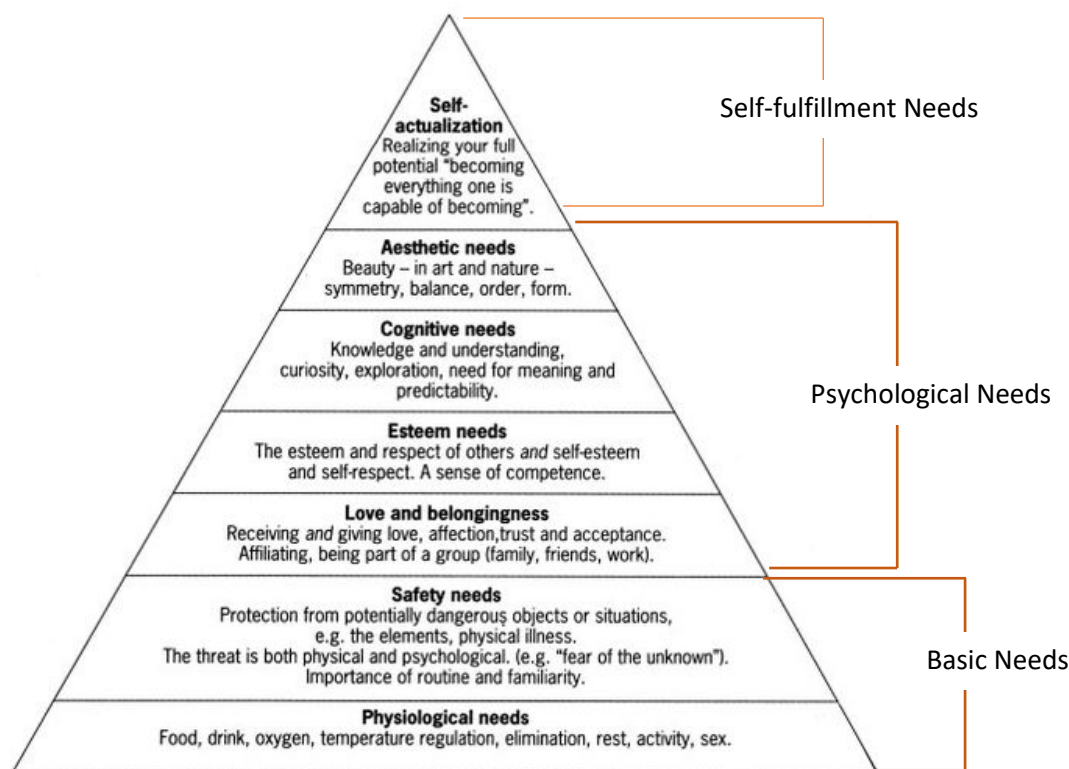


Figure 1. Maslow's expanded hierarchy of individual needs.

Hierarchy of needs theory is one of the most basic needs; means that it is not possible to proceed to the next step without meeting the need. After the physiological needs are met, the need for security is felt, and after the need for security is met, the social needs at the higher level emerge. Therefore, defined as the social needs of the individual without meeting the need for security; It does not seem possible for them to take an initiative to meet their needs such as belonging, social relationship, love, self-respect and self-realization (Kula & Çakar, 2015). Urban open-green spaces, as spaces where social and cultural needs can be met, should primarily offer safe spaces to their users. Afterwards, it is expected to offer spaces and uses that will meet the needs of rest, entertainment, socialization and belonging (Çelik, 2018).

While the feeling of being safe in open spaces is of great importance for all users, in today's world where violence against women is increasing, more emphasis should be placed on how open spaces should be, where women can participate in activities freely and without fear, and interact with other people. Because today, violence against women can occur not only in domestic or private areas, but also in unexpected times, unexpected places, by unfamiliar people. Therefore, women have difficulty in feeling safe in public places, their behavior is restricted due to pressure and fear, and they do not have the same freedom as men. Considering that women's freedom in urban outdoor use and activities is highly related to meeting the sense of security, the features that will ensure women's safety in open spaces should be investigated and integrated into the design goals. The main goal of this study is to explore the environmental features that support women's sense of security in open spaces.

Sense of Security in Open Spaces

Security is a feeling and perception formed as a result of experiencing the urban space. The nature of the physical environment in urban areas, its design features, the elements it contains and environmental conditions affect the sense of security and fear of crime of individuals (Şahin, 2016). For this reason, how people perceive the space and the physical features that cause different perceptions of the space in people are effective in the emergence of the perception of security (Çelik, 2018). However, the perception of security also significantly affects the social and perceptual characteristics of the environment (Appleton, 1975; Mumcu et al., 2017; Whyte, 1980).

The experiences and perceptions of women and men regarding the same urban open space are different from each other. Therefore, the sense of security they have developed regarding the physical, social and perceptual characteristics of the space is expected to be quite different from each other (Massey, 2000; Sewell, 2003). In particular, studies emphasize that women feel the fear of being attacked in open spaces much more intensely than men. The characteristics perceived as a risk by women in open spaces;

- Surrounding,
- Being trapped (no possibility to escape),
- High level of visual protection (covering)
- Low level of visual dominance (openness),
- Lack of surveillance from the environment (visual permeability),
- It is explained as encountering strangers and threatening and violent behavior especially by men (Mumcu et al., 2016).

The strategies of women to cope with their fears in urban open spaces; constant monitoring of the environment for any danger signs, avoiding known dangerous places; going out with a dog, child, friend, spouse or relative, briefly not going out alone, using only the main roads when there are others, making sure that the view point is clear; It has been defined as avoiding dense bushes or wooded areas when alone, using these areas only during the day, and limiting behaviors (Burgess, 1998; Koskela, 1999; Mumcu et. al., 2016).

The results of Greene's (2003) research are five variables that are important in feeling security;

- Lighting is the main safety factor in parks, streets and bus stops.
- Pedestrian flow increases safety and even reduces the risk of being robbed
- Spaces that provide more visual control in open areas are preferred, spaces with “less mystery” are considered positive,
- Trees and bushes are often seen as a source of insecurity, creating a potential hiding place for criminals as trees and bushes create shade and dark areas,
- If it is about border guards, it is safe because it feels like it has increased security on the streets by a group; it was determined by another group as unsafe because they felt that it restricted freedom on the streets (Greene, 2003).

Studies show that the feeling of being safe in open spaces is not defined by a one-dimensional structure, but by many different features. As a result of the literature research carried out within the scope of this study, the features that enable the perception of open spaces as safe are discussed in three groups; Physical, Social and Psychological.

• **Physical Security**

It has been revealed by various studies that women find it safer to use private security guards, open spaces controlled by cameras, and places with high lighting levels when it gets dark. Lighting has two important purposes in terms of security; to create a psychological deterrent against the attack and to enable the user to perceive the environment well. Good lighting, with adequate lighting of open-green areas, appears as an effective crime control method. The user, who can easily see the environment with adequate lighting, feels safe in the familiar environment (Fennelly, 2004).

Spaces with access control (using bushes, fences, gates and other physical design elements to prevent access to an area by users other than the intended intended users) are also highly preferred by women. Providing a defined main entrance for open-green areas and secondary entrance-exit control depending on the size of the area increases dominance. At the same time, it can be provided with different alternatives such as controlled access, private security personnel, security cameras. While controlled entry is a deterrent for people prone to crime, it prevents unwanted and suspicious people (homeless, beggars, drug addicts, etc.) from entering the area and provides safer environments for women (Çelik, 2017).

• **Social Security**

One of the most important features in perceiving an open space as safe has been determined as user diversity. Especially female users pay attention to the homogeneous distribution of female, male, child and elderly users in a space, and they are hesitant to use spaces with male density. In addition to the diversity of users, places with heavy pedestrian use are also perceived as safer. It is expected that the dangers they will encounter will be at a higher level in places where people are concentrated, where they may encounter less danger, and in desolate, low-use and idle places. The length of stay of the users also significantly affects the sense of security (Gehl, 1987; Whyte, 1980). Instead of spaces that only allow obligatory activities and cause short-term use of the space, there are safer spaces that encourage participation in social activities and thus allow users to spend longer time in the space. Because the fact that women spend longer time with the people they are in the place ensures that they have time to observe them and determine whether they will pose a danger or not.

When they feel this danger, they can find the opportunity to get away from the place. These features of the environment, explained as social comfort, show high linear relations with the sense of security.

• Psychological Security

Determining the Level of Privacy-Social Relationship

A group of researchers stated that psychological safety in open spaces has a significant impact on women. Psychological security is associated with maintaining control over the environment, obtaining privacy, and preventing the sense of social and psychological loss. Privacy is the condition of optimum approach to people (Lee, 1976). It is the desire to hold the control mechanism in the social relations that a person or group wants to establish with their environment. A person who loses his control in the relationships he has established and has had to establish may be exposed to unwanted communication with more than necessary people (Gür, 1996). This causes them to feel psychologically uncomfortable and to reduce their sense of security. Determining the level of privacy, establishing undesirable proximity distances can occur in various ways. Putting one's personal belongings next to him and making a temporary-symbolic limitation, a glance, and a back can be given as examples of behavioral mechanisms that occur in determining the level of privacy.

Edward Hall (1976) stated that in determining the level of privacy, individuals and groups construct an amorphous space between others and themselves, in which they set the boundaries in their minds. This place, where others are not wanted, is a place whose boundaries are defended, albeit psychologically. Relationship distances determined by people in open spaces in order to create a sense of security; It is defined as Intimate Distance, Personal Distancing, Social Distancing, and Public Distancing (Gür, 1996; Hall, 1976). By determining this distance at which he will feel safe, the person creates a feeling of being psychologically safe.

Prospect and Refuge

Another researcher, Appleton (1975), who investigated the choice of environment, also focused on the feeling of trust and revealed that the visual protection provided by the point of view and the width of the view that can be seen from the location are important criteria. These features of open spaces, which support the feeling of being safe, are defined as the Prospect and Refuge (Appleton, 1975). Being able to see the surroundings without being seen increases their chances of survival by providing a safe observation point and the opportunity to safely see, identify and take timely action against potential attackers. Field of view width is directly related to survivability. The ability to see without any hindrance is visual dominance, and the ability to hide is protection, and when the two come together: the ability to see without being seen emerges (Mumcu, 2009).

It has been determined that women prefer more openness, that is, prospect, in landscapes (Ramanujan, 2006). It provides the opportunity to see what is happening around, to be aware of the danger as early as possible and to take action on time. A good visual dominance in open spaces can be achieved with features such as panoramic view over the area, Vista points, terraces, balconies, steps. Refuge, on the other hand, refers to the opportunity to be protected from the gaze of others and to see without being seen. For this, the space must include the features of enclosure and covering (Mumcu, 2009). Surroundedness supports the feeling of being safe by creating a sense of place and limiting the space. Enclosedness in open spaces is achieved with vegetative elements, walls, water element, while covering is provided with cover elements.

It has been determined that women do not prefer places such as cavities, tall dense bushes to hide from attackers and places that provide limited visual control to the victims because they find it unsafe. The use of plants, especially in open spaces, plays an important role in the perception of security (Mambretti, 2011). There are studies showing that vegetation density is associated with a negative perception of security. Dense vegetation negatively affects the perception of safety and security by creating blind spots, hindering the ability to see long distances or the ease of movement. It has been determined that plants with large crown diameters can reduce visual dominance by providing coverage, while plants with small crown diameter create better visual dominance and affect preference positively (Jorgensen et al., 2002). Therefore, the primarily preferred places are those that do not give the attackers the opportunity to hide or hide, and that provide them with a clear field of view (Fisher and Nasar, 1992; Mumcu, 2009).

Legibility

Readability is the ease of recognizing, classifying and organizing the elements that make up a view into a whole, that is, processing. The legibility level of the space is related to the sense of order, clarity and clarity it contains. When an open-green area is clear, users can create a clear and accurate perception. At the same time, legible spaces contain distinctive and noticeable components, and this provides ease of exploring the environment and finding direction without getting lost. The ability to find a way with ease adds to a sense of security and comfort. Conversely, illegible spaces contain chaos, reduce the chances of finding direction, and undetectable where one is. Such places also negatively affect the sense of security (Lynch, 1960; PPS, 2009).

As a result of the literature review, the environmental features that support the feeling of safety and increase the use-preference of the space in open spaces, especially for women, are revealed by classifying (Table 1).

Table 1. Environmental features that support a sense of security in open spaces

Fiziksel Güvenlik	Sosyal Güvenlik	Psikolojik Güvenlik
<ul style="list-style-type: none"> • Lighting quality • Presence of security cameras • Presence of security guards • Access Control-Restriction • Controlled I/O • Allowing the spaces to pass to each other 	<ul style="list-style-type: none"> • User diversity • Homogeneous distribution of women-children-elderly • Activity diversity-Participation in social activities • Facilitating social activities such as sitting-resting-spending time with friends rather than obligatory activities such as walking-transportation. • Usage time • Spending a long time in the place and finding time to observe • Pedestrian flow 	<ul style="list-style-type: none"> • Determining the level of privacy-social relationship • Personal distance • Intimate distance • Social distance • Public distance • Prospect and Refuge • Vista points • Steps • Terraces • Plant design • Surroundedness • Cover elements • Legibility • Order • Clarity • Prominence • Direction finding

RESULTS

Urban open spaces are common areas where all users can meet their different needs. Considering the problems faced by women today, women's needs should be emphasized more. At this point, the features of open spaces that will make women feel comfortable and safe are of greater importance. Identifying these features and setting design goals for them should be one of the main goals of all designers.

One of the most important features in women's use and preference of open spaces is the perception of the space as safe. Physical, Social and Psychological features provide the perception of the place as safe. physical features, the presence of cameras, the presence of security guards in the area, and the level of light at dark; with features such as social features, the presence of user diversity, that is, the homogeneous distribution of women, men, children and the elderly in the space, user density, participation in activities and length of stay in the area; psychological characteristics, level of visual protection (the presence of a sense of boundaries and being surrounded), level of privacy (the control mechanism is in the hands of the person in determining the level of relationship with other people), level of visual dominance (width and clarity of the view, visual control is in the hands of the person, self-defense against future dangers). It is defined by features such as the ability to protect. It has been determined that women feel more comfortable and safe in open spaces that contain these environmental features, therefore they participate in activities more freely and prefer to use them again. In these days when violence against women has reached very high levels, the existence of open spaces where women can move freely becomes more and more important. Designing spaces with these features can be an effective method for protecting women.

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ÜNİVERSİTE PERSONELLERİNİN TOPLUMSAL CİNSİYET ROLLERİNE İLİŞKİN GÖRÜŞLERİNİN ÇEŞİTLİ DEĞİŞKENLER AÇISINDAN İNCELENMESİ

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Özet

Biyolojik cinsiyet (sex), kadın ve erkek arasındaki anatomik, biyolojik farklılıklara atıfta bulunmaktadır. Kadınlar ve erkekler kromozom yapıları, üreme organları, ses, meme, saç dağılımı, uzunluk, ağırlık ve fiziksel güç yapıları açısından farklılık göstermektedir. Biyolojik cinsiyetten farklı olarak toplumsal cinsiyetin (gender) olabileceği fikrinin temelleri Beauvoir tarafından “kadın doğulmaz, kadın olunur” sözüyle atılmıştır. Sosyolojiye toplumsal cinsiyet kavramını Ann Oakley kazandırmıştır. Oakley’e göre biyolojik cinsiyet kadın ve erkek arasındaki ayrımı ifade ederken, toplumsal cinsiyet ise erkeklik ve kadınlık arasındaki toplumsal bakımdan eşitsiz bölünmeye işaret etmektedir.

Toplumsal cinsiyet kavramı biyolojik cinsiyetten farklı olarak tarihsel, toplumsal ve kültürel koşullar tarafından inşa edilmiştir. Geleneksel toplum yapısı içerisinde ataerkil değerler doğrultusunda oluşan toplumsal cinsiyet rolleri kadın ve erkek arasındaki güç dengesizliğini arttırmakta ve kadını düşük statüye mahkûm etmektedir. Toplumsal cinsiyet eşitsizliği kadına yönelik şiddet, erken yaşta evlilik, düşük eğitim seviyesi, çocuk istismarı vb. toplumsal sorunları beraberinde getirmektedir. Bu toplumsal problemlerin ortadan kalkmasında bireylerde gelişen toplumsal cinsiyet algısı önemli bir rol oynamaktadır.

Bu çalışmada, Kilis 7 Aralık Üniversitesinde görev yapmakta olan akademik-idari personelin toplumsal cinsiyet algı ve tutumlarının çeşitli değişkenlere göre incelenmesi amaçlanmaktadır. Araştırma kapsamında çalışmanın örneklem grubunu 126 kişi oluşturmuştur. Çalışmada örneklem grubunun demografik özelliklerinin belirlenebilmesi amacıyla “Demografik Bilgi Formu” ve örneklem grubunun toplumsal cinsiyet algılarını belirlemek amacı ile “Toplumsal Cinsiyet Rollerini Tutumu Ölçeği (TCRTÖ)” kullanılmıştır. Araştırmada elde edilen veriler SPSS 23.0 paket programında analiz edilmiş olup yüzdeler, tek yönlü varyans analizi, post-hoc testi (Tukey HSD) ve bağımsız örneklem t-testi kullanılarak analiz edilmiş; $p < 0,05$ olan değerler anlamlı kabul edilmiştir.

Anahtar Kelimeler: Kadın, Erkek, Toplumsal Cinsiyet, Kültür

EXAMINING UNIVERSITY STAFF'S VIEWS ON GENDER ROLES IN TERMS OF VARIOUS VARIABLES

Abstract

Biological sex refers to the anatomical, biological differences between men and women. Women and men differ in terms of chromosome structures, reproductive organs, voice, breast, hair distribution, length, weight and physical strength. The foundations of the idea that gender can be different from biological sex were laid by Beauvoir with the phrase "you are not born a woman, you become a woman". Ann Oakley introduced the concept of gender to sociology.

According to Oakley, biological sex refers to the distinction between men and women, while gender refers to the socially unequal division between masculinity and femininity.

The concept of gender, unlike biological sex, is constructed by historical, social and cultural conditions. Gender roles formed in line with patriarchal values in the traditional social structure increase the power imbalance between men and women and condemn women to low status. Gender inequality includes violence against women, early marriage, low education level, child abuse, etc. brings with it social problems. The perception of gender that develops in individuals plays an important role in the elimination of these social problems.

In this study, it is aimed to examine the gender perceptions and attitudes of the academic-administrative staff working at Kilis 7 Aralik University according to various variables. Within the scope of the research, the sample group of the study consisted of 126 people. In the study, the "Demographic Information Form" was used to determine the demographic characteristics of the sample group, and the "Gender Roles Attitude Scale" (TCRTÖ) to determine the gender perceptions of the sample group. The data obtained in the study were analyzed in the SPSS 23.0 package program and were analyzed using percentage, one-way analysis of variance, post-hoc test (Tukey HSD) and independent sample t-test; Values with $p < 0.05$ were considered significant.

Keywords: Women, Men, Gender, Culture

ENDOMETRİUM KANSERİ NEDENİYLE TAH+BSO GEÇİREN HASTANIN NEUMAN'IN SİSTEMLER MODELİNE GÖRE HEMŞİRELİK BAKIMI: OLGU SUNUMU

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ÖZET

Hemşirelik, insanın yaşam süresince sağlık ve hastalık halinde ihtiyaç duyduğu bakım ve uygulamaları gerçekleştirmektedir. Bu doğrultuda hemşireler hemşirelik teorilerine dayanan çeşitli hemşirelik bakım modellerine yönelirler. Bu modellerden birisi de Neuman Sistemler Modelidir. Neuman sistem modeli, hemşireliğin dört kavramına ayrılan ve hemşireliğin insan odaklı holistik bir yaklaşıma dayandığını ileri süren bir modeldir. Bu nedenle hastanın stresörleri ve stresör kaynaklarına odaklanıp elde edilen veriler doğrultusunda hemşirelik girişimlerinin planlanmasında hasta ile iş birliğine odaklanmıştır. Model hemşireliğe sistemli, kapsamlı ve kavramsal bir bakış açısı sunar. Neuman hasta sistemini “savunma esnek hattı, savunmanın normal hattı ve direnç hattı” olmak üzere 3 aşamada ele almaktadır. Esnek savunma hattı, hastanın normal durumu için dinamik bir “koruyucu tampon” olarak tanımlanmakta olup normal savunma hattı da hastanın olağan sağlık düzeyi olarak tanımlanır ve bireyin çevresel stresörlere karşı uyumunun sonuçlarını analiz eder. Hemşirelik girişimleri, stres yanıtının aşamalarını belirlemek için kullanılmakta olup birincil, ikincil ve üçüncül önleme girişimleri içermektedir. Birincil girişimler esnek savunma hattını genişleterek hastanın istikrarını korumaya çalışır ve sağlığın geliştirilmesi ve risk faktörlerinin tanımlanmasına olanak sağlar. İkincil girişimler, savunma hattını güçlendiren yeniden yapılanma sağlayan ve hastanın sistem kararlılığına ulaşmasına yardımcı olmayı amaçlar. Üçüncül girişimler ise hastanın mevcut sağlık düzeyini korumasına yardımcı olarak ek stres faktörlerini minimum seviyeye indirmeyi amaçlar. Tüm bunları göz önüne aldığımız da Neuman sistemler modeli bireyi fizyolojik, psikolojik, ruhsal, sosyokültürel ve gelişimsel yönleri ile bütünsel olarak ele alarak bakımını sağlamaktadır. Bu çalışmada Neuman sistemler modeli temel alınarak, endometriyum kanseri sonucunda TAH-BSO yapılan 67 yaşındaki hastanın içsel, kişilerarası, çevresel stresörler ve bu stresörlerin sağlığı üzerine etkisi incelenmiş ve hemşirelik bakımı planlanmıştır. Bu çalışmanın amacı; endometriyum kanseri nedeniyle TAH-BSO geçiren bireyin Neuman sistemler Model’ine göre biçimlendirilmiş holistik bir yaklaşımla hemşirelik bakımının sağlanmasını ve modelin sağlık ekibi tarafından kullanılabilirliğini göstermektir.

Anahtar Kelimeler: Hemşirelik, Neuman Sistemler Modeli, Olgu sunumu

NURSING CARE ACCORDING TO NEUMAN'S SYSTEMS MODEL OF PATIENT WITH TAH+BSO DUE TO ENDOMETRIUM CANCER: A CASE REPORT

ABSTRACT

Nursing carries out the care and practices that people need in health and disease situations throughout life. In this direction, nurses tend to various nursing care models based on nursing theories. One of these models is the Neuman Systems Model. The Neuman system model is a model that is divided into four concepts of nursing and argues that nursing is based on a human-centered holistic approach. For this reason, it focused on the patient's stressors and stressor sources and focused on cooperation with the patient in the planning of nursing interventions in line with the data obtained. The model offers a systematic, comprehensive and conceptual perspective on nursing. Neuman describes the patient system as the soft line of defense, the normal line of defense, and the line of resistance. The flexible line of defense is defined as a dynamic "protective buffer" for the patient's normal state, while the normal line of defense is defined as the patient's usual level of health and analyzes the consequences of the individual's adaptation to environmental stressors. Nursing interventions are used to identify the stages of the stress response and include primary, secondary and tertiary prevention interventions. Primary interventions seek to maintain patient stability by broadening the flexible line of defense and allow for health promotion and the identification of risk factors. Secondary interventions are aimed at helping the patient achieve system stability, providing restructuring that strengthens the line of defense. Tertiary interventions aim to minimize additional stress factors by helping the patient maintain their current health level. Considering all these, the Neuman systems model provides care by considering the individual as a holistic with his physiological, psychological, spiritual, sociocultural and developmental aspects. In this case, based on the Neuman systems model, internal, interpersonal and environmental stressors and the level of being affected by these stressors were examined in a 67-year-old patient who underwent TAH-BSO as a result of endometrial cancer, and nursing care was planned. The purpose of this statement; To show the usability of the model and the provision of nursing care with a holistic perspective shaped according to the Neuman systems Model of the individual who had TAH-BSO due to endometrial cancer.

Keywords: Nursing, Neuman Systems Model, Case report

MODEL İÇERİĞİ

Neuman sistemler modeli, bireyin sağlığını olumsuz yönde etkileyecek stresörleri ele alan bütünsel bir yaklaşımla hemşirelik girişimine yön veren bir modeldir. (Skalski, 2006)

Neuman modeli hastanın iyileşmesinde stres faktörlerinin olumsuz etkisinin ve bu sebepten dolayı yapılan hemşirelik girişimlerinde sağlıklı sonuçlar alınmadığı düşüncesinden yola çıkarak geliştirilmiştir. Bu açıdan hemşirelikte hasta için optimal düzeyde bir iyilik hali seviyesini elde etmek, korumak ve sürdürmek amaçlanmıştır. Bu amaç doğrultusunda birincil, ikincil ve üçüncül önleme girişimleri yapılarak stres faktörleri azaltılmıştır. (Neuman, 2011) Neuman hasta sistemini "savunma esnek hattı, savunmanın normal hattı ve direnç hattı" olmak üzere 3 aşamada ele almaktadır. (Turner and Kaylor, 2015)

Esnek savunma hattı hastanın normal durumu için dinamik bir "koruyucu tampon" olarak tanımlanmakta olup normal savunma hattı da hastanın olağan sağlık düzeyi olarak tanımlanır ve bireyin çevresel stresörlere karşı uyumunun sonuçlarını analiz eder. (Turner and Kaylor, 2015)

Hastaların savunma hattına karşı hastalık semptomlarının ortaya çıkmasına neden olan çevresel bir stresör ile karşılaşılan durumlar vardır. Bu durum gerçekleştiğinde, “yeniden yapılandırma” adı verilen danışanı stabilize eden ve sağlıklı yaşamı desteleyen direnç hatları harekete geçer. (Partlak et al., 2009) Direnç hatları devreye girmezse ve çevresel streöslerin etkisi artarsa hasta ölüm, şiddetli depresyon, ruhsal terk veya gelişimsel gecikmeler gibi ciddi sağlık sorunlarıyla karşılaşır.

NEUMAN SİSTEMLER MODELİNDE YER ALAN KAVRAMLAR

İnsan: İnsan dış çevre ile uyum ve denge sağlayabilmek için sürekli etkileşim içinde olan fizyolojik, psikososyal, spiritüel ve gelişimsel faktörlerden oluşan bir bütündür. (Fawcett and Desanto-Madeya, 2012). Bu beş faktörün işlevi sistemin devamlılığını zamanında ele almak, korumak ve sürdürmektir. Neuman sistem modeli, bu dengeyi korumak için stres faktörlerini ele alarak girişimleri planlamayı amaçlamıştır. (McEwan and Wills, 2021)

Sağlık: Sağlık, normal savunma hattı ile direnç hattı arasındaki stabil durumun göstergesidir. Stresörler normal savunma hattına olumsuz etki oluşturursa cevap olarak hastalık belirtisi ortaya çıkar. Hastanın sağlığını sürdürmesi enerji miktarına bağlıdır. (Turner and Kaylor, 2015)

Çevre: Neuman sistem modeline göre, çevre iç ve dış çevre olmak üzere ikiye ayrılır. “Dış çevre” bireyin dışındaki her şey içermektedir. “İç çevre” ise psikolojik, fizyolojik ve sosyokültürel faktörler bütünüdür. Birey, bu iki çevre arasındaki dengenin farklı düzeylerde olmasını sağlar, korur ve sürdürür. (Velioglu, 2012).

Hemşirelik: Hemşirelik, koruma ve önleme kavramlarıyla bir bütündür. Kavramın üç boyutu vardır. (Turner and Kaylor, 2015) Bunlar;

“Birincil Koruma:” Bireye eğitimin verildiği basamaktır.

“İkincil Koruma:” Bireyin hastalık durumunda gözlemlenmesi ve oluşabilecek komplikasyonlar açısından değerlendirildiği ve önlemin alındığı basamaktır.

“Üçüncül Koruma:” Hastanın rehabilitasyonunun sağlandığı basamaktır. (Turner and Kaylor, 2015)

Neuman sistemler modeline göre hemşirelik bakım süreci:

Neuman sistemler modelinde hemşirelik süreci üç aşamada ele alınır.

1. Hemşirelik tanısı
2. Hemşirelik amaçları
3. Hemşirelik sonuçları

Neuman tanılamayı kolaylaştırmak için Tablo 1’de verilen “veri toplama formu”nu geliştirmiştir. (Neuman, 2011)

Tablo 1. “Neuman’ın Hemşirelik Süreci Veri Toplama Formu” (Neuman, 2011)

Kategori	Sürecin tanımlaması
Hemşirelik Tanısı	1. Uygun bilginin elde edilmesine dayanan tanı biyopsikosoyal, kültürel ve gelişimsel değişkenlerin dinamik etkileşimlerini tanımlar, sınıflandırır ve değerlendirir.
	2. Sağlıktan sapmalar (gereksinimler/problemler) temel bilgi ve teorinin sentezi yoluyla değişkenlerin birbiri ile ilişkisi ve sınırlamalar tarafından belirlenir.
	3. Geniş kapsamlı genel girişimler tanımlanır. Örnek: Esnek savunma hattını devam ettirme
Hemşirelik Amaçları	1. Hemşire/hasta sistemi belirlenen değişim için anlaşmaya varırlar.
	2. Hemşirenin girişim stratejileri hastanın sistem stabilizesine ulaşmayı, sürdürmeyi ve kontrolünde tutmayı talep eder
Hemşirelik Sonuçları	1. Hemşirelik girişimleri bir ya da daha fazla koruma şeklini kullanır.
	2. Belirlenen değişimlerin onaylanması ya da hemşirelik amaçlarının yeniden formüle edilmesi
	3. Kısa vadeli hedeflerin sonuçları orta/ uzun vadeli hedeflerin belirlenmesini etkiler.
	4. Hastanın sonuçları hemşirelik sürecini geçerli kılar.

A. Hastaya Ait Veriler

Bayan A. 67 yaşında, Iğdır doğumlu, ev hanımıdır. Bayan A. 42 yıllık evli olduğunu, 2 kez gebelik öyküsünün olduğunu, 2 gebeliğinin de normal doğum ile sonlandığını belirtmiştir. Hasta son yedi yıldır devam eden düzensiz ve az miktarda kanamalarının olduğunu bu durumun menopoz döneminde karşılaşılabilecek bir durum olduğunu düşünüp doktora başvurmadığını belirtmiştir. Son dönemlerde düzensiz fakat sık aralıklarla olmaya başlayan kanama nedeniyle 30.12.2021 tarihinde hastaneye başvurmuş ve yapılan tetkiklerden sonra Endometrium CA Evre II tanısı ile 05.01.2022 tarihinde hastanenin Jinekoloji servisine yatışı yapılmıştır. Hastanın 11.01.2022 tarihinde TAH+BSO ameliyatı olmasına karar verilmiş ve ameliyatı hakkında bilgilendirilmiştir. Bayan A 20 yıldır hipertansiyon hastası olduğunu ve antihipertansif ilaçlarını düzenli olarak kullandığını ifade etmiştir. Bayan A'nın daha önce geçirdiği ameliyat öyküsü yoktur. Hasta sigara ve alkol kullanmadığını ifade etmiştir.

Adı: A.

Yaşı: 67

Medeni Durumu: Evli

Tıbbi Tanısı: Endometrium CA Grade II

Hastaneye yatış tarihi: 05.01.2022

Hastanın ameliyat tarihi: 11.01.2022

Hastanın değerlendirildiği klinik ve tarih: Jinekoloji servisi /14.01.2022

Diğer ilgili faktörler: 7 yıldır düzensiz kanaması olan hasta Endometrium CA nedeniyle jinekoloji servisine yatışı uygun görülmüştür.

İlaç tedavisi: Sulcid 1 gr flakon 2*1 (IV), Maltofer TB 2*1 (Oral), Diclomec 75 mg TB 2*1 (Oral), Enox 0.4 ml 2*1 (SC)

Hastaneye yatmadan önce kullandığı ilaçlar: Coversyl Plus 10mg/2.5 mg TB 1*1 (Oral)

1.İçsel Faktörler

a) Psikolojik

Bayan A ameliyat sonrası tekrar eski sağlığına kavuşamayacağını ifade etmektedir. Ayrıca hasta da ölüm korkusu olduğu gözlemlenmiştir. Hasta ailesinin kendisi için mağduriyet yaşaması ve üzülmeye sebebiyle de huzursuzluk yaşamaktadır.

b) Fizyolojik

“Solunum:” “solunum sayısı”: 16/dk

“Kardiyovasküler sistem:” “Nabız”: 76/dk “Ritmik T.A”: 100/80 mmHg

“Kas-iskelet sistemi:” hasta yarı mobil ve hareket durumunda insizyon bölgesinde ağrısının olduğunu ifade etmektedir.

“Genitoüriner sistem:” Son defekasyon tarihi: 12.01.22 (Değerlendirme tarihi: 14.01.22) hasta post-op 3. günde ve 2 gündür defekasyona çıkamamıştır.

“Deri ve ekleri:” cilt rengi normal. insizyon hassasiyet ve ağrı mevcut.

“Gastrointestinal sistem:” hastanın oral alımı mevcuttur. Hasta tuzsuz ve diyabetik diyet ile beslenmektedir. Oral sıvı alımı yetersiz olduğundan hastaya 1500 cc hidrasyon order edilmiştir.

“Nörolojik sistem:” hasta ortama oryante ve bilinci açıktır.

“Fonksiyonel durumu:” hasta ameliyat öncesinde günlük yaşam aktivitelerini bağımsız yerine getirebilirken ameliyat sonrasında mevcut ağrılarında dolayı yarı bağımlı olarak hareket etmekte ve öz bakım gereksinimlerinde desteğe gereksinim duymaktadır.

“Uyku ve istirahat:” stres ve anksiyete düzeyi yüksek ve ağrısı mevcut olan hastanın uyku düzeninde bozulma yaşadığı gözlemlenmektedir.

Hastanın Algıladığı Stresörler

Bayan A için stres oluşturan faktörler tekrar eski sağlığına kavuşamayacağını düşünmesi ve kanserden dolayı ölüm korkusu yaşamasıdır. Hastaya stres oluşturan faktörleri öncelik sırasına koyması istenmiş, kız kardeşinin hastanede onun için kalmasına üzüldüğünü, aynı zamanda eşi ve çocuklarının da kendisi için üzülp stres yaşamasının kendisi için önemli olduğunu ifade etmiştir. Ailesinin kendisine destek olduklarını, sık sık ziyaret ettiklerini ve bu süreçte en büyük desteği sağladıklarını ifade etmiştir.

Hemşirenin Hasta ile İlgili Algıladığı Stresörler

Hastanın algıladığı en önemli stres faktörü ameliyattan sonra iyileşemeyeceğini düşünmesidir ve bu nedenle anksiyete ve stres yaşamaktadır. Bayan A kendisinden çok eşi, çocukları ve torunlarını düşünmesi nedeniyle tedaviye ve baş etme yöntemlerine oryantasyon sağlamakta güçlük çekmektedir. Ölüm korkusu olan hastanın anksiyete düzeyi oldukça yüksek olduğu için algılama ve kavrama özelliği olumsuz etkilenmektedir.

Hastanın günlük yaşam aktivitelerini yerine getirirken tam/yarı bağımlı olarak hareket etmesi, insizyon bölgesinde ağrısının olması, öz bakım gereksinimlerinde başkalarına bağımlı olması ve hastane ortamında olması diğer stresörleri arasındadır.

Verilere göre bazı hemşirelik tanılarının incelenmesi, girişimlerin uygulanması ve değerlendirilmesi:

- Anksiyete, cerrahi girişimler, yapılan tedaviler ve hareketsizliğe bağlı **AKUT AĞRI**
- Cerrahi girişim, fiziksel inaktive ve lifli gıdalardan yetersiz beslenmeye bağlı **KONSTİPASYON**
- Anksiyete, akut ağrı nedeniyle **UYKU DÜZENİNDE BOZULMA**

- Eş ve anne rolünden hasta rolüne geçmesi nedeniyle **AİLE İÇİ SÜREÇTE BOZULMA RİSKİ**
- Hospitalizasyon, cerrahi insizyon, IV damar yolu ve foley katater nedeniyle **ENFEKSİYON RİSKİ**
- Cerrahi girişim yerindeki ağrı nedeniyle hareket etmede güçlük çekme ve isteksizliğe bağlı **FİZİKSEL HAREKETTE BOZULMA**
- Post-operatif döneme yönelik **BİLGİ GEREKSİNİMİ**
- Bireyin mevcut ağrıları ve ailesinden uzak kalması nedeniyle **ANKSİYETE**

1. *Post-operatif döneme yönelik BİLGİ GEREKSİNİMİ*

Beklenen hasta sonucu:

Hastanın tedavisi hakkında bilgi gereksiniminin karşılanması.

Planlanan hemşirelik girişimleri:

- ✓ Günlük yaşam aktivitelerine ve cinsel yaşamına ameliyattan 6-8 hafta sonra dönebileceği hakkında bilgi verilmesi.
- ✓ Uzun süre hareketsiz kalmaktan kaçınması ve sık sık yürüyüşler yapması hakkında bilgilendirilmesi.
- ✓ İnsizyon bölgesinde herhangi bir kızarıklık, şişlik veya ağrı gibi şikâyetleri olursa hekimi ile iletişime geçmesinin önerilmesi
- ✓ Hastaya öz bakımına dikkat etmesi ve abdominal bölgedeki dikişleri alındıktan sonra 1-2 gün sonra duş şeklinde banyo yapılacağı hakkında bilgi verilmesi.
- ✓ Ameliyattan sonra yaklaşık bir ay boyunca açık kahverengi renkte vajinal bir akıntının olabileceği hakkında bilgi verilmesi.
- ✓ Devamlı sızıntı, kötü kokulu renkli akıntı ve ateş yükselmesi durumunda doktora başvurması gerektiğinin söylenmesi.
- ✓ Ameliyat sonrası 6-8 hafta sonra kontrole gelmesi hakkında bilgi verilmesi
- ✓ Keğel egzersizleri hakkında hastanın bilgilendirmesi.

DEĞERLENDİRME

Hastaya verilen bilgilere yönelik alınan geri bildirimlerde hastanın ilgili bilgileri anladığı saptandı.

SONUÇ

Neuman sistemler modeli, bütüncül bakımın temelini kapsayan bir yaklaşımla veri toplayan ve hemşirelik tanısını koymaya yol gösteren bir modeldir.

Modelin gücü, hastalığın tedavisi kadar koruma ve sağlık eğitimi ve sağlığın öneminde yatar. (Fawcett and Desanto-Madeya, 2012). Model dört ana kavramı temel alan ve sağlık disiplinleriyle aynı şekilde uygulanan özelliği sayesinde sağlık ekibi tarafından kolaylıkla kullanılmaktadır.

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KADINA YÖNELİK AİLE İÇİ ŞİDDET VE HEMŞİRELİK

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ÖZET

Kadına yönelik şiddet, cinsiyete dayanan kadının biyolojik ve psikososyal varlığını bozan, ona acı veren her türlü davranıştır ve ister kamusal isterse özel yaşamda meydana gelsin, kadınlara fiziksel, cinsel veya psikolojik acı veya ızdırap veren veya verebilecek olan cinsiyete dayanan bir eylem veya bu tür eylemlerle tehdit etme, zorlama veya keyfi olarak özgürlükten yoksun bırakma” olarak tanımlanmaktadır.

Şiddet olgusunun yüzyıllar boyu devam etmesinin nedeni nesiller arası kültürel aktarımdır ve kişinin yetiştiği toplumun kültürü; kadın ve erkeğin nasıl davranacağına, nasıl düşüneceğine ve nasıl hareket edeceğine ilişkin beklentileri ortaya koymaktadır. Bu açıdan “Toplumsal cinsiyet” bir kültürde kadın ve erkeğe biyolojik cinsiyet sebebiyle yüklenen toplumsal ve kültürel davranış biçimleri, beklentiler, sorumluluklar ve roller bütünüdür. Toplumsal cinsiyet ayrımcılığından, kadınlar dezavantajlı ve düşük toplumsal statüye sahip olduğu için daha olumsuz etkilenmektedirler. Kadına yönelik şiddet genellikle dört farklı şekilde yaşanmaktadır. Bunlar fiziksel, sözel ya da psikolojik, ekonomik ve cinsel şiddet olarak karşımıza çıkmaktadır. Ciddi bir insan hakları ihlali olan Aile içi şiddet kadını ve ailedeki tüm bireyleri etkileyen, kültürel, coğrafi, dini, toplumsal ve ekonomik sınır tanımayan tüm dünyada yaşanan evrensel bir sorundur.

Kadına yönelik şiddetin belgelenip bildirilmesi, tedavi edilmesi ve rehabilitasyonun sağlanması multidisipliner ve bütüncül olarak ele alınmalıdır. Bu multidisipliner yaklaşımda hemşirelerinde rolleri ve sorumlulukları vardır. Şiddeti belirleme, tıbbi tedavi ve bakımı sağlama, şiddet ile ilgili verileri toplama, bilgilendirme sağlama ve danışmanlık yapma, güvenlik planını oluşturulma, kayıt alınma ve gerekli birimlere yönlendirme hemşirelerin sorumluluklarındandır. Hemşirelik girişimleri birincil, ikincil ve üçüncül koruma basamaklarını kullanarak temel sağlık hizmetleri doğrultusunda yapılmalıdır.

Anahtar kelimeler: şiddet, kadına yönelik şiddet, toplumsal cinsiyet, hemşire

DOMESTIC VIOLENCE AGAINST WOMEN AND NURSING

ABSTRACT

Violence against woman is any behavior that disrupts the bio-psychosocial integrity of women based on gender, hurts and causes pain and the United Nations Declaration on the Elimination of Violence against Women, violence against women; It is defined as “any act of gender-based nature that results in or is likely to result in physical, sexual or psychological pain or suffering to women, or threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”.

It is the intergenerational cultural transmission that causes the phenomenon of violence to continue throughout the ages and the culture of the society in which the individual lives; It sets out expectations for how a man and woman will behave, think, and act. In this respect, “gender” is the whole of social and cultural behavior patterns, expectations, responsibilities and roles that are appropriate for women and men in any culture at any time because of their biological gender. Women, who are more disadvantaged than men and have a lower social status, are more negatively affected by gender discrimination. The phenomenon of violence against women is generally classified in four different ways. These can be grouped as physical violence, verbal or psychological violence, economic violence and sexual violence.

Domestic violence is a universal problem that affects woman and all family members and exists all over the world as a serious human rights violation that knows no cultural, geographical, religious, social and economic boundaries. Documentation of violence against women, reporting to relevant authorities, treatment and rehabilitation should be handled in a multidisciplinary and holistic manner. At this stage, nurses also have roles and responsibilities. Determining violence, determining medical treatment and care, collecting data on violence, providing information and counseling, creating a safety plan, keeping records and referral to the necessary disciplines are the following. Nursing interventions should be carried out in line with primary health care services by using primary, secondary and tertiary protection steps.

KADINA YÖNELİK ŞİDDET

Kadına yönelik şiddet, cinsiyete dayalı kadının biyolojik ve psikososyal varlığını bozan, ona acı veren her türlü davranıştır ve ister kamuda isterse özel yaşamda meydana gelsin, kadınlara fiziksel, cinsel veya psikolojik acı veya ızdırap veren veya verebilecek olan cinsiyete dayanan bir davranış veya bu tür davranışları uygulamaya yönelik tehdit etme, zorlama veya keyfi olarak özgürlükten yoksun bırakma olarak tanımlanmaktadır. (Mevzuat.gov). Kadınları yaşam, sağlık, eğitim, gelişim, toplumsal yaşam ve ekonomik yaşama katılım gibi temel haklardan ve özgürlüklerden mahrum bırakan önemli bir toplumsal sorundur.

Şiddet olgusunun yüzyıllar boyu devam etmesinin nedeni nesiller arası kültürel aktarımdır ve kişinin yetiştiği toplumun kültürü; kadın ve erkeğin nasıl davranacağına, nasıl düşüneceğine ve nasıl hareket edeceğine ilişkin beklentileri ortaya koymaktadır. Bu açıdan “Toplumsal cinsiyet” bir kültürde kadın ve erkeğe biyolojik cinsiyet sebebiyle yüklenen toplumsal ve kültürel davranış biçimleri, beklentiler, sorumluluklar ve roller bütünüdür. Toplumsal cinsiyet ayrımcılığından, kadınlar dezavantajlı ve düşük toplumsal statüye sahip olduğu için daha olumsuz etkilenmektedirler.

Toplumun değer sistemi aile bütünlüğünün güvenliği ve üstünlüğüne dayandığında ve toplumun inancı açısından bu sorunun objektif olarak sorgulanması ve incelenmesi güçleşmektedir. Çünkü kadına yönelik aile içi şiddet aile içinde meydana gelir ve çoğunlukla gizli tutulur. Bu nedenle ne boyutta olduğunun tespiti de güçleşmektedir. (Akkaş ve Uyanık, 2016)

Şiddetin temelinde agresyon olduğu düşünülür. Agresyon yoğunlaşmış bir öfke halinin olduğu saldırgan duygu ve davranışları içerir. Çocukluk çağı travmalarının da kişileri bu hale getirdiği düşünülmektedir. Çözümlemeyen ve iç ve dışta yaşanan öfke, kontrol dışı davranışları oluşturur. (Bilge, 2016)

KADINA YÖNELİK ŞİDDETİN NEDENLERİ

Kadına yönelik şiddet “biyolojik, psikolojik ve toplumsal” nedenler olmak üzere 3 şekilde açıklanmaktadır

Şiddeti çoğunlukla erkekler uyguladığından erkeklik hormonlarının saldırganlıkla ilişkisi olduğu düşünülür. (Gök ve Ersoy, 2021).

Psikolojik rahatsızlıklar (depresyon panik atak, şizofreni bipolar) görülen kişilerde şiddet davranışları ve saldırgan tutumlara daha sık rastlanmaktadır.(Şen ve Pirinççi, 2020)

Geleneksel cinsiyetçi tutum kadına yönelik şiddetin toplumsal nedenini oluşturur. Erkeklerin kadınlara yönelik uyguladığı şiddete bakıldığında, kadın üzerinde baskı kurma ve kadını kontrol etmenin ağır bastığı görülmektedir.

KADINA YÖNELİK ŞİDDETİN TÜRLERİ

Kadına yönelik şiddet, dört şekilde meydana gelir. Bunlar “fiziksel şiddet, sözel ya da psikolojik şiddet, ekonomik şiddet ve cinsel şiddet” olarak karşımıza çıkmaktadır(Akkaş ve Uyanık, 2016)

Güç uygulamayı içeren ve herhangi bir fiziksel zarara neden olan saldırgan davranışların tümü fiziksel şiddet olarak adlandırılır. (Gürsoy ve Uzun, 2021). Kadının iradesi dışında gelişen ve fiziksel zarar içeren eylemlerdir. (Akkaş ve Uyanık, 2016)

Bireyin benlik algısını ortadan kaldıran ya da yaralamaya yönelik olan tüm saldırılar psikolojik şiddettir. Psikolojik şiddet, bir kişinin, bir veya daha fazla kişi tarafından hedef seçilmesiyle başlar ve bu kişiye uzun süre düzenli olarak saldırarak, onu yardıma muhtaç hale getiren bir süreçtir (Çakır, 2014)

Dünya Sağlık Örgütü cinsel şiddeti, “İş, ev ya da her türlü ortamda gerçekleştirilen, rahatsız etme, cinsel eyleme zorlama, istenmeyen cinsel davranışlarda bulunmaya zorlama, cinsel içerikli sözler söyleme gibi davranışları” olarak tanımlamıştır.(Çakır, 2014). Herhangi bir ortamda mağdurla olan ilişkisine bakılmaksızın bir kişi tarafından herhangi bir cinsel eylem, cinsel eylem elde etme girişimi veya zorlama kullanarak bir kişinin cinselliğine yönelik başka bir eylem olarak tanımlanmaktadır.(Gürsoy ve Uzun, 2021)

Ekonomik şiddet; Zorla çalıştırılma, çalışmasına engel olma, kişinin mal varlığını izinsiz kullanma, bireylerin çalışmalarının ve gelir sağlamalarının engellenmesi, kişinin gelirini yönetmesine engel olma şeklinde ortaya çıkan davranışlar ekonomik şiddet olarak adlandırılır. (Karal ve Aydemir, 2012)

KADINA YÖNELİK AİLE İÇİ ŞİDDET

Aile, kişinin toplumsal bir varlığa dönüşmesini sağlayan ilk ve en etkili kurumdur. Birey ailesinde önce anne-babasının ve daha sonra diğer aile üyelerinin davranışlarını gözlemler ve bu davranışları örnek alır. Hoşgörü ve sağlıklı iletişim varsa sorunlar konuşarak çözülyorsa kendisi de yetişkin olduğunda ve bir aile kurduğunda, sorunları benzer yöntemlerle çözecektir. Ancak ailede şiddetin olduğu ve sorunların şiddetle çözüldüğü bir ailede çocuk, bir yetişkin olduğunda, çevresindeki insanlara şiddet uygulama yoluna gidecektir.(Bilge, 2016. Çelik, 2020).

Kadın iyi bir eş, iyi bir anne, iyi bir ev hanımı gibi kimlikleri çocukluğundan beri toplumun baskısıyla kabul eder ve bağımsız bir kişi olduğunu kabul etmez. Kadın, kabul etmek zorunda kaldığı kimlikleri ile uyumlu davranmadığında, erkek bunu kendi egemenliğine yönelik bir saldırı olarak görür ve aile içinde kadına yönelik şiddet ortamı oluşur.(Bilge, 2016; Çelik, 2020.)

Aile içi şiddet kadını ve ailedeki tüm bireylerini olumsuz etkileyen, kültürel, coğrafi, dini, toplumsal ve ekonomik sınır tanımayan, ciddi bir insan hakları ihlali olarak tüm dünyada var olan evrensel bir sorundur. (Özmen, 2004)

Kadına yönelik aile içi şiddet kavramı; “Aile içinde meydana gelen, cinsiyete dayanan, kadını inciten, kadın üzerinde baskı ve üstünlük kurmayı amaçlayan, ona zarar veren, fiziksel, cinsel, ruhsal hasarlarla sonuçlanma olasılığı bulunan, toplum içerisinde yada özel yaşamında ona baskı uygulanması ve özgürlüklerinin keyfi olarak kısıtlanmasına neden olan her türlü eylem ya da eylem tehdidi” olarak açıklanabilir. (Kavlak, 2016; Abalı, 2009)

Genelde şiddet erkekler tarafından kadın ve çocuklara uygulanmaktadır. Kadınların aile içinde yaşadığı şiddetin çeşitleri şunlardır:

- 1) Fiziksel ve duygusal ilgi azlığı
- 2) Anlayış ve sevgi mahrumiyeti
- 3) Tehdit, sindirme, kötü ithamlarda bulunma gibi davranışlardan oluşan sözel şiddet,
- 4) Tokat atma, dövme, yaralama gibi davranışlardan oluşan fiziksel şiddet,
- 5) Cinsel şiddet
- 6) Ekonomik şiddettir (Akkaş ve Uyanık, 2016; Çelik, 2020)

Kadına yönelik aile içi şiddet, kadın hastalıklarında büyük bir tetikleyici faktördür ve giderek artan bir oranda kadının önemli fiziksel, sosyal, ruhsal, cinsel ve üreme sağlığı sorunlarını yaşamasına neden olmaktadır. (Kavlak, 2016)

Şiddet döngüsü; genelde eşler arasında var olan bir gerginliğin giderek artması ve şiddetin tetikleyicisi olarak yemeğin geç hazırlanması, erkeğin ev ve çocuklarla yeterince ilgilenmemesi, kocaya çeşitli sorular sorma, kocadan izinsiz bir yere gitme, cinsel istekleri reddetme gibi nedenlerle yaşanan bir artmış gerilim ve tartışma sürecinin ardından dayanın geldiği süreçtir. Bu dönemde cinsel istismar ile sözel tehdit söz konusudur. Bu süreçten sonra balayı dönemi gelir ki buna sakin dönem de demek mümkündür. Bu dönemin süresi gitgide kısalır. Erkek şiddeti inkar eder ve dayacağı, şiddeti içkili olması gibi çeşitli nedenlere bağlar. Erkek bu dönemde pişman olduğunu belirtir ve bir daha asla yapmayacağına yönelik sözler verir.

Dünya’da her dört kadından biri gebelikte fiziksel ya da cinsel olarak şiddete maruz kalmaktadır.

DSÖ çeşitli ülkelerde yapılan çalışmaların sonuçlarına dayanarak gebelikte şiddette en belirleyici faktörün, istenmeyen gebelikler olduğunu bildirmiştir.(WHO, 2002)

Gebelikte eş şiddetine maruz kalan kadınların yaşam kalitesinin bozulduğu ve şiddet gören kadınların, şiddet görmeyen kadınlara göre daha fazla sigara, alkol, uyuşturucu madde kullandığı ve riskli cinsel davranışlarının arttığı bildirilmektedir. Şiddet mağduru gebe kadınların yüksek orandaki stresleri sigara ve uyuşturucu kullanımına neden olmaktadır.(Demirel, 2016; Celbiş ve ark. 2012)

İnfertilitenin nedeni yaklaşık üçte biri kadından, üçte biri erkekten, üçte biri her ikisinden kaynaklanmaktadır. İnfertilite, erkek ve kadın her ikisini de etkilemesine rağmen, cinsiyet farklılıklarına rastlanır. Bu nedenle, infertilite sadece kadından kaynaklıymış algısı yaratılır. Kadınlar bu nedenle sosyal ve ekonomik olarak cezalandırılmaktadır. Özellikle ataerkil toplumlarda, bir kadın doğurmaz ise, çeşitli şekillerde şiddete maruz kalabilmektedirler.(Karaoğlu ve ark., 2012)

Kadına yönelik şiddetin kadın sağlığını olumsuz yönde etkilediği, etkilerinin hızla artmakta olduğu ve üreme sağlığı açısından çok ciddi sonuçlara yol açtığı bilinmektedir. (Gürsoy ve Uzun 2021)

KADINA YÖNELİK ŞİDDETTE SAĞLIK ÇALIŞANLARININ ROL VE SORUMLULUKLARI

Fiziksel şiddete maruz kalan kadınların yaklaşık %80'i en az bir kez yardım almak için sağlık kuruluşlarına başvurmuştur. Ancak, kadınlar, tekrar şiddete maruz kalmaktan korkma, şiddetten utanma, bunu hak ettiği düşüncesi ve partnerini korumaya çalışma nedeniyle sağlık personeline yaşadıkları şiddetten bahsetmemektedirler. Bununla birlikte sağlık personelinin bilgisizliği ve eğitim eksikliği, toplumda var olan yanlış inançlar ve yanlış tutumlar nedeniyle birçok vakayı tespit edilememektedir. (Yaman, 2021)

Şen ve arkadaşları sağlık çalışanlarının gebelikteki şiddeti tanılamada problemler yaşadıklarını ve şiddeti sağlık problemi olarak görmelerine rağmen şiddet vakalarına yeterli ölçüde müdahale edemediklerini saptamışlardır. Halbuki hemşireler, çalışma ortamları gereği hastalarla kurdukları yakın iletişim ve mesleğin çoğunluğunu kadınların oluşturması sebebiyle kadına yönelik aile içi şiddetin saptanması ve girişimi açısından kilit noktadadırlar.(Şen ve ark., 2012)

Hemşireliğin savunucu rolü gereği aşağıdaki sorumlulukları bulunmaktadır;

Kadına yönelik şiddeti kabul edilemez kılmak ve bu tür bir şiddetin toplum sağlığı sorunu olarak ele alınmasını savunmak.

Kadınların gereksinimlerine bütüncül ve empatik olarak cevap vermeleri için sağlık hizmeti sağlayıcılarında duyarlılık geliştirici eğitimler vermek

Kadınların erken tanınması, uygun sevk ve destek sağlanması yoluyla şiddetin tekrarlanmasını önlemek

Eşitlikçi cinsiyet normlarını içeren cinsellik eğitimini eğitim müfredatının bir parçası olarak teşvik etmek

Şiddete yönelik araştırmalar yapmak ve yapılan çalışmaların işe yararlılığını değerlendirmek.(Yaman, 2021)

Ayrıca;

Hemşire anamnez alırken ve muayene esnasında, şiddetin özel belirtilerine karşı dikkatli olmalıdır. Bu belirtiler:

Kadının şüpheli konuşmaları, göz temasından kaçınması, kocanın aşırı ilgili davranması, kadın kocasını gördüğünde anksiyetesinin artması, erkeğin eşini hemşire ile öykü alırken yalnız bırakmaması, vücutta darp izlerinin olması, korku, aşırı alkol ve madde kullanımı, nörolojik belirtiler (baş ağrısı, baş dönmesi gibi), jinekolojik ve obstetrik belirtiler (pelvik ağrı, düşük gibi) olarak sıralanabilmektedir. (Öztürk, 2016)

Kadına yönelik şiddetin belgelenip ilgili makamlara bildirilmesi, şiddetin tedavisi ve rehabilitasyonu multidisipliner ve bütüncül olarak ele alınmalıdır. Bu aşamada hemşirelerin de rol ve sorumlulukları vardır. (Özcan ve Kırca, 2017)

Şiddetin belirlenmesi, tıbbi tedavi ve bakımın saptanması, şiddet ile ilgili verilerin toplanması, bilgilendirme ve danışmanlığın yapılması, güvenlik planının oluşturulması, kayıt tutulması ve gerekli disiplinlere sevk edilmesi gelmektedir. Hemşirelik girişimleri “birincil, ikincil ve üçüncül koruma basamaklarını” kullanarak temel sağlık hizmetleri doğrultusunda yapılmalıdır.(Özcan ve Kırca, 2017)

Birincil koruma; risk faktörleri belirlenmesi, sosyal desteğin artırılması ve bireyin baş etme becerilerini artırma gibi uygulamalar yer almaktadır.(Öztürk, 2016) Şiddetin ortaya çıkmasını önlemek, sağlık eğitimleri vermek, öfke kontrolünü sağlamalarına yönelik danışmanlık yapmak ve oluşabilecek kriz durumunu önleyebilmek için destek sistemlerini düzenlemek oldukça önemlidir.(Özcan ve Kırca, 2017)

İkincil koruma kapsamında; erken müdahale etmeli ve şiddetin durdurulması için girişimlerde bulunmalıdır.(Özcan ve Kırca, 2017) Şiddetin sonucu olarak ortaya çıkan sağlık sorunlarının tedavisi, kadınların güvenliği ve kadının yardım alabilmesi için uygun birimlere yönlendirilmesi gibi uygulamalar yer almaktadır. (Öztürk, 2016)

Üçüncül koruma kapsamında; kadına ve ailesine uygun danışmanlık yapmak ve rehabilitasyon sağlamak gibi uygulamalar yer almaktadır.(Öztürk, 2016)

KADINA YÖNELİK ŞİDDETİ ÖNLEMENE YÖNELİK ÖNERİLER

Şiddete uğramış ya da uğrama riski taşıyan, desteğe gereksinimi olan kadınlara yönelik danışma hizmetleri, şiddetle mücadele kapsamında kadını destekleyen önemli mekanizmadır. Bu kurumlar özellikle aile içi şiddete maruz kalan kadınların, içinde buldukları durumdan nasıl kurtulacaklarını, ne gibi haklarının olduğunun bilincine varmalarında önemi çok büyüktür.(Demirel 2016; Bayraktar, 2018)

Şiddetin yaşandığı yer toplum, onu da oluşturan aile olduğu düşünüldüğünde toplumda şiddetle mücadelede başlangıç noktasının aile olması gerektiği hatta ailede bireyin inşası noktasında özellikle annenin yani kadının güçlendirilmesinin son derece önemli olduğu bilinmelidir.(Bilge, 2016)

Toplumsal cinsiyet eşitliğini sağlamak ve şiddeti önlenmeye yönelik;

- “Kadına yönelik şiddet toplumsal bir problemdir. Bu problemin çözülmesi için toplumsal kurumlar iş birliği içerisinde olmalıdır”.
- “Kadın erkek eşitliği” sağlanmalıdır
- Kadına yönelik şiddet bütün insanların sorunudur.
- Kadının eğitim, ekonomi ve siyasal katılım alanlarında güçlendirilmesi ve yaşanan ayrımcılığın ortadan kalkması kadına yönelik şiddetin önlenmesinde çok önemlidir.
- Kadının çalışması ve ekonomik olarak bir gelirin olması şiddetle mücadelede önemlidir.
- Türkiye’de hizmet veren sığınma evi ve kadın danışma merkezlerinin sayısı ve niteliği arttırılmalıdır
- Kadına yönelik şiddette farkındalık yaratmak için eğitim programları düzenlenmek, görsel ve yazılı medyada kadına yönelik şiddetle ilgili programlara yer vermek önemlidir.
- Toplumsal cinsiyet rolleri anlatılırken geleneksel rollere yönelik söylemlerden kaçınılması gerektir.
- Yerel yönetimler tarafından kadınlara istihdam olanaklarının yaratılmalıdır.
- Ders kitaplarında kadına yönelik şiddet ve toplumsal cinsiyet ayrımcılığı konusunda bilgilerin verilmelidir ve toplumsal cinsiyet rollerini ve kadına yönelik şiddeti pekiştiren unsurların kitaplardan çıkarılmalıdır.
- Cinsiyet ayrımcılığını engellemeye yönelik gerekli yasal düzenlemeler yapılmalı ayrımcılığı caydırıcı bir takım tedbirler alınmalıdır.(Akkaş ve Uyanık, 2016)

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JİNEKOLOJİK CERRAHİDE ERAS PROTOKOLLERİ VE HEMŞİRELİK

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ÖZET

Gelişen sağlık hizmetleri ile hastaların beklentilerinin artmasının yanı sıra cerrahiye ihtiyaç duyan hasta sayısında artış, tıbbi uygulama hatalarının azaltılmaya çalışılması, hastanede kalış süresinin kısaltılması, ekonomik kısıtlamalar, hastalara güncel mevcut kaynaklarla etkili bakım sağlanabilmesi gibi etkenler cerrahi alanda kanıta dayalı uygulamaların (KDU) yaygınlaşması gerektiğini göstermiştir. Bu uygulamalardan biri, Perioperatif dönemde hastalara kaliteli ve güvenli bir bakımın sağlanabilmesi, cerrahi sonrası normal fizyolojinin sürdürülmesini sağlayarak organ fonksiyon bozukluklarının, psikolojik sorunların azaltılması ve erken iyileşmenin sağlanması amacıyla ERAS derneği (Enhanced Recovery After Surgery Society) tarafından geliştirilmiş ve "Cerrahi Sonrası Hızlandırılmış İyileşme (ERAS) ya da diğer adıyla Hızlandırılmış Cerrahi (Fast Track Surgery; FTS) protokolü" olarak adlandırılan kanıta dayalı uygulamalardır. Danimarka'da Prof. Henrik Kehlet'in 1990'ların bitiminde gerçekleştirdiği çalışmalar ile ilk olarak kolorektal cerrahi geçiren hastalarda ERAS protokolleri uygulanmıştır. Hızlandırılmış iyileşme protokollerinin giderek Jinekoloji alanında da kullanılması gerektiği düşünülmüştür. Bu gereklilik sonucunda 2012 yılında gerçekleştirilen "Ulusal Hızlandırılmış İyileştirme Zirvesi'nde "Multidisipliner Konsensu Bildirisi" imzalanmış ve 2016 yılına gelindiğinde anestezi ve majör jinekoloji kılavuzu yayımlanmıştır. Aynı yıl jinekolojik cerrahide KDU ölçütlerine yönelik makaleler yayınlanmaya başlanmıştır. ERAS protokolü; cerrahi öncesi dönemde hastalara danışmanlık ve eğitim verilerek stres düzeylerini azaltmayı, optimizasyon sağlayarak oluşabilecek riskleri kontrol altına almayı, cerrahi öncesi dönemde açlığı uygun şekilde yöneterek cerrahi sonrası dönemde hastanın daha erken mobilizasyonunu ve oral beslenmeye geçişini kolaylaştırmayı; cerrahi sırası dönemde minimal invaziv cerrahi kullanmayı, sıvı yönetimini iyi sağlamayı; cerrahi sonrası dönemde ise analjezi kullanımını azaltarak ağrı yönetimini optimal düzeyde sağlamayı amaçlayan kanıta dayalı uygulamalardır. Dolayısı ile ERAS protokolleri uygulanarak hastanede kalış süresi kısaltılabilmekte ve iyileşme de hızlanmalar sağlanabilmektedir. Bu çalışmada jinekolojik cerrahide ERAS Protokolleri açıklanarak uygulamaların kanıta dayandırılması ve jinekolojik cerrahide kanıta dayalı uygulamaların kullanımında artış sağlanması amaçlanmıştır.

Anahtar Kelimeler: Kanıta Dayalı Uygulama, ERAS, Jinekolojik Operasyon, Hızlandırılmış İyileşme Protokolü

ERAS PROTOCOLS IN GYNECOLOGICAL SURGERY AND NURSING

ABSTRACT

Factors such as the increase in the expectations of patients with the developing health services, the increase in the number of patients in need of surgery, efforts to reduce medical practice errors, shortening the length of stay in the hospital, economic constraints, and effective care for patients with current available resources necessitate the widespread use of evidence-based practices (EBP) in the surgical field. has shown. One of these applications is Enhanced Recovery After Surgery Society and was developed by the Association (ERAS) in order to provide quality and safe care to patients in the perioperative period, to maintain normal physiology after surgery, to reduce organ dysfunctions, psychological problems and to provide early recovery. or otherwise known as the Accelerated Surgery (Fast ERAS Track Surgery; FTS) protocol, are evidence-based applications. In Denmark, with the studies of Prof. Henrik Kehlet towards the end of the 1990s, ERAS protocols were first applied to patients undergoing colorectal surgery. It was thought that accelerated recovery protocols should be applied in the field of gynecology over time. In line with this requirement, a Multidisciplinary Consensus Statement was signed at the "National Accelerated Improvement Summit" held in 2012, and anesthesiology and major gynecology guide was published in 2016. In the same year, articles on ERAS gynecological surgery EBP criteria began to be published. ERAS protocol; reducing stress levels by providing counseling and education to patients in the pre-surgical period, controlling the risks that may occur by optimizing, facilitating the earlier mobilization of the patient and the transition to oral nutrition in the post-surgical period by managing hunger appropriately in the pre-surgical period; to use minimally invasive surgery during the surgical period, to provide good fluid management; In the post-surgical period, they are evidence-based practices that aim to provide optimal pain management by reducing the use of analgesia. Therefore, the duration of hospital stay can be shortened and recovery can be accelerated by applying ERAS protocols. In this study, it is aimed to explain the ERAS Protocols in gynecological surgery, to base the practices on evidence and to increase the use of evidence-based practices in gynecological surgery.

Keywords: Evidence-Based Practice, Gynecological Operation, ERAS, Accelerated Recovery Protocol.

GİRİŞ

Gelişen sağlık hizmetleri ile hastaların beklentilerinin artmasının yanı sıra cerrahiye ihtiyaç duyan hasta sayısında artış, tıbbi uygulama hatalarının azaltılmaya çalışılması, hastanede kalış süresinin kısaltılması, ekonomik kısıtlamalar, hastalara güncel mevcut kaynaklarla etkili bakım sağlanabilmesi gibi etkenler cerrahi alanda kanıta dayalı uygulamaların yaygınlaşması gerektiğini göstermiştir (Kocaman, 2003; Kehlet vd.,2008). Perioperatif dönemde hastalara kaliteli ve güvenli bir bakımın sağlanabilmesi, cerrahi sonrası normal fizyolojinin sürdürülmesini sağlayarak organ fonksiyon bozukluklarının, psikolojik sorunların azaltılması ve erken iyileşmenin sağlanması amacıyla ERAS derneği (Enhanced Recovery After Surgery Society) aracılığıyla protokol geliştirilmiş ve "Cerrahi Sonrası Hızlandırılmış İyileşme" (ERAS) ya da diğer adıyla "Hızlandırılmış Cerrahi (Fast Track Surgery; FTS)" protokolü olarak adlandırılmış ve kanıta dayalı uygulamalar oluşturulmuştur (Aksoy vd.,2018; ERAS Türkiye Derneği, 2019; Stowers, 2015; Thele vd., 2015). Danimarka'da Prof. Henrik Kehlet'in 1990'ların bitiminde gerçekleştirdiği çalışmalar ile ilk olarak kolorektal cerrahi geçiren hastalarda ERAS protokolleri uygulanmıştır (Kehlet, 2008). Hızlandırılmış iyileşme Protokollerinin giderek jinekoloji alanında da kullanılması gerektiği düşünülmüştür.

Bu gereklilik sonucunda 2012 yılında gerçekleştirilen “Ulusal Hızlandırılmış İyileştirme Zirvesi”nde "Multidisipliner Konsensus Bildirisi" imzalanmış ve 2016 yılında ise anestezi ve majör jinekoloji kılavuzu yayımlanmıştır. Aynı yıl jinekolojik cerrahide KDU ölçütlerine yönelik çalışmalar yayınlanmaya başlanmıştır. Jinekolojiye yönelik geliştirilen rehberlerle birlikte histerektomi gibi diğer jinekolojik uygulamalarda da ERAS protokolünün kullanma sıklığı artış göstermektedir (Torbe vd.,2013). Jinekolojik cerrahide ERAS protokolü uygulanan hastalarda verilen intravenöz sıvının ve uygulanan morfinin belirgin bir şekilde azaldığı, hastanede kalış müddetinin kısaldığı, hasta memnuniyetinde artış olduğu ve böylelikle hastane maliyetinde azalma gözlemlendiği bildirilmiştir (Stowers vd., 2015; Thele vd.,2015).

CERRAHİ ÖNCESİ KANITA DAYALI UYGULAMALAR

Hasta Danışmanlığı ve Eğitim

Cerrahi girişim öncesinde hasta ile ilgili risk faktörlerinin iyi belirlenmesi, hastaya cerrahi işlem hakkında yeterli bilgi verilmesi (mobilizasyona erken başlama, cerrahi işlem sonrası beslenmeye erken başlama, cerrahi işlem sonrası oluşan ağrının yönetimi), yeterli değerlendirme, hazırlık ve planlamanın yapılması ile hastaya yeterli bir eğitim verilmelidir. Yapılan bir araştırmada Jinekolojik kanser hastalarına hemşireler eşliğinde yapılan cerrahi işlem öncesi eğitimin ve gerçekleştirilen değerlendirmenin hastanede kalış müddetini azalttığı saptanmıştır (Huang vd., 2015). Bu yüzden jinekolojik cerrahi hastalarına uygun ve yeterli bir değerlendirme yapılarak danışmanlık ve eğitim verilmelidir (Nelson vd., 2016).

Optimizasyon

Cerrahi işlemden önce sigara, alkol kullanımı, aneminin varlığı, kan glukoz seviyeleri rutin bir değerlendirme yapılarak araştırılarak cerrahi risk oluşturabilecek faktörler ortadan kaldırılmalıdır (Nelson vd., 2016).

Sigara-Alkol: Cerrahi işlem gerçekleştirilmeden önce bireylerin sigarayı bırakmaması veya iyileşmesinde gecikme olmasına, işlem sonrası risklerde artış olmasına neden olmaktadır. Alkol kullanan bireylerde kardiyovasküler, nöroloji, gastrointestinal gibi birçok sistemde olumsuz etkiler oluşabilmektedir. Bundan dolayı cerrahi öncesi dönemde sigara, alkol alışkanlığının sorgulanması önem arz etmektedir. Bireylerin, cerrahi işlemden yaklaşık dört hafta önce sigara alkol kullanmayı bırakması önerilmektedir (ERAS Türkiye Derneği,2019; Nelson vd., 2016).

Anemi: Kadınlarda görülebilecek, disfonksiyonel uterin kanama, anormal adet kanaması gibi benign hastalıklar ya da jinekolojik malignite neticesinde kemoterapiye bağlı anemi yaşanabilmektedir. Radikal histerektomi gibi cerrahi işlem sonrasında oluşabilecek kan kaybı ve intravenöz sıvılar anemi tablosunun kötüleştirilebilmektedir. Cerrahi işlem öncesi görülen aneminin varlığının tespiti ve düzeltilmesi hasta sonuçlarının iyileştirilmesine katkı sağlayacağı gibi transfüzyonların azalmasını da sağlayacaktır (Browning vd., 2017).

Glukoz Kontrolü: Glisemik kontrolünün yeterli sağlanamaması ameliyat sonrası komplikasyonlarda artışa neden olabilmektedir. ERAS protokolüne göre 140-180 mg/dL düzeyinde tutulan kan şekeri seviyeleri perioperatif olarak uygun bulunmuştur. Glukoz seviyesi bu aralığın üstünde ise, insülin infüzyonu yapılarak ve kan glükozunun aralıklı olarak takibi ile bireyin tedavi edilmesi gerekmektedir (ERAS Türkiye Derneği,2019).

Barsak Temizliđi

Genellikle anastomoz kaçađı riskini azaltmak için yapılan barsak içeriđini boşaltma işlemleri cerrahi işlem sonrası barsak hareketlerinin geri dönmesinde gecikme, stres, dehidratasyona neden olabilmektedir. Bu yüzden jinekolojik/onkoloji cerrahisinde sürekli olarak hastalarda mekanik barsak hazırlığının kullanılması önerilmektedir (Ban vd., 2016; Arnold vd., 2015).

Cerrahi Öncesi Açlık ve Karbonhidrat Tedavisi

Gastrik içeriđin pulmoner aspirasyona sebep olmasından dolayı hastalara, cerrahi işlemden 12 saat öncesinde uygulanan açlık protokolü, geleneksel bir yaklaşım olarak uzun yıllar uygulanmıştır. Ancak yapılan çalışmalar doğrultusunda bu uygulamanın hastanın iyileşme hızında azalmaya sebep olması, cerrahi işlem sonrası hastada insülin direnci oluşması gibi bazı metabolik problemlere neden olduđu ortaya koyulmuştur (Kolagera vd.,2016; Nelson vd., 2014). Günümüzde cerrahi işlemler için kabul edilen açlık protokolünde olduđu gibi, Jinekolojik cerrahi olacak hastalarda da anestezi ve cerrahi işlemden 2 saat öncesinde berrak sıvıların, 6 saat öncesinde de katı besin alımının kısıtlanması önerilmektedir(ERAS Türkiye Derneđi,2019; Nelson vd., 2016). Cerrahi işlem sonrası erken iyileşmeyi sağlamak amacıyla işlem öncesinde anestezi uzmanı, jinekolog ve diyetisyen işbirliğinin sağlanarak hastaların kanıta dayalı uygulamalar ile birlikte beslenme düzenlerini sürdürmelerini sağlamaları konusunda hemşireler büyük önem arz etmektedir (ERAS Türkiye Derneđi,2019; Nelson vd., 2016; Bilgiç vd., 2019).

Premedikasyon

Hızlandırılmış protokole göre, cerrahi girişimden 12 saat evvel yapılan uzun etkili sedatifler cerrahi işlem sonrası hastanede kalma süresinde uzamaya neden olarak iyileşmeyi olumsuz etkilemektedir. Dolayısı ile majör jinekolojik cerrahi geçiren hastalarda cerrahi öncesi anksiyeteyi azaltmak amacıyla anksiyolitik ilaçların (benzodiazepin) kullanılması önerilmiştir (ERAS Türkiye Derneđi,2019; Nelson vd., 2016). Ayrıca hemşireler, nonfarmakolojik yöntemler kullanarak hastaların anksiyetesinde azalma sağlayarak premedikasyona duyulan gereksinimi azaltmalı ve böylelikle hastanın iyileşme sürecini hızlandırmalıdır (ERAS Türkiye Derneđi,2019; Nelson vd., 2016).

Tromboemboli Profilaksisi

Jinekolojik kanser hastalarında ve pelvik cerrahi olan hastalarda metastaz sonucu organ ve lenf nodlarının alınmasına sebep olan geniş batın cerrahisinden dolayı tromboemboli oluşma ihtimali artmaktadır (Barber vd.,2017). ERAS protokolüne göre bu türdeki hastalara ameliyat öncesinde mekanik yöntemlerle birlikte DMAH (düşük molekül ağırlıklı heparin) veya heparin eşliğinde profilaktik tedavi önerilmektedir (ERAS Türkiye Derneđi,2019; Nelson vd., 2016).

Hastaların hormon replasman tedavisi veya oral kontraseptif kullanımı mevcutsa ilacı kesmeleri önerilmekte olup cerrahi işlem öncesinde ek yöntem kullanmaları gerektiđi konusunda uyarılmaları gerekmektedir (Nelson vd.,2016). Amerikan Jinekoloji ve Obstetrik Derneđi (ACOG), jinekolojik cerrahi geçiren orta riske sahip hastalarda aralıklı basınç çoraplarının cerrahi işlem öncesinde giydirilmesini ve hasta mobilize edilinceye kadar çıkarılmamasını önermektedir (ACOG, 2018).

Hemşireler, jinekolojik onkoloji hastalarının yaşça ileri olmasını, fiziksel hareketlerde sınırlılık bulunmasını ve cerrahi işlemle bu hastaların lenf bezlerinin çıkarılmasını göz önünde bulundurarak hastaları tromboemboli riski açısından iyi deđerlendirmeleri gerekmektedir.

Ayrıca, jinekolojik ameliyat öncesinde, mekanik profilaksi yöntemleri ve önerilen çorapların uygun şekilde ve zamanda giyilmesi hakkında hastalara gerekli bilgilendirme yapılmalıdır (Bilgiç vd.,2019).

Cerrahi Öncesi Antimikrobiyal Profilaksi ve Cilt Hazırlığı

Enterik bakteriler, jinekolojik cerrahi geçiren hastalarda girişim yapılan alanda enfeksiyonlara neden olabilmektedir. Bundan dolayı cerrahi işlemde insizyon yapıldığında doku ve serumda yeterli antimikrobiyal etkinin oluşması amacıyla antimikrobiyal profilaksi kullanılmaktadır (Nelson vd.,2016). İntravenöz antibiyotiklerin (sefalosporin veya amoksiklav) cilt insizyonu yapılmadan 60 dakika öncesinde uygulanması gerekmektedir (ERAS Türkiye Derneği, 2019).Yapılan cerrahi girişim uzun sürecek ise, kan kaybı çoksa ve hasta obez ise ek dozların uygulanması önerilmektedir (Nelson vd.,2016). Hastaların cilt temizliği sırasında tüylerini traş etmek yerine epilasyon cihazları ve alternatif güvenli yöntemler kullanmaları önerilmektedir (Nelson vd.,2016; Ban vd.,2016). Uygun cilt hazırlığı ve temizliği ile cerrahi enfeksiyonların azaltılması konusunda hemşirelerin hastalara vereceği eğitim önem arz etmektedir (Bilgiç vd.,2019).

CERRAHİ SIRASI DÖNEM KANITA DAYALI UYGULAMALAR

Standart Anestezik Protokol

Yapılacak cerrahi işleme en uygun anestezi metodu seçilmeli ve kısa etkili ajanların uygulanması daha uygun görünmektedir. Uzun etkili intravenöz opioidlerin (morfin sülfat, morfin hidroklorür, fentanilsitrat) kullanılması yerine kısa süreli ajanların kullanımı tercih edilerek (propofol, remifentanil hidroklorür) proaktif iyileşmenin cerrahi işlemde hemen sonra başlamasına olanak sağlanabilmektedir(ERAS Türkiye Derneği, 2019).

Nazogastrik Entübasyon

Hızlandırılmış iyileşmeye göre dren, tüp ve kateterler sınırlı kullanılmalıdır. Ayrıca zorunlu olarak kullanıldıysa en kısa sürede çıkarılması gerektiği görüşü savunulmaktadır (ERAS Türkiye Derneği,2019; Kalogera vd.,2016).

Cerrahi Sırası Hipoterminin Önlenmesi

Hipotermi sonucunda sempatik deşarj ve travmayla metabolik endokrin yanıt uyarılır ve koagülasyon sistemleri bozularak kanamanın artmasına neden olabilir. Sistemik ısıtmaya cerrahi öncesi dönemde başlanması, ameliyatta devam edilmesi ve postoperatif 2 saate kadar uzatılmasının ek fayda sağlayabileceği vurgulanmaktadır (ERAS Türkiye Derneği,2019; Nelson vd., 2016).

Cerrahi Sırası Sıvı Yönetimi

Hastaya uygulanan cerrahi ve anestezi sonucu sıvı dengesinde yer değişimleri olabilmektedir. Genel ve rejyonal anestezi, arteriyel ve venöz dilatasyon sonucunda periferik göllenmeye sebep olmaktadır. Bundan dolayı, IV sıvı tedavisinde amaç normal volümü sağlamaktır (ERAS Türkiye Derneği, 2019; Nelson vd.,2016). Modern sıvı tedavisinde, hasta dehidrate kalmayacak şekilde sıvı infüzyonu yapılması uygun bulunmaktadır. (ERAS Türkiye Derneği, 2019).

CERRAHİ SONRASI DÖNEMKANITA DAYALI UYGULAMALAR

Cerrahi Sonrası Tromboemboli Profilaksisi

Jinekolojik majör onkoloji operasyonlarında uzamış profilaksi (28 gün) kullanımı önerilirken, minimal olan invaziv cerrahide, tromboemboli ihtimalini artıran etmenler (beden kitle indeksinin fazla oluşu, hastanın venöz tromboemboli geçirmiş olması , pıhtılaşma bozukluğu, hareket kısıtlılığı) göz önüne alınmalı ve risk söz konusu değil ise uygulanması önerilmemektedir. Ayrıca jinekolojik operasyon sonrasında hastalara vücutlarına özgün basınçlı çorap kullanımı önerilerek aralıklı olarak basınç uygulaması yapmaları tavsiye edilmektedir (ERAS Türkiye Derneği, 2019; Nelson vd.,2016).

Cerrahi Sonrası Bulantı ve Kusmanın Giderilmesi

Etkili şekilde yönetilemeyen bulantı kusma sıvı elektrolit dengesizliğine, stres yaralarına ve kanamaya sebep olabilmektedir. Böylece hastanede kalış süresini artırmaktadır. Ayrıca Postoperatif görülen bulantı ve kusma hastanın kısa sürede oral alıma geçmesini de kısıtlamaktadır. Risk grubuna baktığımız zaman Jinekolojik cerrahi yapılan, sigara kullanmayan, postoperatif bulantı, kusma öyküsüne sahip olan bireyler de daha fazladır. Postoperatif bulantı ve kusmanın azalmasını sağlayan stratejilerden ilki, emetojenik anestezi/analjezinin kullanıldığı abdominal cerrahi ve jinekoloji/jinekolojik onkoloji hastalarında uygulanan antiemetik profilaksidir. Ek olarak bulantı ve kusmayı azaltmak için postoperatif opioid kullanımında azalma, genel anestezi, propofol ve nitrik oksit uygulamamak yararlı olacaktır (ERAS Türkiye Derneği,2019; Nelson vd.,2016).

Cerrahi Sonrası Sıvı Alımı

Hastalarda normovoleminin sağlanması amacıyla sıvı alımının çok kısıtlayıcı veya katı olmasından kaçınılması önerilmektedir. Sıvı tedavisi gerektiğinden fazla uygulandığında normal gastrointestinal fonksiyonların geri dönmesinde gecikmeler olabilir ve doku oksijenlenmesi etkilenebilir. Operasyon sonrasında hastada dehidrate oluşmayacak miktarda sıvı replasmanı uygun görülmektedir. Protokole göre hastaya cerrahi işlemden 2 saat sonra oral sıvı verilmeli ve cerrahi işlem günü minimum 800 ml sıvı alması sağlanmalıdır. Ayrıca hastanın oral sıvı alımında artış oldukça parenteral sıvı oranı azaltılmalıdır (ERAS Türkiye Derneği, 2019; Nelson vd.,2016).

Cerrahi Sonrası İleusun Önlenmesi

Hastanın iyileşme sürecinde ileusun önlenmesi önemli olmakla birlikte, İleus oluşumunu engellemek amacıyla sıvı alımının dengeli olmasına dikkat edilmeli, en iyi düzeyde barsak fonksiyonuna izin veren analjezi kullanılmalı ve bulantı-kusma oluşumu önlenmelidir. Ayrıca ameliyat sonrası sakız çiğnemenin etkili olduğu belirtilmektedir. Spinal anestezi ile sezeryana alınan kadınların, postoperatif dönemde şekeriz sakız kullanmaları ile barsak hareketlerinin olması, gaz çıkışının olması ve barsak boşaltımının gerçekleşme süresinin kısaldığı belirtilmiştir. Hastanın bulantı ve kusma şikâyeti giderildikten ve tamamen uyanık olduktan sonra sakız çiğnemeye başlaması gerektiği hakkında bilgi verilmelidir. Çiğneme süresi en az 30 dakika olmalı ve baş 30° elevasyonda olmalıdır (Park vd.,2018; Akalpler vd., 2018).

Cerrahi Sonrası Glukoz Kontrolü

Cerrahi sonrası dönemde hiperglisemi oluşumu ve insülin rezistansını minimize etmek amacıyla metabolik stresi indirgeyen ERAS protokolünün uygulanması önerilmektedir. Protokole göre diyabet tanılı hastalar cerrahi işlemden önce iyi hazırlanmalı ve postoperatif dönemde etkin izleme alınmalıdır.

Birçok klavuzda tavsiye edildiği gibi, hastaların kan şekeri düzeyi 140-180 mg/dL civarında tutulmalı ve düzenli kan glukoz izlemi yapılmalıdır (ERAS Türkiye Derneği ,2019; Nelson vd.,2016).

Cerrahi Sonrası Analjezi

Jinekolojide abdominal cerrahi geçiren hastalarda ağrıoldukça fazladır. Etkili yönetilemeyen ağrılar hastanın iyileşme süresini uzatmakla beraber komplikasyonlara neden olmakta ve kronik ağrılara yol açabilmektedir. Bu yüzden ERAS protokolüne göre ağrıyı kabil olan en iyi şekilde kontrol etmek önemlidir (ERAS Türkiye Derneği, 2019; Nelson vd.,2016; Kalogera vd.,2016).

2016 yılında hazırlanan jinekoloji alanındaki protokole göre;

Vajinal histerektomi yapılan hastalarda lokal anestezi kullanımı cerrahi işlem sonrasında ağrıyı azaltabilmektedir. Açık genel jinekolojik cerrahi yapılacaksa spinal anestezide intratekal morfin tavsiye edilmektedir. Ayrıca lokal anestetik ürünler düşük miktarda uygulandıysa torasik epidural analjezi (TEA) ile 24-48 saat süreyle opioid kullanılabilir (Kalogera vd., 2016). Analjeziklere ek olarak farmakolojik olmayan yöntemler ile de ağrı yönetimi sağlanabilmektedir. Müzik dinlemenin ve rahatlama yöntemlerinin ağrı derecesini azaltmada etkisi olduğu bulunmuştur (Sin vd., 2015).

Üriner Drenaj

Üriner drenaj ile idrar yoğunluğu değerlendirilmesi yapılmakta ve üriner retansiyonu önlenmektedir (Nelson vd.,2016). Ancak üriner drenaj pelvik parasempatik sinirleri hasara uğratmakta ve mesane fonksiyonlarının normale dönmesinde gecikmelere sebep olabilmektedir (ERAS Türkiye Derneği, 2019).

Alt genital sistem cerrahisi üriner boşaltımı ve mesane kapasitesini etkileyerek enfeksiyon oluşumunda ve morbidite oranında artışa neden olmaktadır. Bu yüzden en kısa sürede çıkarılması önerilmektedir (ERAS Türkiye Derneği, 2019; Nelson vd.,2016).

Cerrahi Sonrası Erken Oral Beslenme

Enteral veya oral gıda alımına erken başlanması ile konservatif oral gıda alımına erken geçilmesini karşılaştıran araştırmalar sonucunda, elektif gastrointestinal rezeksiyondan sonra hastaları aç bırakmanın herhangi bir yararı olmadığı görülmüştür. Cerrahi sonrası erken beslenmeye geçilmesi hem enfeksiyon ihtimalini azaltmış hem de hastanede kalış süresini kısaltmıştır. Ayrıca yüksek bir anastomoz kaçağı riskine sebep olmamıştır (ERAS Türkiye Derneği, 2019).

Jinekoloji/onkoloji cerrahisinde ilk 24 saat içerisinde normal diyete geçilmesi önerilmektedir. ERAS protokolüne göre, hastaların cerrahi işlem sonrası ikinci saatte oral sıvı, dördüncü saatte katı besin almaya teşvik edilmeleri önerilmektedir (ERAS Türkiye Derneği, 2019; Nelson vd.,2016).

Enfeksiyon oluşumunu önlemek ve yara iyileşme süresini kısaltmak amacıyla hemşireler hastaların barsak seslerini dinlemeli ve muhtemel en kısa sürede beslenmelerini sağlamalıdır (Bilgiç vd.,2019).

Cerrahi Sonrası Erken Mobilizasyon

İnsülin rezistansında artma, kaslarda zayıflama ve kas kütlesi kaybını önlemek amacıyla ameliyat sonrası yatak istirahati uzatılmamalıdır. Erken mobilizasyonda epidural analjezinin de önemi büyüktür.

Hastanın ağrısı azaltılır ya da tamamen kesilirse hareket etmesi kolaylaşacaktır. Hızlandırılmış iyileşme protokolüne göre, hastanın cerrahi işlem günü 2 saat, sonraki günlerde ise taburcu oluncaya kadar günde toplam 6 saat yatak dışında kalması önerilmektedir (ERAS Türkiye Derneği, 2019).

JİNEKOLOJİK CERRAHİDE ERAS PROTOKOLLERİ VE HEMŞİRELİK

Geleneksek yöntemlerin yerini alarak cerrahi süreçte başarılı bir şekilde kullanılan ERAS protokolleri sadece cerrahlar tarafından değil hemşireler, fizyoterapistler ve anestezi uzmanlarında katılımını gerektiren multidisipliner bir yaklaşım gerektirmektedir. Hastanın iyileşme sürecinde rol alan grubun tüm üyeleri bu protokolü iyi benimsemeli ve kurallarına uymalıdır (Kehlet vd., 2008; ERAS Türkiye Derneği,2019).

Bu grup içerisinde hemşireler, perioperatif dönemin her kademesinde yer alan sağlık profesyonelleridirler (ERAS Türkiye Derneği, 2019). Böylece hemşirelerin cerrahideki yeni ve güncel yaklaşımlardan haberdar olmak ve bilgisini bakım hizmetine yansıtabilme amacı ile bu protokolleri yakından takip etmeleri gerekmektedir. Perioperatif dönemde hastalara kaliteli ve güvenli bir bakımın sağlanabilmesi, cerrahi sonrası normal fizyolojinin sürdürülmesini sağlayarak organ fonksiyon bozukluklarının, psikolojik sorunların azaltılması ve erken iyileşmenin sağlanmasında etkili olan bu protokoller zamanla jinekolojik cerrahide de büyük önem kazanmıştır (ERAS Türkiye Derneği, 2019; Thiele vd., 2015).

Eras protokollerinin jinekolojik alanda kullanılmasıyla hemşirelerin bu protokolün rehberleri gibi kanıta dayalı klavuzlara duyulan gereksinimi artmıştır. Kanıta dayalı rehberlerin uygulamalara aktarılmasıyla, bilhassa hemşirelerin hastalara daha iyi bir düzeyde bakım vermelerine fırsat tanıyacaktır. Dolayısıyla hemşireler jinekolojik hastalara cerrahi işlem süresince bakım verirken hastayı fiziksel, biyolojik ve psikolojik olarak bütüncül değerlendirerek her doğrultuda sorgulayacaktır. Ayrıca hasta ve hasta yakınlarına gerekli açıklamalar yapmayı, sorulan sorulara uygun, yeterli cevaplar vermeyi ve böylelikle hastaların anksiyete düzeylerinin azaltılmasında rol almayı sağlayacaktır (Clifford, 2016; Foss,2011).

SONUÇ VE ÖNERİLER

Jinekolojik cerrahide kanıta dayalı uygulamaların kullanılmasıyla hastaların hastanede kalış sürelerinin kısaldığı, komplikasyon, morbiditenin ve hastaların taburculuktan sonra tekrar yatış oranlarının azaldığı, hasta memnuniyetinin arttığı, fiziksel iyileşmenin hızlandığı görülmüştür. Ancak, literatür incelendiğinde jinekolojik cerrahi hastalara uygulanan Hızlandırılmış İyileşme protokolünün yeterliğinin değerlendirildiği kanıta dayalı araştırmalara daha çok ihtiyaç duyulmaktadır.

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TOPLUMSAL CİNSİYET EŞİTSİZLİĞİ VE CAM TAVAN SENDROMU

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ÖZET

Toplumsal cinsiyet; kadın ve erkeğin toplum tarafından belirlenen rol ve sorumluluklarıdır. Toplumsal cinsiyet eşitsizliği ise kadınların özgürlüklerinin, sosyal, ekonomik ve kültürel alanlardaki insan haklarının tanınmasını, bu hakları kullanılmasını engelleyen ve cinsiyete bağlı yapılan her türlü ayrımdır. Kadın sünneti, antenatal tanı yöntemleri ile cinsiyet ayrımı yapılması, kadına yönelik şiddet cinsiyet eşitsizliğinin örneklerindedir. Dünya ülkelerinin çoğu kadına toplumsal rol olarak yüklenen görev annelik ve eş görevidir. Ataerkil toplumlarda yaygın olan bu inanç; kadının eğitim ve çalışma olanaklarından daha az yararlanmasına, meslek seçiminde kısıtlanmasına, erkeklerle eşit hak ve koşullarda çalışma engeline neden olmaktadır.

Toplumsal cinsiyetin dayattığı rollerinden biri geleneksel kadın rolüdür. Sanayi devrimi ile çalışma hayatına adapte olmaya çalışan kadın, aile bütçesine katkıda bulunmaya başlamıştır. Fakat toplumsal cinsiyetin dayattığı rollerinden kurtulamayan kadın, iş hayatı ve aile içi sorumluluklarını dengelemek mecburiyetinde kalmıştır. Çünkü kadınlar toplum tarafından belirlenen kurallar ve kadına yüklenen roller çerçevesinde, kurallara uymak zorunda kalmaktadır ya da toplumdan dışlanmaktadır. Bu dengeyi sağlamakta zorlanan kadın, baskıyla veya çatışmayla baş başadır. Birçok gelişmiş ülkenin yasaları ve uluslararası belgeleri cinsiyet ayrımı yapılmadan tüm çalışanlara, çalışma hayatının her alanlarında fırsat eşitliği sunar. Fakat kadınlar iş hayatında açıkça ifade edilmeyen, görünmez engellerle karşılaşmaktadırlar. Kadınların bu tarz resmi olmayan ve somut bir şekilde varlığı ortada olmayan engelleri yaşamalarına “Cam Tavan Sendromu” adı verilmektedir. Cam tavan sendromunun altında yatan temel kavram kadınların yönetici pozisyonlarında ilerleyememesidir. Cam tavan sendromu kadının çalışma yaşamında, eğitim alanında, politika, sosyal ve ekonomik cinsiyet eşitsizliğinin bir sonucudur.

Anahtar Kelimeler: toplumsal cinsiyet, cam tavan sendromu, cinsiyet eşitsizliği

GENDER INEQUALITY AND GLASS CEILING SYNDROME

ABSTRACT

Gender; It refers to the roles and responsibilities of women and men in society. Gender inequality, on the other hand, is all kinds of gender-based discrimination that prevents the recognition of women's freedoms and human rights in economic, social and cultural fields and the use of these rights. Gender discrimination with prenatal diagnosis methods, female genital mutilation and violence against women are examples of gender inequality. Most of the world's countries impose a social role on women as motherhood and spouse duty. This belief, which is common in patriarchal societies; It causes women to benefit less from education and employment opportunities, to be restricted in their choice of profession, to work under equal rights and conditions with men.

One of the roles imposed by gender is the traditional female role. Trying to adapt to working life with the industrial revolution, women started to contribute to the family budget. However, the woman, who could not get rid of the roles imposed by gender, had to balance her work life and family responsibilities. Because women have to obey the rules within the framework of the rules determined by the society and the roles imposed on them, or they are excluded from the society. The woman, who has difficulty in maintaining this balance, is alone with oppression or conflict. It offers equal opportunities to all employees in all areas of working life, regardless of gender, in the laws and international documents of many developed countries. However, women face invisible obstacles that are not clearly expressed in business life. It is called “Glass Ceiling Syndrome” when women experience such barriers without their presence being revealed in an informal and tangible way. The basic concept underlying the glass ceiling syndrome is the inability of women to advance in managerial positions. Glass ceiling syndrome is a result of gender inequality in women's working life, education, politics, social and economic.

Keywords: gender, glass ceiling syndrome, gender inequality

1. Toplumsal Cinsiyet Eşitsizliği

Cinsiyet, biyolojik cinsiyet ve toplumsal cinsiyet olarak iki farklı anlamı bünyesinde bulundurulur. Kaba bir tabir yapılırsa cinsiyet kadın ve erkeği birbirinden ayıran anatomik farklılıktır. Kendi bünyesinde toplumsal cinsiyet ve biyolojik cinsiyet olarak ikiye ayrılır. Biyolojik cinsiyet bireyin anatomik olarak kadın mı erkek mi olduğunu belirler. Toplumsal cinsiyet ise biyolojik açıdan birbiri ile aynı olmayan bu iki bireyin toplum tarafından yüklenen ve cinsiyetlere göre değişen rolleridir (Özer, 2018; Turgut, 2019). Toplumsal cinsiyet ile aktarılmak istenen kişinin toplumdaki biyolojik olarak yüklenmiş, görevlendirilmiş roller ve bu rollerin kişide oluşturduğu etkilerdir. Biyolojik olarak bireyin kadın ve erkek olmanın toplumda; giyim kuşamının, kişinin davranışlarının, sosyal rollerinin, kendi aralarındaki iş bölümünün, çalışma koşullarının toplum içindeki konumuna göre değişkenlik gösteriyorsa toplumsal cinsiyetten söz edebiliriz(Bingöl, 2014).

Toplumsal cinsiyetin kuralları, toplumun kendi kültürünün alt zemini oluşturur ve nesilden nesile aktarılır. Birçok toplumda kadınların iş bulması, öğrenim görmesi, ailede karar alma yetkisinde bulunmaması, erken evlendirilmesi, aile içi ya da iş yerinde şiddete maruz kalması, erken evlendirilme ile birlikte adolesan gebelik oranların yüksek olması topluma hakim olan toplumsal cinsiyet rollerine bağlayabiliriz(Leopold vd., 2017). Kadınların kendi toplumunda istediği gibi hareket etmesini önünde engel olması ve doğuştan gelen haklarına sahip olmasına rağmen bu hakları kullanımında bir bariyer olmasının nedenlerinden biri cinsiyet eşitsizliğinin olmasıdır. Günümüzde çalışmak hem kadın hem de erkek bireyler için bir hak ve sosyo-ekonomik olarak yaşamak için gereklidir. Biyolojik cinsiyet bakımından her iki cinsiyet için bir hak iken, toplumsal cinsiyet bakımından kadınların çalışması halen bir tabu özelliği taşımaktadır. Toplumsal cinsiyette kadının çalışılması sadece ek gelir olarak görülmektedir fakat üretkenlik olarak değerlendirilmediği belirtilmektedir(Tuna, 2012).

Fransız ihtilalinden sonra sanayileşmenin artması ile ev ve iş birbirinden bağımsız olmuştur. Ailenin ihtiyaçlarını karşılayabilecek kadar kazanabilen erkekler kadınların çalışmasını arka plana alınmıştır. İşgücüne olan ihtiyacın fazlaşması kadınları da çalışma hayatına itmiştir. Kadınlar erkeklerin çalıştığı birçok alanda çalışır duruma gelmiştir. Askerlik, polislik, mühendislik gibi erkek mesleği olarak bilinen mesleklerde kadınlarda yer almaya başlamıştır. Çalışma hayatında kadının yer almasına rağmen erkeklerden düvence, yetki ve gelir açısından denk değil, daha düşük statüde. Bununla birlikte kadının rollerinde bir artış söz konusudur ve kadının çifte yükü durumuna sebep olmuştur.

Çifte yükleri; kadın hem çalışıp eve getir b getiren hem de ev işlerine yetişmeye çalışan yükümlülükleri olmuştur. Kadın hem çalışma hayatına hem de ev işlerine yetişmeye çalışmıştır(Fulcher & Scott, 2007).

2.Cam Tavan Sendromu

Yetmişli yıllarda Amerika’da kadınların üst düzey yönetici pozisyonlarına ulaşmasını engelleyici davranışsal ve örgütsel önyargılardan kaynaklanan, görünmez, yapay engelleri tanımlamak için cam tavan kelimesi kullanılmaya başlanmıştır (Wirth, 2001). “Glass Ceiling” (GC) olarak ifade edilen cam tavan, kurumlarda kadınların üst düzey yönetici konumlarında yer almasını engellemek amacıyla, kadınların yükselmesine engel olan şeffaf (maddi olarak var olmayan) engeller olarak tanımlanmıştır (Akpınar Sposito, 2013; Bell vd., 2002; Bombuwela & Chamaru, 2013; Gönül, 2015; Sekman, 2015). Birçok ülkede yapılan araştırmalarda bildirilen cam tavan, birçok açıdan kadına yapılmış cinsiyet ayrımcılığıdır (Fang & Sakellariou, 2015; Jonge, 2014). Fakat cam tavan kavramı, sadece kadınlarla sınırlandırılmış bir durum değildir. Tıpkı kadınların kariyer ilerlemelerinde oluşturulan bariyerler gibi bazı etnik azınlıkları ile erkeklerde bu bariyerler ile karşılaşabilmektedir(Zeng, 2011). Bu azınlıklar arasında engelli insanlar, yaşlı insanlar ve cinsel azınlıklar olabilir(H. Gül & Oktay, 2009).

2.1.Cam Tavan Sendromunun Nedenleri

Bireysel engeller, cam tavan sendromunda kadının bireysel engelleri; rol karmaşası yaşaması ve kendi kararları ve düşünceleridir. Çoklu rol üstlenme, kadının herhangi bir işte çalışmasına rağmen ev içindeki işlerinden ve aile içi ilişkileri arasında bir rol karmaşası yaşamasıdır(Çalış Duman, 2017). Aile içi sorumlulukları ve iş kadını olmanın gerektirdiği sorumlulukları aynı anda sürdürmeye çalışan kadın, kendini çatışma ve ayrımcılıklar arasında bulabilmektedir(Akpınar Sposito, 2013). Çatışmanın temelinde vakit ayırmada eksiklik hissetme ya da ayıramama, rollerin kendi bünyesindeki farklılığı ve sorumlulukları yatmaktadır. Kadınlar hem kendi özel hayatlarında hem de kendi iş hayatlarında vakitlerini etkili kullanma zorundalığı, zamanı verimli kullanmak isterken diğer sorumluluklarına daha az vakit ayırdığı düşüncesi kadında çoklu rol üstlenme çatışması yaşamaktadır ve iki sorumlulukları arasında mekik dokumak zorunda bırakılıyor(Fu & Shaffer, 2001; Yang vd., 2000). Kadınların kişisel tercih ve düşünceleri olan bireysel engellerde, kadınların kendine olan inancın olmaması, bu inancın olmaması kendi hayatında yapması gereken sorumlulukları üstlenmekten kaçınmasıyla birlikte ortaya çıkmaktadır(Valas, 2001). Örneğin, Finn ve ark.’larının, İngiltere’de bir Onkoloji kliniğindeki kadınlar üzerinde yaptıkları araştırmada, kadınların çalışma hayatının maliyetinin refahından daha fazla olduğunu düşünmeleri, çocuk bakımı, seyahat gibi nedenlerden dolayı kişisel olarak tercih etmediklerini dile getirmiştir(Alıntı: Çalış Duman, 2017).

Örücü ve arkadaşları kadınların kendisinden kaynaklandığını düşündüğü cam tavan engellerini şu şekilde sıralamışlardır: kendine olan özgüven eksikliği, kendi hayatında tam olarak ne istediğini bilmemesi, toplumsal cinsiyet rollerine olan tutumları, kadının yerinin ev mi yoksa iş hayatı mı olduğuna dair olan çelişki, toplumun kadınlara olan olumlu olmayan yargılarının varlığı ve bunu bünyesinde içselleştirmesi, toplumsal yargıları hemen kabullenmesi, sorumlulukları arasında oluşan çatışmada kendini yetersiz ve suçlu hissetmesi, bu suçlu hissetme duygusu ile baş etmede zorluk yaşaması, kendini geliştirmek ve kendine değiştirmek üzere olan inancına sahip olmaması, düzeni değiştiremeyeceğini düşünmesi ve bununla birlikte düzen ile birlikte hareket etme ihtiyacı hissetmesi, kariyer hayatında yükselmenin sorumluluğu altında ezileceğini düşünmesi ve kariyerde yükselmek istememeyi sıralayabiliriz(Çalış Duman, 2017; Örücü vd., 2007). Kadınların kendi içsel dünyasında oluşturduğu bu bireysel engeller, kadınları çalışma hayatında istemeyen rakip gören kişilerin de en çok ileri sürdüğü nedenlerdir. Kadının kendine olan özgüven eksikliği iyi bir üst düzey yönetici konumuna gelemeyeceğinin göstergesi olarak kabul edilir.

Örgütsel engeller, kurumun kültürü, politikaları, çalıştığı iş yerinde yöneticinin rolü ve iletişimden kaynaklandığı düşünülen nedenler olarak karşımıza çıkmaktadır. Örgüt içerisinde biyolojik cinsiyetlerin ihtiyaçları ve beklentileri farklıdır. Bazı araştırmacılara göre bu farklılıkların varlığı cam tavanın nedenleri arasındadır(Smith vd., 2012). Örgütün sahip olduğu ve kendine ait bir kültürün ve politikaların varlığı kadınların kariyerinde ve yükselmesinde önemli bir rolü vardır. Bazı işletmelerde kadın ve erkekler eşit fırsatlar sunarken, bazı işletmelerde ise olmadığı veya bazı örgütlerde kariyerde ilerleme şartları eşit iken, bazı örgütlerde ise ekstra çaba gerektirdiği gözlemlenmektedir(Katz vd., 1977; Zeng, 2011). Kadınların kariyer yükselmelerinde; örgütün kültüründeki yer edinen, cinsiyet eşitliği temelli, insan odaklı, güç mesafesi az ve performansa göre değerlendirilmesi ile alakalı olduğu birçok araştırmada mevcuttur(Mizrahi & Araci, 2010; Zulkifli, 2015). Erkek egemen örgütlerde kadınların o işyerinde çalışmanın güç olduğu, bir kadının işyerinde başarılı olabilmesi ve yükselebilmesi için erkek gibi davranmak zorunda bırakılması da kadınların duygusal ve psikolojik anlamda zarar görmesine sebeptir(Leung & Moore, 2003). Örgütün içinde bulundurduğu politikalar da cam tavan üzerinde etkilidir. Morrison & Von Glinow, (1990) en üst seviyedeki yöneticilerle yaptıkları iş görüşmelerinde; çalışma çevresinde desteksizlik unsurlarının varlığı, kişinin bünyesinde olan farklılıklara bireylerin zayıflık olarak adlandırması, insanları var olan farklılıklardan dolayı dışlaması, yönetimin tutumu ve hareketleri, örgütsel bilinç ve anlayış gelişmelerindeki yetersizlik, cam tavanı oluşturan en büyük örgütsel nedenler arasındadır. Yine, Ferber ve Lowey (1987) 157 ülkede bu konunun altta yatan nedenlerini inceleyen araştırmasında, kadınların ülkeden ülkeye çalıştığı iş pozisyonlarının farklılaştığını, fakat buna kişinin cinsiyetinden dolayı olmadığını, bulunduğu örgütün yönetim tarzı, örgütün kendine has kültürü, din gibi faktörlerin neden olduğunu ifade etmişlerdir (Alıntı: Çalış Duman, 2017).

Cam tavan sendromuna neden olan **toplumsal engeller** ise mesleki ayırım ve stereotipler (basmakalıp önyargılar)dir. Mesleki olaram ayırımın, toplumda yapılan işlerin “kadın işi “ve “erkek işi” olarak adlandırılmasıdır. Kadının iş yerinde ne iş yapması gerektiğini, ayrıca ne meslek tercih etmesi gerektiğine dair görünmeyen engeller, cinsiyet temellidir ve bu görüş kadına verilen değerın göstergesidir(Parlaktuna, 2010). Dünya Çalışma Örgütü verilerine göre, dünya genelinde kadınların çoğunluklu olduğu yerler arasında; tekstilde, tarımda, eğitimde, sağlıkta, ticarete ve nitelik gerektirmeyecek hizmetler ve ücreti diğer yerlere göre daha düşük olan işlerde çalışmaktadır(ILO, 2015).

Bununla birlikte, toplumun kadınlar üzerinde merhamet, duygular ile mantık çelişkisi, anaç olmaları, aktif olamamaları gibi biçilen değerlerin yöneticilikte olumlu olmayan sonuçlar yol açabilecek yargı kalıpları kadınların yönetici pozisyonunda ilerlemelerindeki önyargılardan birkaçıdır(Gül & Altındal, 2016). Diğer bir toplumsal engel olan stereotipler toplumun ya da topluluğun çokça dile getirilen ve tanınan özelliklerini öne çıkaran yargılardır. Yargıların çoğu; yaşanan coğrafyaya ait cinsiyet, ırk, din, etnik grup olabilmektedir. Toplumda yer edinmiş yargılar ve kadına üstlenen roller belli stereotiplerin yani basmakalıp yargılardan oluşabilmektedir. Birçok yol aracılığıyla nesilden nesile aktarılmaktadır(Aydin & Aslaner, 2015). Bir örnek vermek gerekirse, Aile ve Sosyal Politikalar Bakanlığı'nın (2014) verileri; Türkiye'de genel nüfus içinde kadınların %9.5'i kadınların çalışmaması görüşü, erkeklerin ise %26.3'ü kadınların çalışmaması görüşünü dile getirmektedir. Erkek de kadınları kendi kariyerde ilerleme fırsatları için birer tehdit olarak görmekte ve erkeklere yüklenen sorumlulukların kadınlar çalışınca kadınlara verileceğinden işsiz kalacaklarını düşünmektedir. Bu nedenle de kadınlara karşı önyargılı davranmaktadırlar(Ataay, 1998). Genel olarak belirlenen bu engellerin varlıklarını düşünürsek, kadın yöneticilerin ve kariyerde yükselmek isteyen kadınların performanslarını düşürmek ve işten istifa etmeye sürüklemek altta yatan nedenler arasındadır.

Kadınlar ve erkekler arasında yapılmış ve yapılmaya devam edilen mesleki ayrımında sadece kadınların üst düzey pozisyonlara gelmelerini engellemektedir, bununla birlikte kadınların çalıştığı pozisyonlarda, görevlerde kadınları kendi yetkilerini, görevlerini ve sorumlulukları da şekillenmektedir. Verilen görevlerin nitelik ihtiyacı gerektirmeyen, kadınlara üst düzey yöneticilik imkânı tanımayan, düşük ücretli ve geçici işlerin verilmesi kadınların kendilerini çalışma hayatı içerisinde yer edinmemesi ve hak ettiği değere ulaşmasını engellemektedir. Kadına biçilmiş bazı basmakalıp yargıları dile getirmek gerekirse; kadınların çalışma hayatında çalışmaktan hoşlanmaması, karar yetkilerinde duygusal karar vermelerinde duyguların ağırlıklı olması, kariyerlerine ve buldukları pozisyonlara sadık olmamaları, çalışma hayatında sert ve dayanıklı olmamaları, saatlerce çalışacak gücünün olmaması, iş saatleri dışında ekstra kalamamaları, yapılması gereken iş seyahatlerini sevmemeleri, ev sorumluluklarından dolayı evlerinden çok uzak kalmak istemedikleri gibi düşünceler kadınların üst düzey yönetiminde ve oldukları pozisyonda kariyer ilerlemelerinde cam tavan engelleri olarak karşımıza gelmektedir. Bu basmakalıp yargılar ise, kadın çalışanların çalışma performansında olumlu olmayan etkiler bırakarak, kadın yöneticilerin sayılarının azalmasına da sebep olabilmektedir(Ataay, 1998).

SONUÇ VE ÖNERİLER

Kadın yaşamı boyunca her yerde mücadele etme eğilimindedir. Toplumsal cinsiyet eşitsizliği ile baş başa kalan kadın, çalıştığı iş yerinde de mücadele etmek zorundadır. Kadınların cam tavan sendromu ile mücadele etmek için yapılacak faaliyetler ve stratejiler arasında;

- Kadınların eğitimi konusunda ilerleme sağlayacak faaliyetlere yönlendirilmesi,
- Kadın-erkek eğitim eşitliğinin sağlanması,
- Kadın çalışanların çalıştığı pozisyonlarda örnek alacağı üst düzey yönetici kadın çalışanların olması,
- Kadınların sosyal ilişkilerinin geliştirme çabalarında bulunması
- İşyerinde verilecek yemekler, davetler, seminerler ve yurt dışı görevlerde kadına öncelik tanınması,
- Kadın çalışanlarının kendi mesleki deneyim ve eğitim ilerlemesini sağlayacak kariyer programlarının artırılması, bununla beraber katılım oranlarının artmasını hedeflemek.

- Kadınların, kendileri için oluşturulan toplumsal yargılar arasında oluşan önyargıları yıkmak ve kişinin kendine olan inancın olması, artması yüksek performans gösterme faaliyetleri olarak ifade edilebilir.

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COVID-19 VE ÜREME SAĞLIĞINA ETKİSİ

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ÖZET

“Kadın sağlığı, kadının anne karnındaki hayatından başlayıp çocukluk, yetişkinlik ve yaşlılıktan ölüme kadar devam eden fiziksel, ruhsal, emosyonel, kültürel ve sosyal yönden tam bir iyilik halidir.” Bu iyilik halinin sağlanması ve ihtiyaçların giderilmesi için ‘cinsel sağlık/üreme sağlığı’ kavramı ortaya çıkmıştır ve bütün insanlar için temel bir hakktır. Salgınlar ise cinsel sağlık veya üreme sağlığı ve haklarını çeşitli şekillerde etkileyebilmektedir. Covid19 salgını da bunlardan biridir. COVID-19 pandemisinden sorumlu SARSCoV-2 virüsü ev sahibi reseptörlere spike yüzey proteinleri aracılığı ile bağlanmaktadır. Bu nedenle SARS-CoV-2 virüsü hücre yüzeyinde ACE2 ekspresyonu gösteren pek çok organ için risk oluşturmaktadır. Genital sisteme ait organlar risk altındaki organlardandır. Covid-19 enfeksiyonu geçiren gençlerde, ACE2 enziminin yoğun bir şekilde eksprese edildiği overler ve testisler konusunda uzun dönemde karşılaşılabilecek olan patoloji tam olarak bilinmemektedir. Bununla birlikte pandemi sürecinde günlük rutinin değişmesi, özgürlüğün kısıtlanması, evden çalışma, sosyal ortamlardan uzak kalma, evde aile bireylerinin varlığı ve virüs bulaş korkusu insanların cinsel alışkanlıklarını da değiştirmektedir. İnsanlar öfke, hayal kırıklığı ve can sıkıntısı yaşayabilmektedirler. Cinsel işlev ise, duygusal veya hormonal yönü etkileyen bu faktörlerden etkilenmektedir. Salgın hastalık sürecinde sağlık hizmetleri için ayrılan kaynakların salgınla mücadeleye yönlendirilmesi aile planlaması hizmet sunumunu sekteye uğratabilmektedir. Cinsel aktivite pandemi sürecinde de devam etmektedir, bu nedenle cinsellik ve üreme sağlığı ihtiyacının etkili bir aile planlaması yöntemi kullanımı ile karşılanması gerekmektedir. Bu aile planlaması hizmetlerinin yeterli düzeyde sağlanamaması durumunda; planlanmamış gebeliklerde artış, cinsel yolla bulaşan enfeksiyonlar ve güvenli olmayan düşükler dahil olmak üzere ciddi üreme sağlığı sorunlarında artış olacağı düşünülmektedir. Pandemi yüzünden sağlık hizmet sunumunda yaşanan aksaklıklar riskli gebelikler ve acil obstetrik durumlar açısından anne ve yenidoğan sağlığını için risk oluşturmaktadır. İnfertilite ve YÜT ise pandemiden etkilenen diğer bir alandır. Pandemiye infertilite tedavisinde gecikmeler yaşanabilmektedir. Yaşanan bu gelişmeler doğrultusunda kadınlara danışmanlık yapılması ve COVID-19’un cinsel yaşam, doğurganlık ve fetal sağlık üzerine etkileri konusunda gerekli bilgilerin verilmesi gerekmektedir.

Anahtar Kelimeler: Kadın sağlığı, üreme sağlığı, cinsel sağlık, Covid-19

COVID-19 AND ITS EFFECT ON REPRODUCTIVE HEALTH

ABSTRACT

Women's health is a state of complete physical, mental, emotional, cultural and social well-being that begins with a woman's life in the womb and continues from childhood, adulthood and old age to death. In order to ensure this state of well-being and meet the needs, the concept of 'sexual health/reproductive health' has emerged and is a fundamental right for all people. Epidemics can affect sexual or reproductive health and rights in various ways. The Covid19 outbreak is one of them. The SARSCoV-2 virus responsible for the COVID-19 pandemic binds to host receptors via spike surface proteins. For this reason, SARS-CoV-2 virus poses a risk for many organs of the cardiovascular, urinary and genital systems that show ACE2 expression on the cell surface. It is not known exactly what kind of pathology will be encountered in the long term in the ovaries and testes, which are the tissues in which the ACE2 enzyme is intensely expressed, in young patients with Covid-19 infection. However, changes in daily routine, limitation of freedom, working from home, social distancing, presence of children at home and fear of infection also change people's sexual habits during the pandemic process. People can experience anger, frustration, and boredom. Sexual function is affected by these factors that affect the emotional or hormonal aspect. During the epidemic, the resources allocated for health services can be directed to the fight against the epidemic, and family planning service delivery can be interrupted. Sexual activity continues during the pandemic process, so the need for sexuality and reproductive health should be met with the use of an effective family planning method. In case these family planning services are not provided at a sufficient level; It is thought that there will be an increase in serious reproductive health problems, including an increase in unplanned pregnancies, sexually transmitted infections and unsafe abortions. In addition, disruptions in health service delivery due to the epidemic pose a risk for maternal and newborn health in terms of risky pregnancies and emergency obstetric situations. Infertility and ART is another area affected by the pandemic. There may be delays in the treatment of infertility during the pandemic. In line with these developments, women should be counseled and necessary information should be given about the effects of COVID-19 on sexual life, fertility and fetal health.

Keywords: Women's health, reproductive health, sexual health, Covid-19

1. COVID-19 VE ÜREME SAĞLIĞINA ETKİSİ

“Kadın sağlığı, kadının anne karnındaki hayatından başlayıp çocukluk, yetişkinlik ve yaşlılıktan ölüme kadar devam eden fiziksel, ruhsal, emosyonel, kültürel ve sosyal yönden tam bir iyilik halidir.” (Taşkın & Kukulcu, 2016; Erci, 2016) Daha önceleri kadın sağlığı kavramı öncelikle üreme organları ve meme ile ilgili sorunları akla getirmekte iken, günümüzde bu yaklaşım değişmiştir. Kadın sağlığının fiziksel, sosyal ve ruhsal ihtiyaçları göz önüne alınarak kadına bütünsel yaklaşım önem kazanmıştır. (Yanikkerem, 2015) Bu ihtiyaçları ön plana çıkaran, üreme, kadın sağlığı ve aile planlaması gibi kavramları birleştiren “cinsel sağlık/üreme sağlığı”(CS/ÜS) kavramı ortaya çıkmıştır. (Yanikkerem, 2015; Taşkın & Kukulcu, 2016) “Cinsellik insan yaşamının cinsiyet, toplumsal cinsiyet, cinsel kimlik, cinsel yönelim, erotizm, sevgi ve üremeyi kapsayan temel bir boyutudur.” (Taşkın & Kukulcu, 2016) “Dünya Sağlık Örgütü’ ne göre; Cinsel Sağlık; cinsellik ile ilgili sadece sakatlık, fonksiyon bozukluğu ve zayıflığın olmaması değil fiziksel, emosyonel ve sosyal olarak iyi olma halidir.” (Yanikkerem, 2015; World Health Organization, 2022)

“Üreme Sağlığı; üreme sistemi, işlevleri ve süreci ile ilgili sadece hastalık ya da sakatlığın olmaması değil, tüm bunlara ilişkin fiziksel, zihinsel ve sosyal yönden tam bir iyilik halinin olmasıdır.” (Taşkın & Kukulu, 2016; Özkan, 2019) CS/ÜS kişisel hakları temel alan bir kavramdır ve bütün insanlar için temel bir hak. (Taşkın & Kukulu, 2016) Salgınlar ise cinsel sağlık veya üreme sağlığı ve haklarını çeşitli şekillerde etkileyebilmektedir. Covid19 salgını da bunlardan biridir. “Koronavirüsler (CoV), soğuk algınlığı gibi toplumda yaygın görülen, kendi kendini sınırlayan hafif enfeksiyon tablolarından, Orta Doğu Solunum Sendromu (Middle East Respiratory Syndrome, MERS) ve Ağır Akut Solunum Sendromu (Severe Acute Respiratory Syndrome, SARS) gibi daha ciddi enfeksiyon tablolarına neden olabilen büyük bir virüs ailesidir.” (T.C. SAĞLIK BAKANLIĞI HALK SAĞLIĞI GENEL MÜDÜRLÜĞÜ, 2021) “31 Aralık 2019’da Dünya Sağlık Örgütü (DSÖ) Çin’in Hubei eyaletinin Wuhan şehrinde etiyojisi bilinmeyen pnömoni vakalarını bildirmiştir. 7 Ocak 2020’de etken daha önce insanlarda tespit edilmemiş yeni bir koronavirüs (2019- nCoV) olarak tanımlanmıştır. Daha sonra 2019-nCoV hastalığının adı COVID-19 olarak kabul edilmiş, virüs SARS CoV’e yakın benzerliğinden dolayı SARS-CoV-2 olarak isimlendirilmiştir.” (T.C. SAĞLIK BAKANLIĞI HALK SAĞLIĞI GENEL MÜDÜRLÜĞÜ, 2021) SARSCoV-2 virüsü Coronaviridae ailesine mensuptur ve COVID-19 pandemisinden sorumludur. SARSCoV-2 virüsü ev sahibi reseptörlere spike yüzey proteinleri ile bağlanmaktadır. (Seymen, 2020) Yapılan araştırmalar bu virüsün bağlandığı reseptörlerin, ReninAnjiyotensin-Aldosteron bir parçası olan ACE 2 olduğunu göstermektedir. SARS koronavirüsünün (SARS-CoV) füzyon protein geni klonlanarak karakterize edilmiş ve daha sonra anjiyotensin dönüştürücü enzim 2 (ACE2) için fonksiyonel reseptör olduğu gösterilmiştir. (Seymen, 2020; Ayşegül & Saygın, 2020) Virüs girişi, virüs yüzey enzimi Spike (S) ile başlar ve Anjiyotensin dönüştürücü enzim 2’ye (ACE2) bağlanır. (Stasi, Fallani, Voller, & C, 2020; Seymen, 2020) Çalışmalar, hücre yüzeyindeki ACE 2 ekspresyonunun virüsün bağlanması ardından azaldığını göstermektedir. (Ayşegül & Saygın, 2020; Seymen, 2020) Sonrasında hücredeki Anjiyotensin II miktarı artmakta ve bu artış; akut solunum sıkıntısı, inflamasyon, miyokard hasarı ve gastrointestinal sorunlarla beraber pek çok hasarı tetikleyen toksisiteye sebep olmaktadır. (Seymen, 2020; Ayşegül & Saygın, 2020) Bu nedenle hücre yüzeyinde ACE 2 ekspresyonu gösteren kardiyovasküler, gastrointestinal, üriner ve genital sisteme ait respiratuar olmayan pek çok organ da SARS-CoV-2 virüsü için risk taşımaktadır. (Batiha, Al-Deeb, Al-Zoubi, & Alsharu, 2020)

1.1 COVID-19 ve Erkek Üreme Sistemi

Yapılan çalışmalarda ACE2 esas olarak spermatogonia, leyding ve Sertoli hücrelerinde olduğu ve TMPRSS2'nin spermatogonia ve spermatidler açısından da zengin olduğu bildirilmektedir. (Batiha, Al-Deeb, Al-Zoubi, & Alsharu, 2020) Bu durum cinsel yolla bulaş endişesini artırmıştır ancak alınan meni veya testis örneklerinde SARS-CoV-2 kanıtı bulunamamıştır. (Yang, ve diğerleri, 2020) Erkek üreme sağlığı covid-19 açısından değerlendirildiğinde COVID-19'dan, testislerde ACE2 reseptörünün yüksek ekspresyonundan ve COVID-19'un ateşle ilişkisinden dolayı olumsuz etkilendiği düşünülmektedir. (Batiha, Al-Deeb, Al-Zoubi, & Alsharu, 2020; Yang, ve diğerleri, 2020) SARS-CoV'nin diğer komplikasyonlara ek olarak orşite neden olduğu bildirilmiştir. (Batiha, Al-Deeb, Al-Zoubi, & Alsharu, 2020) Bu yüzden SARS-CoV-2'nin aynı komplikasyona neden olması da mümkün olabileceği düşünülmektedir.

Yang ve arkadaşlarının ölen 12 COVID-19 hastasının testislerinde patolojik değişiklikleri ve SARS-CoV-2 tespit edilip edilemeyeceğini belirlemek amacı ile yapmış oldukları çalışmada; COVID-19 hastalarından alınan testler önemli seminifer tübüler hasar, azalmış Leydig hücreleri ve hafif lenfositik inflamasyon sergilediği görülmüştür. Vakaların çoğunda (% 90) testislerde SARS-CoV-2 virüsüne dair hiçbir kanıt bulamamıştır. (Yang, ve diğerleri, 2020)

Rastrelli ve arkadaşlarının yapmış olduğu Mantua'daki "Carlo Poma" Hastanesinin solunum yoğun bakım ünitesinde (YYBÜ) iyileşen 31 erkek hastadan oluşan ardışık bir seri biyokimyasal analiz sonucunda; 31 hastadan 21'i (% 67,7) YYBB'den servise taburcu edilenler, altısı (% 19,4) mevcut analiz sırasında stabil ve YYBÜ'de korunan ve dördü (% 12,9) durumları kötüleşen ve YBÜ'ye transfer edilen ve sonunda ölen olarak gruplandırılmış ve gruplar düşük TT(toplam testesteron) ve cFT(hesaplanan serbest testesteron) açısından değerlendirilmiştir. Yoğun bakıma kabul edilen SARS-CoV-2 ile enfekte erkeklerde düşük başlangıç TT(toplam testesteron) ve cFT(hesaplanan serbest testesteron) düzeylerinin kötü prognoz ve mortaliteyi öngördüğü gösterilmiştir. (Rastelli, ve diğerleri, 2021)

1.2. COVID-19 ve Kadın Üreme Sistemi

COVID-19' un kadın genital sistemi üzerindeki olası etkileri daha çok hipotez olarak kalmaktadır. (Ayşegül & Saygın, 2020) COVID-19' un üreme sistemi üzerindeki olası etkilerinin ve uzun dönemdeki sonuçlarının daha iyi anlaşılması için daha fazla sayıda çalışmaya ihtiyaç duyulmaktadır. (Seymen, 2020). Covid-19 enfeksiyonu geçiren gençlerde, ACE2 enziminin yoğun bir şekilde eksprese edildiği overler ve testisler konusunda uzun dönemde karşılaşılabilecek olan patoloji tam olarak bilinmemektedir. Ovaryum dokularında ACE 2'nin eksprese edildiği bilindiğinden, kadın genital sistemde SARS-CoV-2 enfeksiyonunun yüksek risk oluşturabileceği düşünülmektedir. Teorik olarak bu virüsün ovaryal hasara ve ovaryum fonksiyonlarında bozulmaya neden olabileceği, infertilite veya düşük ile sonuçlanabilecek şekilde oosit kalitesinde azalmaya sebebiyet verebileceği düşünülmektedir. (Seymen, 2020)

Salgın hastalık sürecinde sağlık hizmetleri için ayrılan kaynakların salgınla mücadeleye yönlendirilmesi aile planlaması hizmet sunumunu sekteye uğratabilmektedir. (Sharma, Zangmo, A, KK, & J, 2020; Demir & Taşpınar, 2021) Bunun sonucunda planlanmamış gebelikler, cinsel yolla bulaşan enfeksiyonlar ve güvenli olmayan düşükler dahil olmak üzere ciddi üreme sağlığı sorunlarında artış olacağı düşünülmektedir. (Demir & Taşpınar, 2021; Sharma, Zangmo, A, KK, & J, 2020) Pandemi sürecinde rutinin yaşamın değişmesi, özgürlüğün kısıtlanması, sosyal ortamlardan uzak kalma, aile bireylerinin sürekli evde olması, evden çalışma düzenine geçilmesi, virüs bulaşma korkusu ve fiziksel olarak farklı insanlarla tanışmamak çoğu insanın cinsel alışkanlıklarını da değiştirmektedir. (Demir & Taşpınar, 2021; Serhatlıoğlu & Göncü, 2020) Cinsel işlev ise, duygusal veya hormonal yönü etkileyen birçok faktörden etkilenmektedir. Li ve arkadaşlarının COVID-19 ile ilgili önlemlerin Çin'deki çift ilişkileri ve cinsel sağlık ve üreme sağlığı üzerindeki etkisini değerlendirmek için 967 genç ile yapmış oldukları anket çalışmasında; COVID-19 pandemisi ve ilgili sınırlama önlemleri nedeniyle, katılımcıların% 22'sinde cinsel istekte azalma, % 41nin cinsel ilişki sıklığında bir düşüş yaşadığı; % 30'nun masturbasyon sıklığında artış olduğu ve % 31'inde pandemi sırasında partner ilişkilerinde bir bozulma olduğu saptanmıştır. (Li, ve diğerleri, 2020) Pandemi ile hayatımıza yeni çalışma biçimleri girmiş, evden çalışma düzenine geçilmiş, evde geçirilen süre artmış ve okullarda uzaktan eğitim süreci başlamıştır. Uzaktan eğitim sürecini takip etmek aile bireylerinin bakımını yapmak, değişen iş düzenine ve zamanına uyum sağlamak gibi kadına önemli sorumluluklar yüklenmiştir. (Demir & Taşpınar, 2021)

Pandemi sürecinde artan stres, ekonomik sıkıntılar, aile içi bireylerle fazla zaman geçirme, sorumlulukların artması, geleceğe dair belirsizlikler nedeniyle yaşanan kaygı kadına yönelik şiddet riskini artırmaktadır. (Demir & Taşpınar, 2021; Schiavi, Spina, Zullo, Colagiovanni, & Luffarelli, 2020; Şahin & Satılmış, 2020) Kadınların şiddet gördüğü kişilerle aynı evde olmaları ise yardım almalarını zorlaştırmaktadır. (Demir & Taşpınar, 2021) İnfertilite ve yardımcı üreme teknikleri (YÜT) üreme sağlığında önemli bir yere sahiptir ve pandemiden etkilenen alanlardan olmuştur. (Öçal, 2020) Acil durumlar göz önünde bulundurularak şu anda doğurganlık tedavisi döngüsüne başlanmaması gerektiği önerilmektedir. (Yılmaz & Tekin, 2010) Bu durum ise bireylerde stres meydana getirmektedir. (Demir & Taşpınar, 2021) Gebelik süreci ise kadınları viral enfeksiyonlara karşı savunmasız hale getirerek, bağışıklık sisteminde kısmi baskılanmaya sebep olur. Bu yüzden, COVID-19 salgını gebeler için bir risk oluşturmaktadır. Bu yüzden gebeler ve yenidoğanlar riskli grup olarak ele alınmalı, enfeksiyondan korumada özel strateji ve önlemler kullanılmalıdır. (Özcan, Elkoca, & Yalçın, 2020; Madjunkov, Dviri, & Librach, 2020)

SONUÇ ve ÖNERİLER

- Aile bireyleri için pandemiyle mücadele konusunda bilgilendirmeler yapılmalı, evdeki zamanı kaliteli geçirmek için beraber yapılacak aktiviteler konusunda öneriler sunulmalıdır.
- Ailelerin pandemi sürecinde yaşadıkları stres, endişe ve korkularını en aza indirmek için aile bireyleri desteklenmelidir.
- Şiddet gören kadınların bu süreçte şiddet görmesinin engellenmesi ve acil destek hizmetini alabilmeleri sağlanmalıdır.
- Kadın ve çocukları şiddetten koruyabilmek için güvenli sığınma imkanları sunulmalı ve yaşanan şiddet sonrası psikolojik destek sağlanmalıdır.
- Covid-19 salgını sırasında doğurganlık tedavisindeki gecikmelerin stres ve endişeye neden olduğu için bir doğurganlık danışmanı, doğurganlık koçu ve sağlık hizmeti sağlayıcısı ile konuşmaları sağlanarak çiftlerin bu dönemde yaşamlarını daha kontrol altında hissetmelerine yardımcı olunmalıdır.
- COVID-19 salgını nedeniyle hiçbir şekilde zarar görmemesi gereken bazı temel sağlık hizmetleri vardır ve aile planlaması da bu hizmetlerden biridir. Çünkü istenmeyen gebeliğe bağlı komplikasyonları önlemek için doğum kontrol hizmetlerinin verilmesine devam edilmelidir.
- Bireylerin etkili bir korunma yöntemini kullanmaya başlamaları, bu konuda gerekli danışmanlığı alma ve hizmete ulaşabilmeleri sağlanmalıdır.
- COVID-19 pandemisinin ilanını takip eden yıl içinde yürütülen çalışmaların sonuçları, hamile kadınların aynı yaştaki hamile olmayan kadınlara kıyasla ciddi hastalık geliştirme riskinin daha yüksek olduğunu göstermektedir. Hastalığın ciddiyeti, artan obstetrik komplikasyon riski ile ilişkilidir.
- Tüm bu bulgular, hem anneyi hem de çocuğu korumak için hamile kadınlarda mRNA aşılarının kullanılmasına izin vermektedir. Bununla birlikte, gebelerin immün yanıtını daha iyi karakterize etmek ve en iyi sonucu elde etmek için bu aşuların ne zaman uygulanması gerektiğini belirlemek için daha büyük örneklemli ve gebeliğin farklı dönemlerinde aşılardan gebeler ve çocuklarının takibini içeren ileri çalışmalara ihtiyaç vardır.
- Covid-19 enfeksiyonu geçiren gençlerde, ACE2 enziminin yoğun bir şekilde eksprese edildiği overler ve testisler konusunda uzun dönemde meydana gelecek olan sonuçlar tam olarak bilinmemektedir. Bu yüzden COVID-19'un üreme sağlığı üzerindeki etkilerinin ve uzun dönemde sonuçlarının daha iyi anlaşılabilmesi için daha çok araştırmaya gereksinim vardır.

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PLANLI ve PLANSIZ GEBELIKLERDE ANNE-BEBEK BAĞLANMASININ DEĞERLENDİRİLMESİ

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Özet

Bu çalışmanın amacı planlı ve plansız gebeliklerde anne bebek bağlanmasının değerlendirilmesidir.

Tanımlayıcı türde olan araştırmanın evrenini bir kamu hastanesinin Kadın Doğum Servisinde yatan lohusalar oluşturmaktadır. Çalışma örneklemini 46 planlı 46 plansız gebeliği olup doğum yapan 92 lohusa kadın oluşturmaktadır. Bu kadınlar ile doğumdan sonra taburcu olmadan 24 saat içinde ve bir ay sonrasında telefon ile aranarak tekrar görüşüldü. Veri toplama aracı olarak Tanıtıcı Bilgi Formu, Maternal Bağlanma Ölçeği (MBÖ) kullanıldı.

Çalışmaya katılan planlı gebelik grubunda maternal bağlanma ölçeğine ait birinci ve ikinci ölçüm ortalamaları farklılık göstermemektedir ($p>0,05$). Plansız gebelik grubunda ise maternal bağlanma ölçeğine ait birinci ve ikinci ölçüm ortalamaları farklılık göstermektedir ($p=0,022$). Maternal bağlanma ölçeğine ait birinci ve ikinci ölçümler arasındaki değişim gebelik plan gruplarına göre farklılık göstermektedir ($p=0,044$). Plansız gebelik grubunda maternal bağlanma puan ortalamaları daha düşüktür.

Gebeliği planlı olan kadınların anne bebek bağlanma oranı, plansız gebeliği olanlara göre daha yüksektir.

Anahtar Kelimeler: Anne Bebek Bağlanması, Planlı Gebelik, Plansız Gebelik

EVALUATION OF MOTHER-BABY ATTACHMENT IN PLANNED AND UNPLANNED PREGNANCY

Abstract

This study aims to evaluate mother-infant attachment in planned and unplanned pregnancies.

The population of this descriptive study consists of puerperant women in the Gynecology Service of a public hospital. The study sample consists of 92 postpartum women who have 46 planned and 46 unplanned pregnancies. These women were interviewed again within 24 hours and one month after delivery before discharge. Introductory Information Form and Maternal Attachment Scale (MBI) were used as data collection tools.

In the planned pregnancy group participating in the study, the first and second measurement averages of the maternal attachment scale did not differ ($p>0.05$). In the unplanned pregnancy group, the first and second measurement averages of the maternal attachment scale differ ($p=0.022$). The variation between the first and second measurements of the maternal attachment scale differs according to the pregnancy plan groups ($p=0.044$). Mean maternal attachment scores were lower in the unplanned pregnancy group.

Mother-baby attachment rate of women with planned pregnancy is higher than those with unplanned pregnancy.

Keywords: Mother-Baby Attachment, Planned Pregnancy, Unplanned Pregnancy

GİRİŞ

Sağlıklı bir toplum için sağlıklı nesillere ihtiyaç vardır. Sağlıklı nesiller için de kadınların ruhsal, fiziksel ve toplumsal yönden bütünlük içinde olması önem arz etmektedir. Kadınların gebelik dönemini sağlıklı bir şekilde geçirmesi, doğacak olan bebeklerin sağlıkları için de ön koşuldur (1)

Sağlıklı bir gebelik süreci için gebeliklerin planlı olması gebe ve bebeğin sağlığı açısından önemlidir. Gebeliklerin plansız olması toplum sağlığı açısından tıbbi, sosyal yönden ciddi bir sağlık problemidir (2).

Gebeliğin plansız ya da bireylerin isteği dışında gerçekleşmesi gebelik ve ebeveynlik rolüne uyumu da zorlaştırmaktadır. Annelik rolüne hazır, bebeğini isteyerek dünyaya getirmiş, bebeğini seven, ihtiyaçlarını anlayan, anne bebeğiyle pozitif bir bağ oluşturabilir (3,4).

Bağlanmayı etkileyen faktörler arasında anne ve bebeğin sağlık durumu, gebelik sayısı, aile bağları, ebeveynler arasındaki ilişki, gebeliğin planlı olma durumu, postpartum depresyon varlığı, sosyo-ekonomik durum, riskli gebelikler, kültürel yapı yer almaktadır (2).

Aile planlaması yöntemlerinden yeteri kadar faydalanıldığında istenmeyen gebelikler, isteyerek yapılan düşükler, sık aralıklarla olan gebelikler önlenir; çocukların bedensel ruhsal ve sosyal yönden gelişmelerinin daha iyi olmalarını sağlanabilir, anne ile bebek mortalite ve morbiditesi azaltılabilir ve annenin gebeliği kolaylıkla kabullenmesi sağlanabilir (5,6). Sağlıklı bir gebelik süreci geçirmek için kadının gebeliğe hazır olunması ve gebeliğin istenilen zamanda gerçekleşmesi önemlidir (7,8).

Yapılan bu çalışmanın amacı planlı ve plansız gebeliklerde anne bebek bağlanmasının değerlendirilmesidir.

GEREÇ VE YÖNTEM

Araştırmanın Tipi ve Etik: Çalışma tanımlayıcı nitelikte bir araştırma olup, çalışmanın sürdürülebilmesi için etik kurul ve kurum izinleri alınmıştır. Etik kurul izni X Üniversitesi Girişimsel Olmayan Araştırmalar Etik Kurul'undan alınmıştır (Tarih: 18.10.2019, Karar No: 19/90).

Araştırmanın Evreni ve Örneklemi: Araştırmanın evrenini bir kamu hastanesindeki Kadın Doğum Servisinde yatan lohusalar oluşturmaktadır. Örneklemi planlı ve plansız gebeliklerin ikinci ölçümlerine ait karşılaştırma yapıldıktan sonra gözlenen güç değeri hesaplanmıştır. Planlı gebelik grubuna 46 plansız gebelik grubuna 46 olmak üzere toplamda 92 lohusa kadınla görüşülmüştür. Yapılan hesap sonucunda gözlenen güç değeri %100 olarak bulunmuştur. Gebe kadınlara çalışmanın amacı anlatılarak, çalışmaya katılmak isteyenlerden sözel/yazılı onam alınmış ve veriler toplanmıştır. Bir gebe ile yaklaşık 20-30 dakika görüşülmüştür.

Veri Toplama Araçları: Katılımcı Bilgi Formu, Maternal Bağlanma Ölçeği (MBÖ) olmak üzere iki aşamadan oluşmaktadır.

1. Katılımcı bilgi formu: Gebelerin sosyo-demografik özellikleri, obstetrik öyküleri ve gebelikte sağlık davranışları ile ilgili bilgi düzeylerini sorgulayan toplam 49 sorudan oluşmaktadır.

2. Maternal Bağlanma Ölçeği (MBÖ): Mary E. Muller tarafından geliştirilen Maternal Bağlanma Ölçeği (MBÖ); annenin bebeğine karşı duygu ve davranışını tanılamak amacıyla doğum sonu bir ile dört aylık bebeği olan annelere uygulanmaktadır. Uygulama sonu alınan puan artışıyla bağlanma oranının artışı paralellik göstermektedir.

Puan yüksek ise bağlanma oranı da yüksek kabul edilmektedir. Ölçeğin güvenirlik katsayısı; 1 aylık bebeği olan annelerde 0.77, 4 aylık bebeği olan annelerde 0.82 olarak belirlenmiştir (9). Bu çalışmada belirlenen cronbach alpha iç tutarlılık güvenirlik katsayısı doğum sonrası 0.912, 1 aylık bebeği olan annelerde 0.892 olarak bulunmuştur.

Verilerin analizi ve yorumu: Elde edilen veriler, bilgisayarda SPSS 21 istatistik paket programı ile değerlendirilerek hata kontrolleri, tabloları ve istatistiksel analizleri yapılmıştır.

BULGULAR

Tablo 1: Gebelik plan durumuna göre kadınların tanımlayıcı bilgilerinin karşılaştırması

		Planlı		Plansız		Toplam		p
		n	%	n	%	n	%	
Yaş sınıflaması	18-25	16	34,8	15	32,6	31	33,7	0,966
	26-30	13	28,3	14	30,4	27	29,3	
	>30	17	37,0	17	37,0	34	29,3	
Eğitim Düzeyi	İlkokul	5	10,9	13	28,3**	18	19,6	0,013
	Ortaokul	14	30,4	21	45,7	35	38,0	
	Lise	16	34,8**	7	15,2	23	25,0	
	Üniversite	11	23,9	5	10,9	16	17,4	
Meslek	Çalışmıyor	40	87,0	44	95,7	84	91,3	0,240
	İşçi	2	4,3	0	0,0	2	2,2	
	Memur	4	8,7	2	4,3	6	6,5	
Aile yapısı	Çekirdek	31	67,4	36	78,3	67	72,8	0,241
	Geniş	15	32,6	10	21,7	25	27,2	
Sosyal Güvence	Var	45	97,8	40	87,0	85	92,4	0,111*
	Yok	1	2,2	6	13,0	7	7,6	
Eşinizin eğitim düzeyi	İlkokul	8	17,4	11	23,9	19	20,7	0,088
	Ortaokul	11	23,9	20	43,5	31	33,7	
	Lise	17	37,0	9	19,6	26	28,3	
	Üniversite	10	21,7	6	13,0	16	17,4	
Eşinizin Meslek	Çalışmıyor	1	2,2	2	4,3	3	3,3	0,434
	İşçi	40	87,0	42	91,3	82	89,1	
	Memur	5	10,9	2	4,3	7	7,6	
Gelir durumu	Gelir giderden az	6	13,0	18	39,1**	24	26,1	0,015
	Gelir giderden fazla	6	13,0	3	6,5	9	9,8	
	Gelir gidere eşit	34	73,9	25	54,3	59	64,1	
Yaşanılan yer	İl	18	39,1	21	45,7	39	42,4	0,520
	İlçe	27	58,7	25	54,3	52	56,5	
	Köy	1	2,2	0	0,0	1	1,1	
Eşi ile Akrabalık	Var	6	13,0	4	8,7	10	10,9	0,527*
	Yok	40	87,0	42	91,3	82	89,1	

*p:Ki-Kare test *Fisher Exact test **yüksek olan oranı ifade eder*

Planlı gebelik durumu ile eğitim seviyesi arasında istatistiksel olarak anlamlı bir ilişki tespit edilmiştir ($p < 0,05$). Buna göre ilkökul mezunu olanların oranı plansız gebelik grubunda daha yüksek iken, lise mezunu olanların oranı planlı gebelik grubunda daha yüksek gözlenmiştir.

Tablo 2: Gebelik plan durumuna göre maternal bağlanma ölçeği ilk ve ikinci ölçümlerine ait puanlarının karşılaştırması

	Planlı		Plansız		Pgrup
	Ort±SS	Min-Maks %95 GA	Ort±SS	Min-Maks %95 GA	
Ölçüm 1	99,83±4,85	82-104	94,48±8,6	67-104	<0,001
Ölçüm 2	99,83±3,22	94-104	92,02±5,84	78-102	<0,001
Fark	0,00±4,16	-1,23-1,23	2,46±7,00	0,38-4,54	0,044*
p_{zaman}	1,00		0,022		

*p_{grup}: Student's t test, p_{zaman}: Eşleştirilmiş t testi *Tekrarlayan Ölçümlü Varyans Analizi (zamanxgrup interaksiyonu)*

Planlı gebelikte maternal bağlanma ölçeğine ait birinci ölçüm değerleri plansız gebelik grubuna kıyasla daha yüksek gözlenmiştir ($p < 0,001$). Planlı gebelikte maternal bağlanma ölçeğine ait ikinci ölçüm değerleri plansız gebelik grubuna kıyasla daha yüksek gözlenmiştir ($p < 0,001$). Planlı gebelikte maternal bağlanma ölçeğine ait birinci ve ikinci ölçüm ortalamaları farklılık göstermemektedir ($p > 0,05$). Plansız gebelikte ise maternal bağlanma ölçeğine ait birinci ve ikinci ölçüm ortalamaları farklılık göstermektedir ($p = 0,022$). Maternal bağlanma ölçeğine ait birinci ve ikinci ölçümler arasındaki değişim gebelik plan gruplarına göre farklılık göstermektedir ($p = 0,044$). Buna göre plansız gebelikte maternal bağlanma ölçeğine ait puan ortalaması daha fazla düşüş göstermiştir.

TARTIŞMA

Çalışmada planlı gebeliklerde eğitim durumu daha yüksek bulunmuştur ($p < 0,05$). İlkökul eğitimi alanların oranı plansız gebelik grubunda daha yüksek iken, lise eğitimi alanların oranı planlı gebelik grubunda daha yüksektir. Kadınların eğitim düzeylerinin artması gebeliklerin planlanması ile paralellik göstermektedir. Çalışma literatürü desteklemektedir. Ersoy ve arkadaşlarının (2015) gebeliği plansız olan kadınlarla yapmış oldukları çalışmada kadınların eğitim düzeylerinin gebeliğin planlı gerçekleşmemesinde önemli bir rolü olduğunu saptamışlardır. Çalışmanın bulgularına göre planlı gebelerin plansız gebeliklere göre eğitim seviyesi daha yüksek olduğu bulunmuştur (14). Şenoğlu ve arkadaşlarının (2019) çalışmasında da yine düşük eğitim seviyesi ile plansız gebelikler arasında ilişki olduğu bildirilmiştir (13).

Gebeliğin plan durumunun etkilendiği en mühim etmen bağlanma durumudur. Planlı gebeliklerde plansız gebeliklere göre anne-bebek bağlanması daha güçlüdür. Yapılan bir çalışmada maternal-fetal bağlanma üzerine plansız gebelerde görüntülü bir çalışma yapılmış. Bu çalışma sonucunda plansız gebelerde görüntülü eğitimlerin olumlu sonuç verdiği gözlemlenmiştir (4). Yaptığımız bu çalışmada planlı gebelikte maternal bağlanma ölçeğine ait birinci ölçüm değerleri plansız gebelik grubuna kıyasla daha yüksek saptanmıştır ($p < 0,001$). Planlı gebelikte maternal bağlanma ölçeğine ait ikinci ölçüm değerleri plansız gebelik grubuna kıyasla daha yüksek gözlenmiştir ($p < 0,001$). Plansız gebelikte ise maternal bağlanma ölçeğine ait birinci ve ikinci ölçüm ortalamaları farklılık göstermektedir ($p = 0,022$).

Maternal bağlanma ölçeğine ait birinci ve ikinci ölçümler arasındaki değişim gebelik plan gruplarına göre farklılık göstermektedir ($p=0,044$). Buna göre plansız gebelikte maternal bağlanma ölçeğine ait puan ortalaması daha fazla düşüş göstermiştir. Yaptığımız çalışma sonucuna göre plansız gebeliklerde maternal bağlanma olumsuz etkilenmektedir. Plansız gebeliklerin anne bebek bağlanmasını, annelik rolüne geçişi, çocuğun gelişimini olumsuz yönde etkileyeceğini düşündürmektedir.

Perry ve ark., yaptığı çalışmada maternal bağlanmanın anlamlı bir şekilde planlı gebeliğe bağlı olduğu gözlemlenmiştir. (10). Bağlanma oranının planlı gebeliği olan kadınlarda daha yüksek saptanmıştır. Başka bir çalışmada, gebeliğin planlı/plansız olma durumunun anne-bebek bağlanması üzerinde etkisi olduğu gözlenmiştir (11). Planlı/plansız gebelik durumu gebede fiziksel, ruhsal yönden problem oluşturabileceği ve bu durumun aile ilişkisini bozabileceği için plansız gebeliklere en kısa sürede ebe/hemşire desteğinin sağlanması önemli bir konudur.

Yine yapılan bir çalışmada kadınların gebeliği planlama durumlarına göre doğum sonrası erken dönemdeki annelik davranışı ile ilişkili olup, planlayarak gebe kalan kadınların davranış puanlarının yüksektir (12). Bu çalışmada da gebeliğin planlanma durumunun maternal bağlanmayı yani anne bebek arasındaki ilişkiyi etkilediği, planlayarak gebe kalan kadınların maternal bağlanma puanlarının yüksek olduğu, diğer bir deyişle bebeklerine olumlu ilişki kurabildiği bağlanma oranının daha yüksek olduğu saptandı. Buna göre gebeliğin planlanmış ya da planlanmamış olması, anne bebek arasındaki ilişkide de önemli bir faktör olarak gösterilebilir. Planlayarak gebe kalan kadınların kendilerini annelik rolüne hazır hissetmeleri MBÖ puanının yüksek olmasında etkili bulunmaktadır.

SONUÇ VE ÖNERİLER

Sağlıklı bir gebelik süreci geçirmek için kadının gebeliğe hazır olunması ve gebeliğin planlı olması önemlidir. Plansız gebeliği olan kadınların anne bebek bağlanması planlı gebeliklere kıyasla daha zayıftır. Doğum sonu dönemde ebelerin postpartum izlem sürecinde anne ve bebeği birlikte değerlendirerek annelerin doğum sonu yaşam kalitesinin yükseltilmesi ve maternal bağlanmanın desteklenmesi sağlanmalıdır. Doğum sonu süreçte annelere maternal bağlanmanın önemi vurgulanmalıdır. Bunun için gebe okulları oluşturulmalı ve katılımın sağlanarak farkındalığın oluşturulması sağlanmalıdır.

ÇIKAR ÇATIŞMASI

Yazarlar arasında herhangi bir çıkar çatışması bulunmamaktadır.

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PLANLI ve PLANSIZ GEBELIKLERDE DEPRESYON DURUMUNUN DEĞERLENDİRİLMESİ

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Özet

Bu çalışmanın amacı planlı ve plansız gebeliklerde depresyon durumunun değerlendirilmesidir.

Tanımlayıcı türde olan araştırmanın evrenini bir kamu hastanesinin Kadın Doğum Servisinde yatan lohusalar oluşturmaktadır. Çalışma örneklemini 46 planlı 46 plansız gebeliği olup doğum yapan 92 lohusa kadın oluşturmaktadır. Bu kadınlar ile doğumdan sonra taburcu olmadan 24 saat içinde ve bir ay sonrasında telefon ile aranarak tekrar görüşüldü. Veri toplama aracı olarak Tanıtıcı Bilgi Formu, Beck Depresyon Ölçeği (BDÖ) kullanıldı.

Planlı gebelik grubunda BECK puan ortalamaları plansız gebelik grubuna kıyasla daha düşüktür ($p<0,001$). Gebelik plan durumuna göre BECK sınıflaması farklılık göstermektedir ($p=0,012$). Planlı gebelik grubunda minimal depresyon oranları daha yüksek iken, plansız gebelik grubunda hafif ve orta düzey depresyon oranları daha yüksektir.

Gebeliği plansız olan kadınların depresyon oranı, planlı gebeliği olanlara göre daha yüksektir.

Anahtar Kelimeler: Depresyon, Planlı Gebelik, Plansız Gebelik

EVALUATION OF DEPRESSION IN PLANNED AND UNPLANNED PREGNANCY

Abstract

The purpose of this entertainment is planned evaluations at unplanned and unplanned times.

Descriptive representation of the municipality of puerperium in the Obstetrics and Gynecology Service of a public hospital. The study sample of 92 puerperal women who had 46 planned and 46 unplanned pregnancies and gave birth. This woman was interviewed again by phone call within 24 hours after delivery and one month after she was discharged. Introductory Information Form and Beck Depression Inventory (BDI) will be used as data collection tools.

In planned conditions, BECK scores are incomparably lower than their mean ($p<0.001$). Expectations plan BECK classes ($p=0.012$). It is higher from the lowest to the highest in planned shipping, than in the unplanned and middle class.

The attack rate with an unplanned pregnancy is higher than a planned pregnancy.

Keywords: Depression, Planned Pregnancy, Unplanned Pregnancy

GİRİŞ

Gebelik ve doğum süreci kadınlarda fizyolojik ve psikolojik değişimlerin yaşanmakta olduğu dönemlerdir. Bunların yanı sıra bastırılmış duyguların gün yüzüne çıktığı bir süreçtir. Bu değişikliklerin yaşanması gebelik ve lohusalık sürecinde depresyona yatkınlığı arttıran faktörlerdir. (1).

Doğum sonrası postpartum depresyon görülme oranı %10-15'tir (1,2).

Beck ölçeğine göre, doğum sonrası depresyon gözlemlenen lohusaların duygu ve düşüncelerini, hatta davranış kontrolünde dahi yetersiz oldukları gözlemlenmiştir. (3).

Annelik fizyolojik, psikolojik ve kişilik yönünden değişimlerin olduğu, özgürlük kaybının yaşandığı ve çatışma duygularının ortaya çıktığı ani ve önemli değişiklikler getirmektedir (4,5).

Planlanmamış gebelikler tüm yaş grupları, eğitim ve ekonomik katmanlarda meydana gelebilen ciddi ekonomik kayıplara ve tıbbi olarak istenmeyen sonuçlara yol açan toplumsal bir sorun olarak da kabul edilmektedir (6,7).

Kadınlar beklenmeyen gebelik yaşadığında, gebelik döneminde ve gebelik sonrası süreçte daha fazla olumsuz duygulanım yaşadıkları için depresyon görülme sıklığı da artmakta, yaşam kalitesi azalmakta ve kaygı düzeyi artmaktadır (8). Gebeliğin plansız olması kadının psikososyal sağlığını olumsuz etkilemektedir (9).

Gebelik ve doğum sonu depresyonu anneyi olduğu kadar fetüsünde olumsuz etkilemektedir. Doğum sonu depresyonun tanılanması ve en erken dönemde tedavi yönünden gerekli önlemlerin alınması gerekmektedir (10).

GEREÇ VE YÖNTEM

Araştırmanın Tipi ve Etik: Çalışma tanımlayıcı nitelikte bir araştırma olup, çalışmanın sürdürülebilmesi için etik kurul ve kurum izinleri alınmıştır. Etik kurul izni X Üniversitesi Girişimsel Olmayan Araştırmalar Etik Kurul'undan alınmıştır (Tarih: 18.10.2019, Karar No: 19/90).

Araştırmanın Evreni ve Örneklemi: Araştırmanın evrenini bir kamu hastanesindeki Kadın Doğum Servisinde yatan lohusalar oluşturmaktadır. Örneklemine planlı ve plansız gebeliklerin ikinci ölçümlerine ait karşılaştırma yapıldıktan sonra gözlenen güç değeri hesaplanmıştır. Planlı gebelik grubuna 46 plansız gebelik grubuna 46 olmak üzere toplamda 92 lohusa kadınıla görüşülmüştür. Yapılan hesap sonucunda gözlenen güç değeri %100 olarak bulunmuştur. Gebelere çalışmanın amacı anlatılıp, çalışmaya katılmak isteyen gebelerden sözel/yazılı onam alınmış olup, veriler toplanmıştır. Bir gebe ile 20-30 dakika kadar görüşülmüştür.

Veri Toplama Araçları: Katılımcı Bilgi Formu, Beck Depresyon Ölçeği (BDÖ) olmak üzere iki aşamadan oluşmaktadır.

1. Katılımcı bilgi formu: Gebelerin sosyo-demografik özellikleri, obstetrik öyküleri ve gebelikte sağlık davranışları ile ilgili bilgi düzeylerini sorgulayan toplam 49 sorudan oluşmaktadır.

2. Beck Depresyon Ölçeği (BDÖ): Beck depresyon ölçeğinin amacı, tam olarak depresyon tanısı koymak değildir. Ölçeğin amacı, depresyon belirtilerinin derecesini objektif olarak sayısal değerler üzerinden değerlendirebilmektir. Depresyon belirtilerinin sorgulandığı ve 21 maddeden oluşan her maddede dört seçenek bulunmaktadır. Bu seçenekler 0-3 arası puanlarla değerlendirilir. Ölçek puanlaması 0'dan 63'e kadar yükselmektedir. Tegin, BDÖ' nün güvenilirlik katsayısının $\alpha=0.86$, geçerlilik katsayısının ise $\alpha=0.75$ olduğunu bulmuştur (11,12). Yapılan bu çalışmada BECK depresyon ölçeği için ise güvenilirlik katsayısı 0,83 olarak bulunmuştur.

Verilerin analizi ve yorumu: Elde edilen veriler, bilgisayarda SPSS 21 istatistik paket programı ile değerlendirilmiş olup hata kontrolleri, tabloları ve istatistiksel analizleri yapılmıştır.

BULGULAR

Tablo 1: Gebelik plan durumuna göre kadınların tanımlayıcı bilgilerinin karşılaştırması

		Planlı		Plansız		Toplam		p
		n	%	n	%	n	%	
Yaş sınıflaması	18-25	16	34,8	15	32,6	31	33,7	0,966
	26-30	13	28,3	14	30,4	27	29,3	
	>30	17	37,0	17	37,0	34	29,3	
Eğitim Düzeyi	İlkokul	5	10,9	13	28,3**	18	19,6	0,013
	Ortaokul	14	30,4	21	45,7	35	38,0	
	Lise	16	34,8**	7	15,2	23	25,0	
	Üniversite	11	23,9	5	10,9	16	17,4	
Meslek	Çalışmıyor	40	87,0	44	95,7	84	91,3	0,240
	İşçi	2	4,3	0	0,0	2	2,2	
	Memur	4	8,7	2	4,3	6	6,5	
Aile yapısı	Çekirdek	31	67,4	36	78,3	67	72,8	0,241
	Geniş	15	32,6	10	21,7	25	27,2	
Sosyal Güvence	Var	45	97,8	40	87,0	85	92,4	0,111*
	Yok	1	2,2	6	13,0	7	7,6	
Eşinizin eğitim düzeyi	İlkokul	8	17,4	11	23,9	19	20,7	0,088
	Ortaokul	11	23,9	20	43,5	31	33,7	
	Lise	17	37,0	9	19,6	26	28,3	
	Üniversite	10	21,7	6	13,0	16	17,4	
Eşinizin Meslek	Çalışmıyor	1	2,2	2	4,3	3	3,3	0,434
	İşçi	40	87,0	42	91,3	82	89,1	
	Memur	5	10,9	2	4,3	7	7,6	
Gelir durumu	Gelir giderden az	6	13,0	18	39,1**	24	26,1	0,015
	Gelir giderden fazla	6	13,0	3	6,5	9	9,8	
	Gelir gidere eşit	34	73,9	25	54,3	59	64,1	
Yaşanılan yer	İl	18	39,1	21	45,7	39	42,4	0,520
	İlçe	27	58,7	25	54,3	52	56,5	
	Köy	1	2,2	0	0,0	1	1,1	
Eşi ile Akrabalık	Var	6	13,0	4	8,7	10	10,9	0,527*
	Yok	40	87,0	42	91,3	82	89,1	

p:Ki-Kare test *Fisher Exact test **yüksek olan oranı ifade eder

Planlı gebelik durumu ile eğitim seviyesi arasında istatistiksel olarak anlamlı bir ilişki tespit edilmiştir ($p < 0,05$). Buna göre ilkokul mezunu olanların oranı plansız gebelik grubunda daha yüksek iken, lise mezunu olanların oranı planlı gebelik grubunda daha yüksek gözlenmiştir.

Tablo 2: Gebelik plan durumuna beek puanlarının ve sınıflandırmasının karşılaştırması

	Planlı		Plansız		p1
	Ort±SS	Min-Maks	Ort±SS	Min-Maks	
BECK	4,7±3,45	1-13	8,85±6,4	1-30	<0,001
	n	%	n	%	p2
Minimal depresyon	41	89,1**	28	60,9	
Hafif depresyon	5	10,9	13	28,3**	0,012
Orta depresyon	0	0,0	4	8,7**	
Şiddetli depresyon	0	0,0	1	2,2	

*p1:Student's t test, p2:Ki-Kare test **yüksek olan oranı ifade eder*

Planlı gebelikte BECK puan ortalaması plansız gebelik grubuna kıyasla daha düşük gözlenmiştir ($p<0,001$). Gebelik plan durumuna göre BECK sınıflaması farklılık göstermektedir ($p=0,012$). Buna göre planlı gebelikte minimal depresyon olanların oranı daha yüksek iken, plansız gebelikte hafif ve orta düzey depresyon durumları daha yüksek gözlenmiştir.

TARTIŞMA

Doğum sonu depresyonu için plansız gebelikler bir risk faktörüdür. Plansız gebeliklerde depresyon oranı yüksek, anne-bebek bağlanma oranı düşük olarak gözlenmektedir (13,14). Çalışmamızda plansız gebeliğe sahip kadınlarda planlı gebeliğe sahip kadınlara göre doğum sonu depresyon oranı daha yüksek bulunmuştur.

De Castro ve ark.'nın. Meksika'da 604 anne ile yapılan çalışmada, gebeliğin planlı-plansız olması ile doğum sonu depresyon arasında anlamlı bir bağ olduğu, plansız gebeliklerde doğum sonu depresyon oranını 2.4 kat daha yüksek olduğu (15). Mazaheri ve ark.'nın yaptığı çalışmada 4-8 hafta arası bebeğe sahip olan annelere Beck Depresyon Ölçeği uygulanıp, değerlendirmeye alınan kadınların plansız gebeliğe sahip olanları doğum sonu depresyon yönünden risk faktörü daha yüksek bulunmuştur (16).

Gebeliğin planlanmamış olması kadının psikososyal sağlığını olumsuz etkileyen faktörlerden biridir. Psikososyal sağlığı olumsuz etkileyen düşük eğitim düzeyi, düşük ekonomik koşullar, gebelik ile ilgili yetersiz bilgi, olumsuz gebelik ve doğum deneyimleri gibi diğer faktörlerin doğum korkusunda da etkili olduğu belirtilmektedir (17).

Gebelikte depresyonun ortaya çıkmasını etkileyen bir faktör de gelir durumudur. Yapılan çalışma gelir durumu olmayan gebelerin depresyon oranı daha yüksek bulunmuştur (18). Başka bir çalışmada gelir durumu olmayan gebeler ile gelir durumu olan gebeler değerlendirildiğinde gelir durumu olmayan gebelerde depresyon oranının geliri olan gebelere oranla arttığı gözlemlenmiştir (19). Yapılan bu çalışma literatürle paralellik göstermekte olup planlı gebelik durumu ile gelir durumu ile ilişkili olduğu bulunmuştur ($p<0,05$). Geliri giderine oranla daha az olanların oranı plansız gebelik grubunda daha yüksek olduğu saptanmıştır. Plansız gebelerde depresyon oranının yüksek olması gelir durumunun düşüklüğünden kaynaklı olabileceğini göstermektedir. Çalışmadaki bu bulgu literatürü desteklemektedir.

SONUÇ VE ÖNERİLER

Gebelik ve postpartum dönemde depresyonun ayırt edilebilmesi, güncel gelişmeler ile ilgili hizmet içi eğitimlerin düzenlenmesi anne ve çocuk sağlığı için çok önemlidir. Gebe bilgilendirme okulunda doğum sonu yaşam kalitesi ve depresyonu etkileyen faktörlere ilişkin bilgilerin eğitim programına entegre edilmesi önerilmektedir. Gebelerin doğum öncesinde bakım alması, dengeli ve yeterli beslenmesi, sigara, alkol ve madde kullanımından kaçınması, kafein alınmasının azaltılması, egzersiz yapması, yeterli uyku uyuması ve psikosozal, manevi gelişim konularından farkındalıklarının artırılması gerekmektedir. Doğum sonrası yaşama sevincini kaybetmiş, uyuma güçlüğü, kilo alamama ve enerji kaybı, stres yönünden değerlendirilir. Buna yönelik eğitim programlarının planlanması ve hazırlanması konusunda destek sağlamak çok önemlidir.

ÇIKAR ÇATIŞMASI

Yazarlar arasında herhangi bir çıkar çatışması bulunmamaktadır.

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KADINLARDA CİNSEL SIKINTININ DEPRESYON, ANKSİYETE VE STRES ÜZERİNE ETKİSİ

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Özet

Amaç: Bu araştırma, kadınlarda cinsel sıkıntı oranı ve cinsel sıkıntının depresyon, anksiyete ve stres üzerine etkisini incelemek amacıyla yapılmıştır.

Materyal Metod: Kesitsel tipte tasarlanan araştırma, 15 Aralık 2021- 15 Ocak 2022 tarihleri arasında sosyal medya (Messenger, Instagram, WhatsApp gibi) aracılığıyla web tabanlı bir çevrimiçi anket kullanılarak yürütüldü. Çalışmaya 18 yaş üzeri evli ve cinsel yaşamı aktif olan 262 kadın katıldı. Veriler toplanırken Kişisel Bilgi Formu, Kadın Cinsel Sıkıntı Ölçeği-Revize (KCSÖ-R) ve Depresyon Anksiyete ve Stres Ölçeği (DASS-21) kullanıldı. Çalışmada kadınların KCSÖ-R puan ortalamasının 10.06 ± 8.89 olduğu ve %40.5'inin (n=106) cinsel sıkıntı yaşadığı belirlendi.

Bulgular: Cinsel sıkıntı yaşayan kadınların, %86.8'inde depresyon, %90.6'sında anksiyete, %61.3'ünde stres semptomları olduğu belirlendi. Ayrıca cinsel sıkıntı yaşayan kadınların depresyon, anksiyete ve stres puan ortalamalarının, cinsel sıkıntı yaşamayan kadınlara göre daha yüksek olduğu belirlendi ($p < 0.001$). Yaşı 35 üzerinde olanlarda, eşi 40 yaş üzerinde olanlarda, ilköğretim düzeyinde eğitimi olanlarda, gelir düzeyi düşük olanlarda, evlilik yılı 11-15 yıl ve 20 yıl ve üzerinde olanlarda, eş ile ilişkisini olumsuz olarak tanımlayanlarda ve cinsel yaşamını kötü olarak değerlendirenlerde KCSÖ-R puan ortalamasının daha yüksek olduğu saptandı ($p < 0.05$).

Sonuç: Bu çalışma, cinsel sıkıntının kadınlarda depresyon, anksiyete ve stres semptomları üzerindeki etkilerini gösterdi. Ayrıca cinsel sıkıntıyı etkileyen önemli sosyodemografik ve cinsel yaşam özelliklerini ortaya koymuştur.

Anahtar Kelimeler: Cinsellik, Cinsel sıkıntı, Anksiyete, Depresyon, Kadın, Stres

THE EFFECT OF SEXUAL DIFFICULTY IN WOMEN ON DEPRESSION, ANXIETY AND STRESS

Abstract

Purpose: This research was conducted to examine the rate of sexual distress in women and the effect of sexual distress on depression, anxiety and stress.

Materials and Methods: The cross-sectional research was conducted between 15 December 2021 and 15 January 2022, using a web-based online survey via social media (such as Messenger, Instagram, WhatsApp). 262 married women over the age of 18 and had an active sexual life participated in the study. Personal Information Form, Female Sexual Distress Scale-Revised (KCSÖ-R), and Depression Anxiety and Stress Scale (DASS-21) were used to collect data. In the study, it was determined that the mean GCS-R score of the women was 10.06 ± 8.89 and 40.5% (n=106) of them had sexual distress.

Results: It was determined that 86.8% of the women who had sexual distress had depression, 90.6% had anxiety and 61.3% had stress symptoms. In addition, it was determined that the depression, anxiety and stress mean scores of women who had sexual distress were higher than women who did not experience sexual distress ($p < 0.001$). Those who are over 35 years old, their spouses are over 40 years old, have a primary education level, have a low income level, have 11-15 years of marriage and 20 years or more, define their relationship with their spouse as negative and evaluate their sexual life as bad. The mean mean was found to be higher ($p < 0.05$). This study showed the effects of sexual distress on symptoms of depression, anxiety, and stress in women. It also revealed important sociodemographic and sexual life characteristics that affect sexual distress.

Keywords: Sexuality, Sexual distress, Anxiety, Depression, Women, Stress

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Özet

Şiddet, insan yaşamının her alanında görülebilen ve dünyada giderek artan önemli bir halk sağlığı sorunudur. Kadına yönelik şiddet artık geniş çapta ciddi bir insan hakları ihlali ve giderek artan bir şekilde kadınları, fiziksel, cinsel ve emosyonel olarak birçok biçimde etkilemekle birlikte üreme sağlığını da ciddi bir şekilde etkilemektedir.

Şiddet, kadınlar için çeşitli olumsuz sağlık problemlerine neden olur. Kadına uygulanan şiddet, çeşitli kırıklar, çeşitli organlarda kalıcı hasarlar, şiddetli yaralanmalar, istenmeyen gebelikler, adölesan gebelikler, depresyon, anksiyete bozuklukları, yeme bozuklukları, cinsel yolla bulaşan enfeksiyonlara daha fazla maruz kalma, kronik pelvik ağrı, premenstrüel sendrom, prenatal bakım alamama, gebelik sırasında maruz kalınan şiddet sonucu gebelikte yaşanan koplasyonlar (ablasyo plesanta, prematüre doğum, erken membran rüptürü, uterus rüptürü vb), gibi üreme sağlığı sorunlarına neden olabilir. Ayrıca kadına yönelik şiddet, yenidoğan, bebek ve çocuk sağlığı sorunlarının en önemli nedenlerindedir. Kadınların refahını, üretkenliklerini, çocuklarını ve ailelerini destekleme yeteneklerini etkiler. Tüm bireyler, sağlık hizmeti sunucuları tarafından insan haklarının korunması ve bunlara saygı gösterilmesi hakkına sahiptir.

Şiddet her alanda görülebilen Dünyada ve Türkiye’de giderek artan önemli halk sağlığı sorunudur. Kadınların yaşadığı bu sorunları azaltmada özellikle sağlık profesyonellerine önemli görevler düşmektedir. Sağlık profesyonellerinin, kadın sağlığını korumak, yükseltmek ve sürdürmek için yaşam boyu kapsamlı sağlık hizmeti sunmaları için yüz yüze veya online eğitimler, danışmanlık hizmeti veya broşür hazırlayıp kadında farkındalık yaratılmalıdır.

Anahtar Kelimeler: Şiddet, Kadın, Sağlık

VIOLENCE AND WOMEN'S HEALTH

Abstract

Violence is an important public health problem that can be seen in all areas of human life and is increasing in the world. Violence against women is now a serious violation of human rights on a large scale and increasingly affects women in many ways, physically, sexually and emotionally, as well as severely affecting reproductive health.

Violence causes various negative health problems for women. Violence against women, various fractures, permanent damage to various organs, severe injuries, unwanted pregnancies, adolescent pregnancies, depression, anxiety disorders, eating disorders, increased exposure to sexually transmitted infections, chronic pelvic pain, premenstrual syndrome, lack of prenatal care, pregnancy It can cause reproductive health problems such as complications during pregnancy (ablation placenta, premature birth, premature rupture of membranes, uterine rupture, etc.) as a result of the violence experienced during pregnancy.

In addition, violence against women is one of the most important causes of newborn, infant and child health problems. It affects women's well-being, productivity and ability to support their children and families. All individuals have the right to have their human rights protected and respected by healthcare providers.

Violence is an increasingly important public health problem in the world and in Turkey, which can be seen in all areas. Especially health professionals have important duties in reducing these problems experienced by women. In order for health professionals to provide lifelong comprehensive health services in order to protect, promote and maintain women's health, awareness should be created in women by preparing face-to-face or online trainings, consultancy services or brochures.

Keywords: Violence, Women, Health

SEXUAL PROBLEMS EXPERIENCED BY WOMEN AFTER BREAST CANCER-RELATED SURGERIES: RESULTS OF A STUDY IN TURKEY

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ABSTRACT

According to the International Agency for Research on Cancer (2018) data, there are 2.1 million newly diagnosed women with breast cancer worldwide; it is stated that breast cancer is 47.7 per 100,000 women when all cases are considered. According to the GLOBOCAN 2020 data published by the International Agency for Research on Cancer (IARC), breast cancer ranks first among the top five most common cancers among women in the USA, central and eastern Europe, western Asia, the World, and Turkey. Breast cancer ranks first (25.5%) among the 10 most common cancer types in women in Turkey. It is the second cancer-causing death among women and accounts for 30% of new cancer cases each year. Breast surgery is considered one of the most psychologically devastating treatments for women. It affects women in many ways, especially body image, and may cause more trauma than cancer itself. The fact that breasts are seen as a prominent symbol of femininity and sexuality poses a threat to women's body image, motherhood, sexuality, and attractiveness when surgical intervention is performed due to cancer diagnosis. In particular, removal of the entire breast adversely affects body image, femininity, and sexuality. Negatively affected body image may cause social isolation, depression, and deterioration of their sexual life with their spouses. Studies on the sexual quality of life of women diagnosed with breast cancer have found rates of sexual dysfunction ranging from 60% to 70%. Studies indicate different physical changes in a woman's sex life after breast cancer, especially including impairments in sexual arousal. These include changes in secretion disorder, orgasm problems, negative body image, sexual attractiveness, loss of femininity, depression, and anxiety caused by chemically triggered menopause and breast cancer surgery after chemotherapy. In a study to evaluate the sex life and body image of women undergoing breast cancer surgery, it was determined that women undergoing breast surgery were negatively affected. In the study of Özbek and Kılıç Uçar, it was determined that 55% of the patients had problems in their sexual lives after the illness, and 59.3% of those who had problems experienced sexual reluctance. The results of studies conducted in Turkey are similar to studies conducted abroad.

Keywords: Breast cancer, Breast surgery, Sexuality

INTRODUCTION

Breast cancer is the most common cancer among women worldwide, accounting for 30% of new cancer cases each year (Archangelo et al., 2019). According to the 2018 year data of The International Agency for Research on Cancer (IARC), there are 2.1 million newly diagnosed women with breast cancer worldwide; It is stated that the incidence of breast cancer is 47.7 per 100 thousand (T.R. Ministry of Health General Directorate of Public Health, 2021; Cavdar, 2015).

According to the GLOBOCAN 2020 data published by IARC, breast cancer ranks first among the five most common cancers among women in the USA, central and eastern Europe, western Asia, and the world. In Turkey, breast cancer ranks first (25.5%) among the 10 most common cancer types in women. (T.R. Ministry of Health General Directorate of Public Health, 2021).

Breast surgery is one of the most psychologically devastating treatments for women. It affects women in many ways, especially body image (Archangelo et al., 2019; Morales-Sánchez, 2021). The quality of life of women with breast cancer is affected by factors such as pain, fear of cancer recurrence, fatigue, depression, decreased femininity and attractiveness, changes in body image, self-esteem, and sexuality. These factors are especially important after mastectomy (Archangelo et al., 2019). The fact that breasts are seen as a prominent symbol of femininity and sexuality poses a threat to women's body image, motherhood, sexuality, and attractiveness when surgical intervention is performed due to cancer diagnosis (T.R. Ministry of Health Turkish Public Health Institution, 2016). This is because breast surgery changes or eliminates the physical and psychological symbols of femininity. Because a woman's sexuality includes her feelings about her body, her ideas about body image, and femininity (Yılmaz & Güler, 2019). Deterioration of body image can cause social isolation, depression, and deterioration of sexual life with spouse (Rodrigues Guedes et al., 2018). In the literature, it is suggested that the incidence of sexual dysfunction is high in breast cancer patients and that surgery adversely affects sexual health (Cornell et al., 2017). In studies on the quality of sexual life of women diagnosed with breast cancer, 60% to 70% of sexual dysfunction is reported (Archangelo et al., 2019; Abrahams et al., 2018). Studies have noted different physical changes in a woman's sex life after breast cancer, particularly including impairments in sexual arousal (Çavdar, 2015; Boswell & Dizon, 2015; Marino et al., 2017). These changes are secretion disorder, orgasmic problems, a sense of loss of sexual attractiveness and femininity, vaginal dryness, deterioration in body image, decrease in satisfaction during sexual intercourse, decrease in arousal and desire for sexual activity, the attitude of the partner, sexual dissatisfaction, depression, and anxiety (Erturhan Türk, 2019; Çavdar, 2015; Marino et al., 2017).

In some cultures, female breasts encompass sexuality, eroticism, pleasure, and intimacy, which are defined as a central aspect of human life (Tat et al., 2018). Breasts are also an important element of being feminine in Turkish culture, and female breasts are strongly associated with sexuality and physical attractiveness (Arıkan et al., 2020; Yılmaz & Güler, 2019). This review aims to examine the post-surgical sexual problems experienced by women undergoing breast cancer surgery in Turkey.

METHOD

In this review, Google Scholar, Pubmed, Ulakbim, TR Index databases were searched between 2018-2022 to examine the post-surgical sexual problems women experienced with breast cancer surgery in Turkey. The keywords "Breast cancer, surgery, sexuality" were used in the search. As a result of the review, 17 studies published in English and Turkish, which presented data on the sexuality of women who had undergone breast cancer surgery in Turkey were included in the study. Studies presenting the effect of treatment methods other than surgery on sexuality were excluded.

RESULTS

Results of 17 studies were reviewed in this review. In a cross-sectional and descriptive study examining the relationship between postsurgical body image and sexuality in 177 married women undergoing breast cancer surgical treatment, the Sexual Adjustment and Body Image Scale (SABIS) was used to evaluate body image and sexuality in women. The mean age of the women participating in the study was 48.11 ± 7.33 and the time passed after mastectomy was 45.45 months. In this study, it is stated that women have a significant deterioration in post-mastectomy body image compared to pre-mastectomy, and post-mastectomy women's body image scores are moderate (Ort. 7.39). It was also stated that women were moderately satisfied with their sex life before breast cancer, but their sexual adjustment worsened after mastectomy/lumpectomy. In this study, it was determined that both body image and sexual adjustment scores were low in women 6-12 months after mastectomy, and the sexual importance of the breast and its effect on sexual functionality was high in young women (28-45 yaş) (Yılmaz & Güler, 2019). In another study conducted in Turkey, the body image and sexual adjustment of women who had breast cancer surgery were examined with the SABIS scale. In this study, the mean age of women was 43.25 ± 16.83 , and 66.6% of them were between 22-50 years old and sexually active. In this study, it was stated that most of the women had changes in orgasm, negative body image, loss of femininity, depression, anxiety, and sexual functioning resulting from chemotherapy and breast cancer surgery. In this study, the correlation between body image and sexual adjustment subscales was investigated. It was stated that there was a positive relationship between post-operative body image subscales and sexual adjustment and sexual importance of breasts, and a weak negative relationship between sexual functionality subscales. It was determined that women who had problems with their spouses increased their body image score 1.756 times, the sexual compatibility dimension breast cancer fear score 1.113 times, and the sexual importance of the breasts score 3.156 times compared to women who did not have a problem with their spouse. In this study, it was determined that women who had breast surgery were adversely affected and that the breast was an important determinant of sexual function. Adequate sexual function is an important factor in the overall quality of life. Sexual intercourse quality appears to be an important determinant of sexual function in women with breast cancer and may inhibit the process of physiological arousal, orgasm, and gratification (Taylan & Kolac, 2021). The SABIS scale was used in a descriptive study examining the self-efficacy, body image, and sexual adjustment levels of women with breast cancer and the factors affecting these characteristics. In this study, the mean age of the women was 56.64 ± 8.78 years, and 94% of the women had undergone breast surgery and received chemotherapy treatment. As a result of the study, the SABIS score was lower in those who had a mastectomy, did not receive the support of their spouses, and did not receive sexuality education. Post-treatment body image and sexual adjustment are negative in women who have had a mastectomy. However, the sexual adjustment of women who believe that they have received adequate education about their sexual life after surgery is partially better. A moderate, positive relationship was found between self-efficacy and sexual adjustment, and sexual function. In this study, it was determined that the self-efficacy of women with breast cancer was low, their previous sexual adjustment levels and their perceptions of the importance of the breast in sexuality were moderate (Arikan et al., 2020).

In a study conducted with 57 women with a modified radical mastectomy to determine the effect of breast surgery on quality of life and body image, their mean age was 49.34 ± 28.78 years and more than 6 months had passed. In the study, satisfaction with the body part or the function of the body was determined using the Body Cathexis Scale.

In this study, the body image score of women was determined to be 121.61 low (Scale cut-off score of 135). Removal of the breast causes a loss of symmetry and negatively affects women with situations such as body image, sexuality, feelings of femininity, and sense of self. This study reports that mastectomy has a negative impact on women's body image and quality of life (Erturhan Türk & Yılmaz, 2018).

In a study examining the effect of mastectomy on sexual quality of life and dyadic adjustment in women with breast cancer, 88 women with mastectomy and 88 women without breast cancer diagnosis were compared. Sexual Quality of Life-Female and Dyadic Adjustment Scale was used in the study. The mean age of the women in the mastectomy group was 46.8 ± 5.5 and underwent surgery 30.7 ± 20.9 months ago. The study findings showed that mastectomy negatively affects the quality of sexual life and dyadic adjustment. The mean scores of both sexual quality of life and dyadic adjustment in women with mastectomy were lower than in the control group. It was determined that there was a positive relationship between the quality of sexual life and dyadic adjustment in both groups. The results of this study showed that women with mastectomies had a lower sexual quality of life and dyadic adjustment than women without mastectomy (Telli & Gürkan, 2020).

In a study comparing the sexual function of patients undergoing breast-conserving surgery (BCS) for breast cancer and patients with modified radical mastectomy (MRM), the median age of participants was 43 years. The Female Sexual Function Index (FSFI) was used in the study. This scale reflects the sexual functions of women in the last month. In this study, the arousal and orgasm score means of the MKS group compared to the MRM group and the total mean score of the MKS group were found to be significantly higher than the MRM group (Elmas et al., 2020).

In a qualitative study conducted with 20 women examining the experiences of women after breast cancer surgery, the mean age of women was 41.1 ± 7.3 years, and 90% of them were married. When her sexual life was questioned in the qualitative interview with women, one of the women stated that her sex life was not the same as before, she was greatly affected, that she did not have sexual intercourse with her husband during the 6 months of chemotherapy and that her husband wanted it and she thought that her husband did not like her anymore. Another woman stated that she did not have sexual intercourse with her husband for 6 months after the operation, that she did not talk to her husband about this issue, and that she felt bad about it. In this study, women stated that their sexual life was affected after the surgery and that it was not the same as before. The result of the study can be evaluated as a natural consequence of the loss of the breast, which is perceived as a sexual object, as well as the fact that sexual dysfunction is an important symbol of being a woman and a mother (Taze & Kanan, 2020).

One of the scales used in a study investigating social support and psychosocial adjustment in breast cancer patients is the Psychosocial Adjustment of Illness Scale-Self Report Scale (PAIS-SR). In one of the sub-dimensions of this scale, sexual relations are questioned. The mean age of the patients was 52.0 ± 10.9 years. The level of perceived psychosocial adjustment in women is below the average, and it is reported that the worst adjustment of women according to the PAIS-SR scale is sexual life (11.51 ± 4.3) (Cürük et al., 2020).

In a study involving 66 couples examining the fatigue and sexual satisfaction levels of their partners in women with breast cancer, the mean age of women was 47.21 ± 8.55 , and 86.8% of women had breast surgery. In the study, the Golomboc Rust Inventory of Sexual Satisfaction (GRISS) was used to evaluate the quality of sexual intercourse and sexual function. It has been stated that sexual avoidance and sexual satisfaction are more negatively affected in women.

In addition, dissatisfaction was determined due to vaginismus problems in women and impotence and premature ejaculation in men. Some of the women with breast cancer stated that they thought sexual intercourse was prohibited during the treatment process, which was interpreted as negatively affecting the frequency of sexual intercourse in patients (Demir & Okcin, 2020). In a study using the GRISS scale and examining the effect of adjuvant chemotherapy on sexual satisfaction and quality of life in patients with breast cancer and their spouses, the mean age of women was 42.7 ± 6.4 years, and 40% of women had undergone breast surgery. In a study comparing the pre-treatment and post-treatment sexual status of women with breast cancer and their spouses, it was reported that the frequency of sexual intercourse, avoidance of sexuality, touch, and orgasm sub-scores in women after treatment was higher than before the treatment, and the frequency of sexual intercourse scores in men was higher after treatment. In addition, the total GRISS score in women is higher after treatment than before treatment. This shows that the quality of sexual intercourse and sexual function deteriorated in women after treatment (Oflozoğlu et al., 2018).

In a study evaluating the anxiety and depression levels of women who had undergone a mastectomy, and their attitudes to cope with the disease one year after diagnosis, about sociodemographic variables, 72.2% of women were in the 45-65 age group. 49% of the patients stated that their spouse's behavior did not change after the illness, 37.2% of them showed closer behavior, and 13.8% more distant behavior. Approximately two-thirds of breast cancer patients reported that the frequency of sexual intercourse decreased after surgery, 20.2% increased, and 12.8% remained as before (Geyikci et al., 2018).

In the study examining the sexual life quality and marital satisfaction of women with breast cancer in oncology, chemotherapy, and surgery departments, the mean age of women was 43.3 ± 13.99 years. Sexual Life Quality Questionnaire and Marital Satisfaction Scale were used in the study. In the study, women's sexual life quality was found to be moderate (53.06 ± 16.64), while marital satisfaction was found to be low (15.39 ± 5.36). A positive relationship has been reported between the quality of sexual life and marital satisfaction (Erdoğan & Karakaş, 2019).

In a study examining women with cancer who applied to the oncology unit of a hospital, the highest rate of breast cancer diagnosis was found among 120 women who applied, with 35%. The mean age of the women participating in the study was 45.5 ± 7.80 years, and it was determined that 55% of the women had problems in their sexual life after the disease, and 51.5% of those who had problems experienced sexual reluctance (Ozbek & Uçan, 2021).

In a study aiming to determine the factors affecting sexual life changes in women with breast cancer, 50 Turkish and 50 foreign nationals of the participants (Bulgarian, Romanian and Russian). The mean age of the women was 35.97 ± 7.57 , and 80% of them underwent surgery. The Sexual Function Scale was used in the study. 91% of the patients reported that they had no sexual problems before the treatment, and 68% reported that they had problems in their sexual lives after the treatment. During and after the treatment, 32.4% of the patients had decreased sexual desire, 26.5% had decreased interest in their partner, 35.3% had discomfort in sexual intercourse and 36.5% were satisfied with sexual intercourse. Sexual dysfunction was observed in 50% of the patients due to insufficient secretion during sexual intercourse. In the study, it was stated that 41.2% of the women did not feel sexual desire in the last 4 weeks, 35.3% of them had a low sexual desire and interest level and did not engage in any sexual activity. In the study, a statistically significant difference was found between decreased sexual desire, indifference to a spouse, decreased interest in sexual intercourse, decreased satisfaction during sexual intercourse, pain during sexual intercourse, and inability during sexual intercourse when compared before and after the disease (Eroglu ve Yüntem, 2019).

For women, how they appear to others is very important, especially to their partners. Therefore, the spouse plays an important role in the fight against breast cancer and is an important determinant of women's sexual health and adjustment to the disease (Yılmaz & Güler, 2019). Breast cancer is an important disease that affects women in many ways. However, it is not only women who are affected by this condition. The partners of these women are also affected. In a study conducted with 240 men examining men's knowledge, attitudes and sources of information about breast cancer, 54% of men stated that they would not marry someone with breast cancer and/or mastectomy, and 34% stated that a woman with breast cancer should hide the disease. This situation has been interpreted as the perception of the breast as a sexual organ and seeing it as an inappropriate subject to be talked about by society. In this study, it is thought that breast health, which is accepted as a female sexual organ, is seen as an important criterion for marriage by the participants, and sexuality and fertility are important criteria for men in marriage. When it comes to a negative health situation caused by women in these matters, the lack of support from men can negatively affect both women's health and the marriages of couples (Özaydın et al., 2020). In another qualitative study conducted with the spouses to reveal the experiences of the spouses of women undergoing breast cancer treatment in Turkey regarding the disease and treatment process, the spouses stated that the woman who had undergone breast cancer surgery was missing as a woman due to the loss of the breast (Aslan, 2019).

In a study in which all women had undergone mastectomy or breast-conserving surgery due to breast cancer in the last 10 days, the effect of web-based education on quality of life and marital adjustment with women and their spouses was investigated. The mean scores of quality of life and adjustment between spouses were higher in the web-based education group than in the control group. In this study, no significant difference was found between the scores of inter-couple satisfaction and inter-couple commitment. Women who received web-based training had higher mean scores of inter-couple commitment. It is thought that this result may be related to women's sense of commitment and gratitude towards their spouses, whom they felt to be with them during the difficult process they experienced. However, it is thought that women with breast cancer are accepted as patients by spouses, and while they feel good spiritually by displaying protective behaviors against their spouses, they distance themselves from their spouses sexually (Çömez & Karayurt, 2019).

CONCLUSION

In Turkish culture, as in some cultures, breasts are an important element of being feminine and are strongly associated with sexuality and physical attractiveness. This perception about breasts causes women with breast cancer to be adversely affected after surgery. It is not only women who are affected by this situation, but also their partners are negatively affected. This negative effect causes many problems in the sexual life of women and their partners. Most oncology professionals, physicians, and nurses rarely mention sexual problems due to a lack of knowledge and time constraints on the subject. It is important to spend more time with the patient and to improve communication with the patient. A holistic approach to the patient is important in increasing the quality of life by evaluating the patient's sexual health status and providing advice and support when necessary. As well as breast cancer, the symptoms caused by cancer and the sexual problems caused by these symptoms should be taken into consideration, and solutions should be developed. While receiving information from patients, nurses should receive information about their sexual lives and provide adequate and appropriate sexual counseling.

Health professionals, especially nurses, should be more sensitive to patients who avoid talking about these issues, and they should act by thinking that their cultural teachings may prevent them from talking about these issues.

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KLİTORİS; VULVADA BİR BUZDAĞI

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ÖZET

Klitoris, insan vücudunda sadece zevk vermek için çalışan tek organdır. Kadınlarda labium minorların üst birleşme noktasında, ince deri bir kapaşonla kaplıdır. Tarihte Antik Yunan, Pers ve Arap kaynaklarında ismi geçerken, ortaçağ karanlığında cadılık belirtisi veya şeytanın emziği olarak bilinir (1486, *The Malleus Maleficarum*). 1844 yılında Dr. Kobelt, günümüze en yakın anatomik çizimleri yapmış olmasına rağmen 1948’de Gray’s Anatomy kitabından ve tıp kitaplarından çıkarılmış “histeri” ve kadın melankolosinin kaynağı olarak görülerek klitorisi çıkarma-klitorektomi tedavileri yapılmıştır. 1980’de anatomi kitaplarında penise göre son derece kısıtlı anlatılan klitorisin gerçek anatomisine dair bilgi 1998’de, üç boyutlu görseli ise 2005 yılında Avusturyalı ilk kadın ürolog Helen O’ Connell tarafından yayınlanmıştır. 2010 yılına kadar cinsel olarak stimule edilmiş bir kadında klitoris hakkında bilgimiz olmamıştır. Türkiye’de 2014 yılında üniversite öğrencileriyle yapılan “klitorisin ne olduğunun” sorulduğu bir araştırmada kadınların %28,4’ü, erkeklerin %20,2’si klitorisi bildiğini ifade etmiştir (Aslan ve ark, 2014).

Amacımız, klitoris hakkında doğru bilgilendirme yaparak, kadının kendi anatomisini ve cinselliğini tanımasını sağlamaktır. Bu sayede varlığı şüpheli olan G noktası ile bağlantı kurdurulan tıbbi girişimler, tek tip vulva modelini yerleştirme çabasında olan estetik operasyonların da azalabileceğini umut ediyoruz.

Klitoris tanımı için “küçük”, “gözle görülmez”, “venüs tepesi adını alır” ifadeleri, fonksiyonu için “g noktası ile ilişkilidir”, “klitorisi uyaran başka bir nokta vardır” gibi ifadeleri halen görmekteyiz. Klitoris hakkında bulunanlar bize şimdiye kadar söylenenlerden farklı idi. Mesela, klitoris bilinenin aksine küçük bir nokta veya tepecik değildir. Mons pubisten, labiumlara orta hattın uretra ve vajinaya bağlıdır. Glans, yoğun nöral doku içerir bilinenin ve yazılanların aksine EREKTİL OLMAYAN kısımdır. Klitorisin kavernoöz ve otonom nöroanatomisini MR olmadan tanımlamak zordur. Glansa giden en az 2mm çapında sinirler yenidoğanda bile mevcuttur. Distal uretra ve vajina erektil olmamasına rağmen klitorise bağlı olup kadın cinselliği ve orgazmında birlikte bir doku kümesi halinde hareket ederler. Klitoris farmakolojisi ve histolojisi penis dokusundaki erektil mekanizmalarla benzer görünse de klinikte tedavi yansımaları aynı değildir. Popüler basında sıklıkla klitorisle anılmasına rağmen Grafenberg-G noktası olabilecek ekstra doku parçasına kadavra veya MR çalışmalarında herhangi bir bölgede rastlanmamıştır.

Sonuç olarak değişen dünyada yüzyıllardır farklı anlatılan ve çizilen klitorise ait doğru tarif ve bilgilere ulaşmak zor değildir. Kadın cinselliğinin bir sembolü olan klitoris daha fazla görmezden gelinmemelidir.

Anahtar Kelimeler: Klitoris, tarihçe, mitler, kadın genital anatomisi, kadın cinselliği

CLITORIS; The ICEBERG of VULVA

Abstract

Clitoris is the only human organ aimed to give pleasure. It is placed at the top commissure of labium minors with a hood. Although clitoris was named and described in ancient Greek, Persian and Arabic literature, it became a sign of witchcraft and “devil’s teat” at middle ages. (1486, *The Malleus Maleficarum*) The work of Kobelt at 1844 provides a most comprehensive and accurate description of clitoral anatomy. At 1948 clitoris was erased from medical textbooks, including the famous 1948 edition of *Gray’s Anatomy* and doctors believed the clitoris caused “hysteria,” or female melancholia. They cured these hysterical ladies (and children) by performing clitorectomies, a surgical removal of the clitoris at that times. Even at 1980’s there was only a paragraph about clitoris but pages for penis anatomy. At 1998 clitoris anatomy was written and at 2005 3D images of clitoris was published by the first female urologist of Australia (Helen O’Connell). 2010 was the time to explore clitoris when it is stimulated. At 2014, still 71,6% of female, 79,8% of male university students in Türkiye don’t know clitoris (Aslan ve ark, 2014).

Clitoris is an iceberg in vulva. Talking and writing the facts about clitoris will make the women know their own anatomy and sexuality. And hopefully will decrease the pressure about G spot and vulva modeling operations planned for female genitalia to make it “perfect”.

“So tiny”, “related to G spot”, are two of wrong phrases written at internet. Clitoris is not what is written in internet. It is a multiplanar organ, glans or tip of it, does not consist of an erectile tissue. The clitoral neurovascular bundles are at least 2mm in diameter even in infancy. It is not related to G spot if there is. MRI, clarifies the anatomy. Clitoral pharmacology and histology is parallel those of penile tissue, although the clinical impact is vastly different. (Anatomy of Clitoris 2005).

As a result World is changing for women, clitoris is the symbol of ignorance of female genitalia and sexuality. It is not difficult to define yourself and clitoris.

Keywords: Clitoris, female genitalia, female sexuality, myths, history of clitoris

ENGELLERİ ÜSTÜN YETENEĞİ İLE AŞAN SANATÇI: FRİDA KAHLO

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ÖZET

Engelli kişiler, geçmişten günümüze kadar sağlık, eğitim ve sosyal hayatta birçok sorunla karşılaşmış, bu bağlamda toplumsal açıdan dezavantajlı bir grubu oluşturmaktadır. Ancak engelli olmasına karşın bilim ve sanat alanında olağanüstü başarı gösteren kişiler de mevcuttur. Bu kişilere örnek olarak Meksikalı ressam Frida Kahlo verilebilir. Frida Kahlo, 1907 yılında Meksika’da dünyaya gelmiştir. 6 yaşında iken çocuk felci geçirmesi sonucu sağ bacağı diğerinden ince kalmıştır. 18 yaşında iken de geçirdiği bir trafik kazası sonrasında vücudunda oluşan kırıklardan dolayı hayatı boyunca 32 kez ameliyat olmuştur. Bu nedenle Kahlo’nun hayatı sağlık sorunları ile geçmiştir. Ancak hayatı boyunca giymek zorunda kaldığı metal korsesi onun enerjisini, hayata bağlılığını ve sanat aşkını yok edememiş, aksine cesaret, zekâ ve yeteneğini bütün dünyaya duyurmuş sıra dışı bir sanatçısıdır. Yatağa mahkûm olduğu zamanlarda annesinin daha iyi vakit geçirmesi için Frida’ya aldığı boya, fırçalar ve yatağa yerleştirdikleri şövale ile yaptığı otoportrelerle resim yapmaya başlamıştır. Sahip olduğu 143 resmin 55’i otoportreleridir. Frida’nın hayatının dönüm noktası ise Meksika’nın en ünlü ressamlarından olan Diego Rivera ile tanışmasıdır. Frida, hem yaptığı resimlerle hem de güçlü kişiliğiyle Diego Rivera’yı etkilemiş ve 1926 yılında evlenmişlerdir. Frida, “hayatımda geçirdiğim iki büyük kazadan dolayı acı çekiyordum. Biri tramvay kazası ve diğeri ise Diego’ydu.” diyerek evlilikleri boyunca kendisini aldatan kocasının, tıpkı yaşadığı fiziksel acı gibi psikolojik olarak onu etkilediğini dile getirmektedir. Bütün yaşadıklarına karşın Frida resim yapmaktan asla vazgeçmez. Yaşadığı fiziksel ve psikolojik sorunlarını, dışavurumculuğun estetik anlayışı ile eserlerine yansıtmıştır. 1954’te, henüz 47 yaşında iken hayata veda etmiştir. Bıraktığı eserlerle sanat tarihinde önemli bir ressam olarak yer almaktadır.

Anahtar Kelimeler: engel, üstün yetenek, Frida Kahlo

ARTIST WHO OVERCOME HANDICAPS WITH SUPERIOR TALENT: FRIDA KAHLO

ABSTRACT

Disabled people face many problems in health, education and social life from past to present, and in this context, they constitute a socially disadvantaged group. However, despite being disabled, there are also people who show extraordinary success in the field of science and art. Mexican painter Frida Kahlo is an example to them. She was born in Mexico in 1907. When she was 6 years old, as a result of having polio, her right leg was thinner than the other.

She had 32 surgeries in her life due to the fractures in her body after a traffic accident when she was 18 years old. For this reason, Kahlo's life has passed with health problems. However, the metal corset that she had to wear throughout her life could not destroy her energy, devotion to life and love of art, on the contrary, she is an extraordinary artist who has announced her courage, intelligence and talent to the whole world. When she was confined to bed, her mother bought paints and brushes for a better time; Frida started to paint self-portraits with the easel that was placed on her bed. 55 of 143 her paintings are self-portraits. The turning point of Frida's life is her meeting with Diego Rivera, one of the most famous painters of Mexico. Frida influenced Diego Rivera both with her paintings and strong personality, and they got married in 1926. Frida said, "I was suffering from two major accidents in my life. One was the tram accident and the other was Diego." She states that her husband, who cheated on her throughout their marriage, affected her psychologically, just like the physical pain she experienced. Despite all she's been through, Frida never gives up painting. She reflected the physical and psychological problems she experienced in her works with the aesthetic understanding of expressionism. She died in 1954, when she was only 47 years old. She is an important painter in the history of art with the works she left.

Key words: disability, superior talent, Frida Kahlo

GİRİŞ

Engellilik, insanlık tarihi boyunca var olmuş, eğitim, sağlık ve sosyal yönden ele alınması gereken önemli bir konudur. 25868 sayılı Engelliler Hakkında Kanun'da (2005), Madde 3'te engelli "fiziksel, zihinsel, ruhsal ve duyuşsal yetilerinde çeşitli düzeyde kayıplarından dolayı toplumda diğer bireyler ile birlikte eşit koşullarda tam ve etkin katılımını kısıtlayan tutum ve çevre koşullarından etkilenen birey" olarak tanımlanmaktadır. Tanımda da yer aldığı gibi, bu kişiler yetilerindeki kayıplardan dolayı toplumda bazı görevleri yerine getirmekte zorlanırlar. Bu nedenle engelliler ulusal ve uluslararası sözleşmelerde "dezavantajlı" olarak kabul edilmektedir (Erol-Karaca ve Nam, 2021). Aslında bu durum toplumdaki diğer bireylerin tutumu ve çevre koşullarından kaynaklanmaktadır. Bir başka ifadeyle eğer uygun çevre koşulları sağlanır ve bireylerin olumsuz tutumuna yol açan önyargılar ortadan kaldırılırsa, engelli kişilerin de toplumdaki diğer insanlarla eşit koşullarda tam ve etkin katılımı sağlanabilir (Cavkaytar, 2018).

Özellikle Avrupa'da 18. yüzyıla kadar engelli insanlara yönelik olumsuz tutumlar hâkim olmuştur. Sosyal dışlanmaya maruz kalmanın yanı sıra İlahi bir ceza, yok edilmesi gereken bir varlık olarak görülmüştür (Çetin, 2017). Ancak 18. yüzyıl sonrasında engelli kişilerin sağlık ve eğitim hizmetlerinden yararlanması gerektiği düşüncesi gelişmeye başlamış, 20. Yüzyılda ise engellilerin yasal hak sahibi olmaları ve korunmalarına yönelik köklü değişimler yaşanmıştır.

Engellilik, doğum öncesi, doğum sırası ve doğum sonrası nedenlere bağlı olarak meydana gelebilir. Engelli kişiler, geçmişten günümüze kadar sağlık, eğitim ve sosyal hayatta birçok sorunla karşılaşmış, bu bağlamda toplumsal açıdan dezavantajlı bir grubu oluşturmaktadır. Bu dezavantaj toplumun engellilere bakış açısı, başka bir ifadeyle tutumu ile ilgilidir. Engelli insanlar toplumda başarıya ulaşmak konusunda bir takım zorluklarla karşılaşmaktadır. Ancak engelli olmasına karşın bilim ve sanat alanında olağanüstü başarı gösteren kişiler de mevcuttur. Bu kişilere örnek olarak Meksikalı kadın ressam Frida Kahlo verilebilir.

FRIDA KAHLO

Frida Kahlo, kendine has tarzı, karşısına çıkan engellere aldirmeden tutkuyla devam ettiği sanat aşkı ve yaşadığı tüm duygularını yansıttığı resimleriyle sanat tarihinde dünyaca tanınan en önemli kadın ressamlardan biridir. 1907- 1954 yılları arasında Meksika’da yaşamış ve bıraktığı eserlerle sanat tarihine adını yazdırmıştır. Kısa sayılabilecek 47 yıllık hayatına pek çok acı olayı, aşkı ve tutkuyu sığdırmıştır.

Hasta yatağında başladığı resim, hayatının sonuna kadar bırakmadığı bir tutkuya dönüşmüştür (Arısoy, 2018). Yaşadığı sağlık sorunlarına rağmen, en çok kendini yansıttığı resimleri ülkesi Meksika sınırlarını aşarak Amerika Birleşik Devletleri ve Fransa’da da sergilenmiştir. 1938 yılında New York'ta açtığı sergi onu uluslararası üne kavuşturmuştur.

Frida Kahlo’nun Hayatı

Frida Kahlo, sanata ve felsefeye önem veren bir babanın kızı olarak 1907 yılında Meksika’da dünyaya gelmiştir. 6 yaşında iken çocuk felci geçirmesi sonucu sağ bacağı diğerinden ince kalmıştır. 18 yaşında iken de geçirdiği bir trafik kazası sonrasında vücudunda oluşan kırıklardan dolayı hayatı boyunca 32 kez ameliyat olmuştur. Bu nedenle Kahlo’nun hayatı sağlık sorunları ile geçmiştir (Arısoy, 2018). Ancak hayatı boyunca giymek zorunda kaldığı metal korsesi onun enerjisini, hayata bağlılığını ve sanat aşkını yok edememiş, aksine cesaret, zeka ve yeteneğini bütün dünyaya duyurmuş sıra dışı bir sanatçıdır. Yatağa mahkum olduğu zamanlarda annesinin daha iyi vakit geçirmesi için Frida’ya aldığı boya, fırçalar ve yatağa yerleştirdikleri şövale ile yaptığı otoportrelerle resim yapmaya başlamıştır. Tamamen iyileşip yürümesi dört yıl sürmüştür. Kahlo’nun bu zor süreçte annesi Matilde’nin yatağının tavanına astığı ‘gündüzlerin ve gecelerin celladı’ adını verdiği ayna sayesinde resme başlamış ve portrelerini yapmaya başlamıştır (Şahin, 2018, s. 41). Frida Kahlo’nun sahip olduğu 143 resmin 55’i otoportreleridir. Resim 1’de sanatçının otoportrelerinden biri yer almaktadır.

Eserlerinde kadın deneyimindeki aşk, cinsellik, üreme ve insanlık hakkındaki kendi gerçeğini ifade etmektedir (Öcal, 2020). Frida’nın hayatının dönüm noktası ise Meksika’nın en ünlü ressamlarından olan Diego Rivera ile tanışmasıdır. Frida, hem yaptığı resimlerle hem de güçlü kişiliğiyle Diego Rivera’yı etkilemiş ve 1926 yılında evlenmişlerdir (Yıldırım, 2010). Resim 2’de sanatçının “Frida ve Diego Rivera” adlı tablosu yer almaktadır.



Resim 1. “Otopotre” adlı tablosu
Kaynak: Çotanak, 2014, s:41



Resim 2. “Frida ve Diego Rivera” adlı tablosu
Kaynak: Çotanak, 2014, s:43

Frida, “hayatımda geçirdiğim iki büyük kazadan dolayı acı çekiyordum. Biri tramvay kazası ve diğeri ise Diego’ydu.” diyerek evlilikleri boyunca kendisini aldatan kocasının, tıpkı yaşadığı fiziksel acı gibi psikolojik olarak onu etkilediğini dile getirmektedir. Bütün yaşadıklarına karşın Frida resim yapmaktan asla vazgeçmez. Yaşadığı fiziksel ve psikolojik sorunlarını, dışavurumculuğun estetik anlayışı ile eserlerine yansıtmıştır. Resim 3’te yer alan “Yaralı geyik” adlı tablosunda Frida kendi yüzünü, vücuduna oklar saplanmış bir geyik ile bütünleştirerek resmetmiş, yaşadığı acılarını bu şekilde ifade etmiştir.



Resim 3. “Yaralı geyik” adlı tablosu
Kaynak: Hazırcı, 2019, s:48

Ölümünden kısa bir süre önce, sağlık sorunları nedeniyle yürüyemez hale gelmiştir. Bu nedenle doğum yeri olan Meksika’da açtığı ilk büyük resim sergisine Frida ambulansla getirilir ve sergi salonuna yerleştirilen bir yatakta, sergiye gelen 200 davetli ile Meksika türküleri söylemiştir. Kahlo sergiden sonra; “Sadece ruhen ve bedenen zayıf düştüm. Ama resim yapabildiğim sürece yaşıyor olmaktan mutluluk duyacağım.” diyerek düşüncelerini böyle dile getirmiştir (Yıldırım, 2010, s. 9). Son olarak akciğer embolisi teşhisi konmuş, 1954’te, henüz 47 yaşında iken hayata veda etmiştir (Çay, 2020). Frida Kahlo’nun hayat hikâyesi, kobalt mavisi duvarları sebebiyle “Mavi Ev (La Casa Azul)” adıyla anılan evde başlayıp aynı evde son bulmuştur. Bıraktığı eserlerle sanat tarihinde önemli bir ressam olarak yer almaktadır.

Frida Kahlo’nun Sanat Anlayışı

Frida Kahlo, ataerkil toplumun dayattığı toplumsal cinsiyet rollerini reddederek kendi standartlarını belirlemiştir. Resimlerinin çoğunu otoportreleri oluşturmaktadır. Kendi resmini yapmasını “en iyi bildiğim şey kendimdi.” diyerek açıklamıştır. Resimleri aracılığıyla, içsel ve fiziksel olarak bireyde gizli olanlara dikkat çekmeye odaklanmıştır (Öcal, 2020). Ayrıca resimlerinde zengin sembolik imgeler kullanmıştır (Çay, 2020). Doğayı ve hayvanları da çok seven Frida Kahlo evcil hayvanlar da beslenmiştir. Resimlerinde doğaya ve hayvanlara da yer vermiş, maymunlar, papağanlar ve çiçekler otoportrelerinde ona eşlik etmiştir (Çotanak, 2014).

1938’de sürrealizm öncülerinden olan André Breton, Frida’nın sanatını ‘bombanın etrafındaki kurdele’ olarak tanımlamıştır. Frida Kahlo’nun eserleri sürrealist olarak nitelendirilse de o bunu reddetmiştir (Hurhun, 2014). 1940’lar da birçok sergiye katılan Kahlo iki eseriyle Meksiko Uluslararası Sürrealistler Sergisine katılmıştır. 1942’de Meksika Kültür Atölyesi’ne kurucu üye seçilmiş ve ardından ‘La Esmeralda’ adlı sanat okulunda öğretmenlik yapmaya başlamıştır. Sağlık durumu git gide kötüleşmesine rağmen sanat okulunda on yıl boyunca ders vermiştir (Arısoy, 2018, s. 205).

Resim sanatında önemli bir yere sahip olan Frida Kahlo’nun biyografisi 1983 yılında bir sanat tarihçisi olan Hayden Herrera tarafından kaleme alınmıştır. Ayrıca ilginç ve dramatik hayat hikayesi, 2002 yapımı Julie Taymor tarafından yönetilen “Frida” adlı filmle beyaz perdeye de aktarılmıştır (Lent, 2007). Doğduğu ve öldüğü yer olan “Mavi Ev”, eşi Diego Rivera tarafından 1957’de Frida’nın onuruna bir müzeye dönüştürmek için bağışlanmıştır.

SONUÇ

Engellilik insanlık tarihi boyunca var olmuş bir olgu olmasına karşın, engelli insanlar 18. yüzyıla kadar kötü muameleye maruz kalmıştır. Daha sonra yaşanan sosyal gelişmelere bağlı olarak engelli insanların da hakları gündeme gelmiştir. Günümüzde ise engelli insanların hakları yasalarla güvence altına alınmıştır. Ancak engelli insanların temel insan hakları olan eğitim ve sağlık hizmetlerinden yararlanmalarının yanı sıra üretken ve bağımsız bir birey olarak topluma kazandırılmaları için çalışmalar yapılması gerekmektedir. Bu bağlamda, günümüzde görsel sanatlar alternatif tedavi yöntemleri içerisinde kullanılmaktadır. Görsel sanatlara dayalı olarak; boya tedavi, renk tedavi, fırça tedavi, çamur tedavi, doku tedavi, çizgi tedavi gibi yöntemler, sağlık alanında kullanılabilen tedavi yöntemleri olarak sıralanabilmektedir (Hazırcı, 2019). Frida Kahlo, 1907- 1954 yılları arasında yaşamış ve bıraktığı eserlerle sanat tarihine adını yazdırmış önemli bir kadın sanatçıdır. Frida, gerek bedensel engelinden kaynaklı fiziksel acılarını, gerekse yaşadığı duygusal acıları tuvallere dökerek benzer durumdaki kişilere örnek olabilecek bir sanatçıdır. Kaptan’a (2013) göre ağrılar, ihanetler, çalkantılar ve politik endişelerle dolu, büyük bir kısmını yatağa bağlı geçirdiği yaşamında, sanatı Kahlo’nun acısını dile getirir ve onu sanat tarihine benzeri olmayan bir figür olarak yerleştirir.

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EŞİTSİZLİĞİN COĞRAFYASINDA KADIN VE ÜSTÜN YETENEK: MARIA ANNA MOZART

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ÖZET

Dünya çapında tartışılan konulardan birisi sanat tarihinde kadınların yeterince temsil edilememesidir. Bu duruma sebep olan çeşitli etmenlerden biri de ataerkil toplum yapısının yarattığı toplumsal cinsiyet eşitsizliğidir. Örneğin klasik batı müziğinin etkili ve üretken bestekârlarından Wolfgang Amadeus Mozart'ın ablası Maria Anna Mozart, tıpkı kardeşi gibi müzikte olağanüstü yetenekliydi. Gölgede kalan yetenekli kadınlardan Maria Anna Mozart'ın hayatı, Nancy Moser tarafından yazılarak 2008 yılında yayımlanan "Mozart'ın Kız Kardeşi" adlı kitap ve aynı isimli 2010 yapımı René Féret tarafından senaryosu yazılıp yönetilen filmle gün yüzüne çıkarılmıştır. "Mozart'ın Kız Kardeşi" adlı film, iki kardeşin sanatı deneyimleme konusundaki farklılıklarını anlatmaktadır. Müzisyen olan baba Leopold Mozart, çocuklarındaki yeteneği çok erken yaşlarda fark ederek müzik eğitimi almalarını sağlamıştır. Ayrıca beş yaşından itibaren beste yapan Küçük Wolfgang ile ablasını, Avrupa'daki kraliyet ailelerine konser vermek üzere götürmüştür. Ancak çocukluk döneminde aynı eğitimi gören iki kardeşin yetişkinlik döneminde aynı durumun söz konusu olmadığı görülmektedir. Sanatsal bağlamda yeniden üretim, deha, yaratıcılık ve yetenek gibi kavramların rasyonalite bağlamında Wolfgang'a atfedildiği görülmektedir. Böylece erkeğe atfedilen etkenlik ve yaratıcılık onun 'anlam' üreten üstün yeteneğe sahip olduğunu göstermektedir. Mozart'ın erkek olması ve sanatını kamusal yaşamda icra etmesi sebebiyle üne kavuşması kolaylaşmıştır. Oysa Maria toplumsal cinsiyet eşitsizliğinin yarattığı normlar bağlamında aynı gereklilikleri yerine getiremez. Sanatsal faaliyetleri köreltilen Maria, yetişkinlik döneminde babası tarafından artık yaratıcı ve deha görülmemekte, ir rasyonalite ile temsil edilmektedir. Ergin ve yetişkinlik döneminde kamusal yaşamda seyirlik bir nesneye dönüşmemesi ve arzulanmaması için babası ve annesi tarafından makbul görülen kadın imgesinin oluşturulması adına, başka bir ifadeyle toplumun ataerkil bilinçdışının aktarımları sonucunda evliliğe yönlendirilmiştir. Bu dramatik hayat hikâyesinden yola çıkarak, sanat alanında yetenekli olan kadınların erkeklerle eşit şartlarda kariyerlerine devam edebilmelerinin önemi vurgulanmaya çalışılmaktadır.

Anahtar Kelimeler: kadın, dezavantaj, müzik

WOMEN AND TALENT IN THE GEOGRAPHY OF INEQUALITY: MARIA ANNA MOZART

ABSTRACT

The underrepresentation of women in the history of art is a global issue. One of the factors causing this situation is the gender inequality created by the patriarchal social structure. For example, Maria Anna Mozart, sister of Wolfgang Amadeus Mozart, one of the influential and productive composers of classical western music, was talented in music, like her brother. The undiscovered talented women Maria Anna Mozart's life was emerged in the book "Mozart's Sister", written by Nancy Moser and published in 2008, and the movie written and directed by René Féret in 2010. The movie "Mozart's Sister" describes the differences between them. Musician father, Leopold Mozart, noticed the talent of his children early and enabled them to receive musical education. He also took Little Wolfgang, who has been composing since the age of five, and his sister to give concerts to royal families in Europe. However, the situation of two siblings who received the same education in childhood has changed. The concepts such as reproduction, genius, creativity and talent are attributed to Wolfgang in the context of rationality. Thus, the effectiveness and creativity attributed to man shows that he has the superior ability to produce 'meaning'. Mozart's fame was facilitated by his performance to public as a man. However, Maria cannot fulfill the same requirements because of the norms created by gender inequality. Maria, whose artistic activities were blunted, is no longer seen as a creative and genius by her father in her adulthood, but is represented by irrationality. In order to avoid becoming an object of spectacle and being desired in public life during her adulthood, she was directed to marriage in order to create the image of a woman that is accepted by her father and mother, in other words, as a result of the transfer of the patriarchal unconscious of the society. Based on this dramatic life, this study emphasizes the importance of women who are talented in art to continue their careers equal with men.

Keywords: woman, disadvantage, music

GİRİŞ

Dünya çapında tartışılan konulardan birisi sanat tarihinde kadınların yeterince temsil edilememesidir. Bu duruma sebep olan çeşitli etmenlerden biri de ataerkil toplum yapısının yarattığı toplumsal cinsiyet eşitsizliğidir. Örneğin klasik batı müziğinin etkili ve üretken bestekârlarından Wolfgang Amadeus Mozart'ın ablası Maria Anna Mozart, tıpkı kardeşi gibi müzikte olağanüstü yetenekliydi. Gölgede kalan yetenekli kadınlardan Maria Anna Mozart'ın hayatı, Nancy Moser tarafından yazılarak 2008 yılında yayımlanan "Mozart'ın Kız Kardeşi" adlı kitap ve aynı isimli 2010 yapımı René Féret tarafından senaryosu yazılıp yönetilen filmle gün yüzüne çıkarılmıştır. "Mozart'ın Kız Kardeşi" adlı film, iki kardeşin sanatı deneyimleme konusundaki farklılıklarını anlatmaktadır.

MARIA ANNA MOZART

Maria Anna Mozart'ın Hayatı

Maria Anna Mozart, Salzburg, Avusturya'da küçük kardeşinden 5 yıl önce, 30 Temmuz 1751'de doğdu. Müzik konusunda çok yetenekli olan Maria Anne Mozart, küçük yaşlarda klavsen çalmaya başladı. Müzisyen olan baba Leopold Mozart, çocuklarındaki yeteneği çok erken yaşlarda fark ederek müzik eğitimi almalarını sağlamıştır. Ayrıca beş yaşından itibaren beste yapan Küçük Wolfgang ile ablasını, Avrupa'daki kraliyet ailelerine konser vermek üzere götürmüştür.

Yaşadığı dönemde kadın müzisyenlere şans verilmemesine rağmen kardeşiyle birlikte gittiği turnelerde büyük başarılar kazandı ve ilk kadın piyanistler arasında yer aldı. Turnelere çıkmayı bıraktıktan sonra besteler yapmaya başladı. 1784'te önceki iki evliliğinden beş çocuğu olan baron von Berchtold zu Sonnenberg ile evlendi. 1801 yılında eşinin ölümünün ardından son yılları hastalık ve yalnızlık içinde geçti, 1825 yılında görme yeteneğini kaybetti ve 29 Ekim 1829 yılında, doğduğu yer olan Salzburg şehrinde hayatını kaybetti (Sarigül, 2018).

Toplumsal Cinsiyet Eşitsizliği

Cinsiyet en genel tanımı ile "dişi" ve "erkek" olmayı ifade eder (Türköne, 1995). Toplumsal cinsiyet ise, kadın ve erkek olmanın kültürel ve toplumsal olarak cinslere yüklenen anlamları içermektedir. Dolayısıyla toplumsal cinsiyetin bir yapma, oluşturma, üretme ve dille oluşturulduğu bilinmektedir (Şaşman Kaylı, 2013).

Toplumsal cinsiyetin oluşuma sebep olan etkenlerden biri ataerkil toplum yapısıdır. Ataerkil toplum yapısı kadın ve erkek arasında oluşan cinsiyet hiyerarşisini pekiştirmektedir (Kandiyoti, 2015). Ataerkil toplum yapısının cinsler üzerinde oluşturduğu beklentiler, kadın ve erkek cinsine belli başlı kalıp yargılar yüklemektedir (Dökmen, 2015).

Freud ve Foucauld gibi düşünürlerle gündeme gelen toplumsal cinsiyet kavramı iktidara, yani hâkim olan beyaz soylu erkek sınıfına göre ve yine bu sınıf tarafından belirlenip, bu kesimin yarattığı kural, gelenek ve yasalar etrafında sınırları çizilmiş bir sisteme dayanmıştır (Karacan, 2016).

Kadınların sanatçı olarak sosyal benlik ve zihin süreçlerini ortaya özgürce koyabilmeleri ve bu bağlamda güçlü bir sanatçı kimliği var edebilmeleri sosyal ortamın taşıdığı özelliklerle yakından alakalı bir durumdur. Bu süreçte sosyal ortamın eril özellikleri kadınların sanatçı kimliklerini var etme süreçlerinde erkeklere göre, daha çok zorlanmakta ve kendilerini erkeklerin bakış açılarıyla değerlendirmek durumunda kalmaktadırlar. Bu süreç kadınların özgür bireyler olarak sosyal ortamdaki yerlerini almalarına olanak tanyacak özgür ve güçlü zihin ve benlik süreçlerinin gerçekleşmesini zorlaştırmakta kimi zaman ise engellemektedir. Kadınların sanatçılar olarak sosyal ortamdaki yerini almaları özveriler dahilinde çalışmalarlarıyla mümkün olabilmektedir (Sankır, 2010).

"Mozart'ın Kız Kardeşi" adlı Filmin Analizi

Filmin Künyesi

Orijinal İsmi: Mozart's Sister

Süre: 120dk

Tür: Dram

Yönetmen: René Féret

Senarist: René Féret

Yapımı: 2010 – Fransa

"Mozart'ın Kız Kardeşi" adlı film incelendiğinde sanatsal bağlamda yeniden üretim, deha, yaratıcılık ve yetenek gibi kavramların rasyonelite bağlamında Wolfgang'a atfedildiği görülmektedir. Böylece erkeğe atfedilen etkenlik ve yaratıcılık onun 'anlam' üreten üstün yeteneğe sahip olduğunu göstermektedir. Mozart'ın erkek olması ve sanatını kamusal yaşamda icra etmesi sebebiyle üne kavuşması kolaylaşmıştır. Ancak aynı durum Maria Anna Mozart için geçerli değildir. Ataerkil toplum yapısında yaşamış olan Maria "... erkekle aynı akla sahipken, aynı özgürlüğü yaşayamamaktadır. Öncelikle annedir, bir erkeğin eşidir. Yaşamı kendisinden ziyade, kendinden başka herkesindir" (Şaşman Kaylı, 2013).

Oysa Maria toplumsal cinsiyet eşitsizliğinin yarattığı normlar bağlamında aynı gereklilikleri yerine getiremez. Sanatsal faaliyetleri köreltilen Maria, yetişkinlik döneminde babası tarafından artık yaratıcı ve deha görülmemekte, ir rasyonalite ile temsil edilmektedir. Ergin ve yetişkinlik döneminde kamusal yaşamda seyirlik bir nesneye dönüşmemesi ve arzulanmaması için babası ve annesi tarafından makbul görülen kadın imgesinin oluşturulması adına, başka bir ifadeyle toplumun ataerkil bilinçdışının aktarımları sonucu evliliğe yönlendirilmiştir.



Görsel 1. “Mozart'ın Kız Kardeşi” adlı film, 2010

Filmin başından sonuna kadar kadınlara çeşitli toplumsal denetimlerin uygulandığını görmekteyiz. Filmde dikkat çeken toplumsal denetimlerden biri de kilisenin kadını ve kadın bedenini denetime aldığı sahnelerdir. Görsel 1’de buna örnek olarak filmde bir sahne yer almaktadır. Özel alana hapsedilen kadınlar ev içi roller ile temsil edilmeye çalışılmaktadır. Böylece Maria ve diğer ‘...kadınların kimliği toplumun, kültürün ve dini öğelerin belirlediği birçok unsurlar tarafından belirlendiği...’ görülmektedir (Berktaş, 2014).



Görsel 2. “Mozart’ın Kız Kardeşi” adlı film, 2010

Filmde dikkat çeken bir diğer sahne Maria Anna Mozart’ın regl olduğu sahnedir. Görsel 2’de bu sahne yer almaktadır. Sonuç olarak bakıldığında ‘*Erginlenmenin ön koşulu cinsel birleşme onunda simgesel anlamı olan öpüşme...*’ (Sezer, 2019) olduğu görülmektedir.



Görsel 3. “Mozart’ın Kız Kardeşi” adlı film, 2010

Film boyunca annesi Maria’ya makbul kadının nasıl olması gerektiğini anlatır ve Maria’ya ideal kadın imgesi çizmeye çalışır. Ancak annesi Maria’ya genç kadın imgesi çizerken onun halihazırda bir çocuk olduğunu unutmakta ve toplumsal cinsiyet rollerinin gerekliliklerini yerine getirecek olan cinsiyet kalıp yargılarını yüklemektedir. Görsel 3’te annesi ile Maria’nın konuştuğu sahne yer almaktadır. Filmde evliliğin “zorunlu bir ayın” (Nochlin, 2016) olduğunu görmekteyiz. Cinselliğinde evlilik yoluyla yaşanmasını makbul görülmektedir (Davidoff, 2012). Dolayısıyla evlilik, aşk ve cinsellik üçgeninde kadının aile içinde erkeğin mülkü olduğu (Donovan, 2019) görülmektedir.



Görsel 4. “Mozart’ın Kız Kardeşi” adlı film, 2010

Görsel 4’te yer alan Maria Anna Mozart’ın sanatını icra ederken erkek kılığına girmesi çarpıcı sahnelerden biridir. *“Kadın sanatçılar üstün başarılar icra etseler bile, fiziksel ya da toplumsal nedenlerle gerekliliklerini yerine getiremezler”* (Nochlin, 2016: 142). *“Kadın sanatçıyla ilgili sorunun ardında, yüzlerce monografinin konusu olan eşsiz ve tanrısal Büyük Sanatçı miti yatmaktadır-bu erkek sanatçı, doğduğu günden beri, gizemli bir öz taşır; altın yumurtlayan tavuk gibi bir şeydir bu ve adı Deha’dır, Yetenektir.”* (Nochlin,2016:130).

SONUÇ

Dünyaca tanınan ünlü müzisyen Wolfgang Amadeus Mozart’ın ablası Maria Anna Mozart, tıpkı kardeşi gibi müzikte olağanüstü yetenekli olmasına karşın gölgede kalmış bir yetenektir. Mozart’ın erkek olması ve sanatını kamusal yaşamda icra etmesi sebebiyle üne kavuşması kolaylaşmıştır. Oysa Maria toplumsal cinsiyet eşitsizliğinin yarattığı normlar bağlamında aynı gereklilikleri yerine getiremez. Sanatsal faaliyetleri köreltilen Maria, yetişkinlik döneminde babası tarafından artık yaratıcı ve deha görülmemekte, ir rasyonalite ile temsil edilmektedir. Ergin ve yetişkinlik döneminde kamusal yaşamda seyirlik bir nesneye dönüşmemesi ve arzulanmaması için babası ve annesi tarafından makbul görülen kadın imgesinin oluşturulması adına, başka bir ifadeyle toplumun ataerkil bilinçdışının aktarımları sonucunda evliliğe yönlendirilmiştir. Bu dramatik hayat hikâyesi “Mozart’ın Kız Kardeşi” adlı filmde çarpıcı sahnelerle anlatılmıştır. Sonuç olarak, sanat alanında yetenekli olan kadınların erkeklerle eşit şartlarda kariyerlerine devam edebilmeleri çok önemlidir. Bu bağlamda toplumsal cinsiyet eşitliğinin sağlanması sosyal politikalar, hukuk düzenlemeleri ve eşitliği sağlama yönünde sürekli bir iradeyi gerektirmektedir.

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BATILI KADIN SEYYAHLARIN ANLATIMLARINDA HAREMDE DOĞUM KUTLAMALARI

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ÖZET

Türkiye, geçmiş yüzyıllarda olduğu gibi 19. yüzyılda da Doğu'ya seferlerin başlangıç noktası olmuştur. Gezi koşullarının düzelmesi, demiryollarının, buharlı gemilerin gelişmesi, Doğu'ya ve Osmanlı İmparatorluğu'na gidecek seyyahlar için rehber kitaplarının basılması, gezi edebiyatını canlandırmış ve çok sayıda seyahatnamenin yazılmasına olanak sağlamıştır. Bir önceki yüzyılda üst sınıfın sahip olduğu imkânlarla seyahat edebilen Lady Montagu, Elizabeth Craven gibi az sayıda kadının, resmi ilişkilerle Osmanlı topraklarına geldikleri bilinmektedir. 19. Yüzyılda orta-alt sınıftan da kadınların yolculuk yaptığı görülmüş, kaleme aldıkları seyahatnameler aracılığıyla Osmanlı harem hakkında bilgiler edinilmiştir.

Bu çalışmada hareme girebilmiş Batılı kadın seyyahların gözünden kadının sosyal yaşantısının bir parçası olan doğum kutlamalarına yer verilecektir. Batılı seyyahların çoğu Osmanlı kadınlarının gelenekleri arasında evlenme, nişan, nikâh, doğum, misafir ağırlama gibi gelenek ve görenekleri gözlemlemişlerdir. Osmanlı kadınının yaşamında evlilikten sonra doğumun da düğün ve bayram gibi bir tören eşliğinde geleneksel olarak kutlandığına tanık olmaktayız. Bu geleneklerin her birinin adet ve usulleri vardır. Özellikle varlıklı Türk hanımları arasında ilk oğlun doğumundan itibaren yedi gün boyunca gece yarısına kadar misafir kabul etme yaygın bir adettir. Bu gelenek hanedan üyeleri arasında çok daha gösterişli bir şekilde uygulanmaktadır.

Türk toplumunda aile bağlarını güçlendiren çocuk sahibi olmak, İslam dininin gereği evliliğin de meşruiyet araçlarından biri olarak görülmesini sağlamıştır. Türk toplumunda çocuğa ayrı bir önem verildiğinden evli çiftlerden çoğu kez çocuk sahibi olması beklenmiştir. Bu beklentinin kaçınılmaz bir sonucu olarak toplumun genelinde çocuğun dünyaya gelişine önem verilmiş, çocukların doğumları gösterilerle kutlanmıştır. Osmanlı arşiv ve kayıtların yanı sıra Sürnamelerde, minyatürlü el yazmalarında bu konuya değinilmiş araştırmamızın çoğunluğunu oluşturan seyahatnamelerde kadın seyyahların anlatımlarında yerini bulmuştur. Böylelikle imparatorluğun başkentine gelen kadın seyyahların haremdeki doğum kutlamalarına yer vermeleri bu geleneğin tanıtımına katkıda bulunmuştur.

Anahtar Sözcük: Seyahatname, Harem, Doğum kutlamaları

BIRTH CELEBRATIONS IN THE HAREM IN THE NARRATIONS OF WESTERN FEMALE TRAVELERS

Abstract

Turkey has been the starting point of travels to the East in the 19th century, as in previous centuries. The improvement of travel conditions, the development of railways and steamships, the publication of guidebooks for travelers going to the East and the Ottoman Empire, revived the travel literature and allowed many travelogues to be written. It is known that a small number of women, such as Lady Montagu and Elizabeth Craven, who could travel with the opportunities of the upper class in the previous century, came to Ottoman lands with official relations. In the 19th century, it was seen that women from the middle-lower class traveled, and information about the Ottoman harem was obtained through the travel books they wrote.

In this study, birth rituals, which are a part of the social life of women, will be included in the eyes of Western female travelers who were able to enter the harem. Most of the Western travelers observed the customs and traditions of Ottoman women such as engagement, marriage, birth, hosting guests. In the life of Ottoman women, we witness that after marriage, birth is traditionally celebrated with a ceremony such as weddings and holidays. Each of these traditions has its customs and procedures. It is a common custom, especially among wealthy Turkish women, to receive guests until midnight for seven days from the birth of the first son. This tradition is practiced in a much more ostentatious way among members of the dynasty.

Having a child, which strengthens family ties in Turkish society, has enabled marriage to be seen as one of the means of legitimacy as a requirement of the religion of Islam. Since children are given special importance in Turkish society, married couples are often expected to have children. As an inevitable result of this expectation, the birth of the child was given importance in the society in general, and the births of the children were celebrated with demonstrations. In addition to Ottoman archives and records, this issue was mentioned in Surnames and manuscripts with miniatures, and it found its place in the narratives of female travelers in travel books that constitute the majority of our research. Thus, the fact that female travelers who came to the capital of the empire included birth celebrations in the harem contributed to the promotion of this tradition.

Keywords: Travelogue, Harem, Birth rituals

ESKİ ÇİN TARİHİ'NE DAMGA VURAN KADINLAR

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ÖZET

Dünyanın en eski medeniyetlerinden birine sahip Çin topraklarında kadınla ilgili yaklaşımlar yaşanan döneme göre farklılık göstermiştir. Çalışmamızın konusunu oluşturan Eski Çin Tarihi'ne baktığımızda ise kadın ile ilgili tutumların genel itibarıyla Konfüçyanizm'in etkisi altında şekillendiğini görmekteyiz. Erkek egemen bir anlayışa sahip Konfüçyanizm'de aile imparatorluğun küçük bir modelidir. İmparatorluğun güçlü ve devamlı olması ise aile kurumunun sağlam temellere dayanmasına bağlıdır. Ailenin yapı taşları hem kadın hem erkek olmasına rağmen Konfüçyanizm'in yazılı literatüründe çoğunlukla kadın için ideal bir kalıp belirlenmiş ve kadının "erdemli" olması belirli yükümlülüklerle bağlanmıştır. Bunlar temelde babaya bağlılık, kocaya bağlılık ve erkek evlada bağlılık şeklinde özetlenebilir. Görüldüğü gibi bu yükümlülüklerin odağında erkekler yer almaktadır ve kadın sadece onlara tâbi ve bağımlı bir varlık olarak nitelendirilmiştir. Eski Çin literatüründe bu şekilde "erdemli" ve "ideal" kadının tarifini yapan hatta bir kısmı bizzat kadınlar tarafından yazılan birçok eser mevcuttur.

Eski Çin Tarihi'nde Konfüçyanizm etkili olmaya başlamadan önce ve etkisinin azaldığı dönemlerde kadınla ilgili tutumlar biraz farklılık göstermekle birlikte imparatorluk döneminin sonuna kadar bunların devam ettiği görülmektedir. Hatta bazı dönemlerde kadına dair yaklaşımlar akıl almaz uygulamaların ortaya çıkmasına neden olmuştur. Var olan güzellik anlayışına göre kadının ayağının çok küçük olması gerektiği düşünüldüğü için kız çocuklarının ayaklarının küçük yaştan itibaren bağlanmaya başlaması, kocasının ölümünden sonra kadının "erdemli ve ideal" bir kadın vasfına ulaşmak için intihar etmesi bu uygulamalardan bazılarıdır.

Kısaca tasvir etmeye çalıştığımız erkek egemen Eski Çin Tarihi'nde çeşitli alanlarda başarı göstermiş birçok kadın var olmuştur. Biz çalışmamızda bilhassa o dönemde "erkek" ile özdeşleşmiş alanlarda adını Çin tarihine kazınmış beş kadını ele aldık. Bunlardan ilki Önceki Han Hanedanlığı iktidarını 15 yıl elinde tutan İmparatoriçe Lü Zhi; ikincisi bir bozkır kavmi olan Tabgaçların kurduğu Kuzey Wei Hanedanlığı döneminde yaşadığı düşünülen ve erkek kılığına girerek babasının yerine orduya katılan Hua Mu-lan; üçüncüsü Kuzey Wei Hanedanlığı imparatoru Wen Cheng'in eşi İmparatoriçe Feng; dördüncüsü Çin tarihinin tek kadın imparatoru Wu Ze-tian; beşincisi ise Çin tarihinin son imparatorluğu Qing Hanedanlığı'nın son imparatoriçesi Ci Xi'dir.

Anahtar Kelimeler: Kadın, Eski Çin Tarihi, Konfüçyanizm.

WOMEN WHO MADE A MARK IN ANCIENT CHINESE HISTORY

ABSTRACT

In China, which has one of the oldest civilizations in the world, approaches to women differed according to the period. When we look at the history of Ancient China, which is the subject of our study, we see that attitudes towards women are generally shaped under the influence of Confucianism. In Confucianism, which has a male-dominated understanding, the family is a small model of the empire. The strength and continuity of the empire depend on the solid foundation of the family institution.

Even though the building blocks of the family are both men and women, in the written literature of Confucianism, an ideal pattern was determined for the woman and her being "virtuous" was bound to certain obligations. These can be summarized as devotion to the father, the husband, and the son. As it is seen, men are at the center of these obligations, and women are only described as a subject and dependent entity. In ancient Chinese literature, many works describe the "virtuous" and "ideal" woman in this way, some of which were written by women themselves.

Although attitudes towards women differed a little before Confucianism began to be influential in the history of ancient China and during the periods when its influence decreased, it is seen that these continued until the end of the imperial period. Even in some periods, women's approaches have led to the emergence of inconceivable practices. According to the existing understanding of beauty, since it is thought that a woman's feet should be very small, girls' feet start to be tied from a young age, and after the death of her husband, the woman commits suicide to reach the qualification of "virtuous and ideal" woman.

Many women have been successful in various fields in the male-dominated history of Ancient China, which we try to describe briefly. Our study dealt with five women who had their names engraved in Chinese history, especially in areas identified with "man" at that time. First of all, is Lü Zhi who dominated the court of the Former Han Dynasty for fifteen years; the second one is Hua Mu-lan who dressed as a man to join the army instead of her father in the period of Northern Wei Dynasty established by one of the step tribes Tabgachs; the third one is Empress Feng the wife of Wen Cheng who was the emperor of Northern Wei Dynasty; the fourth one is Wu Ze-tian who was the only woman emperor of the Chinese history; the fifth one is Ci-xi was the last empress of Qing the last dynasty of the Chinese history.

Keywords: Woman, Ancient Chinese History, Confucianism

“THE SACRED WOMAN” MOTHER GODDESS PHENOMENON IN PHRYGIAN CIVILIZATION

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ABSTRACT

Towards the end of 2nd Millennium BC, with the collapse of the Hittite Empire with the migration movement is known as the Aegean migrations, the Phrygians, who existed in Inner West Anatolia and Central Anatolia, migrated into Anatolia from the Balkans through the straits with the migrations that started on the mentioned date and continued until ca. 800 BC. A group of researchers accepts that it is a community of Thrak origin. On the other hand, a group of researchers argues that these migrations took place differently. Archaeological excavations in settlement of Gordion (Yassihöyük), which is known as the capital of the Phrygians, located in the Polatlı District of Ankara Province today, show that the Phrygians emerged as a central Anatolian-centered political power from ca. the 10th century BC. Phrygians adopted the belief of the Mother Goddess, which was rooted in the first agricultural communities in Anatolia, in their newly settled homeland, and they respected and worshiped this goddess almost as a single god. This belief is supported by a limited number of epigraphic finds as well as being proven by archaeological finds. Although the Phrygian civilization and its religious practices remain mysterious today, especially in the geography of present-day Eskişehir, Afyonkarahisar, and Kütahya Provinces in Inner West Anatolia, there are various cult monuments on the rocks in the middle of nature, sculptures, and reliefs in the geographical areas within the Phrygian culture spread area. This is evidenced by the depictions of the few ceramic finds. This goddess, whom the Phrygians consider almost identical with nature itself, is the sovereign of nature, animals, and the protector of residential areas with the image of a mature woman. The worship areas of this goddess, who is thought to be identical with nature, are also open-air worship areas in the rocky areas.

In this study, the main characteristics of women in the belief system in which pagan belief was dominant in the ancient world, with the qualities of procreation, feeding, production, protection, and care, and the belief of the Mother Goddess in the Phrygian Civilization, which existed approximately 3000 years ago, and its reflections in culture, were discussed. I wish the value of women worldwide to reach human values, if not as a goddess.

Keywords: Phrygians, Mother Goddess Matar, Cult Monuments

Introduction

The feeling of religion is one of the most complex tendencies that can be discovered in the depths of the human heart. Within the framework of this primary trend, all kinds of breakthroughs, curiosities, all kinds of worries, and excitements were gathered on life, the universe, the afterlife. Religion is a deep feeling rather than an explicit thought, according to which an infinite truth dominates the little life of a finite being. According to Schelling (1775-1854), one of the 19th-century German philosophers under the influence of Spinoza, religion is the absolute union of our existence with existence. From this, the following conclusion emerges. Religion is a phenomenon that puts an end to every contradiction in our existence and every contradiction in existence. According to Max Müller(1823-1900), religion is an effort to comprehend the incomprehensible and explain the unspeakable, a longing towards eternity.

At the same time, religion is a faculty of the soul that makes people comprehend the infinite independently of the senses and mind. The finite always has the infinite in itself. In ancient times, At the core of these beliefs are natural events, birth, death, and fear, most of which we call natural events today, which cannot be explained initially. The events that took place in the natural cycle of nature but could not be explained in ancient times were seen and accepted as extraordinary for human beings. Unexplained events are often attributed to gods or goddesses, and those gods and goddesses are sought help, and gratitude is shown to them through various rituals. Thus, polytheistic pagan beliefs emerged (Challaye, 1998: 213).

Understanding the necessity of nutrition, shelter, and protection against various events to survive, the first developments of human beings were also in these areas. Although they have lived for a long time with hunting and gathering, production was needed due to the decrease in existing resources and the change in ecology, and the transition to agricultural activities took place. As a result, the production of nutrients has been discovered in established cultures. In other words, the nomadic life has left its place in the settled order. The woman played the most crucial role in the production and cooking of pottery, the collection of food, the maintenance of daily life, and the harvest of agricultural products. More importantly, the woman was an extraordinary power as a mother, giving birth, feeding, and raising. She was the one who faced the difficult conditions of life. These extraordinary features began to give her a sacred quality. So much so that women were seen as the most significant creative force of nature. For this reason, the woman who gave birth and produced, who took care of her, revealed the belief of the Mother Goddess in different cultures and periods in an extensive geographical area, which gained prestige in Anatolia since the Neolithic Period (Gimbutas, 1989: 15-16). This belief has continued in different cultures with different names in the historical process.

In this article, Mother Goddess Matar Kubileya, the symbol of abundance and fertility, who was worshiped as a single god in the polytheistic belief system of the Phrygians, who emerged as a powerful civilization in the first half of the 1st millennium BC, and her reflections in the Phrygian society are included.

Belief in the Mother Goddess at the Center of Phrygian Religious Practices

At the end of the 2nd millennium BC, many immigrant communities passed through the straits from southeast Europe to Anatolia. Based on both the archaeological evidence and the information given by the ancient writers, most of the researchers state that the Phrygians are among these migration communities. Based on the similarity of the new type ceramics found in Troia VIIb2 layer, Gordion layers YHSS 8 and YHSS 7B and 7A, and early Iron Age layers in Boğazköy with Southeast Balkan ceramics, the new type ceramics are the signs of a new culture that came here from outside after the Hittites after 1200 BC (Tüfekçi Sivas, 1999: 26-27). Evidence is shown. Apart from the archaeological evidence, among the information given by ancient writers such as Herodotos (VII, 73, 385), Strabo (XII, 3, 20, 550, 405) and Plinius (V, 41, 145, 329), it is mentioned that a community of Thrak origin, originally called "Bryges", also migrated among the migration communities that started in the 2nd Millennium BC, and they were later called the Phrygians. On the other hand, a group of researchers argues that the ceramics found in Troia, Gordion, Boğazköy may be the local production of Anatolia in the Bronze Age, and this migration may have occurred from the east or southeast, opposing the view that the migration was from Thrace. Despite these opposing views, it is widely accepted by the research and excavations carried out in recent years that the migration took place from Thrace (Carrington 1977: 117-118; Drews, 1993: 9-10).

Archaeological and epigraphic finds show that the Phrygians spread over much more comprehensively than the Classical Phrygia Region. Although the boundaries of this area cannot be determined precisely, it is understood that the Phrygians expanded their areas of influence to Çorum, Tokat and Kırşehir in the east of Halys (Kızılırmak), Samsun in the north, Niğde and Konya in the south, Burdur and Elmalı Plain in the southwest, Eskişehir, Afyonkarahisar and Kütahya provinces in the west and Bandırma in the northwest (Sevin, 1985: 248; Prayon, 1987: 23; Mellink, 1991: 623; Tüfekçi Sivas, 1999: 34).

At the beginning of the 10th century BC, the Phrygians, who formed a central government in Gordion (Yassıhöyük) within the borders of Polatlı District of Ankara Province in Central Anatolia, have existed in vast geography as a political power since the 9th century BC (Tüfekçi Sivas, 1999: 34).

The settlement areas in the deep valleys between the elevations in the south and southeast part are called Highlands of Phrygia, located between today's borders in Innerwestern Anatolia and Eskişehir Afyonkarahisar and Kütahya Provinces, are the most critical evidence of the Phrygian existence in this geography. However, the region where they are most effective is the region between Eskişehir, Afyonkarahisar and Kütahya provinces in the Upper Sakarya Valley and called Little Phrygia (Phrygia Epictetos) in the classical period (Sevin, 2001: 195-196). Our knowledge of the religious practices of the Phrygians, among the civilizations that remain largely a mystery today, is minimal. The Gordion excavations show that the Phrygians used alphabetic writing from the second half of the 8th century BC. Most of the inscriptions, which can be read but not yet fully understood, are votive. Moreover, these are rock-cut façades, altars, niches, stone blocks, small votive items, and graffiti on ceramic pieces that are thought to be related to daily life. Although the Phrygian language has not been fully deciphered, the Old Phrygian inscriptions found in some of the Phrygian cult monuments only provide information such as the names of gods or devotees. The scarcity of archeological excavations and research in the areas where Phrygian culture spread is among the main reasons our knowledge based on this culture is limited. For this reason, archaeological finds constitute the most concrete evidence of the vital information about the cult practices of the Phrygians in the geography mentioned for now (Roller, 2012: 202).

The information conveyed from ancient Greek and Roman sources show that the Phrygians, who believed in many gods, both male and female (Roller, 2007: 141), adopted the belief of the Mother Goddess, which is the oldest known belief of Anatolia, in their new homeland after they came to Anatolia (Roller, 1999: 66). The name of goddess Matar in Old Phrygian inscriptions Brixhe&Lejeune, 1984: M-01c, M-01 d I, M-01 d II, M-01e, W-01 b, W-03, W-06), that is, as "Mother," is mentioned with the epithets of Matar Kubileya (Brixhe & Lejeune, 1984: W-04, B-01), Matar Arayastin in the form of a single name (Brixhe & Lejeune, 1984: W-01 a.). Although the meaning of areyastin is not known precisely, kubileya /kubelya means mountain in Phrygians, but it is not certain whether it is a toponym denoting a particular mountain (Brixhe, 1979: 40-41). Matar was worshiped as the source of life for humankind, abundance, and fertility itself. These features had a universal quality that symbolized nature with all its vitality and productivity. Birds of prey and lions in nature were sacred animals of the goddess. It was believed that she lived on the rocks in nature. The rituals identified with this belief were also performed in open-air cult areas in forests and rocky areas in the wild.

The information conveyed from ancient Greek and Roman sources show that the Phrygians, who believed in many gods, both male and female, adopted the belief of the Mother Goddess, which is the oldest known belief of Anatolia, in their new homeland after they came to Anatolia. Matar or Matar Areyastin, Matar Kubileya, whom the Phrygians believed as the only god, was worshiped as the life source of human beings, abundance, and fertility itself. The Phrygian people believed that their Goddess lived in nature in the rocks based on this idea. For this reason, they built cult monuments for their Goddess Matar Kubileya, consisting of façade altars and niches, in small and monumental sizes, for rituals aimed at abundance and protection at the entrances of the settlements, on the water shores, and the sides of the fields, and sometimes at the fortress entrances, using the bedrock that is readily available in nature and can be quickly processed.

Depictions of the Goddess

The anthropomorphic depictions of the goddess, whose name is found in the Old Phrygian inscriptions, made as reliefs in the middle of the niches on the steles found in the Phrygian capital Gordion and the borders of modern-day Ankara on a group of rock façades prove that the goddess was at the center of worship in the Phrygian religion. However, it is accepted by many researchers that a Phrygian culture is a schematic form of description and idol-like descriptions also describe the Goddess.

Anthropomorphic depictions of the goddess are in the form of sculptures and reliefs. The goddess always has the same iconographic features apart from the details in sculpture, and relief depictions looks like a mature woman with a polos on her head, high goddess-specific headdress, with her long dress that extends to her feet, her cover hanging down from her shoulders, from under the hood. She is an Anatolian figure that we are accustomed to seeing in village squares in Anatolia today. she looks like a mother. She is a strong mature mother capable of overcoming any difficulties. The arms are adjacent to the body in the standing front and mostly bent at the elbow. In most examples, the goddess is depicted holding a bird of prey and a bowl, sometimes accompanied by lions (Tamsü Polat, 2022: 457).

Sculptures Depictions of The Goddess

The statues of the goddess were found in Yazılıkaya/Midas Kale, in the borders of present-day Eskişehir Province , in the Phrygian settlement layer in Çorum Boğazköy, east of the Halys (Kızılırmak) River, with the capital Gordion in central Phrygia and Ankara and its surroundings. Although these statues were made of limestone and tuff, they were not found entirely. As far as it is preserved, it is understood that it is inhuman dimensions. Except for the group statue in Boğazköy, the original location is unknown since the examples are not in situ. In Yazılıkaya Midas Fortress , the lower waist part of two statues considered to belong to the goddess was found. One of them was found on the stairs of the cistern called B stairs, and the other was found in the excavation area called C excavation area during the excavations made by the French Institute (Haspels, 1951:10.111; Prayon, 1987: no:1, pl. 1 a-c, d-f). **(Fig.1)**.The vertical pleats of the dress of the sculpture fragment in area B are embroidered. The statue fragment found in Area C is on a pedestal, and the toes of the goddess's shoes can be seen from under her dress with incised meander motifs on both sides. Only one head of a goddess statue was found from the citadel in the capital Gordion (Young, 1968:270-271; Naumann, 1983: 151). At first, the details on the face are prominent, and large almond eyes attract attention. Instead of the high polos, which are often seen in the depictions of the goddess, it most likely has a downward cloak.

The goddess statue, which is missing today, located near Ankara province Ayaş/Çağköy, is well preserved. In the statue, which is depicted standing and from the front, there are high polos at the beginning. She is wearing a long dress. She holds a bird in her left hand and a drinking bowl in her right hand. (Bittel,1963: pl. II. c-d).

The Boğazköy group statue, on the other hand, was found in situ, in its original place, in a niche next to the eastern gate of Büyükkale (Prayon, 1987: 201, cat. No. 5, pl. 2 a-b; Roller, 1999: 72, fig. 10). The goddess is depicted standing in the middle and from the front and two small male figures on both sides. One plays the lyre or kithara, and the other plays the double flute. (Bittel, 1963: 7-8, pl. 1-8) In addition to this group of statues, only one head of a goddess statue was found in Salmanköy, near Sungurlu in Çorum. Ornate high polos are embroidered on the head (Naumann, 1983: 83, cat. no. 24, pl. 7,2; Prayon, 1987: 202, cat. no. 8, pl. 3d-e).

Relief Depictions of The Goddess

It is possible to examine the reliefs of the goddess in two groups. In the first group, there are the depictions of the goddess with façades from cult monuments, and in the second group, the depictions made as steles. Except for one of the examples in the first group, all of them are located in the area where today's Eskişehir, Kütahya, and Afyonkarahisar provinces are located, that is, in the Highlands of Phrygia. These are from the 2nd half of the 6th centuries BC (Tüfekçi Sivas, 1999: 206-207). It is in the middle of the niches that form the focus of the monuments in the Aslankaya Monument (Haspels, 1951: 234-235, pl. 13; Tüfekçi Sivas 1999:100-109), Büyük Kapıkaya Monument (Haspels, 1971:87, fig. 183-184; Brixhe & Lejeune, 1984: 43, pl. 22.1-2, 23; Tüfekçi Sivas 1999: 141-144, pl. 103), Küçük Kapıkaya Monument (Haspels, 1971: 89, fig. 185; Naumann, 1983: 45, 294, cat. No. 13; Tüfekçi Sivas 1999: 145-148, pl. 108) and Kumcaboğaz Kapıkaya Monument (Prayon, 1987: 101, 206, cat. No. 42; Tüfekçi Sivas 1999: 136-139, pl. 99, 101), which are cult monuments called façades. For now, the only known and known monument outside the specified geographical area is the monument in the Bel Mevkii within the borders of Eskişehir Günyüzü District (Tüfekçi Sivas 2003, 189-190). These monuments reliefs of goddesses were carved in high relief from the bedrock in front of the back wall of the niche. It is depicted from the front and standing, just like the sculptures. As a result of the human factor's erosion and destruction of the rock structure, only the outer contours of the high polos on the head of the goddess and her long dress are evident in these reliefs. It is impossible to say anything about the facial details, the position of the arms, and the atribular holding in the hands (**Fig. 2**). It is understood from traces on rock that is a relief of the goddess in the niches of the Delikli Taş Niche (Haspels, 1971: 94, fig. 205 and the Keskaya (Tüfekçi Sivas, 1999: 121, pl. 87) and the Kümbet Berberini monuments Tüfekçi Sivas, 1999: 122-123., pl 88-89).

Goddess reliefs made on steles were recovered from Gordion (Temizer, 1959: 186, pl. 39), Ankara/Bahçelievler (Buluç, 1986: 426) and Etlik (Naumann, 1983: 65-66, cat. No. 20, pl. 5,4). None of these are in situ. Apart from the citadel, the relief found in Gordion was found on the bed of the Sakarya river. The Ankara/Bahçelievler relief was used as reused material in a tomb from the Hellenistic period (**Fig. 3**). Except for the artifact recovered from Ankara/Bahçelievler, the limestone type. In these blocks, the goddess is depicted standing in an architectural framework with a gabled pediment and a gable roof. One end of the cover hanging from under the high Polos on his head is passed through his belt, forming horizontal folds in the front. The bird of prey is holding a bowl-like atribular in his hand with his arms adjacent to the body and bent at the elbow. In the example from Ankara/Etlik, the goddess is accompanied by two genes (Roller, 1999: 72-73, fig. 9).

The reliefs made on steles almost reflect miniature copies of façades from Phrygian cult monuments (Mellink, 1981: 101-102). On the small limestone slab uncovered under Tumulus C in Gordion, there is a relief of a goddess and a bull moving to the right in two rectangular panels. The goddess is depicted from the front and standing. She wears high polos and long dresses (Kohler, 1995: 34, pl.17). The examples of stele found in Gordion, Bahçelievler it is shown in an architectural arrangement with a triangular pediment. This architectural order is no other order in the eternal temple area of the Goddess (Işık, 2012: 277). Relief depictions of the goddess in the niche in the middle of a group of rock façades and stelae, and her name in Old Phrygian inscriptions. The absence of other depictions in human form, apart from a few singular examples in the Phrygian culture area, constitutes the most concrete archaeological evidence emphasizing the dominant role and activity of the goddess in the Phrygian religion (Tamsü Polat, 2022: 457).

Idol Depictions

Apart from the depictions of the Goddess depicted in human form, a group of depictions called idols consisting of a round head and a rectangular body, found in the borders of the Phrygian Region, also draws attention. Idols are schematized abstract depictions of the head and torso, and sometimes the neck, arms, face, and genitals, which are thought to represent a god or goddess who found a place in different cultures in different periods going back to the Prehistoric Period (Berndt Ersöz, 2006: 121). Phrygian idols consist of those made stone and bone as semi-iconic (DeVries 1990, 398, fig. 36; Roller, 1999: 78, fig. 15), those made on the rock surface in rocky areas (**Fig. 4**), and those made in relief on the primary rock behind the steps in most of the stepped rock-cut altars (Tamsü, 2008: 439-440) and those made in the form of engravings on the stele (von der Osten, 1929: 59, fig. 90, pl. V; Prayon, 1987: pl. 15 c; Metin & Akalın, 2001:183-184, pl4.) Almost all idols identified in the Phrygian settlement area are depicted only a round head, and rectangular body; examples, neck and shoulder details of the idols are also indicated. Many researchers accept that these abstract depictions are abstract depictions of the Mother Goddess Matar (Naumann, 1983: 77-78).

Herodianos, one of the ancient historians, mentions that at Pessinus, an important Phrygian city located on the borders of Eskişehir, the Phrygians performed their ceremonies on the banks of Gallos and that the idol of Cybele was also washed in this river on the last day of the ceremony (Herodianos, I. 11.2). From the description of Herodianos, it is understood that streams and water sources have an important place in Phrygian ritual ceremonies, and the idol symbolizes the goddess. However, single idols are also seen that double and triple idols are made on the stelae on the rocky areas and behind the steps of a group of stepped rock-cut altars (Tamsü Polat, 2022: 460). This situation suggests that these heads may have depicted gods or goddesses other than the mother goddess. Possibly, other heads, apart from Matar, point to the possible paredros of the goddess, whose anthropomorphic, that is, no human-like examples, for now, that is, to the gods she worshiped together (Tamsü Polat, 2022: 462, fn.35).

Depictions of The Goddess on The Potteries

In addition to the anthropomorphic depictions of the Mother Goddess Matar made as sculptures and reliefs, there are also depictions of the goddess reflected on potteries. One of them was recovered from Boğazköy and the other two from Maşathöyük. The goddess is depicted in a long dress standing in the middle and from the front in all three pieces. There are two symmetrical lions on both sides of the goddess on the pottery recovered from the first building level of the Büyükkale in Boğazköy.

The upper part of the composition was filled with interlocking half rectangles, which are not very regular, starting from the top, probably to indicate that the goddess was in a niche (Dönmez, 2001: 707, draw. 1). The depictions of the two potteries found in Building Level 2 in Maşathöyük are very similar. The goddess with high polos opened her arms hanging down in one of the ceramics to enclose the round reliefs standing on both sides. These reliefs are interpreted as stylized breasts of the goddess (Dönmez, 2001:708, 3, fig. 1, draw. 2, fig. 2 a-b, draw. 3).

Conclusion

The ancient written sources' analyses show that the cult monuments and sculptures, which are the concrete witnesses of authentic Phrygian religion and worship today, show that the Mother Goddess was worshiped under the name Matar as the undisputed most important goddess in Phrygian religion (Mellink, 1983: 349-350; van Loon 1991: 29-30). The goddess believed essence nature on the rocks, accepts the offerings and gratitude of those who believe in herself, with this image of her constantly appearing in an epiphany believers.

It is seen that a civilization, was the powerful political authorities of the Iron Age, devoted all its homeland to its protection theme of a woman who gathered all its power. This civilization considered all its borders as the property of the Mother Goddess in its new homeland and, in fact, recorded a deep-rooted Anatolian goddess in history as the Phrygian Goddess since the Neolithic Period. This goddess was adopted in the Greek and Roman worlds and integrated their worship. The goddess, referred to as Agdistis or Agdistis Meter Thea in ancient sources (Roller, 1999: 240-241, 244-245), was revered as Meter Megale by the Greeks and Cybele (Roller, 1999: 144, 189) by the Romans as Magna Matar (Çapar, 1978: 12).

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Fig. 1. Sculptures Depiction of The Goddess from Yazılıkaya/Midas Fortress (photo by R. Tamsü Polat)



Fig. 2. Relief Depiction of The Goddess, Büyükkapıkaya Monument (photo by Y. Polat)



Fig. 3: Relief Depiction of The Goddess from Ankara/Bahçelievler (photo by R. Tamsü Polat)



Fig. 4. Idol Depiction from Yazılıkaya/Midas Fortress (photo by R. Tamsü Polat)

İSLAM DÜŞÜNCE SİSTEMİNDE KADININ KONUMLANDIRILMASI

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ÖZET

Geçmişten günümüze yaşamış tüm toplumlarda ferdî ve içtimaî anlamda kadına atfedilen değer farklılık arz etmiştir. Genel bir ifadeyle anaerkil aile yapısına sahip bazı ilkel topluluklarda doğurganlığı nedeniyle bereketin kaynağı olarak görülen kadının kutsallaştırıldığı, diğer bir kısım topluluklarda ise kadınların erkeklerle eşit haklara sahip olduğu söylenebilir. Buna mukabil ataerkil olarak nitelendirilen topluluklarda kadının erkekten daha aşağı bir konumda olduğu ve bazılarında ise kadına hiçbir değer atfedilmediği bilinmektedir. Antik Yunan, Eski Roma, Eski Hint düşüncesi gibi İslam öncesi düşünce sistemlerinde erkek hâkimiyeti söz konusu olup, kadın siyasi haklara sahip olmamakla birlikte, hukukî alanda hakları sınırlanmış ve mirastan da men edilmiştir. İslam öncesi Arap toplumunda ise kadın erkek karşısında ikinci plana itilmiş, kötülüğün kaynağı olarak görülmüş ve miras alma hakkından men edilmiştir. İslam'ın doğuşuyla birlikte kadın algısı da değişmeye başlamıştır. Bilindiği gibi İslam sevgi, saygı, barış, adalet, yardımlaşma ve dayanışma prensiplerini esas almış, insanlar arasında ırk, cinsiyet ve asalete dayalı bir ayrıcalığı reddetmiştir. Bu nedenle İslam düşünce sisteminde kadının konumlandırılması diğer düşünce sistemlerine göre farklılık arz etmiştir. Bu farklılıkların tespiti ise çalışmanın temel amacı olup, bu bağlamda İslam düşüncesinde anne, eş ve kız çocuğu statüsünde bulunan kadının hak ve yükümlülükleri, erkeklere nispeten konumu ele alınmış, bu konuda İslam öncesi var olan düşünce sistemleri ile farklılıklar tespiti çalışılmıştır. Ayrıca iki kadının şahitliğinin bir erkeğin şahitliğine denk kabul edilmesi ve kadının miras hakkının erkeğe nispeten daha az olması gibi İslam hukukuna yöneltilen eleştiriler de değerlendirilmiştir. Konu açıklayıcı ve zaman zaman da karşılaştırmalı bir yöntem kullanılmak suretiyle arz edilmeye çalışılmıştır.

Anahtar Kelimeler: Kadın, İslam, Toplum

POSITIONING OF WOMEN IN THE ISLAMIC THOUGHT SYSTEM

ABSTRACT

In all societies that have lived from the past to the present, the value attributed to women in the individual and social sense has differed. In general terms, it can be said that in some primitive communities with a matriarchal family structure, women, who are seen as the source of fertility due to their fertility, are sanctified, and in other communities, women have equal rights with men. On the other hand, it is known that in societies characterized as patriarchal, women are in a lower position than men, and in some, no value is attributed to women. In pre-Islamic thought systems such as Ancient Greece, Ancient Rome and Ancient Indian thought, there was male dominance, and although women did not have political rights, their rights in the legal field were limited and they were barred from inheritance. In pre-Islamic Arab society, however, women were pushed into the background against men, seen as the source of evil and barred from the right to inherit. With the birth of Islam, the perception of women began to change. As it is known, Islam is based on the principles of love, respect, peace, justice, cooperation and solidarity, and rejects any privilege among people based on race, gender and nobility.

For this reason, the positioning of women in the Islamic thought system differed from other thought systems. The determination of these differences is the main purpose of the study, in the context, the rights and obligations of women, who are in the status of mother, wife and daughter in Islamic thought, and their position relative to men are discussed, and differences with the thought systems that existed before Islam were tried to be determined. In addition, criticisms against Islamic law, such as the acceptance of the testimony of two women as equivalent to the testimony of one man, and the fact that the woman's right of inheritance is relatively less than that of men, were also evaluated. The subject has been tried to be presented by using an explanatory and sometimes comparative method.

Keywords: Women, Islam, Society

ALMANYA'YA GÖÇ EDEN TÜRK KADINININ SOSYO-KÜLTÜREL PROBLEMLERİNİN TÜRK-ALMAN EDEBİYATINA YANSIMASI¹

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Özet

Kadın konusu geçmişten günümüze birçok toplumda tartışma konusu olmuş ve olmaya da devam etmektedir. Dinamikliğini her dönemde sürdürebilmiş olan kadın konusunun toplumların edebi eserlerindeki yansımaları da sıklıkla karşımıza çıkmaktadır. Türk-Alman Edebiyatı'nda da kadın konusu 1960lı yıllarda başlayan işçi göçü anlaşması ile Türkiye'den Almanya'ya birçok farklı sebeplerle gerçekleşen göç hareketliliğinin kadınların yaşamlarında ne tür değişimlere sebep olduğunu inceleme açısından geniş bir alan sunmaktadır.

Bu çalışmanın ana temasını oluşturan Feridun Zaimoğlu'nun *Leyla* ve Saliha Scheinhardt'ın *Frauen, die sterben, ohne dass sie gelebt hätten* eserlerinde eşlerinin yanına Almanya'ya giden Türk kadınlarının yaşam serüvenleri kaleme alınmıştır. Feridun Zaimoğlu'nun *Leyla* eserinde, sosyalizasyon sürecini Türkiye'de tamamlamış ve sonrasında göçmen olmuş bir Anadolu kadınının göç öncesindeki yaşam tarzı ve sosyal-kültürel çevresiyle ilgili okuyucuya -özelikle de Alman okuruna- farklı bir bakış açısı sunmaktadır. Saliha Scheinhardt'ın yukarıda belirtilen eserinde ise sosyalizasyon kısmının belli bir bölümünü Türkiye'de tamamlayıp ardından Almanya'ya eşinin yanına giden bir kadının zorlu yaşamını, izolasyon sürecini ve kendi hüviyetine karşı oluşan yabancılaşın toplumsal yaşamdaki yansımalarını okura sunmaktadır.

Bu çalışmada Kültürlerarası Edebiyat Bilimi temel alınarak yorumlayıcı yaklaşım tekniği kullanılmıştır. Nitel yöntemin kullanıldığı bu çalışma yukarıda belirtilen eserler ile sınırlandırılmış ve kadınların göç ettikleri ülkede yaşadıkları ve yaşayabilecekleri durumların saptanabilmesi adına incelemeler yapılmıştır.

Çalışmanın amacı, Türk-Alman Edebiyatı'nın önemli birer temsilcileri olan Feridun Zaimoğlu ve Saliha Scheinhardt'ın ilgili eserlerinde kadın kavramının incelenmesi ve böylece kadınların göçmen statüsüne erişmeden önceki ve eriştikten sonraki yaşantılarının okuyucuya aktarılmasıdır. Bu tarz eser incelemeleri, bir toplumdaki başka bir topluma göç etmek durumunda kalan kadınların karşılaşılabilecekleri problemlere örnek teşkil edebilmektedir. Türkiye'nin de son dönemlerde bir göç ülkesine dönüşmeye başladığını söylemek yanlış olmayacaktır.

¹ Bu çalışma Sakarya Üniversitesi, Sosyal Bilimler Enstitüsü, Alman Dili ve Edebiyatı Anabilim dalında yürütülen "Türk-Alman Edebiyatında Kadın İmgesi; Saliha Scheinhardt ve Feridun Zaimoğlu Örnekleri" adlı yüksek lisans tez çalışmasından üretilmiştir.

1960lı yıllardan başlayarak Türkiye'den Almanya'ya başlayan göçün altmış senelik geçmişinden ve bu alanda ortaya çıkarılan çalışmalardan faydalanmak, ülkemizdeki göç politikasının yürütülmesinde, özellikle göçmen kadınların toplumda karşılaşılabilecekleri problemlerin giderilmesinde ve izolasyon süreçlerinin iyileştirilmesinde fayda sağlayıcı nitelikte olabilir.

Anahtar Kelimeler: Kadın, Göç, Türk-Alman Edebiyatı, Feridun Zaimoğlu, Saliha Scheinhardt

REFLECTION OF SOCIO-CULTURAL ISSUES OF TURKISH WOMEN MIGRATING TO GERMANY IN TURKISH-GERMAN LITERATURE

ABSTRACT

Women's issues have been and continue to be a significant topic of societal discourse. The literary reflections concerning this complex have maintained their dynamism in different periods over time. Within this realm, the subject of women in Turkish-German Literature offers a modern and intersectional perspective in terms of examining what kind of changes in women's lives have been caused labor migration agreements and migrational movements, namely the Turkish-German labor agreement starting in the 1960s, causing migrational waves from Turkey to Germany and, in some cases, also back.

Feridun Zaimoğlu's *Leyla* and Saliha Scheinhardt's *Frauen, die sterben, ohne dass sie gelebt hätten*, which shall be examined within the scope of this paper, detail the life experiences of Turkish women who went to Germany with their spouses. In Feridun Zaimoğlu's work *Leyla*, a nuanced perspective is offered to the reader, especially the German reader, about the pre-migration lifestyles and social-cultural environments encountered by an Anatolian woman who completed her socialization process in Turkey and later became an immigrant. In the above-mentioned works of Saliha Scheinhardt, the author presents the trials and tribulation of a woman who completed her initial part of her socialization process in Turkey to then leave for Germany to live with her husband, dealing with aspects of isolation and the emerging alienation against her own identity in her social life.

In this study, the interpretive approach technique prevalent in the studies of intercultural literature as well as qualitative methods are of importance. The scope of this work is limited to the works mentioned above and analyses were carried out in order to determine the situations the respective women find themselves in in their destination country.

The aim of this study is to examine the concept of womanhood in the relevant works of Feridun Zaimoğlu and Saliha Scheinhardt, who are important representatives of Turkish-German Literature, thus conveying to the reader the experiences of these women before and after becoming immigrants. These kinds of works can be indicative of the problems that women who have to migrate from one society to another may encounter. It would not be wrong to state that Turkey herself has recently started to transform into a country of immigration. Benefiting from the sixty-year history of immigration from Turkey to Germany starting in the 1960s and previous studies carried out in this field, this paper aims to be of benefit in regards to the correct assessment of immigration policy and the subject of migrating women over here.

Keywords: Women, Migration, Turkish-German Literature, Feridun Zaimoğlu, Saliha Scheinhardt

GİRİŞ

Küresel bir savaşı geride bırakarak, ekonomisini ve üretimini tekrar toparlamaya başlayan Almanya, 50'lerde ciddi bir işgücü açığı ile karşı karşıya kaldı. Ülkesindeki işverenlerin baskısı sonucu Almanya, oluşan işgücü açığını karşılamak için birçok ülkeyle işgücü anlaşması imzaladı. Anlaşmaya taraf olan diğer ülkelerde yaşanan ekonomik ya da siyasi istikrarsızlık nedeniyle birçok kişi, misafir işçi statüsüyle (alm. *Gastarbeiter/-in*) geçici bir süreliğine çalışmak için Almanya'ya kitleler halinde göç etmeye başladı. Aynı dönemde ciddi bir ekonomik istikrarsızlık ile karşı karşıya kalan Türkiye hem artan işsizliğe çözüm bulabilmek hem de döviz girdisi sağlamak için Almanya ile görüşmeye başladı. Türkiye'nin girişimleri sonucunda 30 Ekim 1961 tarihinde, iki ülke arasında imzalanan *Türkiye-Almanya İşgücü Anlaşması* ile, çoğunluğu erkek olmak üzere birçok Türk vatandaşı, Almanya'ya çalışmak için göç etmeye başladı.

70'lerden itibaren Türkiye'de siyasi istikrarsızlığın da oluşmasıyla birlikte daha da derinleşen ekonomik kriz, Almanya'ya göç eden Türk işçilerin çoğunun orada kalmasına sebep olduğu gibi Türkiye'den Almanya'ya yaşanan göçlerin de devamını getirdi. Misafir işçi statüsünden yabancı işçi statüsüne (alm. *ausländische Arbeitnehmer*) geçen Almanya'daki Türk işçiler eşlerini ve çocuklarını da yanlarına almaya başladılar. Binlerce Türk kadını, doğup büyüdüğü ilin merkezini bile doğru dürüst tanımadan, toplumsal ve kültürel açıdan kendisine tamamen uzak olan Almanya'da izole bir hayat sürmeye başladılar. Büyük bir çoğunluğu vasıfsız oldukları için çalışmayan ve ev hanımı olan göçmen Türk kadınları, Almanya'da izole bir hayat sürmelerinin en başlıca nedenleri dilsel ve kültürel bariyerleri aşamamalarıdır. Bunun sonucunda ciddi psikolojik problemlerle karşı karşıya kaldılar (Yano, 2007: 11). Yaşadıkları problemler nedeniyle giderek kendi kimliklerine yabancılaşan Almanya'daki Türk kadınlarının yaşam serüvenleri, daha sonraki yıllarda, hem Türk-Alman edebiyatında hem de Türk-Alman sinemasında sıklıkla işlenen konular arasında yer aldı.

Bu çalışmanın amacı Türk-Alman edebiyatının birer temsilcileri olarak kabul edilen Feridun Zaimoğlu'nun *Leyla* eseri ve Saliha Scheinhardt'ın *Frauen, die sterben ohne dass sie gelebt hätten* eserlerinde, göçmen Türk kadını imgesinin incelenmesidir. Feridun Zaimoğlu *Leyla* adlı eserinde, Türk kadınının kültürel yaşamını, geleneklerini ve sosyalizasyon sürecini Alman okuruna sunarken, Saliha Scheinhardt ise sosyalizasyon sürecinin bir kısmını Türkiye'de tamamlayıp ardından Almanya'ya giden göçmen Türk kadınının geçirdiği psikolojik evreleri ve izolasyon sürecini Alman okuruna aktarmaktır. Bu çalışma ile göçmen kadınların geçmiş yaşanmışlıkları ile göçmen statüsüne ulaştıktan sonra bu kadınların karşılaştığı ve karşılaşılabilecekleri evrelerin tespit edilmesi amaçlanmaktadır. Araştırmanın yazım evresinde Kültürlerarası Edebiyat yaklaşımları referans alınarak yorumlayıcı yaklaşımdan faydalanıldı.

Çalışmamızın ilk kısmında, tarihsel süreçte kadın imgesinin geçirmiş olduğu dönüşüm irdelenerek, semavi dinleri de kapsayan antik çağlardan günümüze kadar kadının toplum içerisindeki rolü tespit edilmiştir. Ardından Türk ve Alman toplumunda kadının konumunun kırılma noktaları incelenmiştir. Çalışmamızın son bölümünde ise Alman toplumu içerisindeki göçmen Türk kadınının yaşamış olduğu sorunlar, seçilen edebi eserlere nasıl yansıtıldığı analiz edilmiştir.

1. TARİHSEL SÜREÇTE KADIN

Özlem A. Kuşcan (2010: 29) *Antik Çağdan Günümüze Kadın'ın Öyküsü* adlı eserinde insanların Neolitik çağda doğayı bilinmeyenlerle dolu bir mekanizma olarak gördüklerini ve bundan dolayı insanların olağanüstü güçlerle iyi bir anlaşma içerisinde olduklarını dile getirmektedir. Diğer bir ifadeyle insanlar, neolitik çağda doğada anlamlandıramadıkları fenomenlere ilahi bir anlam yüklemişlerdir.

Neolitik çağda, henüz ataerkil düzenin var olmadığı topluluklarda kadın, Yüce Toprak Ana sıfatıyla karşımıza çıkmaktadır. Bilinmeyenlerle dolu dünyada kadın doğurganlık özelliğinden dolayı mucizeler yaratan ve doğaüstü güçlere sahip olan varlıklar olarak nitelendiriliyordu. Kuşcan'a göre (2010:30) "kadın bilinmeyenden yaşamı alıp geri veriyordu. Doğa can alırken kadın can veriyordu, bir canlının içinden başka bir canlı çıkarıyordu".

Toprağın işlenmesiyle birlikte erkekler, doğa üzerinde aktif bir rol oynamaya başladılar. Bu onları doğadaki pasif rollerinden çıkartıp daha müdahaleci bir pozisyona taşıdı. Doğanın işlenmesi ve toprağın ekilip biçilmesiyle kadınların toplumdaki işlevi zayıfladı. Erkekler üretme yetkisine sahip olmuş, daha çok üretimin yapılabilmesi için de kadınlardan daha çok çocuk doğurması beklenmiştir. Böylece kadınlar Ana Tanrıça rolünden alınıp, gündelik işlerle ilgilenen ve çocuk doğurması gereken varlıklara dönüşmüşlerdir. Bu da kadınların git gide toplumdaki rollerinin değersizleşmesine sebep olmuştur.

Tarihsel süreç içerisinde cinsiyetler arası rollerin belirlenmesinde farklı faktörler etkili olmuştur. Sosyal çevre, kültürel değerler, toplumsal normlar ve inançlar cinsiyetlerin konumlandırılmasında önemli faktörler arasında sayılabilir. Kadının tarihsel süreçteki değişimine göz attığımızda önemli kırılmalardan biri de tek tanrılı dinlere geçiş ile başlamıştır. Semavi dinlerle birlikte ortaya çıkan ve cennetten kovulmanın sebebi olmakla birlikte bütün kötülüklerin başlangıç noktası olarak da görülen Havva, yüzyıllar içerisinde dahi lanetli takısından kurtulmayı başaramamış, öyle ki bu bütün kadınları kapsayacak şekilde genellemelerle birlikte yayılmaya devam etmiştir.

Üç büyük dinin ilki olan Yahudilik inancında kadınlar ile erkeklerin arasındaki sosyal-toplumsal alanda ciddi farklılıklar ortaya çıkmaktadır. Yahudilik inancında toplumun bireyleri daha ataerkil bir sistem üzerinde ilerlemektedir. Kadınlar yaşamın ikincil boyutunda bırakılmış, toplumsal meselelerde söz hakkı verilmemiştir. Öyle ki kadınlar ibadet ederken erkeklerle bir araya gelemez, gerekmedikçe aynı ortamda bulunmazlardı. Kadınlar regl dönemlerinde eşlerinin yanına gitmez, temiz sayılana kadar aynı yatakta uyumazlardı.

Yahudi inancında Adem'i büyük günaha sürükleyen de Havva'dır. Tanrının Adem'e yoldaş olması için Havva'yı yarattığı, sonrasında Havva'ya yasak meyveyi yemesi için bir yılanın akıl verdiği inancı hüküm sürmektedir. Yılanın sözünü dinleyip meyveyi yiyen Havva Adem'e de yedirir ve onu kötülüğe sürüklemiş olur. Böylece üçü de Tanrı tarafından cezalandırılır ve cennetten kovulurlar. Yılan sürünmeye mahkûm edilirken, Âdem ömür boyu ekmeğini kazanmak için çaba ve emek harcamak zorunda bırakılmış, Havva ise doğum sancıları ve eşin hükmüne itaat ile cezalandırılmıştır (Gürkan, 2003: 6-7).

Hıristiyanlık inancında ise kadınların yaşamları Yahudilik dininin özellikleri ile benzeşmektedir. Örneğin Yahudi toplumunun ataerkil bakış açısını Hıristiyanlık dininde de görmek mümkündür. Hıristiyanlıkta da kadın zayıf bir varlıktır ve toplumda erkek egemenliği hüküm sürmektedir.

İncil'e göre ise kadınlar için en önemli ve olması gereken özellik eşlerinin onlardan razı olmasıdır. Bir kadın eşini mutlu etmek ve rahatını sağlamak için elinden gelen her şeyi yapması gerekmektedir. Yani kadınların eşleri tarafından saygıyı hak etmeleri gerekmektedir.

Bu yüzden de Hıristiyanlık inancında kadınlar vaktinin neredeyse tamamını ev içi alanla sınırlandırmak durumunda kalmış, gün içinde temizlik, yemek, çamaşır ve varsa çocuk bakımıyla ilgilenme gibi sorumlulukları yerine getirmekle yükümlü olmuştur. (Kuşçan, 2010: 74).

İslamiyet'te kadın konusu uzun yıllar tartışmaların odağında olmuş ve olmaya da devam etmektedir. İslam dininde de diğer tek tanrılı dinlerde karşılaşıldığı gibi birbirleriyle benzerlik gösterme durumu söz konusu olmuştur. İslamiyet'in Yahudilik ve Hıristiyanlık inancı ile kesiştiği en benzer durum ise cennetten kovulmadır. Üç büyük dinde de yasak meyveyi yiyip Âdem ile Havva'nın cennetten kovulduğu inancı hüküm sürmektedir. Fakat İslamiyet'te diğer iki semavi dinde olduğu gibi cennetten kovulmanın tek suçlusu Havva olarak gösterilmemiştir.

İslam toplumunda kadınların konumu farklı kesimler tarafından farklı bakış açılarıyla ele alınmıştır. Örneğin belli bir kesim İslam dininde kadınların diğer dinlere oranla daha fazla hakka sahip olduğunu, kadınların da sosyal hayatta, ticaretle ve ev ekonomisinde söz sahibi olduğunu savunurken belli bir kesim de İslamiyet inancının kadınları toplumdaki soyutladığını ve kadınların neslin devamını sağlamaları gereken bir mekanizma olarak gördükleri inancı hüküm sürmektedir.

Öyle ki üç büyük tek tanrılı dinlerde kadının konumu zaman zaman birbirinden farklılık gösterirken, zaman zaman da benzerliklere rastlanabilmektedir. Toplumun sosyal ve kültürel faaliyetlerine göre de şekillenebilen din kavramı, zamanla toplumların yaşam biçimlerine göre belli değişimlere uğramıştır. Din ile kültür arasındaki kuvvetli bağ, her iki kavramında birbirini şekillendirmesinde önemli bir rol oynamaktadır.

2. TÜRK VE ALMAN TOPLUMLARINDA KADIN

2.1. Osmanlı ve Cumhuriyet Döneminde Kadın

Osmanlı döneminde saraylı kadınların yanı sıra daha çok kırsal kesimlerde ikamet eden Türk kadını, vaktinin çoğunu sabahları tarlada, günün kalan saatlerinde ise evin işleriyle, şayet varsa çocuk bakımıyla ve eşinin karnını doyurmak için yemek hazırlamakla geçirmektedir. Bundan dolayı kırsal kesimdeki kadınlar eğitimden uzak yaşamaktaydılar. Saray ve çevresinde ikamet eden kadınlarsa, diğerlerine göre çok daha farklı bir yaşam sürmekteydiler. Sosyal yaşamları çok daha aktif olan bu kadınlar, özel hocalardan dersler almakta, yakın çevreleriyle ilişkilerini iyi yürütmekte ve daha çok giyim-kuşam meseleleriyle ilgilenmekteydiler. Aynı zamanda cariyelikte o dönemdeki kadının sosyal ve toplumsal yaşamını anlayabilmek açısından örnek teşkil etmektedir. Cariyeler Osmanlı döneminde üzerinden para kazanılan, daha pahalı fiyatlara satabilmek için sanat, edebiyat, bilim, tiyatro gibi konularda eğitimler verilen kadınlardır.

“Osmanlı toplumunda düzen, üst-yapı kadınıyla altyapı kadını arasında bir ayrımcılık siyaseti gütmeyi çıkarlarına ve kamu yönetimi politikasına uygun görmüştür. Altyapı kadınlarının etkilendikleri birçok (sosyal ve dinsel) hükümden, üs-yapının – yani saray ve çevresinin-kadınlarının etkilenmemiş olması bu ayrımcılığın ilk ve en belirgin kanıtıdır. Öte yandan, egemen sınıf giderek Batı dünyasına açılımlar yapmış, dolayısıyla da saray ve çevresinin kadınlarıyla köylü kadınları arasında var olan uçurum daha da genişlemiştir” (Altındal, 1985: 95).

Osmanlı'da II. Meşrutiyet ve Tanzimat dönemiyle başlayan modernleşme hareketliliği eğitim, giyim kuşam siyasi gibi süreçlerin değişiminde rol oynamıştır. Örneğin çarşaf bu dönemde yasaklanmış, kadınların ilk kez parlamentoya dinleyici olarak katılmaları da bu dönemde gerçekleşmiştir.

Cumhuriyet döneminde kadın kavramına bakıldığında belli başlı değişimlerin gündemde olduğunu söylemek mümkündür. Cumhuriyetle birlikte kadınlar kamusal ve sosyal alanda daha aktif rol oynamaya başlamışlardır. Cumhuriyetle birlikte milliyetçi, vatansever ve cefakâr kadın figürü ortaya çıkarılmak istenmiştir. Bu da kadınların farklı bir ideolojinin hükmü altına alındığının göstergesi olabilmektedir.

“Ama dönemin kadın konusundaki algılamasına biraz daha yakından bakıldığında, daha gelenekselci kalıp arasında toplumsal rolleri açısından temel bir farklılık olmadığı görülür. Kemalist erkeklerin hayalindeki ‘yeni kadın’, ailevi, içtimai, milli vazifelerini benimseyen ve başkaları için yaşayan bir varlıktı. Kadının en belirgin meziyeti, fedakarlığı ve feragatiydi” (Berktaş, 2010: 108).

Cumhuriyet döneminde kadın ve erkeğin mirastan eşit haklara sahip olması, resmi nikahın zorunlu hale getirilmesi, çokeşlilik döneminin sona ermesi yapılan yenilikler arasındadır. Ayrıca bu dönemde kadına verilen en büyük haklardan birisi de 1934 tarihinde hayata geçirilen Seçme ve Seçilme hakkı olmuştur.

Cumhuriyetin kuruluşundan günümüze kadar kadınlar birçok kazanımlar elde etmesine rağmen, halen birçok konuda Batılı ülkelerin gerisindeyiz. Özel sektör ve kamusal alanda, akademik kariyer açısından Türkiye'deki kadınların sayısı her geçen gün artıyor olmasına rağmen cinsiyetler arası eşitsizlik halen ciddi bir oranda yaşanmaktadır. Özel sektörde erkeklerle aynı işi yapan kadınların erkeklerden daha az ücret almaları, doğumla ilgili yasal haklar olmasına rağmen doğumun istihdamda halen negatif olarak değerlendirilmesi, üniversitelerde, bürokraside ve siyasette kadın temsilinin halen çok düşük sayılarda seyretmesi bu eşitsizliğin en belirgin örnekleridir.

Türkiye Cumhuriyeti'nde kadına şiddet temasına bakılacak olursa bu oranların da ciddi şekilde yüksek olduğu görülmektedir. Örneğin 15-59 yaşları arasında yaşamının herhangi bir döneminde fiziksel ve cinsel şiddete maruz kalan Türk kadınlarının oranı %37,5 tir. (AÇSHB, 2020). Bütün dünyada henüz gerekli iyileştirmelerin yapılamadığı kadına şiddet konusu, günümüzde dahi güncelliğini korumaktadır.

2.2. Alman Toplumunda Kadın

Nasyonal Sosyalizm döneminde kadınlar evde çocuk bakmak ve Alman ırkının devamını sağlamak ile yükümlüydü. Erkekler çalışacak ve aileyi koruyacak, kadınlar ise mümkün olduğunca çok çocuk doğurup saf ırkın devamlılığına hizmet edecekti. Örneğin dört çocuklu bir ailenin devlete olan kredi borcu silinmesi, o dönemde kadına biçilen rolün en belirgin uygulamalarındandı. Alman ırkının saflığının devam etmesi vizyonu Hitler Almanya'sında aile temasının sıklıkla propaganda malzemesi olarak işlenmiş ve Alman halkına dayatılmıştır. Ev içine hapsedilen kadının görevi, kocasına hizmet etmek, çocuk doğurmak, çocuklarını Alman ulusuna uygun bir şekilde yetiştirmektir.

Hitler Almanya'sında kadınlar saf Alman ırkının dışında veya mevcut düzene başkaldıran insanlardan herhangi biriyle bir birliktelik yaşarsa devlet tarafından cezalandırılmaktaydılar. Bu yüzden devletin isteklerinin dışına çıkanlar vatan haini ilan ediliyor ve terbiye edilmek amacıyla toplama kamplarında ağır şartlarda çalışmak zorunda bırakılıyordu (Benz, 1997: 18).

İkinci Dünya Savaşı'nın sona ermesi ve Almanya'nın yenilgiye uğramasıyla birlikte, Alman toplumundaki kadının konumunda da kırılmalar meydana gelmiştir. Daha önce rolü ev içi sınırlarla belirlenen kadın, iş hayatında da kamusal hayatta da daha fazla yer almaya başlamıştır.

Günümüz Almanya'sında kadına baktığımızda ise birçok ülkeye göre bu konuda daha ilerde olduğu söylenebilir. Ancak bu tam olarak cinsiyetler arası eşitsizliklerin giderildiği anlamına gelmemektedir. Alman Meclisinde milletvekili olan kadınların sayısı ortalama 223 iken erkeklerinki 486'dır. Ayrıca günümüzde dahi Almanya'da çalışan kadınlara erkeklere oranla daha düşük brüt maaş verilmektedir (Statistisches Bundesamt, Gender Pay Gap 2020). Alman istatistik kurumunun verileri incelendiğinde, çalışma hayatında da kadınların istihdamı halen erkeklerin gerisinde kalmaktadır.

Diğer ülkelerde olduğu gibi, Almanya'da da kadına şiddet konusu önemli bir konu olmaya devam etmektedir. Almanya Federal Aile, Yaşlılar, Kadın ve Gençlik Bakanlığı'nın /Bundesministerium für Familie, Senioren, Frauen und Jugend) verilerine göre, 2020 yılında partner şiddetine uğrayan insanların sayısı 148. 031 dir. Bunların %80,5'ini kadınları oluşturmaktadır.

2.3. Alman Toplumunda Türk Kadını

İkinci Dünya Savaşı sonrası Federal Almanya Cumhuriyeti'nde meydana gelen ekonomik canlanma döneminden itibaren, aralarında Türklerin de bulunduğu yabancı işçi göçünden söz edilmekteydi. 1963 tarihinde gerçekleşen ikili sosyal anlaşma, Türk işçilerinin Almanya'ya yerleştirilmesinin ön koşullarını ve kabullerini düzenlemeyi amaçlamaktaydı. İlk on yıl içerisinde ise Türk işçilerinin sayısı bir milyona ulaştı (Kuruyazıcı, 2006: 13).

İşçi göçü anlaşması ile Türkiye'den Almanya'ya çalışmak için giden insanların çoğunluğunu erkekler oluştursa da aralarında azımsanmayacak kadar kadın da göç hareketliliğine katılmıştır. Ancak yabancı bir ülkeye çalışmak için gelen bu kadınlar, erkeklere ödenen ücretlerden çok daha azını almakta ve bu ücretlerde kişilerin uyuşuna göre değişiklik gösterebilmekteydi (Yano, 2007: 11).

Bu insanlar daha iyi bir yaşam umuduyla gittikleri ülkenin sosyal yaşantısına, örf ve adetlerine hakim olmadıklarından dolayı ilk aşamada ciddi bir kültür şoku yaşamışlardır. Türkiye'de alışık oldukları yaşam tarzından çok daha farklı bir durumla karşılaşan Türklerin zamanla aidiyet problemleri yaşamaya başladığı görülmüştür. Aynı zamanda gittikleri ülkenin dilini bilmemeleri bu insanların kısıtlı bir sosyal çevrede yaşamalarına sebep olmuş, bundan dolayı da Almanlar ile bir araya gelip o kültüre uyum sağlama konusunda eksiklikler yaşamışlardır.

Almanya'ya çalışmak için giden kadınların yanı sıra, eşlerinin yanına gelen kadınların sayısı çok daha fazladır. Almanya'daki Türk göçmen kadını ile diğer yabancı toplulukların göçmen kadınları karşılaştırıldığında, Türk göçmen kadınlarının eğitim seviyelerinin çok düşüktür. Türk göçmen kadınlarının eğitim seviyelerinin düşük olmasının yanında, sosyalizasyon süreçlerini Avrupa ve Hristiyan kültürüne çok uzak olan bir kültürde tamamlamışlardır. Bu nedenle Almanya'daki diğer göçmen kadınlara nazaran daha fazla dilsel ve kültürel bariyerlere takılmışlardır. Dilsel ve kültürel bariyerleri aşamamaları nedeniyle, Almanya'daki sosyal ve iş hayatında dahil olmaları uzun yıllar almıştır. Bu süreçte göçmen Türk kadınlarının birçoğu ciddi bir izole hayat sürmüşlerdir (Yano, 2007: 11).

Günümüz Almanya'sında 3. nesil olarak kabul edilen, Almanya'da doğan, orada büyüyen ve okula giden, kısacası sosyalizasyon sürecinin tamamını Almanya'da tamamlayan göçmen kökenli Türk kadınları arasında akademik kariyer yapan, siyasette, sinemada, iş hayatında kendisine yer edinenlerin sayısı giderek artmaktadır.

Alman siyasetinde yer alan Türk kadınların yanı sıra bir önceki dönem Alman parlamentosunda göç bakanı olan Aydan Özoğuz ile pandemi sürecinde ismini bütün dünyaya adını duyuran Dr. Özlem Türeci, bu örneklerden sadece bazılarıdır.

3. TÜRK-ALMAN EDEBİYATINDA KADIN

1950lı yıllardan itibaren çeşitli ülkelerden gerçekleşen, çoğunluğu çalışmak için olmakla beraber birçok farklı sebeplerle Almanya'ya göç eden insanların sayısı oldukça fazladır. Almanya'nın ihtiyacı olan işçi gücünü sağlamak amacıyla anlaşma yaptığı ülkelerden biri de Türkiye'dir. 60lı yıllardan itibaren birçok insan vatanını ve geride ailesini bırakarak çalışmak ve daha iyi bir yaşam standardına sahip olabilmek adına Türkiye'den Almanya'ya göç etmişlerdir.

Göç edenlerin arasından belli bir kesim bir süre sonra yazın hayatına dahil olmuş, Almanca ve Türkçe eserler vermeye başlamışlardır. Birinci nesil yazarların eserlerinde genellikle gurbette yaşanan zorluklar ve mücadeleler, vatan ve aile özlemi, geri dönme isteği gibi konular ele alınmıştır. Almanya'da bu alanda eserler veren insanların hangi kategoride yer alacakları hususunda uzun süre tartışılmış, ardında bu alanda ortaya çıkarılan eserler *Gastarbeiterliteratur* (Konuk İşçi Edebiyatı) çatısı altında toplanmıştır. İlerleyen zaman ve yeni nesillerin de yazın hayatına dahil olmasıyla birlikte baştan beri problemlili olan bu kavram değiştirilmiş ve yerine *Migrantenliteratur* (Göçmen Edebiyatı), *Ausländerliteratur* (Yabancıların Edebiyatı) gibi kavramlar kullanılmaya başlanmıştır (Blumentrath vd., 2007;58-59). Almanya'nın artık çok kültürlü bir ülke olduğunu kabul etmesiyle birlikte de *Interkulturelle Literatur* (Kültürlerarası Edebiyat) kavramı ortaya çıkmıştır (Chiellino, 2007). Bu alanda Türklerin oluşturduğu yazın ise *Deutsch-Türkische Literatur* (Türk-Alman Edebiyatı) olarak nitelendirilmiştir (Hofmann, 2006).

Bu eserlerde genellikle Türkiye'den Almanya'ya göç etmiş insanlar kaleme alınmaktadır. Çalışmanın ana teması kadın kavramını incelemek olduğundan dolayı Türklerin oluşturduğu bu edebi eserlerdeki kadın figürleri birkaç örnek ile incelenmektedir.

Birinci nesil yazarlardan Yüksel Pazarkaya'nın (1993) *Mediha* adlı eserinde Türk kadınının Almanya'daki eşinin yanına gelmesiyle birlikte yaşadıkları anlatılmaktadır. İlk başlarda tek isteğinin ailesinin yanına gelmesini sağlamak olan Hasan, zamanla Almanya'da karşılaştığı kadınlara ilgi duymaya başlamış ve eşi Mediha'dan ayrılmak istemiştir. Yeni bir yaşam umuduyla eşinin peşine gelen Mediha ise bu olanları kabul edememiş ve boşanmamak için elinden geleni yapmıştır. Anadolu'nun küçük bir köyünde yetişmiş olan Mediha alışıktığı kültürden dolayı kocasının ve ailesinin kutsallığını korumayı hedeflemiş, yuvasını yıkmamak adına elinden geleni yapmıştır. Ancak Hasan'ın kadın algısı tamamen değişmiştir. Yabancı kadınlara nazaran Mediha onun için bakımsız bir kadındır. Yüksek Pazarkaya bu eserde yurtdışına giden bir adamın yetiştiği kültürden ve alışıktığı kadın profilinden uzaklaşıp, kafasındaki güzellik algısının nasıl değişebileceğini göstermiştir. Mediha ise kendi benliğini ve varlığını hiçe sayarak yuvasının yıkılmaması için her şeyi göze almış bir kadın olarak, her seferinde yuvanın kutsallığını aşıl原因an Anadolu kadınının bir temsili olarak kabul edilebilir.

Göçmen Edebiyatı'nın ikinci nesil yazarlarından Emine Sevgi Özdamar'ın (2015) *Die Brücke vom Goldenen Horn (Haliçli Köprü)* eserinde ise tiyatro okuma hayaliyle Türkiye'den Almanya'ya işçi olarak giden bir kadın ele alınmaktadır. Çalışmak ve para biriktirmek, böylece hayallerine kavuşmak hedefiyle çıktığı bu yolda yaşamının iş ve ev arasında kısıtlı bir alandan oluşması, karakterin giderek yalnızlaşmasına ve kendinden uzaklaşmasına sebep olmuştur. Yazar bu eserde diğer birçok insan gibi büyük hayallerle gurbete gidenlerin karşılaştığı zorlukları, kimlik çatışmasını ve giderek yalnızlaşmayı işlemiştir.

“Aynaya baktığımız zaman arkamızda ne annemizin geçtiğini görüyorduk ne de kız kardeşimizin ne de babamızın. Dudaklarımız aynada artık annemizle ya da kız kardeşimizle konuşmuyordu. Seslerini, elbiselerinin hışırtısını, aynanın karşısındaki kahkahalarını duymuyorduk, her gün aynada yalnız insanlar olarak görüyorduk kendimizi” (Özdamar, 2008: 41).

Yukarıda da gördüğümüz gibi Özdamar, karakterlerin yaşadığı yalnızlık hissini ve izolasyon sürecini eserde kullandığı çoğul dil ile açık bir şekilde ifade etmiştir. Yazarın bir başka eseri *Mutterzunge (Annedili)*'de (2013) ise yine bir kadın karakter Almanya'ya geldikten bir süre sonra anne dilini kaybettiğinden şikâyet etmektedir ve bundan dolayı yaşadığı kimlik çatışmaları ve aidiyet problemleri eserin ana temasını oluşturmaktadır. Kimliksizdir, kim olduğu, kendisinin nereye ait olduğu konusunda hiçbir fikri yoktur ve bu durum kahramanın hiçlik içerisinde yaşamını sürmesine sebebiyet vermektedir. “Dedeme gitmek istiyordum, anneme ve anne dilime giden yolu bulabileyim diye” (Özdamar, 2013: 38). Karakter bu eserde anne dilini bulabilmesi için önce dede dilini bulması gerektiğini savunur ve bu yüzden yollara düşer. Dede dilini anlayabilmek için Arapça öğrenmeye başlayan kahraman zamanla bu aidiyet duygusunun eksikliğinden kurtulmaya başlamış ve kendi kimliği ile olan çatışması azalmıştır.

3.1. İzole Bir Yaşam Süren Göçmen Türk Kadını: *Frauen, die sterben ohne dass sie gelebt hätten*

1960lı yıllarda başlayan işçi göçü ile birçok insan çalışmak için Türkiye'den Almanya'ya gitmiştir. Bu insanların az bir kesimi kadınlardan oluşurken, ciddi bir kesimi ise erkeklerden oluşmaktadır. Saliha Scheinhardt'ın *Frauen, die sterben ohne dass sie gelebt hätten* eserinde de işçigöçü hareketliliğine katılan eşinin peşine Almanya'ya göç eden Suna'nın gurbette yaşadığı süreçler anlatılmaktadır. Eserde olaylar hapisanede olan Suna tarafından, geçmiş ve şimdi arasında aktarılır. Bu eser 1989 yılında *Yanlıř Cennete Elveda* adıyla sinemaya uyarlanmış olup, yaşanmış bir olaydan aktarılmıştır.

“Dies ist kein Klagelied! Es ist auch nicht die Deutung eines schrecklichen Traumes! Dieses ist die Wirklichkeit, die Geschichte meines kurzen Lebens” (Scheinhardt, 1983: 9).

“Bu bir ağıt değil! Bu, gerçeğin ta kendisi, benim yaşadıklarımın öyküsüdür” (Scheinhardt, 2006: 5).

Anadolu'nun küçük bir köyünde yaşayan Suna'nın kendine ait ufak bir dünyası bulunmakta ve vaktinin çoğunu köydeki çevresi ve ailesiyle geçirmektedir. Suna'nın iki abisi vardır ve bunlardan biri çalışmak için Almanya'ya gitmiş, diğeri ise başka bir şehirde yaşamaktadır. Abisi Almanya'dan izine geldiği günlerden birinde yanında Alişan adında bir arkadaşını getirmiş ve Suna ile evlendirmek istemiştir. Başlarda karşı çıkan Suna, kendisine destek olacak kimseyi bulamadığı için sonunda razı olmuştur. Suna'ya göre Alişan'ın Almanya'da çalışıyor olması ailesinin ve çevresindekilerin bu durumu onaylaması için yeterli bir sebeptir.

“Es war für meine Eltern nicht einmal notwendig, über diesen fremden Mann einige ganz oberflächliche Angaben zu erhalten: seinen Namen, sein Alter und dass er aus einem fernliebenden Dorfe der Kreisstadt stammte. Dass er in Deutschland arbeitete, sagte uns alles, es war genug, um ihm das – Ja- Wort- zu geben” (Scheinhardt, 1983: 35).

“Ailem için bu adam hakkında yüzeysel bilgiler almak gerekli bile değildi: Adı, Yaşı, ilçe kasabasından uzak köylerden birinden geldiği. Almanya’da çalışıyor olması bize her şeyi açıklıyordu ve -evet- kelimesini vermek için yeterliydi.”

Suna Almanya’ya gidene kadar mutlu bir yaşam sürmüştür. Köyde ailesiyle ve arkadaşlarıyla sınırlı fakat huzurlu bir yaşantısı olan Suna, birçok insanın evini barkını satıp Almanya’ya gitmesinden dolayı kendisi de dahil köydeki herkesin Almanya’nın nasıl bir yer olduğunu, nasıl görüldüğünü ve oradaki insanların nasıl yaşadıklarını merak ettiğini dile getirmektedir.

“Wir alle waren neugierig, wir wollten zu gerne mehr über Deutschland wissen. Wir fragten uns: Wo liegt dieses Land, das unsere Männer und Frauen in sich hineinsaugt? Wie viele Tage braucht man, um dort hinzukommen? Wie sieht es dort aus, die Menschen, die Straßen, ob die wohl auch Gecekondus haben, ob es dort auch Dörfer gibt ohne Wasser, ohne Licht, ohne Straßen, ob dort auch viele Kinder sterben?” (Scheinhardt, 1983: 29).

“Hepimiz meraklıydık, Almanya hakkında daha çok şey bilmek istiyorduk. Kendi kendimize sorardık: Erkeklerimizi ve kadınlarımızı içine çeken bu Almanya neredeydi? Oraya varmak için kaç gün gerekiyordu? Oradaki insanlar, sokaklar nasıl görünüyordu, orada da gecekondular var mıydı, susuz, ışısız, sokakları olmayan köyler var mıydı, orada da çok fazla çocuk ölüyor muydu?”

Fakat Suna Alişan ile evlenip Almanya’ya gittikten sonra iki tane çocuğu olmuş, çok zorlu bir yaşam sürmüş ve başına gelmeyen kalmamıştır. En son hapishanede olan Suna’nın Almanya’da geçirdiği yılların nasıl sonuçlandığını şu şekilde ifade etmiştir;

“Inzwischen sind Jahre vergangen, ich habe es verfahren bis zum bitteren Ende. Nun weiß ich, wo Deutschland liegt und wie es in Deutschland aussieht” (Scheinhardt, 1983: 29).

“Aradan yıllar geçti. Şimdi Almanya’nın nerede olduğunu ve nasıl görüldüğünü acı bir sonla tecrübe ettim.”

Suna Almanya’ya gittikten sonra Alişan’ı aslında hiç tanımadığını fark etmiştir. Alişan zaman geçtikçe Türk toplum ve normlarına aykırı olan cinsel isteklerde bulunmaya başlamıştır. Suna’nın yetiştiği toplumda tamamen tabu olan bu istekler Alişan için vazgeçilemez saplantılara dönüşmüş durumdadır. Tüm bu saplantılar yüzünden Suna defalarca şiddete uğramış, vücudundaki kırık ve hasarlardan dolayı hastanelerde yatmış ve sayısız kez cinsel zorbalığa ve tecavüze maruz kalmıştır.

Birçok umutla geldiği Almanya artık Suna için bir “işkence hücresi” ne dönüşmüştür. Eserde Suna’nın yaşadığı zorbalıklar şu şekilde aktarılmıştır;

“Ich bat und bettelte, ich flehte ihn an, er solle es doch lassen. Ich liebte ihn, ich wollte nichts anderes, als dass wir zusammen mit unseren Kindern glücklich werden. Das wären wir auch geworden, wenn er bloß zu sich gekommen und vernünftig geworden wäre. Aber er drohte mir und hatte immer neue Einfälle und Ideen, die abscheulich und unter jeder menschlichen Würde waren. Er war unberechenbar. Ich war bereit, seine Gewalt auszuhalten, ich war bereit, zu hungern und Schmerzen zu ertragen, wenn er bloß von dieser einen Gewohnheit abgekommen wäre. Aber er dagegen wurde immer wilder und verbrecherischer. Er machte mir Angst, indem er ergab, dass er das alles auch mit seiner ersten Frau getan habe, auch sie hatte er geschlagen, gefoltert” (Scheinhardt, 1983: 64-65).

“Bırakması için yalvarıp yakardım, dizlerine kapandım. Onu seviyordum. Tek isteğim onunla ve çocuklarımla mutlu olmaktı. Aklını başına toplayıp kendine gelmiş olsaydı, olurduk da. Lakin o beni hep tehdit etti. Ve sürekli insanlıktan çıkmış iğrenç fikirleri vardı. Kestirilemiyordu. Alışkanlıklarından birini bırakması için şiddetine katlanmaya, aç bırakılmaya ve ağrılara göğüs germeye hazırdım. Ama o, daha da vahşileşti ve canileşti. İlk karısına da aynılarını yaptığını, onu da dövdüğünü, ona da işkence yaptığını itiraf ettiği zaman ondan korkuyordum.”

Eserin sonlarına doğru Suna, kendisine uygulanan fiziksel ve cinsel zorbalıklara daha fazla tahammül edememiş ve Almanya’da izole bir yaşam sürmesinden dolayı çevresinde ona yardım edebilecek kimseyi bulamadığından kocası Alişan’ı uyurken baltayla öldürmüştür.

“In meiner Not suchte ich jemanden, dem ich von meinem Schicksal berichten und Rat bitten konnte. Ich hatte niemanden” (Scheinhardt, 1983: 64).

“En sıkıntılı zamanlarımda kara bahtımdan bahsedebileceğim ve bana yol gösterebilecek birilerini arıyordum. Kimsem yoktu.”

Suna’nın yaşadığı zorbalıklar, maruz kaldığı fiziksel ve cinsel şiddet mahkemeye şu şekilde yansımıştır;

“Die Angeklagte durfte nicht allein das Haus verlassen und musste sich stets zu seinen Diensten zur Verfügung halten. Ihr Mann verlangte von ihr oft mehrmals täglich Geschlechtsverkehr. Die Angeklagte kam seinem Verlangen stets nach, selbst wenn sie sich unpässlich fühlte und beim Geschlechtsverkehr starke Schmerzen hatte. Mit der Zeit befriedigte der normale Geschlechtsverkehr ihren Ehemann jedoch nicht mehr, und er verlangte von ihr Mund- und Analverkehr, den er bereits in der Hochzeitsnacht vergeblich gewünscht hatte. Dies begründete er nunmehr damit, ihre Scheide sei nach der Geburt ihres zweiten Kindes zu weit geworden. Um sie sich gefügig zu machen, schlug sie ihr Ehemann in brutalster Weise, würgte sie und verletzte sie sogar einmal mit dem Messer. Da er ihr an Kräften weit überlegen war, konnte er einige Male mit ihr den Mundverkehr erzwingen. Dabei hielt er ihr die Nase zu, steckte ihr gewaltsam sein Glied in den Mund und zwang sie, das Sperma zu schlucken. Trotz der Misshandlungen gelang es der Angeklagten stets, dem Analverkehr zu entgehen. Sie lebte jedoch in ständiger Furcht vor ihrem Ehemann, der ihr drohte, sie zu töten, falls sie sich nicht fügen würde” (Scheinhardt, 1983: 83).

“Koca, sanığın tek başına dışarı çıkmasına müsaade etmezdi. Sanık, kocasına hizmet etmek için her daim hazır olmalıydı. Kocasını sanıktan, kendisiyle günde birkaç kez cinsel ilişkiye girmesini istiyordu. Sanık, kendini iyi hissetmediğinde ve cinsel ilişki esnasında ciddi ağrıları olduğunda bile kocasının cinsel ilişkiye girme isteğini yerine getiriyordu. Yalnız zamanla kocası doğal yoldan kurulan cinsel ilişkiden tatmin olmamaya başladı. Daha öncesinde gerdek gecesinde talep ettiği ve sanığın kabul etmediği anal ve oral yoldan cinsel ilişkiye girme talebinde bulundu. İkinci çocuğun doğumundan sonra sanığın vajinasının genişlemesini de gerekçe olarak gösterdi. Kocasını, sanığın kendisine itaat etmesi için onu acımasızca dövdü, gırtlakladı ve hatta bir keresinde bıçakla bile yaraladı. Sanıktan güçlü olan koca, zor kullanarak birkaç kez sanık ile oral yoldan cinsel ilişki kurmayı başardı. Bu esnada sanığın burnunu sıkarak, cinsel organını cebren onun ağzına sokup, menisini yutmaya zorladı. Uğradığı şiddete rağmen sanık, anal yoldan cinsel ilişkiye girmekten kaçınabildi. Yine de sanık, kendisine itaat etmediği takdirde onu ölümle tehdit eden kocasından sürekli korkarak yaşadı.”

Bunun sonucunda yıllarca cezaevinde kalan Suna, eserde işlediği suçtan dolayı pişmanlık duyduğundan bahsetmemektedir. Aksine yabancı bir ülkede yalnız kaldığını, eşi tarafından ev içi alana hapsedildiğini ve tüm bunların üzerine her gün çeşitli işkencelere maruz kaldığını dile getirmektedir.

Eserin sonunda Suna'nın hapis cezası bitmiştir. Çocuklarıyla kavuşabilmek adına yaşama dair umutlarını yitirmemiş olan Suna, cezasını çektiğini ve eğer adalet denen şey varsa bundan sonraki hayatında çocuklarıyla birlikte mutlu bir yaşam süreceğini dile getirmiştir. Yazar Scheinhardt, bu eserde birçok hayalle gurbete giden bir Türk kadının başından geçenleri kaleme almış ve eser bu Türk kadınının yaşama dair umutlarının bir şekilde devam etmesiyle son bulmuştur.

3.2. Göçmen Türk Kadınının Sosyalleşme Sürecine Açılan Pencere: Leyla

Feridun Zaimoğlu tarafından 2006 yılında kaleme alınan bu eserde olay örgüsü Türkiye’de Anadolu’nun bir köyünde gerçekleşir ve eserin ana kahramanı olan Leyla’nın Almanya’ya adım atmasıyla son bulur. Bu eserde Anadolu’da ufak bir yerleşim yerinin geleneklerine, normlarına, örf ve adetlerine göre yaşayan bir aile örneği görülmektedir. Eser Leyla’nın çocukluk ve evlilik dönemi olarak iki bölümde ele alınmıştır. Ataerkil bir aile yapısında yetişen Leyla, bastırılmış bir çocukluk geçirmiş, evlendikten sonra da eşi tarafından defalarca aldatılmıştır. Evlenmeden önce de evlendikten sonra da dış dünya ile bağlantısı çok fazla olmayan Leyla yaşamının neredeyse tümünü sosyal yaşamdan uzak ve izole bir şekilde sürdürmüştür.

Leyla eserinde birçok farklı kadın figürü karşımıza çıkmaktadır. Leyla’nın annesi Emine Hanım eserde eşi tarafından bastırılmış, hizmetkar, şiddet gören bir kadın olarak karşımıza çıkarken, Leyla’nın büyük ablası Yasemin, içinde bulunduğu yaşamdan memnun olmayan asabi ve mutsuz bir kadındır. Leyla’nın ortanca ablası Selda ise sessiz, olabildiğince silikleştirilmiş, kendi hüviyetine bile yabancı kalmış bir kadındır. Eserin ana kahramanı Leyla ise, zaman zaman aile baskısı -özellikle de baba baskısı- altında ezilmiş bir kız çocuğu olarak işlenirken, zaman zaman da haksızlıklara karşı sessiz kalmayan, kendini savunan ve şahsına karşı yapılan adaletsizliklere boyun eğmek istemeyen asi bir kadın olarak karşımıza çıkmaktadır.

“Wir sind alle Feiglinge, Mutter, sage ich, es braucht große Überwindung für mich, einem anderen Menschen in die Augen zu schauen. Woher habe ich das nur?” (Zaimoğlu, 2006: 195).

“Hepimiz korkağız, anne, diyorum, başka bir insanın gözlerinin içine bakabilmek için çok büyük çaba harcamam gerekiyor. Bunu neye, kime borçluyum acaba?” (Zaimoğlu, 2009: 218).

Leyla eserinde genellikle erkek otoritesi hakimdir denilebilir. Aile içi şiddete maruz kalarak yetişmiş bir çocuktur Leyla. Babası, Leyla da dahil olmak üzere bütün kardeşlerine ve özellikle de annesine sürekli şiddet uygulamaktadır.

“Er schreit aus dem Schlafzimmer nach Emine, meine Mutter. Und sie steht auf und folgt dem Ruf, obwohl sie weiß, was sie erwartet, sie schließt die Tür hinter sich, damit wir nur hören, aber nicht sehen können” (Zaimoğlu, 2006: 12-13).

“Yatak odasından Emine’ye, anneme sesleniyor. Annem ayağa kalkıp sese itaat ediyor, kendisini neyin beklediğini bildiği halde; kapıyı arkasından kilitliyor, bizlerin sadece duyabilmesi, ama görememesi için” (Zaimoğlu, 2009: 13).

Erkeklerin aile içi ve toplumsal alanda kadınların üzerinde uyguladıkları otorite, bu kadınların yaşamlarında kalıcı izler bırakmaktadır. Bu kalıcı izlerin eserdeki karşılığını kendinden vazgeçmiş annede, eserdeki mutsuz kız çocuklarında ve bir kadın olarak eşine itaat etme ile kendine yapılan haksızlıklara karşı durma ikilemi arasında gidip gelen Leyla karakterinde görebilmekteyiz.

Leyla’nın çocukluktan yetişkinliğe kadarki döneminde doğru dürüst evden çıkmasına müsaade edilmemiştir. Okula gitmekte fakat o da öğretmenlerin zoruyla gerçekleşmektedir. Eserdeki baba Halit, Leyla’nın okula dahi gitmesini istememekte, boş yere masraf çıkarmaması için annesine yaptığı gibi kendisinin hayatını da ev ile sınırlandırmak istemektedir. Anne Leyla’nın okumasını ister fakat onun görüş ve düşüncelerinin evde hiçbir hükmü olmadığı için her olaya sessiz kalmayı tercih etmektedir. Aksi taktirde kocası ona ve çocuklarına karşı şiddet uygulayabilir.

“Sie darf ihm nichts erwidern, es würde ihn dazu anstacheln, mit der Zuchtrute auf uns loszugehen” (Zaimoğlu, 2006: 81)

“Annem ona karşı çıkamaz, aksi halde kocasının ıslah değneğiyle üzerimize gelmesini kışkırtabilir” (Zaimoğlu, 2009: 90).

Leyla’nın sosyal izolasyon süreci daha çok küçük yaşlarda başlamıştır. O dönemlerde kırsal kesimlerde kız çocuklarının evde annelerinin yanında dikiş nakış, ev işleri öğrenmesi gerektiği görüşü hakimdi. Leyla’nın da ablaları gibi vaktinin çoğu ev içi alanla sınırlıydı. Örneğin Leyla eserde ablasının yaşantısından şu sözlerle bahsetmektedir:

“Meine schöne stille Schwester Selda: Sie hat kein eigenes Leben, sie geht zur Schule oder nicht, sie atmet oder nicht, sie wird krank und dann wieder gesund, und in der Zeit dazwischen lebt sie, ohne aufzufallen, und vielleicht beschwert sie sich über einen Hautmakel, oder schreit im Anblick einer kleinen Spinne, die am Badezimmerfenster ihr Netz knüpft. So ist sie: nicht auffällig” (Zaimoğlu, 2006: 173).

“Benim sessiz, güzel ablam Selda: Kendine ait bir yaşamı yok, okula gidiyor ya da gitmiyor, soluk alıyor ya da almıyor, hasta oluyor, yine iyileşiyor ve arada da yaşıyor, dikkatleri üzerine çekmeden, belki derisi üzerindeki bir sivilce yüzünden şikâyet ediyor, ya da banyo penceresinde ağını örmekte olan küçük bir örümcek görüp bağıyor. Böyle biri işte o: Dikkat çekmiyor” (Zaimoğlu, 2009: 194).

Leyla yukarıda her ne kadar ablasından bahsetse de aile evinde geçirdiği yıllar arasındaki yaşantısı da ablasınınkinden farklı değildi. Leyla da kendi özgür fikirleriyle yaşayan, istediği gibi dışarı çıkıp sosyalleşebilen biri değildi. Ailede özellikle evdeki kadınların dikkat çekmemesi adına büyük bir çaba gösterilmekteydi.

“Wenn es nach meiner Mutter und Yasmin geht, sind Frauenwie überreife aufqueuellende Feigen, die die Fruchtfliegen – die Männer – anziehen. Je mehr wir verbergen, desto besser für uns, sagen sie, und sie sagen auch, daß die Männer nur deshalb Kampfgesänge anstimmen und sich Axtkämpfe liefern, um unsere Blicke auf sich zu ziehen. Ich dürfe nicht zulassen, daß sie mich wie Teig in ihren Händen kneten: vieler Männer Spur lasse eine Frau gewöhnlich aussehen” (Zaimoğlu, 2006: 145).

“Annemle Yasemin’e göre, kadınlar, meyve sineklerini – erkekleri – üzerlerine çeken fazlaca olgunlaşmış, açılmış incirlerdir. Ne kadar gizlersek, bizim için o kadar iyidir, diyorlar, ayrıca, erkeklerin, bakışlarımızı üzerlerine çekebilmek için sırf savaş çılgınlıkları atıp savaş baltalarıyla birbirlerine saldırdıklarını da söylüyorlar. Beni bir hamur gibi ellerinde yoğurmalarına izin vermemeliymişim: Çok fazla erkeğin izi kadını sıradan göstermiş” (Zaimoğlu, 2009: 164).

Leyla’nın hayatı sosyal yaşam açısından Metin ile evlendikten sonra da çok fazla değişmiştir. Babasıyla birlikte yaşayan Metin evlendikten sonra kısa bir süreliğine çalışıp para biriktirmek için Almanya’ya gitmeye karar vermiştir. Gitmeden Leyla’yı tekrardan baba evine bırakmış, bu durum hem Leyla’yı hem de aile fertlerini rahatsız etmiştir. Metin Leyla’yı aile evine bıraktıktan sonra bir süre daha Türkiye’de kalmış, o süreçte de birçok kadınla görüşüğünü görenler olmuştur. Babasından kurtulmak için yaptığı bu evlilikte baba evinden kurtulamayan fakat aile içerisindeki baskılardan dolayı giderek daha da mutsuzlaşan Leyla, annesi gibi susmayı değil Metin’in karşısına geçip hesap sormayı tercih etmiştir.

“Metin, sage ich, ich habe gewartet. Ich bin hier, um dir folgendes zu sagen: Entweder verrätst du mir, wieso du mich verschmäst, oder... – Red’ruhig weiter. Oder was? – Oder wir lösen diese... Scheinehe auf. Metin erstarrt auf der Stelle, dreht sich von mir weg, als sei mein Anblick für ihn eine Zumutung. ... Ich liebe dich wirklich, sagt er, du bist meine Frau, und ich bin dein Mann – daran wird sich auch in Zukunft nichts ändern. Ich habe in großen Schwierigkeiten gesteckt” (Zaimoğlu, 2006: 435).

“Metin diyorum, yeterince bekledim. Buraya geldim çünkü sana şunu söylemek istiyorum: Ya bana benden neden kaçtığını söylersin, ya da... – İsteddiğini söyle. Ne ya da’sı? – Ya da bu sözde evliliğe... son verelim. Metin donakalıyor, bakışlarıyla karşılaşmaktan korkarcasına başını başka tarafa çeviriyor. ... Seni gerçekten seviyorum, diyor, benim karımsın, ben de senin kocanım – bu gelecekte de böyle olacak. Başımda büyük sıkıntılar var” (Zaimoğlu, 2009: 501-502).

Leyla sabretmeye devam eder ve Metin Almanya’ya gittikten sonra Metin’in babası Şafak Bey’in yanına döner ve orada yaşamaya başlar. Leyla bu seferde Şafak Bey’e hizmet etmekle yükümlüdür. Yaşamdan silikleştirilmiş bir kadın olan Leyla’nın çocuk sahibi olması onun bir nebze de olsa hayata karşı umudunu kaybetmemesine sebep olmuştur. Metin’in Leyla’yı Almanya’ya yanına aldırarak istemesiyle Leyla için yeni bir yaşam umudu doğmuştur. Metin’in tüm hatalarına rağmen onun yanına gitmeyi kabul etmiş ve annesi ile bebeğini de yanına alarak umut yolculuğuna çıkmıştır.

Leyla’nın kucağında bebeğiyle Münih tren garına inmesi Feridun Zaimoğlu’nun da henüz kundakta bir bebekken ailesiyle birlikte aynı tren garına inmesi ve orada yeni bir yaşam serüvenine gözlerini açmasıyla ilişkilendirilebilir.

Sonuç

Savaşlar, bölgesel çatışmalar, ekonomik ya da siyasi istikrarsızlıklar gibi nedenlerden ötürü, kitlesel göçler insanlık tarihi boyunca yaşanmış ve yaşamaya da devam etmektedir. Göçün negatif etkileri de en çok göçe katılan kadınları etkilemektedir. Bu çalışmamızda, ekonomik nedenlerden ötürü 60’lı yıllardan itibaren Almanya’ya göç eden birinci ve ikinci nesil göçmen Türk kadınının Alman toplumu içerisinde karşılaştığı sorunların edebiyata yansımaları incelenmiştir. Bunun içinde Türk-Alman Edebiyatı’nın önemli temsilcilerinden olan Feridun Zaimoğlu’nun *Leyla* ile Saliha Scheinhardt’ın *Frauen, die sterben ohne dass sie gelebt hätten* adlı eserlerinde, Türk kadınının göçmen statüsüne erişmeden ve eriştikten sonra yaşadığı toplum içerisindeki konumuna ve karşılaştığı problemlere dair anlatımlar analiz edilmiştir.

Saliha Scheinhardt’ın *Frauen, die sterben ohne dass sie gelebt hätten* eseri Türk kadınının göçmen statüsüne eriştikten sonraki yaşamını kaleme almıştır. Bu eser, göçmen kadınların yabancı bir ülkede yaşadıkları ve yaşayabilecekleri kimlik ve aidiyet problemlerini, kadınların izolasyon süreçlerine dair örnekleri okuyucuya aktarmaktadır. Söz konusu eserin incelemesinin ardından varılan noktada, Almanya’ya giden birinci ve ikinci nesil göçmen Türk kadınlarının, birçok hayalle çıktığı bu yolda, ev içi alanla sınırlandırılma durumlarının devam etmiş olduğu gerek dini gerekse kültürel nedenlerden dolayı dahil olduğu izolasyon süreçlerinin yaşamlarında kalıcı izler bırakabildiği ve sadece topluma değil, kişinin kendi hüviyetine karşı da yabancılaşmaya yol açabileceği kanısına varılmıştır.

Feridun Zaimoğlu’nun incelenen *Leyla* adlı eserinde ise sosyalizasyon sürecini Türkiye’de tamamlayan fakat sonrasında Almanya’ya göçmen olarak giden bir Türk kadınının göçmen statüsüne erişmeden önceki yaşamı kaleme alınmıştır. Bu eserin birincil hedef kitlesi Alman okurudur. Zaimoğlu, her ne kadar Türk kökenli bir Alman olsa da Türk kültürünü deneyimleme ve Türk toplumunu gözlemleme fırsatı çok fazla olmamıştır. Buna rağmen Zaimoğlu, Almanlar için Türk kültürüne bir pencere açıp, Almanya’da yaşayan göçmen Türk kadınlarının daha iyi anlaşılabilmesi için, Türk kadınının Anadolu’daki sosyalizasyon sürecine ve aile içerisindeki rolüne ışık tutmaktadır.

Bu açıdan Leyla, Alman toplumu içerisinde yaşayan, birinci ve ikinci nesil olarak sınıflandırılan göçmen Türk kadınının kültürel arka planının Almanlar tarafından anlaşılabilmesine, kültürel farklılıklardan dolayı Alman toplumu içerisinde yaşamış oldukları çatışmaların azaltılmasında katkı sağlayacak niteliktedir.

Ülkemiz, son yıllarda yaşanan göç hareketliliklerinde transit ülke konumunda göç alan ülke konumuna dönüşmeye başlamıştır. Savaş ve bölgesel çatışmalardan dolayı ülkesini terk etmek zorunda olan birçok göçmen kadın izole bir hayat yaşarken, çocuklarımızla aynı sıraları paylaşan göçmen çocuklarda kendilerini soyutlamaktadırlar. Gelecekte toplumumuzda göçmen merkezli yaşanabilecek olası problemlerin öngörülebilmesi açısından başta Türk-Alman edebiyatı ve sineması olmak üzere, Avrupa'da göçmenleri konu edinen bu tür çalışmaların akademik olarak incelenmesi önemlidir. Ayrıca başta Almanya olmak üzere, diğer Avrupa ülkelerinin yaklaşık 70 yıllık bir göçmenlik deneyimleri mevcuttur. Oradaki uygulamaların akademik düzeyde incelenerek ülkemize kazandırılması, göçmenlerin toplumumuza uyum sürecini efektif hale getirecek uygulamalar geliştirmemize, onlarla bir arada uyumlu yaşamamıza ve sinerji içerisinde birlikte çalışmamıza katkı sağlayacaktır.

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SURİYELİ KADIN SIĞINMACILARIN TOPLUMSAL KABUL ve UYUM SÜRECİNDE EVLİLİKLERİN ETKİSİ (SİİRT ŞEHİRİ)

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ÖZET

Çalışmanın temel amacı Siirt kentine Suriye'den göç eden ve geçici koruma statüsünde olan kadın sığınmacıların kent halkı ile olan entegrasyonları çerçevesinde ne durumda olduklarını incelemek ve bu uyum ve kabul sürecine yerel halk ile kadın sığınmacılar arasında yapılan evliliklerin etkisini değerlendirmektir. Bu kapsamda kentte bulunan ve sığınmacılarla ilgili çalışmalar yapan çeşitli STK'lar ve ilgili kurumlar ile görüşülmüş ve gerekli veriler elde edildikten sonra ailelere ulaşılmıştır. Çalışma bir saha çalışması olup ailelerle birebir yapılandırılmış görüşmeler yapılmıştır.

Araştırmaya konu olan Siirt, Güneydoğu Anadolu Bölgesi'nin Dicle Bölümü'nde yer almaktadır. Genel olarak araştırma sahası, Güneydoğu Anadolu Bölgesi'ndeki plato alanı ile Doğu Anadolu Bölgesi'ndeki dağlık alan arasında kalmaktadır.

En genel manasıyla göç, kişilerin, toplumların siyasi, doğal, ekonomik, sosyal, etnik ve dinsel nedenlerle gerçekleştirdikleri zorunlu ya da gönüllü yer değiştirme veya mekânsal hareketlilik süreçleri olarak tanımlanabilir. Göç, tek taraflı bir mekânsal değişim sürecinin ötesinde, ekonomik ve kültürel etkileşim, sosyal statülerdeki değişimler ve sonuçları itibariyle sosyo-mekânsal dokuda çok yönlü yansımaları olan bir olgudur. Kadınların göçe katılması son yıllarda artmıştır. Günümüzde kadın göçü beşeri coğrafyanın bir alt dalı haline gelen feminist coğrafyanın en çok üzerinde durduğu konulardan biridir. Artan gıda sorunu ve sorunlu bölgelerin daha çok kadın ve çocukları olumsuz etkilemesi kadınların daha güvenli yerlere göç etmesine neden olmaktadır.

Günümüzde göç ve göçün getirdiği çeşitli sorunlar, özellikle Arap Baharı olarak bilinen toplumsal olayların 2011 yılından bu yana Suriye'de de patlak vermesi sonucunda oluşan göç dalgaları ile beraber, başta Türkiye'nin Suriye sınırına yakın kentlerinde olmak üzere Türkiye'nin tamamına yayılmış durumdadır. Siirt kenti Suriyeli sığınmacıların geldiği kentlerden biridir. Kentin çok dilli bir kültürel yapıya sahip olması ve özellikle Arapçanın konuşuluyor olması sığınmacıların kenti tercih etmesinde önemli bir faktör olmuştur.

Anahtar Kelimeler: Siirt, Kadın Sığınmacı, Mülteci, Entegrasyon, Uyum, Göç, Feminist Coğrafya

THE IMPACT of MARRIAGES in THE PROCESS OF SOCIAL ACCEPTANCE and ADAPTATION of SYRIAN FEMALE ASYLUM SEEKERS (SIIRT CITY)

ABSTRACT

The main purpose of study is to examine the situation of female asylum seekers who immigrated to Siirt from Syria and have temporary protection status within the framework of their integration with the people of the city and to evaluate the impact of marriages between local people and female asylum seekers in this process of adaptation and acceptance. In this context, various STKs and related institutions that are in the city and working on asylum seekers were interviewed and the families were reached after obtaining the necessary data.

Siirt, which is the subject of the research, is located in the Tigris Section of the Southeastern Anatolia Region. In general, the research area is located between the plateau area in the Southeastern Anatolia Region and the mountainous area in the Eastern Anatolia Region.

It can be defined as migration, individuals, societies, political, natural, social, ethnic and religious reasons for migration or voluntary relief or spatial mobility processes. Migration is a case of economic and cultural interaction beyond a single-sided spatial change process, in social status changes and results in socio-spatial tissue in socio-spatial tissue. The attendance of women has thrown in recent years. Nowadays, women's migration is one of the topics of the feminist geography that became a sub-branch of the geography. The increasing food problem and problem areas are more adversely affecting women and children causes women to migrate to safer locations.

Nowadays, the various problems that migration and migration brought in, especially as the Arab Spring, as a result of the immigration waves, which has been erupted in Syria since 2011, which has been erupted in Syria since 2011, is also spread in Turkey's completely in the city of Turkey. The city of Siirt is one of the cities of Syrian refugees. The city has a multilingual cultural structure and especially the Arabic is spoken to the sheltered factor in the preferring of asylum seekers.

Keywords: Siirt, Female Asylum Seeker, Refugee, Integration, Cohesion, Migration, Feminist
Geography

THE UNTOLD GROUND REALITIES OF SEX WORKERS IN INDIA

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Abstract:

In India, the feminist discourse mainly revolves around morality laminated with socio-cultural beliefs. The feminist ideology on prostitution is classified into abolition, rehabilitation, and regulation. The abolitionist position taken by feminists believes that women in prostitution are oppressed, exploited victims and considered them as a commercial objects used by patriarchal formation. The rehabilitatives put forward that women in prostitution are victims of sexual slavery- need protection, rescue and rehabilitation. The third group of feminists postulates the regulation of prostitution with divergent opinion between them; one group highlights the legalisation of prostitution, whereas the other demands the decriminalisation of prostitution.

Due to the socio-cultural beliefs, stereotypes and stigmas attached to prostitution, women in prostitution are subjected to inhumane treatment and ignorant behaviour from the mainstream population. These repressed voices have started coming up strongly, denying their labelling as vectors of HIV/ sexually transmitted diseases or family breakers. The voices about the overcare for HIV and ignorance towards other conditions and health risks also have started coming out. These new voices speak of the right-based approach and believe that prostitution is not selling bodies but services like any other profession. If the occupational hazards are well-taken care of, sex workers can continue to practice providing sexual services without any health risks to themselves and others. During fieldwork, the author's experiences were quite engaging with women sex workers in Delhi and Kolkata. The paper results from extensive desk research and unstructured in-depth Interviews with women sex workers from the Sonagachi area of Kolkata and GB Road in Delhi. It revolves around the idea that laws on prostitution do not guarantee respect and dignity to women but the empowered agencies of women sex workers themselves.

Keywords: Health; feminism; sexuality; marginalisation; stigma; sex work

Introduction

In India women demand upward social mobility and empowerment. On the other hand; women are oppressed, harassed and hurt. Importantly, she is exposed to violent oppression and is still fighting for her rights, equality, existence, space, freedom, or feminism in society. Feminism is the advocacy of women's rights based on gender equality. As an idea, it relates to the equality of men and women in social, economic and political opportunities.

According to Sheryl Bowen and Nancy Wyatt, "these concepts resist decisive remarks in nature, so there is no exact definition of feminism or feminist. Bowen and Wyatt states that some statements may be helpful in understanding, such as feminism affecting women's lives. Theory about people; the nature of knowledge; how knowledge is generated and justified.

In the 19th century, American feminism was considered a "women's movement." Various groups began with a number of ideologies that collectively defended the unique position of women. In the 20th century, the term "feminism" was first used to describe the "uniqueness" and extraordinary purity of a woman's maternal experience. Proponents call it 'sexual romanticism', and opponents of the women's movement call it 'sexual rationalism'. The term 'feminism' refers to the category of people who fight women's subordination. Therefore, equality and liberation were central to women's rights.

According to Allison Jaggar, feminist idealism can be divided into four types: liberal, traditional marxism, radical, and social feminism.

These streams are interested in "oppression" and "liberation" in the contemporary world. On the basis of these two positions, the feminist ideology is divided on 'sex work'. This article consists of a series of perspectives on sexual work to maintain sex work in awkward situations if it should be considered the oppression or release of women. The debate about sexual work is space to occupy female rights theories for decades. Scoular in her work explains how feminist theorists examines 'sex work'. According to Scoular, prostitution is widespread among women in a patriarchal system where males dominate women.¹ Pateman on prostitution says it is morally undesirable where male domination takes over women.² According to Scoular, prostitution is common among women in patriarchy, where men dominate women.

Radical feminists have mainly focused on the harmful effects of prostitution as part of gender construction. They think above all in the context of sex. Radical feminist visions of prostitution highlight the damage women suffer in the field. They illustrated inequality in prostitution within the framework of a gender analysis of state and sexuality. Feminists such as Catherine MacKinnon, Kathleen Barry, Carole Pateman, Andrea Dworkin and Kate Millet consider prostitution or prostitution to be harmful to women. These authors interpret prostitution as "violence against women". Violence is not only in prostitution but more fundamentally in the "buying sex" ideology itself, which is seen as so closely linked to the heterosexual system and male power that it represents "Patriarchal male prerogative is absolute embodiment". These feminists argue that prostitution has a very negative effect on women who work as sex workers and on society. Jeffrey argues that there has been a shift in this ideology since the late 1900s-1960s. She said, "She analyzes uncompromising prostitution as the ultimate reduction of women into sex objects that can be bought and sold, becoming sex slaves lies at the root of marriage and prostitution, and is the basis of the oppression of women.

Andrea Dworkin, in 1993 writes that prostitution is violence wherein women's body is used for sex by men se via way of means of men. Men pay for women's body and use them consistent with their wishes. Women's body is brutally used, so it is impossible to avoid the issue. It is an abusive activity like gang rape of a women or violence against her. Dworkin mentions it clear that there is no life in prostitution. Life in prostitution is unsafe and risky because of violence hurting women. Dworkin argues that being in prostitution, people hurt themselves. Life in prostitution is hazardous and unstable due to violence hurting girls.³

Besides this, prostitute rights agencies in India describe it's far as a manner of sporting out human sexuality in which companions trade intercourse for cash with mutual consent. According to Gangoli, a 'prostitute' is "a descriptive time period that serves as an adjective for any sexually transgressive women. Therefore, prostitutes are visible as sexual beings representing unbridled sexuality. By extension, prostitution is thought basically as a sexual act regarding girls/women.

¹ Jane Scoular. *"The 'subject' of prostitution: Interpreting the discursive, symbolic and material position of sex/work in feminist theory"*, Feminist theory, SAGE Publications (London, Thousand Oaks, CA and New Delhi) Vol.5 (3), 2004, 343.

² Ibid.

³ Andrea Dworkin, 'Prostitution and Male Supremacy', Michigan Journal of Gender & Law, Vol. I, 1993. Retrieved from <http://www.nostatusquo.com/ACLU/dworkin/MichLawJourI.html>

Organisations along with VAMP(Vaishya Annyae Mukti Parishad) in Maharashtra and DMSC(Durbar Mahila Samanwaye Committee) in Kolkata are looking to rebuild girls's/women's identification in prostitution as 'sex workers'. According to Pritchard, the concept of 'sex work as any other work' was developed by the United States prostitution supporting groups in 1970. These agencies emerged with the ideology of 'the commodification of sex work' in the capitalist system'. It is termed 'erotic labour', which may be sold and offered like different services in exchange of money. These agencies aimed to elevate a voice in opposition to the criminalisation of prostitution and to prevent its demolition. The cutting-edge thinkers of this organization argue that sex work is like other work which gives women liberty and choice of working hours, denying of customers and right to choose working conditions and reliability. They additionally argue that it's far a birthright of a woman the use of which she will be able to specific her sexuality and manipulate over men. As Nalini Jameela in her autobiography describes, women have power over man in sex work. Similarly shown in Kolkata red light area in Sonagachi.

Additionally, Pritchard writes that theories on sex work commenced with the information that women input sex work for financial needs, which has grow to be a signal of women's empowerment now that they are aware of their bodies. She offers an instance of IUSW (International Union of Sex Workers), which perspectives sex work as women's high-quality preference and mentions on their internet site that humans benefit non-public power from promoting their our bodies due to the fact their customers worship and appreciate them, they have choice and freedom over their bodies and they can entertain customers and equally can get pleasure with customers. Often prostitutes are distinctly healthy, playful, creative, adventurous and unbiased. Pritchard argues that sex work is a well known identity and. It is a part of sexual expression and a area of women's work of unequal manipulate over men. She writes, "The language itself is particularly tricky and emotive. The use of the time period "prostitute" is seemed as a denigrating phrase used for women who are pressured into promoting intercourse through poverty and exclusion, whilst the usage of the time period sex work is visible as signifying an interest which displays and compounds women's oppression. The ideology that women in sex work are not seemed as women exist due to the fact they belong to a stigmatised or marginalised phase and do now no longer belong to the respected society. It ends in an dangerous surroundings in which women face exploitation, rape, violence and so on, which reasons intellectual despair and bodily harm. Based on feminist ideologies, feminists stand on prostitution as harm, preference and silence. Their stand needs the remedy of prostitution in society in 3 ways: legalisation, decriminalisation and sex as work. Meena Seshu, the co-founder of SANGRAM organisation, Maharashtra, says that the legalisation of prostitution will not help the women involved in this business. It simply means that the state will have control over the mobility of the sex workers, increasing the vulnerability for mandatory testing of HIV and STD.

Further, Seshu argues that the Indian law and government policies have failed to protect sex workers, as ambiguity in the law has made sex workers vulnerable to abuse. According to her, this abuse has been exacerbated in recent years because the increased visibility of sex workers due to public health interventions has proved dangerous. Dr Samarajit Jana, the founder of DMSC, says, "Sex work should be treated as work and brought under the work schedule of the labour department.

In addition, Sex workers from both the brothels and the streets should be recognised as workers, and the Immoral Traffic Prevention Act should not be applied to them. Legalising the trade will also help curb the spread of HIV."⁴

According to Dr Jana, rehabilitation cannot prevent prostitution. It has only led to violence and criminalisation of the trade. Sex work should be treated as work and brought under the Work Schedule of the labour department. Sex workers from brothels and the streets should be recognised as 'workers', and the Immoral Traffic Prevention Act (IPTA) should not be applied to them. He argues legalisation of sex work will control HIV. Another similar voice from the chairperson of the National Commission for Women, Lalitha Kumaramangalam, says, "Legalizing sex work to regulate the trade and ensure better living conditions for women engaged in commercial sex work." She believes legalisation will help in the reduction of women and girls trafficking. "It will also help improve the health conditions of sex workers who are presently forced to serve clients in unhygienic and unhealthy conditions and without condoms, which has caused HIV and other sexually transmitted diseases to spread." She talks about Sonagachi, the red light area in Calcutta is well organised by sex workers, but there is no security for their children. Customers are not willing to use condoms which spread disease. The legalisation of the profession might improve the condition of sex workers. Legalisation would determine working hours, remuneration and health care which will help sex workers in education and economic alternatives. This discussion took place in 2016 with the Supreme Court.

Gothoskar and Kaiwar talk about separating human trafficking from prostitution and migration. Sex workers and their organizations claim to recognize prostitution as "work" and claim their rights such as health, travel, expression, migration, etc. The above arguments clarify divisions within feminist ideologies. These divisions basically go in three directions: repeal, restore, and regulate. Feminists' abolitionist stance led them to believe that sex workers were victims of oppression, exploitation, and commercial use by patriarchy. Another feminist group believes that sex workers who are victims of sex slavery need protection or rescue and rehabilitation. A third feminist group believes that prostitution is part of a woman's job and choice. Among the feminists taking up management positions, there are two groups: one wants to legalize prostitution, while the other calls for the elimination of prostitution. These stances by feminists have led them to take a step towards organizing prostitution. However, these works drew upon the theories of the previous analysis of the socially constructed society and constructed ideas or understanding of female sexuality and the position of women. Part of this study is based on the lived experiences of working with sex workers. Some of them have been observed from the lens of the existing patriarchal system of a male dominated society to explore the position of sex work and women in sex work. However, the epistemological sources concerning female sexual pleasure. Remain unexamined. Thus, activists have created organisations working to abolish and regulate sex work. The regulation position taken by feminists and organisations working with women in sex work is more focused on the rights of these women in the society and started with health issues among women in sex work. These organisations work as a voice of women in sex work to get equal rights as other citizens in India. Since the image of women in sex work makes them unique, these women are not counted among the general public, therefore lacking many citizenship rights.

⁴ Should prostitution be legalized? Cited in <http://www.rediff.com/news/special/should-prostitution-be-legalised/20141124.htm> 24/11/2014.

Prostitution in the law

Suppression Traffic Prevention Act of 1956 (SITA), later known as the Immoral Traffic Prevention Act (ITPA) was introduced in 1986, originally enacted as the Prohibition of Unethical Trafficking in Women and Girls, defines prostitution as "the exploitation or abuse of human sex for commercial purposes or in exchange for money or any other kind, and the term "prostitute" should be interpreted accordingly. First, the definition includes exploitation. and commercial sexual abuse of people. It does not refer to male or female prostitutes but directly emphasizes that anyone involved in such activity is referred to as a "prostitute".

“Secondly, the law regulates prostitution rather than defines human trafficking. The law is intended to punish "immoral traffickers" and traffickers, but it does not define human trafficking. According to the Immorality Traffic Prevention Act of 1956, "prostitution" is defined as the act of a woman offering herself to engage in promiscuous sex for remuneration, whether monetary or present. object, whether offered immediately or otherwise, and the term "prostitute" has been understood accordingly. It was later revised and the Immorality Traffic Prevention Act 1986 introduced a new definition of prostitution, commercial sexual exploitation or abuse of a person, and the phrase "prostitute". erotic" must be interpreted accordingly. The new definition covers various sex crimes and the commercial exploitation of any person (including girls, boys, men, women and transgender people). A new version of the ITPA in 1956 came into being as the ITP (Amendment) Bill of 2006 and treated sex workers as victims rather than offenders and that prostitutes were 'undervalued'. '. The bill does not stipulate whether prostitution is legal or not if a person engages in it by choosing to earn a living this way. The Immoral Traffic Suppression Act (SITA) became criminal law in 1958 and was transformed into the Immoral Traffic Prevention Act (ITPA) in 1986. However, the act did not seek to abolish prostitution, nor punish pimps or consider it an offence. It prohibits a person or prostitute from using public places, government offices, brothels, prostitutes and pimps.

According to Shukla, social and ethical norms of prostitution were influenced by British colonialism and Victorian ethics. He said, "Victoria's conception of the respectable woman with no sexual desire and the man with a desire for sex has an impact on attitudes towards prostitution." Wad & Jadhav in 2008 explains that under Section 268 of the Indian Penal Code, prostitution is not illegal in India. However, if a person solicits sex in public with lewd words to seduce customers, it is against the law. He or she commits a public nuisance when such an act or omission poses a risk of injury or inconvenience to the public or those living nearby. This means that if a prostitute solicits guests in a public place or a brothel is established and is precisely a nuisance to those living nearby, it will be a nuisance to the community. Section 269 prevents people from committing negligent acts that could spread infectious diseases, as the government has an obligation to ensure the welfare of society. Section 270 prohibits people from doing evil deeds to spread any life-threatening illness. Those who do it are criminals under ITPA, 1956. As a result, the entire working class in these jobs is discriminated against. Their human rights, sexual rights, labor rights, right to health care, right to life and right to protection are violated.

Discussion and suggestions

Prostitution has long been stigmatized and stigmatized; Sex workers' accounts emphasize that the image of a "sex worker" is intended to pollute the "mainstream" environment. Common sense holds that prostitutes are family breakers, immoral women, *dhandewali*, *randi*, *bazaar aurat*, etc. They are not considered as respected citizens by society. Prostitution is considered a social evil.

So, the dominant society finds ways to abolish it, mainly by behaving inhumanly, excluding and not forming any social ties. It is difficult for them to access public institutions and services. The criminalization of external manifestations of prostitution such as brothel keeping, solicitation and human trafficking leads to harassment and violence from society and the police. Police often accept bribes or have unprovoked sex with sex workers. Prostitution is stigmatized or stereotyped by the police, whose duty is to protect citizens and stop the criminal activities and often to the detriment of the safety of sex workers. So sex workers have a feeling that they are living in a ruthless world where human values do not exist.

In addition, the law makes it difficult for sex workers to conduct their profession in a harmonious manner. Indirect prostitution is illegal; Indian law is designed not to criminalize prostitution but to ban all of its activities. Sex workers are working to get their rights because if they get their working rights, may reduce the violence and may improve their working conditions. It is work of providing sexual pleasure and kind of therapy provided by sex workers to the family man. It provides time, suggestions and consultation to family men who are not really able to get happiness, peace and joy at home. It is a work between consenting adults and build voluntary relationships which should not be seen as crime. The identification of women in prostitution would allow the union of women in prostitution against brothel managers, pimps and the police. It will also allow sex workers to lobby for social protections such as healthcare, childcare and educational facilities for their children, social security for themselves and the others. The identification of sex services as 'work' will remove the stigma of immorality and crime associated with women in prostitution. Furthermore, if sex workers are recognized as employees, they can have the same rights as other workers: education, health care, maternity leave.

There are discussions and debates surrounding prostitution by a number of feminists, organizations, scholars, legal activists, activists at the institutional level. Women in this profession have to deal with the reality that women in prostitution are working as service providers. They are providing pleasure, positive consultation to the family man, suggesting to make them partners happy and doing nothing wrong. Women in Sonagachi red light area says, 'we are working our best to provide customers whatever they want'. We feel good when customer goes happily from us and next day informs us that their suggestion/advice really worked.

Jameela, a sex worker, writer and activist in Kerala says, "We demand the decriminalisation of this activity, but it does not mean establishing licenses. It will aggravate corruption. By 'decriminalising', we mean this: if two people want to have sex by common consent, if this is in no way a nuisance to others, then it should not be questioned. We demand recognition of this activity. The acknowledgement of sex work is one of the women's forms of labour. Only the decriminalisation of sex work is likely to address this issue"⁵

It would be better to keep debates and law aside and see the grass root reality, which is different. The entry of women in prostitution is women's choice. The reasons behind their entry are totally patriarchal duty provided to them. The responsibility of family, children and care after husband's death makes women vulnerable and the consequence is that they start working, even if it is not sex work, people ask them to have sex. The women construction workers reveals that at night co-workers comes to them and ask for sex. When they ask for money, there are abusive words used for them and sometimes they force with them to have sex.

⁵ Nalini Jameela, *The Autobiography of a sex worker*, Westland Books, 2007, 110.

Therefore, women at last decides to enter in sex work because it is the most suitable job they find. The cheating and rejection from their husbands for other women makes easy for women to enter.

The red light areas are unclean and unhygienic where women face mental vulnerability for their children. Their children cannot play, study and live freely as the areas are dirty and over populated and rooms are small. If law and authority could remark and rethink on it, may change their working condition. Most importantly, there are no men's awareness programs on changing or developing the mentality of men. The programs, talks and awareness may change men in the society which may help women to work freely and unconditionally. The government shall start some basic awareness programs in rural and urban areas on changing mentality of men and how to serve women in family and outside and children are the responsibility of both partners so the house duties such as domestic work, giving care to children and in-laws. This may be a helping attitude towards women.

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PROSTITUTION, PERCEPTIONS AND HUMAN RIGHTS

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Abstract

Sex work is a concept that is seldom spoken about in society. Stigmatised and often deprived of their rights, women involved in sex work continue to advocate and hope for an acceptance of their profession and a protection of their dignity and rights. To stimulate conversation in society and with a view to understand the perceptions of families from metropolitan cities in India, this paper discusses broader issues concerning sex work such as legalisation, decriminalisation, freedom of choice, risks involved. To gauge the perceptions of people, an online survey was circulated to participants who were selected using convenience sampling. Through this survey we aimed to understand society's ideologies and perceptions regarding sex work and analyse it in conjunction with literature and existing research on the same, including lived experiences of sex workers. Recognising the importance of social action, this paper critically engages with legislations, work of non-governmental and youth organizations who work towards protecting and supporting sex workers in society, enabling their voices to be heard.

Methods

Participants

Using convenience sampling, participants for the pilot survey were recruited personally via phone call, messaging, etc. The sample consisted of 36 participants (5.5% male, 94.5% female), who were divided into two age groups of 18-25 (72.2%) and 40-55 years old (27.8%) from metropolitan cities of India, with educational qualifications ranging from high school students to individuals with a completed master's degree.

Materials

Due to the dearth of valid and reliable scales measuring attitudes toward sex work and prostitution, our pilot survey (21 items) was carried out with a questionnaire adapted with the help of definitions from WHO.

Therefore, the survey measured “Attitudes towards Prostitution” (E.g. “I think prostitution is a safe job”, “Prostitutes should be treated with respect”, “I feel prostitutes choose this profession”) on a dichotomous scale (Yes/No) - with the option of explaining their opinions - to assess individuals’ beliefs about sex work. All items were novel and adapted by the researchers.

Procedure

An online questionnaire was circulated to the participants personally. Participants were told that the study was designed to investigate the general public’s perception, beliefs and knowledge on prostitution. Informed consent was gained, after which we obtained demographic information about age, gender and highest educational qualification. Additionally, participants were provided with reliable information regarding “*Legalization of prostitution*”, “*Decriminalization of prostitution*”, and “*Sex work*”. Lastly, the survey was administered using Google Forms.

Keywords: Participant, survey, measur

A STUDY ON BRIDE TRAFFICKING IN INDIA

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ABSTRACT

The issue of human trafficking is an unprecedented one, even today when laws are stern. It affects people of all castes, religions, sex, and ages. Bride trafficking is one of the forms of human trafficking wherein women are sold to be married to men. Unfortunately, for most victims, bride trafficking is not only limited to being sold to other men. It may also lead to evils like bonded labour, domestic violence, child marriage, prostitution etc¹. This in turn brings us to the question of how bride trafficking can be addressed and what can be done to resolve it. It is so entrenched in some States in India that it might take several years to stabilise the current situation². The most effectual areas of inter-state and inter-country bride trafficking in India are the states of Haryana and Punjab. The States' skewed gender ratio which is a consequence of poverty, female foeticide, female infanticide, illiteracy, dowry and other factors. With such unbalanced sex ratios (Punjab-893, Haryana-877 females per 1,000 males) it is beyond one to find a bride for each man, and 'importing a bride' has become the only solution³. The most appalling thing about these numbers is the fact that the number of women in urban areas is less than the number of women in urban areas, which indicates that educated people, too, are actively involved in female foeticide which is one of the major causes of bride trafficking. In 2007, according to National Crime Records Bureau around only 249 accused are convicted out of 5528 arrested people and around trafficking of 240 females took place for the purpose of forced marriage. In year 2017, a total of 5898 cases were listed under head of human trafficking⁴. The phenomenon of 'purchasing imported brides' has its roots in India's patriarchal and misogynist society and it needs to be addressed⁵.
Keywords: Bride trafficking, Human trafficking, Female foeticide, Bride trafficking in India

¹Bride Trafficking in India: Aspects, Causes and Potential Solutions (NITEESH KUMAR UPADHYAY) (Page no. 2-4) <https://www.bricslawjournal.com/jour/article/view/537/206>

²Current Status of Victim Service Providers And Criminal Justice Actors On Anti Human Trafficking: A Review Commissioned By UNODC https://www.unodc.org/documents/southasia/reports/Human_Trafficking-10-05-13.pdf (Page no. 10)

³India's bride trafficking fuelled by skewed sex ratios <https://www.theguardian.com/global-development/2014/dec/17/india-bride-trafficking-foeticide>

⁴National Crime Records Bureau Report on Human Trafficking <https://ncrb.gov.in/en/node/2986>

⁵Three Indian trafficked brides tell their stories of exploitation and oppression <https://scroll.in/article/974671/three-indian-trafficked-brides-tell-their-stories-of-exploitation-and-oppression>

GENDER AND HUMAN TRAFFICKING IN NORTH- CENTRAL NIGERIA

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Abstract

Human trafficking has become a phenomenon in many parts of the world, with an estimated figure of about 1-2 million women and children trafficked annually, for the purpose of forced labour, commercial sexual exploitation or domestic servitude. Nigeria has acquired a reputation for being one of the leading African countries in human trafficking with cross-border and internal trafficking. Sexual abuse is unfortunately an all-too-common experience particularly among young women and girls trafficked. Horrifying accounts of sexual violence, killings, and torture reveal the shocking range of abuses. Despite the growing rate of this phenomenon in Nigeria the North-central region has not been given adequate scholarly attention. This paper aims to interrogates gender and human trafficking in North-Central Nigeria. Using historical method of inquiry, the paper argues that poverty, youth unemployment, corruption, gender discrimination and conflict are the major cause of human trafficking in the study area. Trafficking rings within the countries and across the borders capitalize on these vulnerabilities to exploit their victims. The study concludes that effective machinery by national, regional and international authority to combat the scourge.

Keywords: Human Trafficking, women, sexual exploitation, North-west

AN EXPLORATORY STUDY OF PSYCHO-SOCIAL CHALLENGES OF WOMEN LIVING IN LEPROSY AFFECTED COMMUNITIES IN DELHI

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Abstract

History has witnessed how women have been discriminated against and deprived in societies. The stories of sufferings and marginalization have multiple facets and forms in different time periods and in different places. "Leprosy" is the most stigmatized disease known to human history. It has a medical as well as social historical context in the history of human civilization. India is the second most leprosy affected country in the world. The study conducted by Sasakawa foundation verified and validated 36 Leprosy colonies in Delhi. There live a total of 2939 families in these colonies. The total population of these colonies is 9957 of which 5137 are females and 4820 are males. This statistical data is only depicting the higher number of females who are affected by leprosy but there are a number of psycho-social challenges that need to be studied in the context of women. The present study attempts to explore the Psycho-Social challenges of women living in Leprosy affected communities in Delhi in India. This is an exploratory qualitative study using phenomenological approach. The sample is selected through purposive sampling which comprises 70 women in the age group of 25-65 years, living in the leprosy affected communities in Delhi in India. Data is collected from the field using semi-structured interviews. Data is transcribed, coded, represented and analyzed thematically. Findings of the study shows the challenges of women in domestic life: marriage, violence, early marriage, low access to educational opportunities and low literacy level; lack of opportunities of employment, job sustainability and security, lack of maternal care and adequate nutrition, lack of sense of belongingness, lack of sense of dignity of work etc. Conclusion: Women are discriminated not only due to their subordinate status in the hierarchical social structure due to patriarchy but women affected by leprosy are discriminated against and marginalized even more than the normal bodied women. Women who live in the families living in leprosy affected peoples communities are discriminated against even more due to the stigma attached with the place of living . Women who themselves are suffering from leprosy go through experiences of discrimination and multiple levels of marginations which makes them even more vulnerable and marginalized section of the society.

Keywords- Women, Psycho-social Challenges, Social exclusion, Leprosy affected communities

INFLUENCE OF MEDIA ON WOMEN'S CONSTRUCTION OF PSYCHO-SOCIAL IDENTITY AND REINFORCING STEREOTYPICAL ATTRACTIVENESS

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Abstract

Individuals have an innate desire to evaluate themselves, typically in contrast to others, according to Leon Festinger's social comparison theory (1954)¹. As Tajfel (1979)² points out, people categorise (including themselves) in order to comprehend their social surroundings and social identity. Individuals evaluate themselves in relation to others, therefore making comparison and classification play a crucial role in identity formation. Although developing one's identity is a very personal process, it occurs in a social and cultural context. Since its creation, the media has been playing an important role in setting this context and portraying the image of women by representing the ideal image(body) that reinforces the notion of "stereotypical attractiveness" that exists in society. When social engagement is scarce, researchers such as C.J. Lee (2009) advocates for more personal absorbing of social media messages. In contemporary pandemic context, there is reduction in social interaction and increased usage of social media. This may explain why young women's self-congruence regarding their body image is deteriorating. This study examines young women's perceptions of their body image, how they see themselves in relation to others, and how they develop their own social identities, particularly in light of the media's influence during the pandemic.

An online questionnaire was used to gather data from 152 respondents. The data was qualitatively analysed. The study's findings show that the respondents' attitudes about their body image and actions are contradictory, as they compare themselves to women on social media, use filters, and care about other people's opinions about their appearance. Although the majority of respondents had never experienced online body shaming, they were aware of negative trolling, pressures, judgments, and being deemed "unfit" for what is deemed "attractive." They were firm in their criticism of the media's malpractices. The implications of the study suggests to retain a healthy body image and recognise that one is capable of going beyond the "idealised attractive bodies" which are promoted by society and, particularly, social media.

Keywords: Women, Psycho-social identity, Social media, Body Image, Stereotypical Attractiveness

RISING CONCERNS OF DOMESTIC VIOLENCE DURING COVID-19 PANDEMIC

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ABSTRACT

As we are all aware that Domestic Violence is a serious concern for women in India, and it has increased during the COVID-19 Pandemic when all are locked inside their homes to restrict the spread of COVID-19. Researches reveals that the strong motivators which lead to domestic violence during the lockdown were alcohol and unemployment. It is a major and serious public health concern which has adverse effect on the physical and mental health of women. The findings also reveals that domestic violence is associated with religion and caste of women, sex of unborn child, abortion, education, employment status and dowry.

National Commission For Women's(NCW) data reflects that the complains of domestic violence doubled after the nation wide lockdown was imposed in India. Tamil Nadu Police reported an increase in domestic violence complains where they approximately 25 calls everyday during lockdown period and registered at least 40 such cases. Similarly Bangalore police also reported a spike in compliant from 10 calls to 25 calls everyday from the victims of Domestic Violence. Police reports and helpline calls have also increased in Canada, France, Germany, Italy and USA. COVID-19 Pandemic forces vulnerable people to share space with their aggressors which is the cause for social alert. Since the abuser has more freedom to act while the victims movement is restricted and this limits the victims capacity to seek help decreases.

There are also fewer police intervention and less excess to the justice system during lockdown which has made the lives of women more miserable. The other causes which lead to increase in number of cases were the reduced income, perpetrator- imposed restrictions such as limited control of social media and mobile phones, limited resources and less social support for victims. Since Domestic Violence must be considered a public health consequence of the COVID-19 Pandemic, police and psychiatric interventions are necessary and professionals should be aware of the high livelihood of increased victimization rates, both during and long after the crises, particularly among those families that have a previous history or risks factor for domestic violence.

Keywords: The following research paper highlights, Domestic Violence

A GREAT THINKER; WOMAN: IMPART LIBERTY TO HER PERCEPTIONS

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ABSTRACT

A woman is a great thinker. She wants to do something in life to achieve her goals but in Indian Society, she is restricted to family, kitchen, baby, households & is suffering from domestic violence, gender inequality. On one hand, woman is full of creative thoughts and on the other hand she could not materialise thoughts into reality as she is overloaded with household chores. For achieving significance in life & to give flights to her creative thoughts she should be calm and free of worries. If a woman is not having enough time for herself then how she can touch the sky? In this male dominating society, women are forced to think that looking after family is more important than pursuing her career. And in this approach, women who struggled for getting higher education even doctorate degree holders & researchers who consumed resources that were career oriented while pursuing her dreams go waste. Narrow thinking of men does not realise that there is no other tool for development of any nation than the empowerment of woman. Also, the stereotype thoughts of man that it is him who is allowing woman to proceed her profession makes her life more challenging which is detrimental for the development of society and country as well. When these convictions would be wiped out from our society? A man wants wife to earn money but not to compromise with family. After delivery, women suffers from so many physical changes but expectations from her never decreases even goes on increasing day by day. Now, the question arises how to adjust the working professional women with family and simultaneously excelling in her career? For this, the spouse should be supportive, understanding, non-dominant & respectful for woman so that she may rise in her career. From the day forward woman would perform that no one even dreamt off. Consequently, there would be no distress for a girl in the society. Then we would say a woman has really accomplished something substantial.

Keywords: Woman, thoughts, dreams, man, family

HONOUR KILLING- HONOUR OR DISRESPECT

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ABSTRACT

As this human world comprises of different cultures, beliefs, rituals etc. a bitter truth lies within. There is no doubt that the culture and ethics make us seek a path of happiness and productivity. But an evil exists everywhere, the evil that is to be mentioned here is honour killing. The crimes against women are not something you have never heard of, but what could be done with an issue which is not known by majority of people. In the name of beliefs and regional practices, women are the ones who are made the victims of this kind of atrocity. Majority of such cases remain unreported or unaddressed due to which murderers stay unpunished and honour killings remain “family honour”. The aim of this research is to highlight and address the underlying pain and cruelty which lacks legal seriousness.

Honour killing is the term for murder of a female by her family members or community. The killers believe that the women brought disgrace or dishonour to the prestige, name of the family or community to which she belongs. The reason of this cruelty can be interfaith or outside caste relations, relationships before marriage, pregnancy before marriage, refusing an arrange marriage etc. Women and girls are abused, stoned, burned alive, knifed to death in the name of preserving family ‘honour’. The United Nations Population Fund estimated that as many as 5,000 women are killed annually for reasons of honour. Such killings are more prevalent in Middle Eastern countries and South Asian countries. Countries such as Egypt, Iran, Iraq, Jordan, etc account for more than half of the honour killings.

While some countries have treated this issue under violence against women some countries remain in absolutely or partly in favour of it. Countries like Jordan, Syria, Pakistan do not have strict laws to forbid honour killings which is similar to encouragement of such crimes. The reliable methodology of this research could be the legal statistics. Strict punishment and education can be the first step against this brutal crime.

Keywords: unreported, unpunished, disgrace, encouragement

THE EFFECT OF SUICIDE ON PARENTHOOD ROLES

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ABSTRACT

This study focuses on the change and transformation in the parenting orientations of parents who attempted suicide, parents who had suicidal ideations, and parents who had relatives who committed suicide. To analyze this subject, in depth interviews were conducted with eight persons: two fathers and three mothers who were relatives of individuals who had committed suicide, two mothers who had suicidal ideations, and one mother who attempted suicide. Two of the participants were relatives of persons who had committed suicide and had also had suicidal ideations or attempted suicide. The data from the in-depth interviews were analyzed through discourse analysis.

The results of the study showed that the main factor restraining mothers from going through with suicide was their children. Of the two women who had suicidal ideations, one abandoned the idea of suicide because of her children, while the other abandoned the idea of suicide due to other reasons outside of her children.

It was further observed from the results that the mothers who had relatives who had committed suicide strived to safeguard their children against problems that could lead to suicide. These problems, as well as the protections mechanisms developed to address these problems, were different for all the participants.

Two fathers, one whose daughter had committed suicide and one whose father had committed suicide, participated in study. It was observed that the fathers who had relatives who had committed suicide tended to nurture a family environment that would prevent suicidal behavior and protect their children from entertaining suicidal thoughts. The participant whose father committed suicide when he was a young child of his idea of fatherhood along the lines of his own perception of life.

Overall, from the results of the study, it was revealed that witnessing suicide and being a suicidal person affect parenting roles, and that these experiences can have a positive impact on family life.

Keywords: suicide, attempt suicide, person whose relatives suicide committed, discourse analysis

KADIN OKUL YÖNETİCİLERİN İŞ VE AİLE YAŞAMINDA KARŞILAŞTIKLARI SORUNLAR

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ÖZET

Kadınların Türkiye’de okul örgütlerinde daha fazla görev almalarına rağmen, okullarda yönetici pozisyonunda erkeklere oranla daha az görevlendirildikleri söylenebilir. 2020 yılında statüye göre istihdam edilen kadın sayısı erkeklerin sayısının yarısından daha azdır (Türkiye İstatistik Kurumu, 2020). Bu oranın düşük olması akla kadının iş ve aile yaşamlarından kaynaklı sorunların olabileceği sorusunu getirmektedir. Bu çalışma, kadın yöneticilerin iş ve aile yaşamında karşılaştıkları sorunları belirlemek amacıyla hazırlanmıştır. Araştırmaya 2021-2022 Eğitim Öğretim yılında Amasya ili merkez devlet okullarında halen görev yapmakta olan 8 kadın okul yöneticisi katılmıştır. Araştırma, nitel bir çalışma olup veriler yarı yapılandırılmış görüşme formu hazırlanarak elde edilmiştir. Elde edilen veriler, betimleyici bakış açısına göre analiz edilmiştir. Katılımcıların düşünceleri ses kaydı şeklinde alınmış ve bulgular, önceden belirlenen temalara göre yorumlanmıştır. Elde edilen sonuçlara göre kadın yöneticiler, iş ve aile hayatlarında engeller yaşadıklarını, iş hayatında veli ve öğrencilerden olumlu tepkiler aldıklarını ifade etmişlerdir. Yine sosyal boyutta meslektaşlarıyla sorun yaşamadıklarını ancak mesleki açıdan orta düzeyde sorun yaşadıklarını ve yönetsel anlamda engellerin yüksek olduğunu belirtmişlerdir. Aile hayatlarında ise fazla mesai süreleri ve izin kullanmada zorluklar nedeniyle aile içi rollerini gerçekleştirmede eksik kalma, günlük hayatta ev içi sorumluluklarını tam anlamıyla yerine getirememe gibi durumlardan kaynaklı orta düzeyde çatışma yaşadıkları sonucu ortaya çıkmıştır. Bu sonuçların mesleki kıdem, evlilik yılı, çocuk sayısı gibi değişkenlerle orantılı olmadığı gözlemlenmiştir. Araştırma sonucunda elde edilen veriler diğer çalışmaların ışığında tartışılarak değerlendirilmiştir.

Anahtar Kelimeler: Kadın yönetici, iş hayatı, aile hayatı

PROBLEMS FACED BY WOMEN SCHOOL MANAGERS IN WORK AND FAMILY LIFE

ABSTRACT

As in the whole world, it has been observed that women take more roles in school organizations in Turkey as well. However, it is a well-known fact that they are assigned less than men in managerial positions in schools. The number of women employed by status in 2020 is less than half of the number of men (Türkiye İstatistik Kurumu, 2020). The fact that this rate is low brings to mind the question that women may have problems arising from their work and family life. This study has been conducted to determine the effect of female managers on business and family life. 8 female school administrators in Amasya who are still working in the 2021-2022 academic year participated in the research. The research is a qualitative study and data has been made by applying a semi-structured interview form. The data obtained were analyzed according to the descriptive point of view.

Thought of the participants were taken as an audio recording and the findings were interpreted according to predetermined themes. As stated by the results, female managers experience obstacles in their work and family lives. They stated that they had received positive reaction from parents and students. They also stated that they have no problems with their colleges in size as social but they have moderate problems from a professional point view. They stated that there were high administrative barriers. On the other hand, due to over time period and difficulties in using leave they play their roles in everyday life as a result of experiencing moderate levels of conflict such as inability to bring has come out. These results are proportional to variables such as professional seniority, year of marriage and the number of children. It has been observed that it is not. The data obtained as a result of the research has been discussed and evaluated in the light of other studies.

Keywords: Female managers, business life, family life

1. GİRİŞ

Dünya genelinde kadın yöneticilerin sayısı gün geçtikçe artmaktadır. Buna rağmen kadın okul yöneticilerinin dünyada olduğu gibi Türkiye de de istihdam oranları erkeklere göre düşüktür (Bayrak & Mohan, 2001). Türkiye’de Yönetici Atama Yönetmeliğinde kadın öğretmenlerin okul yöneticisi olarak görevlendirme usul ve esaslarında kendilerine ilişkin pozitif ayrımcılık içermesiyle yönetici olarak görevlendirilme taleplerini geçmişe nazaran yükseltmiş, ancak halen erkek yöneticilere oranla sayılarının azlığı dikkat çekmiştir. Bunun altında yatan nedenler çalışma ortamından ya da ailelerinden kaynaklı engeller olabileceği sorularını akla getirmektedir. TÜİK’in “Aile Yapısı Araştırmasında “kadınlar çalışmamalıdır” görüşüne sahip erkekler %23; kadınlar ise %10 oranındadır. Aynı zamanda “kadının asli görevi çocuk bakımıdır ve ev işleridir” düşüncesi erkeklerde %64,7 kadınlarda ise %64,7 oranındadır. Bu sonuç durumun vahametini ortaya koymaktadır. Yönetici olmanın aile içi sorumlulukları yerine getirmeyi sınırladığı, küçük yaş grubu çocuğa sahip olmak, iş ve mesai saatlerinin yoğunluğu gibi nedenlerle yönetici olma taleplerini azalttığı da bilinen bir gerçektir. Kadınlar ülkemizde de dünyada da nüfusun yarısını oluşturmalarına rağmen çoğu ekonomik yapılanmada yeteri kadar görev alamamışlardır (Negiz & Yemen, 2011). Bu durumun altında yatan temel nedenlerden biri toplumun kadına karşı önyargısı olması ve çoğu ataerkil toplumun çizdiği kadın rolünün iş hayatına özellikle yöneticiliğe uygun olmamasından kaynaklanmaktadır. Önyargılar kadına insanlığın başlangıcından beri yüklenen rollerin dışında bir rol üstlenmesine karşı oluşturulmuştur. Toplum kadını çoğu iş ortamına özellikle de yöneticiliğe yakıştıramaz. Toplumsal cinsiyet rollerinin belirlenmesinde kültürel mirasın önemi vardır (Koyuncu Şahin & Çoban, 2019). Türk kültüründe kadın, önce iyi bir anne, iyi bir eş, ya da iyi bir evlat olarak görülmek istenir. Çalışma hayatında kendi kişisel özelliklerinin uygun olmadığı düşüncesi, onlara toplumun çekingen yaklaşmasıyla sonuçlanır. Çünkü bir liderden beklenen cesaret, risk alma boyun eğmeme gibi özelliklerin kadınlarda bulunmadığı düşüncesi kültürel mirasımızda mevcuttur. Ancak dünyada son zamanlarda meydana gelen ekonomik, kültürel ve sosyal boyuttaki değişimler kadınların rollerinin tartışılmasına neden olmuş bu bahsettiğimiz kültürel algı değişmeye başlamıştır (Yavuz & Ertem, 2021). İşte bu noktada kadınların iş yaşamındaki sorunlar gün yüzüne çıkmaktadır. Bir taraftan değişen ve gelişen dünyanın kadından beklentisi ve kadına yüklediği rol değişirken bir taraftan da toplumların kadına yüklediği rol aynı hızda değişmemektedir. İş hayatına kadın, doğal olarak yüklendiği annelik, eş, evlat gibi rollerini getirmekte, aynı zamanda kadın olmanın gerektirdiği duygusal yapıyla işini yapmaktadır. Diğer taraftan aileleri, onların birincil vazifesini her daim ev hanımı olarak görmekte-dirler.

Toplumun kadına yüklediği rollerin temelini irdeleyen kuramlar vardır. Bu kuramlar kadının toplumsal açıdan erkeklerle neden eşit olmayışını sorgulamış ve çeşitli yargılara varmıştır. Bu kuramlar;

1.1. Biyolojik Kuram

Kadın ve erkeğin doğuştan gelen özellikleri farklıdır ve bu özellikler onların toplumda edindiği rolü belirler (Buss, 1995). Burada temel savunu üremenin kadın vücudunda olduğu böylece onun korunmaya ve bakıma muhtaç bir birey olmasına neden olmasıdır. Bu kuramın savunucuları erkek ve kadının biyolojik yapılarının farklı olduğunu dolayısıyla beyinlerinin farklı çalıştığını mühendislik, mimarlık ya da sanat gibi bazı mesleklerde erkeklerin daha başarılı olduğunu iddia etmektedirler. Bu kurama göre en belirleyici farklılık kadının çocuk doğurabilmeleridir. Bu yeti kadınları daha çok ev içi işlerde etkin role iterken erkekleri dış çevreyle ilişkilendiren bir bakış açısıdır.

1.2. Sosyal Rol Kuramı

Biyolojik kuramı yetersiz gören bu kuram cinsiyet rollerinin doğuştan değil toplumun yüklediği rolleri gerçekleştirdikleri için farklı olduğunu savunur. Bu yaklaşıma göre kadın ve erkek rollerini toplumun ve ailenin beklentilerine göre şekillendirmektedir. Dökmen 'e göre aynı kişiler hep aynı işi yaparken gözlemleniyorsa o kişiler izleyenler tarafından o işe erkil olarak nitelendirilir. Örneğin annenin hep yemek yaparken görülmesi ya da babanın hep araba sürerken görülmesi cinsiyet rol kalıplarını oluşturur (Dökmen, 2015). Sonuç olarak bu kuram erkek ve kadına yüklediği sonradan öğrenilmiş roller sayesinde toplumda yerini alır ve edindiği roller toplum tarafından şekillenir.

1.3. Etkileşimsel Model

Bu model üstlenilen rollerin duruma göre değişebileceğini, esnek olduğunu savunur. Doğuştan gelen davranışların yanı sıra toplumdan öğrenilen davranışların olduğunu savunur. Bu modele göre toplum belli rolleri erkeklere belli rolleri kadınlara yüklemiş ancak cinsler bunu zamanın ihtiyaç ve durumuna göre şekillendirebileceğini savunmuştur. Bu modele göre, cinsiyet rollerinin kimlik duygusundan oluştuğunu daha küçük yaşlardan itibaren kadınların daha bağımlı ve etkisiz erkeklerin ise girişimci ve daha bağımsız bir rol üstlendikleri savunulmuştur (Demirbilek, 2007). Bu ifadelerden yola çıkarsak yaklaşıma göre, erkekleri daha aktif kadınları ise daha pasif ve duygusal yorumladıkları sonucuna varılmaktadır.

1.4. Sosyal Öğrenme Kuramı

Cinslerin toplumda üstlendikleri rolleri sonradan gözlemleyerek ve tekrarını gerçekleştirerek öğrendiklerini savunmaktadır. Bu kuramın işleyişinde ödül ve ceza vardır. Kabul gören, toplum tarafından onaylanan davranışların tekrarına gitmek ya da dışlanan cezalandırılan davranışlardan uzaklaşmak cinslerin toplumdaki rollerini belirlemektedir der. Dolayısıyla toplumun kadından annelik, ev işleri, aile bakımı gibi rolleri beklemesi ve bunları ödüllendirmesi ya da erkeği dış çevrede aktif rol yüklemesi kadın ve erkeğin üstlendiği rollerde etkilidir.

1.5. Sosyal Baskınlık Kuramı

Bu kuramı cinsiyet açısından yorumlayacak olursak, erkeklerin sosyal baskınlık düzeyinin kadınlara oranla daha yüksek olduğunu savunur. Kadınlar daha pasif ve duygusal davranışlarla özleştirilirken erkeklerin üstlendiği roller ve meslekler daha iddialı ve avantajlıdır.

Cinsiyet rollerini inceleyen yaklaşımlara baktığımızda bu rollerin doğuştan getirilen özelliklerin yanı sıra içinde bulunduğumuz toplumun ve o toplumun kültürünün birer öğretileri olduğunu görmekteyiz. Kadınların doğuştan getirdiği duygusal, edilgen ve pasif yapılarının yanında toplumun öğrettikleri, edindiği rol modeller ya da içinde bulunduğu toplumun değer yargıları çerçevesinde değer görme kaygısı onu bazı rollerin dışına çıkmaktan alı koymuştur. Ancak değişen ve gelişen toplumda kimliğine yeni roller eklemeyi amaçlayan kadınlar artık yalnızca ev ve ailelerinin bakımını değil iş hayatında ekonomik dünyanın içinde aktif görev almaya başlamışlardır. Bir örgütün en alt biriminden en üst seviyesine yöneticiliğe kadar uzanan meslek hayatında toplumun yüklediği rol ve sorumluluklardan dolayı sorunlar yaşamaktadırlar. Bu bağlamda okul örgütünde yöneticilik kadrosuna gelmiş kadınlar bir yandan görevlerini yerine getirmeye çalışırken bir yandan da toplumun ve ailesinin kendisine yüklediği rolleri ve sorumlulukları yerine getirmeye ya da çalışma hayatında karşılaştığı önyargıları yıkmaya çalışmaktadırlar.

1.6. Çalışmanın Amacı

Bu çalışma kadın okul yöneticilerinin, iş ve aile yaşamında karşılaştıkları sorunları belirlemek amacıyla yapılmıştır. Bu amaçla aşağıda belirlenen problemlere cevap aranmıştır.

1. Kadın okul yöneticilerin iş hayatında karşılaştıkları problemler nelerdir?
2. Kadın okul yöneticilerin iş yükü ve mesai saatlerinin yoğunluğundan kaynaklı sorunları nelerdir?
3. Kadın okul yöneticilerin görevlerinden dolayı aile yaşantısına yansıyan sorunları nelerdir?
4. Kadın okul yöneticiler iş ve aile yaşamındaki sorunlarından nasıl etkilenmektedir?
5. Kadın okul yöneticilerin iş ve aile yaşamındaki sorunların giderilmesine yönelik ne gibi çalışmalar yapılmalıdır?

2.YÖNTEM

Yöntem kısmında araştırmanın modeli, çalışma grubu, veri toplama aracı ve verilerin analizi gibi alt başlıkları içermektedir.

2.1. Araştırmanın Modeli

Bu araştırma nitel bir çalışmadır. Nitel araştırmayı, “gözlem, görüşme ve doküman analizi gibi nitel veri toplama tekniklerinin kullanıldığı, algıların ve olayların doğal ortamda gerçekçi ve bütüncül bir biçimde ortaya konmasına yönelik nitel bir sürecin izlendiği araştırma” olarak tanımlamak mümkündür (Yıldırım ve Şimşek; akt. Karataş, 2015).

2.2. Çalışma Grubu

Çalışma grubu 2021-2022 Eğitim Öğretim yılında Amasya merkez okullarında halen görev yapmakta olan 8 kadın yöneticiden oluşmaktadır. Katılımcıların kimlik bilgileri gizli tutulmuş ve katılımcılar K1, K2, K3... şeklinde kodlanmıştır.

Tablo 1. Araştırmaya Katılan Öğretmenlere Ait Demografik Özellikler

	<u>Medeni Hali</u>	<u>Çocuk Sayısı</u>	<u>Mesleki Kıdem</u>	<u>Branş</u>
Katılımcı 1	Bekar	1	15-21	Türk Dili ve Edebiyatı Öğretmenliği
Katılımcı 2	Evli	2	11-15	Tarih Öğretmenliği
Katılımcı 3	Evli	2	11-15	İngilizce Öğretmenliği
Katılımcı 4	Evli	1	9	Okul Öncesi Eğitimi Öğretmenliği
Katılımcı 5	Bekar	0	21-25	Okul Öncesi Eğitimi Öğretmenliği
Katılımcı 6	Evli	3	15-21	Türk Dili ve Edebiyatı Öğretmenliği
Katılımcı 7	Evli	2	15-21	Kimya Öğretmenliği
Katılımcı 8	Evli	2	11-15	Biyoloji Öğretmenliği

Tablo 1. İncelendiğinde medeni durumun % 25 inin bekar olduğu, %75 inin ise evli olduğu; sahip oldukları çocuk sayısı bakımından hiç çocuk sahibi olmayan %12,5' ine, 1 çocuk sayısı olanlar %25' ine, 4 çocuk sahibi olanlar %50 ve 3 çocuğu olanlar ise tablonun %12,5' ine denk gelmektedir. Mesleki kıdem olarak değerlendirildiğinde ise katılımcıların %12,5' i 9 yıl, %37,5' i 11-15 yıl, %37,5' i 15-21 yıl ve %12,5' inin 21-25 yıl aralığında kıdemlere sahip oldukları görülmektedir. Branş olarak tablo incelendiğinde katılımcılar Tarih, İngilizce, Kimya ve Biyoloji Öğretmenliği olarak %12,5'er, Türk Dili ve Edebiyatı Öğretmenliği %25 ve Okul Öncesi Eğitimi Öğretmenliği %25 oranında yer almaktadır.

2.3. Veri Toplama Aracı

Veriler araştırmacılar tarafından açık uçlu sorulardan meydana gelen yarı yapılandırılmış görüşme formu ile elde edilmiştir. Formdaki sorulardan hareketle katılımcılarla görüşme yapılmış ve bu görüşme ses kaydına alınmıştır. Ses kaydı gerekli düzenlemeler yapıldıktan sonra rapor haline getirilmiştir.

2.4. Verilerin Analizi

Elde edilen veriler betimleyici bakış açısına göre analiz edilmiştir. Önceden belirlenen temalar doğrultusunda katılımcılara ait veriler sistemli bir şekilde kodlanmış ve yorumlanmıştır. Betimsel analizde veriler önceden belli olan kategori ya da boyutlara göre özetlenir ve yorumlanır.

3.BULGULAR

Elde edilen veriler, araştırma soruları doğrultusunda analiz edilmiştir. Bu kapsamda;

3.1. Araştırma Sorusuna İlişkin Bulgular

Kadın okul yöneticilerinin iş hayatından kaynaklı sorunları tespit etmek amacıyla sorulan “iş yaşamınızda karşılaştığınız sorunların kaynağı nelerdir? Yönetimsel, veli-öğrenci ya da öğretmenlerle problem yaşıyor musunuz? Şeklindedir. Elde edilen veriler analiz edildiğinde, veli ve öğrencilerden olumlu tepkiler aldıklarını ifade etmişlerdir. Yine sosyal boyutta meslektaşlarıyla sorun yaşamadıklarını ancak mesleki açıdan orta düzeyde sorun yaşadıklarını ve yönetimsel anlamda engellerin yüksek olduğunu belirtmişlerdir. Katılımcıların doğrudan vermiş oldukları ifadeleri şu şekildedir.

K1: “Veliler bayan idareci gördüklerinde özellikle de sorun için gelmişlerse daha rahat oluyorlar. Çünkü bayanların daha sabırlı olduğuna inanıyorum ve bu da velinin sorununu çözmeye yardımcı olan bir tutum, ayrıca veli konuşmalarında karşısındaki bayan olduğu için daha seçici ve özenli davranmaya çalışıyor. Aynı özeni öğrencilerde gösteriyor.”

K3: Öğretmen arkadaşlar başta bayan olduğum için iş ile ilgili konularda güvensiz davranışlar da daha sonrasında bu önyargılar yıkıldı. Kendi alanımla ilgili bir konu bile olsa biliyor musunuz yardımcı olabilir misiniz ya da yapamazsanız başka bir idareci halletsin şeklindeydi. Erkek öğrenci ile ilgili bir problem varsa asla çözemeyeceğimi düşünürlerdi. Ancak sosyal açıdan belki de odasına gelip de rahat ettikleri tek idareci benim.”

K5: “Okuldaki diğer yönetici arkadaşlar ve özellikle müdür de kadın olduğum için iş konusunda güvensizlik duyduğumu hissetmekteyim. Uzun takip ve ayrıntı gerektiren işleri senin zamanın olmaz, sen yorulma şeklinde ifadeler kullanarak bana vermeyi uygun görmüyor. Okul dışı bir etkinlik yapılacaksa Milli Eğitim Müdürlüğü erkek bir idareciyi görevlendiriyor. Ne kadar gayret gösterirsem göstereyim erkek idarecilerden daha az iş yapıyor gibi gözüküyorum.

K2: Okul ortamında öğretmenlerle sosyal ilişkilerimiz çok iyi. Bayan olsun erkek olsun tüm öğretmenler sıkıntılarını rahatlıkla bana söyleyebiliyorlar. Gelen veliler de bence bayan idareci gördükleri için memnunlar. Ancak yönetsel anlamda pasif tutulduğumu hissediyorum.

3.2. Araştırma Sorusuna İlişkin Bulgular

Araştırmada kadın okul yöneticilerinin iş yükü ve mesai saatlerinin yoğunluğundan kaynaklı sorunları tespit etmek amacıyla katılımcılara yöneltilen soru “çalışma saatlerinizi ve iş yükünüzü nasıl buluyorsunuz? Şeklindeydi. Katılımcıların doğrudan ifadelerine bakıldığında mesai saatlerinin ve izin kullanma sıkıntısının kendilerini ve evde aldıkları sorumlulukları olumsuz etkilediği, mesai saatinin uzunluğuna oranla iş yükünün çok fazla olmadığını ifade etmişlerdir. Aşağıda bazı katılımcıların konuyla ilgili görüşlerine yer verilmiştir.

K1: “Sabah sekiz akşam beş çalışıyoruz. Erkek idareci arkadaşlar bu konuda benim kadar sıkıntı yaşamıyordur. Küçük çocuğum var sabah telaşı ayrı akşam telaşı ayrı oluyor. Eve gelip yemek ya da diğer ev işlerine yetişmek ayrı bir stres kaynağı oluşturuyor. Öğretmenlerin faydalandığı ara tatil ve yaz tatilinin bizde olmayışı da ayrı bir dert. İzin kullanınca da diğer arkadaşlara ayıp oluyor diye yine kendimi strese sokuyorum”

K6: “İş yükü elbette öğretmenin sorumluluklarından fazladır. Belki bedenen değil ama okul adına aldığımız sorumluluklar bizleri yoruyor. Yine de iş yükünden ziyade fazla çalışma saatleri mesleğin en zor kısmı sayılabilir. Çünkü evimizin işlerine ayıracak fazla zaman kalmıyor”.

K3: “Bu çalışma saatleriyle eve tam anlamıyla zaman ayırmak mümkün değil. Eş ya da çocuklarımız yardım ediyorlar”.

K4: İş yükü her zaman yoğun değil dönem sonu ya da başında yoğunluğumuz oluyor ama izin sıkıntısını çok yaşıyorum. Çocuk hasta oldu ya da evde kalması gerektiği işte bu benim için tam bir stres kaynağı çünkü bayan olunca hep bir mazeretiniz varmış gibi düşünülüyor.”

3.3. Araştırma Sorusuna İlişkin Bulgular

Araştırmada katılımcılara işlerinden dolayı aile yaşamlarının nasıl etkilendiğini tespit etmek amacıyla sorulan “kadın okul yöneticisi olmanın aile yaşamınıza nasıl yansıdığını ifade eder misiniz” sorusuna verilen cevaplardan elde edilen bulgular genel olarak olumsuz etkilendikleri sonucunu ortaya koymaktadır.

Aile içi sorumlulukları tam anlamıyla yerine getiremedikleri, bunun için gerekli zamanlarının ve enerjilerinin kalmadığını genel olarak ailelerinin yönetici olmalarını desteklediklerini ancak günlük sorunlarda çatışma yaşadıklarını ifade etmişlerdir. Katılımcıların konuyla ilgili direk ifadeleri şu şekildedir.

K1: “Ailem yönetici olurken beni desteklediler. Bulduğum pozisyondan memnunlar ancak ev işlerini ya da çocuğumun bakımını tam anlamıyla yapmakta çok zorlanıyorum. Eksiklikler çok oluyor. Ve bu durum her zaman anlayışla karşılanmıyor”.

K6: “Çocuklarım bazen onlarla öğrencilerim kadar ilgilenmediğimi düşünüyorum ve bu beni çok üzüyor.”

K8: “Çalışma temposundan arta kalan zaman aileme bile tam yetmiyor arkadaşlarımla hiç plan yapamıyorum. Yapmak istediğimde çocuklarım zaten beraber çok az şey yapıyoruz deyip başka plan yapmamdan hoşnut olmadıklarını dile getiriyorlar.”

K7: “Ev işlerinde yardımcı almak zorundayım çocuğun dersleri içinde özel öğretmen tuttum yoksa yetişemiyorum.”

K3: “Akşamları çok yorgun olsam da çocuklarla vakit geçirmezsem sorun çıkıyor ve bu beni çok üzüyor.”

3.4. Araştırma Sorusuna İlişkin Bulgular

Araştırmanın bir diğer alt problemi olan kadın okul yöneticilerinin ev ve iş yaşamındaki sorunlarından nasıl etkilendiğini tespit etmektir. Bu bağlamda katılımcılara sorulan soru “iş ve aile yaşamında karşılaştığınız sorunlar sizi nasıl etkilemektedir?” şeklindedir. Katılımcılardan gelen cevaplar ışığında, kadın okul yöneticilerinin işlerinde aldıkları bazı tepkilerin kendilerini yetersiz hissettirdiği, ev içi rollerini daha kaliteli bir şekilde yürütebilmek için daha fazla izne ihtiyaç duydukları, ancak fazla izin kullandıklarında utandıkları, aile içi rolleri yerine getiremedikleri zaman stres yaşadıkları ve çocuklarıyla yeteri kadar ilgilenemedikleri için vicdan azabı çektikleri tespit edilmiştir. Katılımcılardan gelen doğrudan ifadeler şu şekildedir:

K1: “Okuldaki idareciler arasında görevlendirme yapılırken ben geri planda kalıyorum. Bu durum kendimi beceriksiz ve yetersiz hissettiriyor.”

K2: “Küçük çocuğum sürekli hasta oluyor. Onun için izin almam gerektiğinde yine bir mazeretle gitmek beni müdür karşısında zor duruma düşürüyor.”

K3: “Çoğu zaman dışardan yemek siparişi veriyoruz. Çocuklar, bugün de mi anne yemeği yok diyorlar. Bu durum beni üzüyor.”

K4: “Okuldaki önemli görevlerde sorumluluk bana pek verilmek istenilmiyor sebep olarak da zaten zamanın olmaz yoğunsun deniliyor. İşimle ilgili yetersiz kaldığımı hissediyorum.”

K6: “Tüm ev işleri hafta sonuna kaldığı için eşim hafta sonlarında bir aktivite yapamadığımızdan yakınıyor.”

3.5. Araştırma Sorusuna Ait Bulgular

Araştırmanın bir diğer amacı ise katılımcıların daha mutlu bir iş ve aile yaşamına nasıl ulaşabilecekleri konusunda görüşlerini almaktır. Bu amaç doğrultusunda “iş ve aile yaşamınızda sorunların giderilmesi için ne gibi çalışmaların yapılmasını beklersiniz?” sorusu yöneltilmiştir. Katılımcılar cevap olarak kendilerinden beklenen rollerin zamanın şartlarıyla uymadığını ifade ederek, değişen toplumsal rollerinin başta kendileri olmak üzere herkesin kabul etmesi gerektiğini, doğum, analık izni gibi kendilerine sunulan izin dönemlerinin yönetmelikle tekrar düzenlenip en az iki yıla kadar ücretli izinli sayılmaları gerektiğini ifade etmişlerdir.

Tüm bayan öğretmen ve yönetici çocukları için okul bünyesinde kreşlerin sayılarının çoğaltılmasını beklemektedirler. Katılımcıların düşüncelerini şu şekilde ifade ettikleri görülmüştür.

K1: “Evde aldığımız sorumluluklarımızın sayısı düşürülürse daha rahat edeceğiz. Çocuğumu tek başına yetiştirmeye çalışıyorum ve bu çalışma saatleriyle çok zor oluyor.”

K2: “Evde eşim bana yardım edince ben dahil herkes takdir ediyor ve minnet duyuyoruz. Ancak o işleri ben yaptığımda herkes tarafından çok normal karşılanıyor. İşte ne zaman ki eşimin yaptığı evdeki işler herkes tarafından normal karşılanır o zaman toplumsal rollerin bize yüklediği zorluklardan kurtuluruz. Toplumun bunu anlaması ve bize gereğinden fazla sorumluluk yüklememesi lazım.”

K3: “ Doğum sırasında çok zorlandım. Çocuğumdan altı aylıkken ayrıldım ve akabinde zor bir süreç yaşadım. Analık izninin lehimize olacak şekilde kanunla düzenlenmesini istiyorum.”

K4: “Ailelerimiz bize fazlasıyla yardımcı oluyor. Ancak yine de evde ve işte yetersiz kaldığımız duygusundan kendimizi alıkoyamıyoruz. Bunun sebebi toplumun ilk baştan beri bizlere yüklediği roller keşke bunun dışına çıkabilsek daha mutlu oluruz.”

4.TARTIŞMA, SONUÇ VE ÖNERİLER

Çalışmadan elde edilen bulgular sonucunda, kadın okul yöneticilerinin mesleklerini severek yaptığı, ailesinden olumlu tepki ve tam destek aldıkları sonucuna ulaşılmıştır. Ancak ailelerin günlük hayatta çıkan eksiklikleri, aksaklıkları bazen hoş karşılamadıkları da çalışmadan elde edilen bilgilerden biridir. Bu durum genel şartları değiştirmemekle beraber kadın okul yöneticilerini duygusal anlamda yıpratmış görülmektedir. Bu işe başlarken ya da sürdürürken katılımcıların hepsi ailelerinden onay aldıklarını, devam etmeleri konusunda da cesaretlendirildiklerini ifade etmişlerdir. Fakat kadının üstlendiği rol, toplumun kadından beklentisi iş ve aile yaşamına olumsuz olarak yansımaktadır. Sorunun nedenlerinden biri ev işlerinin çoğunun “erkek işi değil kadın işi” şeklinde görülmesinden kaynaklanmaktadır. Yıllarca kadının çalışma alanı evi olmuş maddi karşılığı olmayan ev işleriyle meşgul olup, evde eşini beklemiştir. Bu durum kadının iş hayatına katılımıyla değişmektedir (Negiz & Tokmakçı, 2011). Kadının öncelikli rolünün eş ve anne olması ataerkil toplum yapısının bir sonucudur (Negiz & Yemen, 2011). Kadın kendi de olmak üzere herkes tarafından bu şekilde görülmektedir. Buna karşın toplumun kadın okul yöneticilerine bakış açısı genellikle olumludur (Karaoğlu, 2020). Kadının üstlendiği geleneksel ve modern rollerle başa çıkmak onları yormakta ve yıpratmaktadır. Bulgular ışığında çıkan bir sonuç ise, kadının duygusal ve biyolojik yapısının çoğu işe uygun olmadığı düşüncesidir. Bu düşünce genellikle kadının karşısına iş yaşamında çıkmaktadır. Kadın yöneticilere karşı yakıştırılan “çalışmayı sevmezler, kariyer konusunda erkekler kadar idealist değildirler, yeteri kadar sert ve güçlü değildirler, mesai saatleri konusunda sorunludurlar ve çok duygusaldırlar” şeklinde görüşlerin olduğu sıralanmaktadır (Atay, 2001; akt:Selçuk, Yalçınkaya, & Uslu, 2013). Atay’ın bu çalışmadan elde edilen sonuçlar katılımcıların yönetsel anlamda yaşadığı sorunları destekler niteliktedir. Yapılan bir diğer araştırma sonucuna göre ise, yönetsel anlamda erkek yöneticilerin kadın yöneticiye karşı empati kuramama onay vermede çekingen davranma şeklinde olduğunu ortaya koymuştur (Karaoğlu, 2020). Bu sonuçlar aynı zamanda akla “cam tavan sendromunu” getirmektedir. Cam tavan, kadınlar ile üst yönetim arasında, kadınların gayret ve elde ettikleri başarılarının göz ardı edilerek ilerlemesine engel olma durumudur (Mizrahi & Aracı, 2010). Araştırmanın sonuçlarından biri olan yönetsel anlamda sahip oldukları sorunların temelinde cinsiyet ayrımcılığı vardır ki aynı sonuç yapılan başka bir araştırmada da çıkmıştır (Karatepe & Arıbaş Nalcı, 2017).

Araştırmadan elde edilen veriler gösteriyor ki hem iş hem de aile yaşantısında üstlendiği roller kadın yöneticileri zorlamaktadır. Değişen toplum yapısında iş yaşamında aktif olan ve yönetici kadrosuna kadar yükselen kadınların karşısına engel olarak;

Aile içi rollerinden kaynaklı,

Mesai saatlerinin yoğunluğundan kaynaklı,

Kendi duygusal ve biyolojik yapılarından kaynaklı,

İş hayatlarında ise yönetsel kaynaklı olarak çıkmaktadır.

Elde edilen bulgular ışığında araştırmacıların konuyla ilgili bazı önerileri şu şekildedir:

Evlilik öncesi eşlere aile içi sorumlulukların paylaşımına dair eğitim verilmesi,

Kadın okul yöneticilerine ilgili mevzuat gereği verilen analık izninin ve süt izinlerinin yeniden düzenlenip en az iki yıl çocuğuyla kalma fırsatı verilmesi,

Yönetimde üst kademelere kadın atamasının daha fazla yapılarak zincirleri kırmada önder olunup arkadan gelen kadın yönetici adayları cesaretlendirilmesi,

Bu amaç doğrultusunda ilgili yönetmeliklere kadın yöneticiler için fazladan pozitif ayrımcılık içeren haklar konulmalıdır.

KAYNAKÇA

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KADIN YÖNETİCİLER VE SAĞLIK KURUMLARINDA MEVCUT DURUM

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ÖZET

Günümüzde nüfusun büyük bir çoğunluğuna sahip olan kadınların, çalışma hayatlarında da önemli bir yer edindikleri görülmektedir. Toplumdaki bireylerin iş tanımlarını, iş ortamını ve iş koşullarını genellikle erkek ağırlıklı belirlemiş olması, kadının iş dünyasında ikinci plana itilmesine neden olmuştur. Özellikle kadınlar çalışma hayatlarında birçok engelle karşılaşmıştır. Kadınların çoğunlukta olduğu sağlık kurumlarında ise yöneticilik konusunda kadınların cinsiyet ayrımcılığı ve yönetim pozisyonlarına ulaşmada 'cam tavan sendromu' gibi engellerle karşılaştığı görülmektedir. Sosyal hayatlarında, çevre ilişkilerinde, kariyerinde, aile hayatında ve birçok alanda başarılı olabilen kadınların yönetici pozisyonlarında da başarılı olabilecekleri yapılan araştırmalarda belirlenmiştir. Yapılan bu çalışmada kadınların yönetici olmalarının önemi, kadınların yöneticilik özellikleri, yönetici pozisyonlarındaki durumu ve yöneticilik önündeki engellerinden bahsedilmektedir.

Anahtar Kelimeler: Cam tavan sendromu, kadın, sağlık kurumları, yönetici

CURRENT SITUATION OF WOMEN MANAGERS AND HEALTH INSTITUTIONS

ABSTRACT

Today, it is seen that women, who have a large majority of the population, have an important place in their working life. The fact that the individuals in the society generally determined the job descriptions, work environment and working conditions with a male predominance caused women to be pushed into the background in the business world. Especially women have faced many obstacles in their working life. In health institutions where women are the majority, it is seen that women are in the minority in terms of management, and they encounter obstacles such as gender discrimination and 'glass ceiling syndrome' in reaching management positions. It has been determined in studies that women who can be successful in their social life, environmental relations, career, family life and many other areas can also be successful in managerial positions. In this study, the situation of women in managerial positions, the obstacles to management, the importance of women being managers and the characteristics of female managers are mentioned.

Keywords: Glass ceiling syndrome, woman, health institutions, executive

GİRİŞ

Günümüzde kadınların siyasal, ekonomik, toplumsal vb. birçok alanda konum sahibi olabildikleri ve çalışma hayatında aktif rol oynadıkları görülse de çalışan olarak görülen kadınların yönetici konumuna geçmesi çok da kolay olmamaktadır. Kadınların kariyer süreçlerinde yükselmede ve yönetici konumuna gelmede özellikle erkek meslektaşları ile rekabet etmek zorunda kalmaktadır.

Ülkemizde sağlık sektörü dahil birçok sektöre bakıldığında kadın çalışan ve erkek çalışanların sayılarının birbirine yakın olduğu görülse de kadın çalışanların kariyer gelişimleri önünde yasal bir engel bulunmamasına rağmen yönetici pozisyonlarında yer alan kadınların sayılarının az olduğu da dikkatlerden kaçmamaktadır. Kadınların çalışma yaşamında üst kademelere ilerlemesini engelleyen birçok faktör vardır. Bunlardan biri de kadının kendini çalışma ortamında nerede gördüğü ve nerede görmek istediğidir. Toplumsal ve örgütsel kültür yapıları dikkate alındığında da kadınların kendilerini ve erkekleri nasıl gördükleri kendi kariyer süreçlerinin şekillenmesinde önemli bir etken haline gelmektedir. Özellikle hem toplumun hem de çalışan kadınların, kendilerinden beklenen rollerin annelik ve ev hanımlığı rolleri olduğunu düşünmeleri kadınların yönetici olma yolunda büyük bir kariyer engeli olarak görülmektedir. Örgüt kültürü olarak da kalıplaşmış önyargılar kadınların yükselmelerinde engel olabilmektedir. Yönetici algısı olarak erkek cinsiyetinin benimsenmiş olması kadınların kendileri için önyargı oluşturabilmesine ve kalıplaşmış önyargıları kadınların da benimsemesine neden olabilmektedir (Ersarı ve ark., 2016, Şahin, 2007)

Sağlık alanında da kadınların 1850’li yıllardan itibaren hastane yönetiminde yer aldığı ve ilk kadın hastane yöneticisinin Florence Nightingale, olduğu bilinmektedir. (Christowam ve ark., 2012). Sağlık sektörü, merkezi insan olan, tıbbi hizmetlerle birlikte destek hizmetler de sunan ve çok çeşitli meslek gruplarının bir arada çalışmasını gerekli kılan bir sektördür. Sağlık hizmet sunumunda yer alan hemşire, doktor, ebe, eczacı, fizyoterapist vb. birçok farklı meslek grubunda kadınların çoğunlukta olduğu bilinmekte ve kadın çalışanın fazla olduğu bu sektörde yine de kadınların yönetici pozisyonlarında yeteri kadar yer alamadıkları görülmektedir. Kadınların yönetim kademelerinde yer alabilmeleri için, kadın ve erkek eşitliğinin toplumda ve kurumlarda sağlanması, kurum kültürünün bu yapıda olması, önyargıların kırılması, erkeklerin kadın yöneticileri desteklemesi ve özellikle kadın yöneticilere yönelik tutum ve davranışlarının değiştirilmesi yönünde çalışmaların yapılması önerilmektedir.(Karaca,2007; Kutlu & Akbulut, 2018).

Bu kapsamda çalışmada sağlık kurumlarında kadınların yönetici pozisyonlarındaki durumu, kadınların yönetici olmalarının önemi, yöneticilik önündeki engelleri ve kadın yöneticilerin özellikleri ele alınmıştır.

KADIN VE YÖNETİCİLİK

Yönetici, bir grup insanın doğru zamanda amaç ve hedeflere ulaşmasını sağlayan, amaçlara ve hedeflere yönelik faaliyetleri etkin ve doğru bir biçimde kullanarak kişileri harekete geçirip yönlendiren kişidir. Yöneticilerin örgütsel bağlılığı sağlayıp yönettiği kişilerin başarıya ulaşmasını sağlama, onları motive etme, sağlıklı iletişim sağlama, çalışanlarını iyi tanıma ve onları yetenek, bilgi, beceri ve isteklerine göre yönetme vb. bir çok görev ve sorumlulukları vardır. Yöneticiler sadece örgüt içindeki kişileri değil örgütün dış çevresini de dikkate alarak örgütün çevre ile uyumunu da sağlaması gerekir. (Paşaoğlu, 2013)

Günümüzde hala yönetici dendiğinde ilk olarak akla erkekler gelmekte ve yönetici pozisyonlarında erkeklerin çoğunlukta olduğu görülmektedir. Kadınlar sosyal yaşamlarının dışında iş hayatlarında da önemli kararlar alabilen, bunları uygulayabilen ve başarılı olabilen bireylerdir. Kadın ve erkek yöneticiler arasındaki farklılıklar, tutum ve davranışlara bakıldığında yapılan araştırmalarda farklılıklar olmadığı gözlenmiştir. 1980’li yıllardan itibaren üst yönetimde kadınların azlığından bahsedilmiş ve artmasına yönelik çalışmalar üzerinde durulmuştur.(Karaca, 2007; Kutlu & Akbulut, 2016)

Uluslararası Çalışma Örgütü (ILO) tarafından 2015’de yayınlanan “İş Hayatında ve Yönetimde Kadın” raporuna göre Türkiye’nin, tüm yöneticiler düzeyinde toplam kadın yönetici oranı dikkate alındığında % 12,2 ile 126 ülke arasında 94. sırada yer aldığı, 2016 yılında yapılan bir araştırmaya göre ise en yüksek kadın yönetici oranının Letonya’da (%48), en düşük Mısır’da (%10), Türkiye’nin payının ise %12 olduğu ifade edilmiştir (Kutlu & Akbulut, 2016). İş dünyasında kadın yöneticiler konusunda yapılan bir araştırmaya göre, Türkiye %35’lik kadın yönetici ortalaması ile 29 ülke arasında 12. sırada yer almaktadır. Türkiye bu sıralama ile Almanya ve Kanada’nın gerisinde kalmaktadır (<https://www.grantthornton.com.tr/en-guncel/raporlar-ve-arastirmalar/grant-thornton-dan-is-dunyasinda-kadin-yoneticiler-2021-arastirmasi/?hubId=1673828>). Türkiye İstatistik Kurumu (TÜİK) verilerine göre; 2018 yılında kadınların istihdama katılım oranının yüzde 29.4 olduğu, yönetici konumunda çalışanların ise sadece yüzde 14.7’sinin kadın olduğu ifade edilmiştir (TÜİK, 2018). 2019 yılı verilerine göre ise, AB ülkelerinde 3 yöneticiden 1’inin kadın olduğu bu oranın yüzde 36,9 olduğu belirlenmiştir. Yine bu verilere bakarak Türkiye yüzde 11 ile sondan 4. sırada yer almıştır. Yapılan bir başka araştırmaya göre, 2019 yılı verilerine bakıldığında 1504 kişinin oluşturduğu yönetici grubunun 1260’ını erkekler oluştururken bunun sadece 244 kişisini kadınlar oluşturmuştur. Yöneticiler arasındaki bu farkın oluşmasına neden olarak da toplumda kadın işgücünün önüne dayatılan kültürel ve sosyal engeller örnek gösterilmiştir (Sar, 2021). Yapılan bu araştırmalara genel olarak bakıldığında Türkiye’de kadın yönetici oranının beklenen düzeyde olmadığını söylemek mümkündür.

Kadın çalışanların kadın yöneticileri hakkındaki algılarını ve tutumları konusunda yapılan nitel bir araştırmada katılımcıların yaklaşık yüzde 90’ının kadın ve erkek yöneticiler arasında önemli farklar olduğunu ifade ettikleri; erkek yöneticilerin, duygularını işe karıştırmama, ilişkilerde daha mesafeli olma gibi özellikleri açısından kadın yöneticilerden daha "profesyonel" olarak algılandıkları, kadınların ise "bir kadın ve anne olarak birbirini daha iyi anlayabilme" ve "kadınlara özgü hassas konularda iletişim kurmanın daha kolay olması" gibi nedenlerle kadın yöneticilerle çalışmanın daha avantajlı oldukları ifade edilmiştir (Tolay, 2020).

Çalışma yaşamında kadınların yöneticilik oranlarının düşük olmasında bir çok faktörün etkili olduğu bilinmekle birlikte en etkili faktörün kadın ve erkeklerin sahip oldukları bazı özellikler olduğu değerlendirilmektedir.

KADIN YÖNETİCİLERİN ÖZELLİKLERİ

Çalışma hayatında önemli bir role sahip olan kadınların çalışma ortamında gözlemlenen bazı özellikleri ile ilgili olarak;

- Kadınların dışicilik içgüdülerinden yola çıkarak yönettiği insanları ve onların var olduğu organizasyonu korumak, kollamak onları geliştirmek için kararlar aldıkları belirtilmektedir. Ayrıca kadınların şefkatli olma duygusu agresif olma duygusunun önüne geçmektedir. Bu durum yönetici olarak tercih edilme sebebi olabilir.
- Kadınların erkeklere göre birçok işte daha çok çaba sarfettiği, daha istekli çalıştığı ve dikkatli oldukları görülmüştür.
- Değişen durumlara daha iyi ayak uydurabildikleri ve değişim yönetimini daha iyi yapabildikleri, liderlik özelliklerini daha iyi kullanabildikleri ifade edilmiştir.
- Sorunlara alternatif çözümler getirip sorun değil çözüm odaklı olabildikleri belirtilmiştir.

- Kadınların daha insan odaklı bir yönetim anlayışına sahip oldukları; çalışanlarla ilgili rehberlik, eğitim, geliştirme, performans değerlendirme faaliyetlerini daha çok tercih ettikleri görülmüştür.
- Kadın yöneticiler için yapılan araştırmalarda erkeklerin daha çok otoriter bir yönetim anlayışını benimsedikleri, kadınların ise daha çok sadakat ve transformasyonel bir anlayış benimsedikleri görülmüştür.
- Sürekli değişen ve gelişen kurumlarda erkeklerin göstermiş oldukları rekabetçi, güçlü, kontrole hakim durumlarından çok, kadınların göstermiş olduğu destekleyici, işbirlikçi, yenilikçi hallerin kadınları daha interaktif yönetici yaptığı ve daha çok tercih edilmelerini sağladığı belirtilmiştir.
- Kadın yöneticilerin kurallara uydukları, prosedürleri takip ettikleri, sorgulayıcı davrandıkları ve vizyonu geliştirdiği ifade edilmiştir (Konrad ve ark. 1997, Rosener, 1990).

Kadınların sahip oldukları bu özellikler yöneticilik konusunda da kendini göstermektedir. Kadın yöneticiler ve erkek yöneticiler arasında çoğu zaman cinsiyete bağlı olarak bazı özellikler, kişilik yapıları, tutum veya davranışlar açısından farklılıklar görülmektedir. Erkeklerin daha çok kazanç sağlama, verilen kararlarda daha etkili olma, hedef belirleme ve hedeflerine ulaşabilmek için örgütsel değişim ve gelişime önem verme gibi konulara önem verdikleri, kadın yöneticilerin ise daha çok kişilerarası ilişkiler, çevre ile iletişim ve etkileşim, astlarla çalışma ve çalıştıkları kurumda yükselme gibi konulara önem verdikleri ve bunun yanında duygusal özelliklerini daha çok kullandıkları görülmüştür (Karaca, 2007). Genel olarak literatürde kadın yöneticilerin özellikleri aşağıdaki gibi sınıflandırılmıştır (İmamoğlu Akman & Akman, 2016; Tolay, 2020).

Tablo 1. Kadın Yöneticilerin Özellikleri

Olumlu özellikleri	Olumsuz özellikleri
<ul style="list-style-type: none">➤ Annelik rolünden dolayı şefkatli ve anlayışlı olmaları➤ İletişime önem verme ve örgüt iletişimini etkili sağlayabilmeleri➤ İnsancıl davranmaları➤ Kendilerine güven duygusunun yüksek olması➤ Liderlik tarzlarını daha iyi kullanabilmeleri➤ Rol model olmaları ve ilham vermeleri➤ Çabuk organize olabilmeleri ve alternatif yöntem geliştirebilmeleri➤ Sorumluluk sahibi olmaları➤ Empati sahibi olmaları➤ Ayrıntıcı olmaları	<ul style="list-style-type: none">➤ Evli ve çocuk sahibi olmalarını yöneticilikte engel olarak görmeleri,➤ Kararsızlık yaşamaları ve ne istediğini bilememeleri➤ Kurumda yükselmenin getireceği zorunlulukları göze alamamaları➤ Kıskançlık ve çekememezlik gibi davranışları➤ Olayları kişiselleştirmeleri➤ Erkeklerle göre otorite sağlayamamaları➤ Politik becerilerinin zayıf olması➤ Planlı programlı olmamaları➤ Kindar ve acımasız olmaları➤ Duygularının mantıklı davranışlarının önüne geçiyor olması

Kadınların olumlu yönlerinin oldukça güçlü olmasına karşın genellikle bu güçlerinin farkına varamayıp “öğrenilmiş çaresizlik” etkisiyle kendine güvenleri azalmakta ve bu nedenle de yönetme değil yönetilme yönünde tavır sergilemektedirler (Bayrak & Yücel, 2000).

KADIN YÖNETİCİLERİN KARIYER ENGELLERİ

Kadınların çalışma hayatında aktif rol almalarına rağmen yönetici pozisyonlarına yükselmek konusunda bazı engellerle karşılaştıkları bilinen bir gerçektir. Bu engeller bazen kadınların kendi kendilerine koydukları engeller bazen de gerek toplumsal gerekse örgütsel faktörlerden kaynaklanan engeller olabilmektedir (Aslan & Gülcan, 2018).

Tablo 2. Kadın yöneticilerin kariyer engelleri

❖ Kişisel faktörlerden kaynaklı engeller	<ul style="list-style-type: none">• Kişisel tercihler• Öz-yeterlilik• Çoklu rol üstlenme• Mağduriyet duygusu• Düşüncelerin değişmemesi
❖ Örgütsel, toplumsal ve kültürel faktörlerden kaynaklanan engeller	<ul style="list-style-type: none">• Kurum kültürü• Örgüt politikaları• Resmi olmayan kurum dışı iletişim ağlarına katılamama• Meslek seçme• Mentor eksikliği
❖ Erkek ve kadın yöneticilerden kaynaklanan engeller	<ul style="list-style-type: none">• Kraliçe Arı sendromu• Kendini referans alma yanığı• Kadınlara yönelik önyargı ve tutumları

❖ *Kişisel faktörlerden kaynaklı engeller;*

Kadınların yönetici olamamaları konusunda karşılaşılan engellerden bazıları kişisel faktörlerden kaynaklanan engellerdir. Bunlar;

- **Kişisel tercihler:** Kadınların anne olma özelliklerinden dolayı fazla mesaiye kalmak istememe, evde daha çok çocuklarıyla vakit geçirmek isteme gibi kişisel tercihleri doğrultusunda yönetici olmak istememeleri (Karcıoğlu ve ark. 2014)
- **Öz-yeterlilik:** Kadınların kendi kapasitelerine olan inançlarının düşük olması, kendilerini yönetici olabilecek yeterlikte görmemeleri, yöneticilik yapamayacaklarını düşünmeleri (Işık, 2002)
- **Çoklu rol üstlenme:** Kadınların anne, eş ve çalışan olarak sorumluluklarını yerine getirmek ve bu şekilde bir yaşam temposu sürdürmek zorunda olmalarından dolayı iş – yaşam dengesini kuramamaları ve bazen de bu nedenle işten ayrılmayı istemeleri (Aytaç, 2006)
- **Mağduriyet duygusu:** Davranışlar ve düşünceler kişinin hayata nasıl baktığını belirler. Karşılaşılan olumsuzlukların nedenini dış faktörler ya da diğer insanlar olarak görmek mağduriyet duygusunu etkin kılmakta ve kişinin kendine acımasına neden olmaktadır. Kadınların da bu fenomene uygun yaşadıkları ve bu nedenle de harekete geçemedikleri ifade edilmektedir (Deemer & Fredericks, 2003).

- **Düşüncelerin değişmemesi:** Doğruluğuna inanılan yargıların ne olursa olsun değişmemesi, değişime kapalı olma, sürekli haklı olma çabası, yeni fikirlere açık olmama, yapılan küçük bir değişikliğin tüm örgütü ya da kariyer hayatını tamamen değiştirebileceği şeklindeki düşüncelerin kadınların kariyer engelleri olarak görüldüğü belirtilmiştir. (Deemer & Fredericks, 2003).

❖ **Örgütsel, toplumsal ve kültürel faktörlerden kaynaklanan engeller;**

Kadınların yönetici olarak yükselememesindeki bir diğer faktör ise toplumsal ve kültürel faktörlerdir. Bunlar;

- **Kurum kültürü:** Kurumlarda şartlar eşit olsa dahi kadınların kendilerini gösterebilmeleri için daha çok çaba sarfetmelerinin beklenmesi; hiyerarşi, otorite, otokratik liderlik anlayışı ve hiyerarşiye bağlı olarak erkeklerin odak noktası haline getirildiği kurum kültürlerinin var olması durumunda kadınlar yönetici olarak tercih edilmeyebilmektedir (Ergeneli, & Akçamete, 2004).

- **Örgüt politikaları:** Kadınların çalışma hayatını etkileyen en önemli unsurlardan biri de örgüt politikalarıdır. Politikalar kadınların çalışma hayatını olumlu şekilde etkileyebileceği gibi bazen de olumsuz yönde etkiyebilir. Kadınlar toplumsal önyargılar sebebi ile daha seçilme ve yerleştirilme aşamasında çeşitli engellerle karşılaşmakta, ya işe hiç alınmamakta ya da erkek adaylara göre farklı koşullara tabi tutulmaktadır (Ataay, 1998).

Sağlık sektörü de geçmişten günümüze kadının yoğunlukta olduğu bir çalışma sektörüdür. Sağlık Bakanlığı 2020 Faaliyet Raporu'nda fiili çalışan personelin cinsiyet dağılımı %56 kadın, %44 erkek olarak belirtilmiştir (T.C Sağlık Bakanlığı, 2020). Toplumsal olarak cinsiyet meslek ilişkisi açısından hemşirelik mesleği, daha çok kadınlar için uygun görülen meslekler arasında sayılmış, yöneticilik mesleği ise erkek mesleği olarak görülmüştür. Bu toplumsal bakış sağlık kurumlarında örgüt politikalarına da yansımaktadır. Kadınların yönetici olma konusunda sağlık kurumlarında cam tavan engellerini aşması gerektiği, bunun için de kararlı ve istekli olmalarının yanında yöneticilik yapılacak alanla ilgili uzmanlık alan bilgisinin olması ve geleneksel yapıdan kurtulmaları gerektiği vurgulanmaktadır (Aslan & Gülcan, 2018).

- **Resmi olmayan kurum dışı iletişim ağlarına katılamama:** Bu iletişim örgüt içinde resmi olmayan günlük konuşma olarak gerçekleşen iletişim türüdür. Kadınlar özel yaşamdaki sorumlulukları nedeni ile ilişki ağlarına katılım konusunda pasif kalmaktadırlar. Özellikle iş dışında alınan karar ve toplantılara katılamamaları onların yönetsel konularına ulaşmada engel sayılabilmektedir (Ataay, 1998).

- **Meslek seçme:** Toplumsal beklentiler, aile baskısı vb. toplumsal nedenlerle kadınların istemediği bir mesleği seçmesi ve mesleki motivasyonunun düşük olması (Öztürk & Bilkay, 2016).

- **Mentor eksikliği:** Mentor aynı örgütte farklı görevlerde çalışarak tecrübe kazanmış çalışma ve kariyer geliştirme konularında yol gösteren, tavsiye ve öğütlerde bulunan kişilerdir. Kadın çalışanlar, erkek mentora ulaşmakta sıkıntı yaşamakta ve kadın mentor sayısının az olması nedeniyle de kadın mentor eksikliği yaşamaktadırlar (Cross & Linehan, 2006).

❖ *Erkek ve kadın yöneticilerden kaynaklanan engeller;*

- **Kraliçe Arı sendromu:** “Kadın yöneticilerin belli zorluklardan geçerek ulaştıkları hedefe, diğer yöneticilerin de kendi geçtiği zorluklardan geçerek ulaşmalarını istemek” şeklinde ifade edilen bu düşünceye sahip kadın yöneticilerin hemcinslerine yardım etmek, yol göstermek istememeleri şeklinde tanımlanabilir. (Kılıç & Çakıcı, 2016).
- **Kendini referans alma yanılması:** Kadın yöneticilerin “ben bu noktaya nasıl geldiysem herkes gelebilir ve özel bir çabaya gerek yoktur” düşüncesine sahip olmalarıdır. (Örücü, Kılıç & Kılıç, 2007)
- **Kadınlara yönelik önyargı ve tutumlar:** Özellikle erkeklerin kadınların yöneticilik yapamayacağı görüşünde olmaları, kadınların karar vermede yetersiz ve azimli olmadıklarını düşünmeleri, kadınlarla iletişim kurmanın zor olduğunu düşünmeleridir. (Örücü, Kılıç & Kılıç, 2007).

ILO tarafından gelişmekte olan ülkelerde yapılan bir çalışmaya göre de kadınların üst düzey yönetici pozisyonlarına çıkmasındaki en önemli 15 engel önem sıralamasına göre şöyle sıralanmıştır;

- 1- Kadının erkekten daha fazla aile sorumluluğu üstlenmesi
- 2- Toplumun kadın ve erkeğe biçtiği rol (Toplumsal cinsiyet)
- 3- Kadının yeterince genel yönetim veya departman yönetimi tecrübesine sahip olmaması
4. Az sayıdaki kadın rol model
- 5- Erkeğin aile sorumluluğu alma konusunda teşvik edilmemesi
- 6- Kurumlarda eşitlik politikasının ya da programlarının olmaması
- 7- Kadına karşı ön yargılar (Stereotipler)
- 8- Kadınlara yönelik liderlik programlarının olmaması
- 9- Esnek çalışma yöntemlerinin olmaması
- 10- Yetenekli kadınların işte tutulmasını sağlayacak stratejilerin olmaması
- 11- İşe alımlarda ve terfilerde erkek lehine taraf tutma kültürü
- 12- Yönetici rolünün genellikle erkek görevi olarak görülmesi
- 13- Cinsiyet eşitlik politikalarının olması ancak uygulanmaması
- 14- Uygun olmayan iş ve ayrımcılık yasaları (<https://yased-api.yased.org.tr/Uploads/Reports/9bf410f1-a8be-40fe-8d03-7e7c5a3bcf4a.pdf>)

KADIN SAĞLIK ÇALIŞANLARININ GÖZÜNDEN KADIN YÖNETİCİLER

Organizasyonlarda kadınları ve erkeklerin sahip oldukları özellikler sadece yönetici görevlendirmelerinde değil çalışanların yöneticilerini değerlendirmelerinde de dikkate alınmaktadır. Bu konuda genel olarak kadın yöneticiler hakkındaki görüşler değerlendirilmekle birlikte özellikle kadın çalışanların kadın yöneticiler hakkındaki görüşleri de merak konusu olmaktadır. Bu konuya yönelik olarak literatürde yeterli bulgu olmadığı görülmektedir. Bu konudaki en eski araştırmalardan birine Kanter’in ‘Men and Women of the Corporation’ isimli kitabında yer verilmiş, 1942 yılında Donald Laird tarafından yapılan bu araştırma sonucunda kadın çalışanların yüzde 99,8’i, kadın yöneticilerin kıskanç olduklarını, her şeyi çok kişisel aldıkları, detaylarla aşırı ilgilendikleri, ufak detaylara takılıp kaldıkları, çok sıkı ve yakından denetim yaptıklarını, çok fazla hata buldukları, olaylara eleştirel yaklaştıklarını, kendilerinin hiyerarşik güçlerini kullandıklarını ve bu nedenlerle erkek yöneticilerle daha çok çalışmayı tercih ettiklerini belirtmişlerdir (Kanter, 1993).

Hastanelerde çalışan kadın ve erkek yöneticilerin birbirlerine bakış açısı üzerine 2019 yılında yapılan bir araştırmaya göre kadın yöneticilerin sağlık kurumlarında çalışan diğer kadın yöneticilere bakışı değerlendirilmiş ve sonuç olarak kadın hastane yöneticilerinin;

- Dikkatli, detaycı ve çözüm odaklı olduğu
- Rekabetçi oldukları,
- Daha çok erkek yönetici amirlerle çalışmayı tercih ettikleri
- Karar alırken daha çok duygularıyla hareket ettikleri
- Düşüncelerini açık ve net bir şekilde değil, dolaylı olarak ifade ettikleri
- Mükemmeliyetçi oldukları
- Düzenli ve daha organize oldukları
- Aile hayatını iş hayatına yansıtılabildikleri
- Gruplaşmaya ve gizli gündem oluşturmaya meyilli oldukları
- Kurum aidiyetinin yüksek olduğu ifade edilmiştir.

Olumlu görüşlerin daha çok ortaya çıktığı bu araştırmadan yola çıkarak kadınların kadın yöneticileri destekledikleri sonucuna varılmıştır (Kavak ve ark. 2019).

SONUÇ VE ÖNERİLER

Sonuç olarak bakıldığında kadınların çalışma hayatında ve yönetim kademelerinde sayıları önceki yıllara göre artmış gibi görünse de yönetici pozisyonlarında kadınların hala yeterli düzeyde yer almadıkları görülmektedir. Bu durum sağlık kurumlarında da çok farklı olmamakla birlikte kadın hemşirelerin sayısının sağlık kurumlarında fazla olması nedeniyle yönetici pozisyonuna geçen bireylerin daha çok kadın olduğu algılanabilir. Ancak sağlık kurumlarında erkek hemşirelerin sayısının giderek artması sonucu erkek-kadın rekabet ortamının oluşacağı öngörülmektedir. Lisans mezunu olan kadın hemşirelerin, lisansüstü eğitime daha fazla yönelmeleri ve ilerleme azmine sahip olmaları yönetici olma yolunda daha fazla çaba gösterdiklerini düşündürmektedir. Sağlık alanında kadın yöneticilere yönelik olumlu bakış açısı oluşturabilmek için daha çok araştırmalar yapılmalı ve eksiklikler, sorunlar belirlenerek kadınların yönetim becerilerini geliştirmeye yönelik çalışmalar yapılmalıdır. Bununla birlikte yöneticilik özelliklerini taşıyan kadınların belirlenmesi , kadınlara yönelik önyargıların kurum içerisinde yıkılması ve kadınların daha çok desteklenmesi gerekmektedir.

Yöneticilik uzun bir yolculuk olarak kabul edilirse bu yolculuk yöneticilerin cesaretli, kendine güvenli, sabırlı ve bilgi sahibi olmasını gerektirir. Bu yolda yürüyen kadınlar ise, erkeklerden farklı bir şekilde önlerine çıkan engelleri aşmak zorunda kalabilirler. Bu nedenle de çok daha güçlü olmaları beklenmektedir. Bu engeller kimi zaman toplumsal, kimi zaman kurumsal, bazen tamamıyla kişisel olabilir. Bu engellerin kaldırılabilmesi için ve kadınların daha çok yönetimde söz sahibi olabilmesi için kadınları destekleyici çözüm önerilerinden bahsedilmektedir. Bunlardan ilkinin toplumsal kaynaklı engellerden biri olarak düşünülürse kadınların yaşamın en başından itibaren erkeklerle aynı imkanlara sahip olması ve fırsat eşitliği sağlanmalıdır. Kadınların ve erkeklerin hayatın her alanında cinsiyet rollerine ilişkin aynı mesajları almaları sağlanmalıdır. Çalışma hayatının cinsiyetten bağımsız olarak bir norm olarak benimsetilmesi ve kadınların iş hayatında her türlü göreve aday olabilecek liderler oldukları fikrinin benimsenmesi son derece önemlidir. Kurumların kadınları destekleyici uygulamalar ve politikalar belirlenmelidir. Sağlık kurumları gibi kadınların ön planda olduğu alanlarda onları temsil edecek, onlara yol gösterecek yöneticilerin onları en iyi anlayan yöneticiler olması gerektiği üzerinde durulmalı ve kadın çalışanlar yönetici olma konusunda desteklenmelidir.

Kadınların öğreticilik yönünün fazla olması, yapılacak işler için gerekli çabayı sarfetmeleri, kadınların gözlem yeteneklerini daha iyi kullanıyor olması, kadınların erkeklere göre çalışma hayatında iletişime açık ve daha neşeli olmaları, yaratıcılıklarını daha iyi kullanmaları kadınların yönetici olmasında olumlu bir etki olarak değerlendirilmelidir. Kadınların anne ve eş olma rolünden kaynaklanan engellere yönelik olarak sosyal yardım (çocuk, yaşlı, hasta ve engellilerin bakımı) mekanizmalarının oluşturulması ya da mevcut durumlarının iyileştirilmesi kadınların yönetici olma konusundaki ilgi ve isteklerini artırmada etkili olabilir.

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KADIN AĞIRLIKLIL BİR MESLEĞİN ÜYESİ OLAN HEMŞİRELERİN YENİLİKÇİ YÖNÜ

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ÖZET

Hızla gelişen teknolojik gelişmeler ve farklılaşan yaşam koşullarına bağlı olarak akut ve kronik hastalıklardaki artış sağlık organizasyonlarında yeniliklere olan ihtiyacı arttırmıştır. Uluslararası Hemşireler Birliği (International Council of Nurses-ICN) ve Avrupa Birliği iş birliği ile sağlık organizasyonlarındaki yenilikçi uygulamaların desteklenmesi ve geliştirilmesi amacıyla 2009 yılını inovasyon yılı olarak ilan etmiştir. İnovasyon çalışmalarının yanı sıra geçmişten günümüze, sanayileşme ve teknolojik gelişmeler ile birlikte kadınların ekonomik işgücüne katılımları artmıştır. Birleşmiş Milletler Kadın Statüsü Komisyonu tarafından 1962 yılında yayınlanan raporda toplumsal kalkınmada kadınların önemli rolünün olduğu ilk kez vurgulanmıştır. Kadınların işgücüne dahil edilmesiyle sınırlı olan kaynakların etkin kullanılabilmesi için teknolojik sermaye ve yenilikçi davranışlar göstermek önemlidir. Değişen çevresel ve toplumsal şartlarla birlikte kadınların ekonomik ve toplumsal önemi zaman içinde daha iyi anlaşılmaktadır. Sürdürülebilir kalkınma ve büyümenin sağlanabilmesi amacıyla kadınlar olmadan hedeflere ulaşılması söz konusu değildir. Kadın ağırlıklı bir mesleğin üyesi olan hemşireler, sağlık bakımındaki gelişmeler ve yenilikçiliğe yapılan vurgu nedeniyle yenilikçilik kavramı ile sık sık karşılaşmaktadır. Yenilikçi davranışı benimseyerek gelişmesine yardımcı olan hemşireler, sağlık bakım hizmeti sunarken yenilikleri kullanma eğilimindedirler. Hemşirelerin yenilikçi davranışı benimsemeleri, sağlık bakım hizmetindeki yeni teknolojik gelişmelere, bakım ürünlerine ve uygulamalara karşı gereken önemi göstermelerini ve uyumlarını kolaylaştırmaktadır. Bu makalede, yenilikçilik kavramına ve önemine, yenilikçi davranışı etkileyen faktörlere, hemşirelikte yenilikçi davranış ve önemine, hemşirelik alanında ulusal ve uluslararası literatürde yenilikçilik konusunda yapılan araştırmalara ve hemşirelikte yenilikçilik örneklerine yer verilmiştir. Aynı zamanda kadın ağırlıklı bir mesleğin üyesi olan hemşirelerin, insanı yegane ve biricik kabul eden sağlık bakımında, yenilikçilik için lider rolünü üstelenip yenilikçiliği başlatmaları, sürdürmeleri ve sağlık bakımına uygun şekilde düzenlemeleri vurgulanmaktadır.

Anahtar Kelimeler: kadın, hemşirelik, yenilikçilik

THE INNOVATIVE ASPECT OF NURSES, WHICH ARE MEMBER OF A FEMALE-DOMINANT PROFESSION

ABSTRACT

The increase in acute and chronic diseases due to rapidly developing technological developments and differentiating living conditions has increased the need for innovations in health organizations. In cooperation with the International Council of Nurses (ICN) and the European Union, 2009 was announced as the year of innovation in order to support and develop innovative practices in health organizations. In addition to innovation studies, women's participation in the economic workforce has increased with industrialization and technological developments from past to present. In the report published by the United Nations Commission on the Status of Women in 1962, it was emphasized for the first time that women play an important role in social development. It is important to show technological capital and innovative behaviors in order to use the limited resources effectively with the inclusion of women in the workforce. With the changing environmental and social conditions, the economic and social importance of women is better understood over time. In order to achieve sustainable development and growth, it is not possible to reach the goals without women. Nurses, who are members of a female-dominated profession, frequently encounter the concept of innovation due to the developments in health care and the emphasis on innovation. Nurses who help them develop by adopting innovative behavior tend to use innovations while providing health care services. Nurses' adoption of innovative behavior makes it easier for them to show the necessary importance and adapt to new technological developments, care products and practices in health care services. In this article, the concept of innovation and its importance, the factors affecting innovative behavior, innovative behavior and its importance in nursing, research on innovation in the national and international literature in the field of nursing, and examples of innovation in nursing are included. At the same time, it is emphasized that nurses, who are members of a female-dominated profession, assume the leading role for innovation in health care, which accepts people as the only and only, and initiate and maintain innovation in accordance with health care.

Keywords: women, nursing, innovation

GİRİŞ

Günümüzde bilimsel ve teknolojik gelişmelerdeki hızlı büyüme tüm organizasyonları etkilemektedir. Özellikle en fazla etkilenen alanlardan biri sağlık sektörüdür. Ülkelerin değişen nüfus yapısı, kronik, akut ve salgın hastalıkların artması, toplumdaki beklentilerin değişmesi, maliyet yönetimlerinin ve etkin hizmet anlayışlarının zamanla kabul görmesi gibi birçok nedenden dolayı sağlık alanında meydana gelen yeni ihtiyaçlar, değişimi ve yenilikleri gerekli kılmaktadır. Çalışma yaşamında bu değişim ve yenilikleri başlatan ve sürdüren gruplardan biri de kadınlardır. Nitekim sosyal kalkınma ve ekonomik büyüme açısından iş yaşamının neredeyse yarısını oluşturan kadınların istihdamdaki yeri çok önemlidir. Kadınların iş yaşamında ve hayatın her aşamasında insanlığın yararına yönelik çözümler üretmeleri ve bunları uygulamaya yansıtmaları toplumda önemli yere sahip olduklarının göstergesidir. Bu bağlamda kadınların yenilikçi davranışlarını desteklemek ve kadınları yenilikçi davranışlarda öncü kılmak önem arz etmektedir (Mencütekin, 2021).

Geçmişten günümüze, sanayileşme ve teknolojik gelişmeler ışığında ekonomik faaliyetlerin içerisinde kadınların işgücüne katılımları artmıştır.

1962 yılında Birleşmiş Milletler Kadın Statüsü Komisyonu tarafından hazırlanan bir raporda kadınların toplumsal kalkınma alanındaki rolü ilk kez vurgulanmıştır (Dücan ve Atay Polat, 2017; Vijayamohan ve ark., 2009). Sürdürülebilir kalkınma ve büyümenin sağlanabilmesi ve sınırlı olan kaynakların etkin kullanılabilmesi için teknolojik sermaye ve yenilikçi davranışlar göstermek önemlidir. Amaçlanan büyüme ve kalkınmanın sağlanabilmesi için de kadınlar olmadan hedeflere ulaşılması söz konusu değildir (Tutar ve Yetişen, 2009). Kadınların toplum içindeki konumunu güçlendirmek, teknolojik gelişmelerden yararlanmalarını sağlamak ve liderlik etmelerine imkan vermek, işgücüne katılımlarını artırmak büyüme ve gelişme kaygısı olan ülkelerin temel amacı olmalıdır.

Sağlık organizasyonlarında da hala kadın ağırlıklı bir mesleğin üyesi olan hemşireler, yenilikçi davranışlar gösterebilecek, dönüşüm stratejilerini kullanabilecek, yenilik sürecini yürütme sorumluluğunu alabilecek konumdadır (Trofino, 2000). Aynı zamanda hemşirelerin yenilikçi davranışları, sağlık bakım kalitesinin oluşturulmasında, korunmasında ve sürdürülmesinde önemli bir faktördür (Demirel ve Turan, 2021; Şahan ve Yıldız, 2020; Tuna, 2021). Sağlık bakım sunumundaki teknolojik gelişmeler, yüksek ve etkin sağlık hizmeti sunma isteği ile paralel olarak yenilikçi bakım yaklaşımları oluşturan ve bu yaklaşımları hemşirelik bakımına uyarlayan hemşirelerin varlığı, sağlık organizasyonlarının başarısı açısından önemlidir. Sağlık bakım hizmeti sunan hemşirelerin, bireyin gereksinimlerine uygun yanıt oluşturabilmesi için, yenilikçi olmaları, yenilikleri bakım sunumuna aktarmaları ve modern hemşirelik rollerini yenilikçi bakış açılarıyla zenginleştirmeleri beklenmektedir (Afsar ark., 2018; ICN, 2004; Kalisch ve Begeny, 2010; Kara, 2015; White ve ark., 2016).

YENİLİKÇİLİK KAVRAMI VE ÖNEMİ

Günümüz organizasyonlarında küreselleşme, bilim ve teknolojiye yaşanan hızlı gelişmeler her alanda yenilik, yenilikçilik, yenileşim, inovasyon gibi kavramların ilgi görmesine neden olmuştur. Yenilik, ürünlerin, uygulamaların, düşüncelerin ve hizmetlerin yeni veya farklı olarak algılanıp benimsenmesi olarak açıklanmaktadır (Uyar ve Kılıçarslan, 2015). Diğer bir ifadeyle yenilik, değerli ve yeni olan bir bilgiyi veya düşünceyi, doğru koşullarda ve şartlarda somutlaştırarak bireylere faydalı sürece veya hizmete dönüştürme işlemidir (Luecke, 2008).

Yenilikçilik ise yenilik kavramının üzerinde hem yeniliği hem yenilenmeyi kapsayan bir kavram olarak belirtilmektedir (Bozkurt, 2015). Yenilikçilik, Latince “innovatio” kelimesinden türemiş olup İngilizce’de “innovation” kelimesine karşılık gelmektedir. Türkçe’de “yenilik, yenilikçi, yenileme/ yenilenme, değişmek, başkalaşmak, farklı bir düşünce veya ürün üretmek”, olarak ifade edilmektedir (Yamaç, 2001; Yavuz, 2009).

Teknoloji ve bilimin bireylerin ekonomik ve toplumsal yapısına fayda sağlayacak şekilde gelişmesi, yenilenmesi, farklılaştırılması olarak tanımlanan (Bodur, 2018) yenilikçilik, aynı zamanda kişilerin değişimlere karşı istek duyması olarak kabul edilmekte ve bireylerin sahip oldukları bir kişilik özelliği olarak görülmektedir (Kaya, 2017). Diğer bir görüşe göre ise yenilikçilik bir ürünün, hizmetin veya alanın yeni teknikler ve süreçler yardımıyla yenilediği, değiştiği, güncellendiği ve yeni değerlerin oluşması için etkili fikirlerin oluşturulduğu süreçtir (Kumar Gautam, 2012).

Yenilik, yeni süreç, ürün, girişim, üretim yöntemleri, ticari hizmet ve düzenlemeleri içerebildiği gibi aynı zamanda örgütsel ve yönetsel değişimleri de içerebilmektedir (Akkoç, 2012). Yenilikçilik ise, gelişen teknolojiler, cihazlar ve süreçler için uygulanabilir, sürdürülebilir, organizasyon veya bireyin davranışları, tutumları ve çalışmaları ile ilgilidir (ICN, 2009). Değişen şartlara uyabilmek adına toplumsal, kültürel ve yönetsel çevrelerde yeni metotların uygulanmaya başlaması ise “yenileşim” olarak açıklanmaktadır (TDK,2020).

Sürekli gelişen ve değişen dünyada, çevremizde ve toplumda meydana gelen değişimler bireylerin olduğu kadar organizasyonların da değişime, gelişmelere ve yeniliklere uyum sağlamalarını, başarıyı yakalamalarını ve varlıklarını devam ettirmelerini zorunlu kılmakta ve bunun için de organizasyonların istikrarlı ve sürekli bir şekilde yenilenmeleri ve yeniliği bir “ihtiyaç” olarak değerlendirmeleri gerekmektedir (Başoğlu ve Durmaz Edeer, 2017; Demirel ve Turan, 2021).

Organizasyonların değişen iç ve dış çevre koşullarına uyum sağlamaları, sürekli yeniliklerden haberdar olmaları ve bunu bir kültür haline getirmeleri beklenmektedir (Kılınç ve ark., 2021) birlikte yenilikçiliğin organizasyonların hayatta kalabilmelerinde, uzun süre var olabilmelerinde, rekabet gücü kazanıp sürdürebilmelerinde çeşitli yararlar sağladığı vurgulanmaktadır (Chen ve ark., 2015; Sarıkaya, 2019). Yenilikçiliğin aynı zamanda bireyin içinde bulunduğu koşul ve şartlarda bireyi heyecanlandırması, öğrenmeyi ve bilgi paylaşımını özendirilmesi, bireyin davranış, tutum ve kişisel gelişim konusunda başkalarıyla iş birliğine yönlendirmesi, bireyleri farklı teknolojileri keşfetmesi, amaçları gerçekleştirecek yeni yollar önermesi, farklı ve yeni çalışma yöntemlerini geliştirmesi ve uygulaması, yeni kaynakları araştırması gibi fırsatları görme ve yeni fırsatlar oluşturma, fark yaratma ve kişisel gelişimine yararlı sonuçlar sağlama açısından önemli yararlar sağladığı da ifade edilmektedir (ICN, 2009; Sarioğlu Kemer ve Altuntaş, 2017; Yuan ve Woodman, 2010).

Sağlanan bu yararlı çıktılar sonucunda organizasyonun kazandığı kalite, etkinlik, esneklik ve hız gibi nitelikler organizasyonun rekabet avantajı kazanarak gelecekteki yerini belirlemesini sağlamaktadır (Kasımoğlu ve Akkaya, 2012; Uzuntarla ve ark., 2016).

YENİLİKÇİ DAVRANIŞI ETKİLEYEN FAKTÖRLER

Ekonomik, siyasi, sosyo-kültürel faaliyetlerin çoğunda yenilikçiliğin ve vizyoner bir tutumun organizasyonlara ve bireylere önemli katkılar sağladığı belirtilmektedir. Literatürde yapılan çalışmalarda yenilikçilik davranışını etkileyen faktörler bireysel, sosyal, mesleki ve örgütsel faktörler olarak sınıflandırılmaktadır (Emini ve Ayaz, 2020; Akgün, 2020; Parzafall ve ark., 2008; Sönmez, 2011).

Bireyin yaşı, karakteri, eğitim ve bilgi düzeyi, deneyimi, meslek sevgisi, öğrenme kapasitesi, yeniliğe olan ilgi, yenilikçilerin toplumsal varlığı, kültürel değişkenler, bir alanda uzmanlaşma, analitik düşünme ve problem çözme becerileri gibi sahip olduğu bireysel özellikler yenilikçi davranışını etkileyen bireysel faktörler olarak değerlendirilmektedir (Dil ve ark., 2012; Sönmez, 2011). Bununla birlikte iletişim davranışları, ihtiyaçlar, sosyo-ekonomik düzey, risk alma korkusu, yenilik hakkında farkındalık eksikliği, kötümser bakış açısı, başarısızlık korkusu, stres, zihinsel karışıklık, verimli zaman yönetimi eksikliği, sabırsızlık gibi özellikler de bireylerin yenilikçiliğinin önündeki engeller olarak belirtilmektedir (Yi ve ark., 2006). Tüm bu faktörlerin yanı sıra özellikle bireylerin kişilik yapılarının yenilikçiliği etkileyen önemli bir unsur olduğu kabul edilmektedir. Bazı bireyler kişilik yapıları gereği yenilikleri denemeye daha istekli görünürken, bazı bireyler de yeniliklere ve yeni fikirlere şüpheyle yaklaşarak var olan düzenlerini korumak isterler Sağlık çalışanlarında ise kişilik özelliklerinin, motivasyon düzeylerinin, entelektüel donanım ve becerilerin, belirsizliğe ve değişime karşı toleransın ve öğrenme şekillerinin yenilikçiliği etkilediği ifade edilmektedir (ICN, 2009).

Yenilikçi davranışların geliştirilmesinde ve sürdürülmesinde özellikle çalışma koşulları ve teknolojik gelişmeler önemlidir. İş yükü, mesleki bağlılık ve inanç, kaynak sıkıntısı, çalışanların ihtiyacı gibi faktörler de yenilikçi davranışları etkilemektedir. Yenilikçiliği etkileyen mesleki faktörlerin en önemlisinin otonomi olduğu belirtilmektedir.

Otonomi, bireylerin yaptıkları iş üzerinde kontrol yetkilerinin olmasıdır ve yenilikçi davranışı olumlu olarak etkilediği vurgulanmaktadır. Bireyin yenilikçi davranış sergilediği zaman boyunca zaman baskısı hissetmemesi de önemli faktörler arasındadır (Eren ve Gündüz, 2002; Parzafall ve ark., 2008; Sönmez, 2011).

Yenilikçilik davranışını etkileyen önemli bir faktör de toplumun sosyal yapısı ve normlarıdır (Ong ve ark., 2003). Wejnert' e (2002) göre de yeniliğin yayılması ve kabul görmesi süresinde, coğrafya, politik koşullar, küreselleşme, aile yapısı ve toplumsal kültür, organizasyonun küresel boyuttaki konumu sosyal faktörleri oluşturmaktadır. Noone (2000) ise, geleneksel eğitim anlayışının, kalite eksikliğinin, kaynak ve altyapı eksikliğinin, bürokrasi ve kurumsal atalet gibi faktörlerin yenilikçiliği olumsuz olarak etkilediğini belirtmektedir.

Organizasyonlarda yenilikçi davranışı etkileyen faktörler arasında ise örgüt kültürü, kurumsal öğeler, organizasyon büyüklüğü ve çalışılan alanların ve özellikle de “açık yenileşim stratejisi” nin yenilikçi davranışı etkilediği belirtilmektedir. Açık yenileşim stratejisi kapsamında bürokratik ve hiyerarşik yapının daha az hissedilmesi, bireysel otonominin yüksek olması, organizasyonun ve bireylerin esnek ve uyumlu olması, çalışanların değer görmesi, entegrasyon, sosyal, yönetsel ve kurumsal destek sağlanması, proje tanımlama ve proje kolaylaştırması, liderliğin desteklenmesi ve görev üstlenme, fiziki çalışma koşulları, teşvik sistemleri ve maddi olanakların olması, bireysel farklılıkların ve deneyimlerin desteklenmesi vb. faktörlerin çalışan bireylerin gelişimini ve yenilikçi davranışlarını olumlu yönde etkilediği vurgulanmaktadır (Can, 2020; Eren ve Gündüz, 2002; İşcan ve Karabey, 2007; Kılıçer ve Odabaşı, 2013; Parzafall ve ark., 2008).

Bu faktörlerin yanı sıra yenilikçi davranış geliştirmede ve sürdürmede cinsiyetin de etkileyici bir faktör olduğu belirtilmektedir. Dünyada iş gücüne katılım oranları her geçen gün artan kadınlar, iş yükünü yenilikçi davranış geliştirmede erkeklere oranla daha etkili bulmaktadır (Özpulat ve Karakuzu, 2018). Ancak yenilikçi davranış ideallerini geleneksel cinsiyet rollerinin üzerinde tutan kadınlar, organizasyonlarda belirli engellerle karşılaşabilmektedir. Özellikle ataerkil toplumlarda, korumacılık, duygusallık, her zaman ve koşulda mantıksal çerçevede düşünememe, olayları geniş bakış açısıyla değerlendirememesi gibi kadınlara yakıştırılan bazı özellikler sonucunda kadınlar yeniliğe ve yeniliğe öncülük etme konusunda cesaretlendirilmemektedir. Çok yönlü düşünebilme, rasyonellik, kaynak ve ham madde girdilerini en üst seviyede hizmete veya ürüne dönüştürme, organizasyonların amaçlarını ön planda tutma gibi davranışların sadece erkeklere özgü olduğuna dair inançların kadınların yenilikçi davranışlarını olumsuz yönde etkilediğini söylemek mümkündür.

Kadınların yenilikçi davranışlarını geliştirebilmek için yenilikçi davranışları geliştirmede etkili ve önemli olan faktörler belirlenerek mevcut engeller ortadan kaldırılabilirse kadınların güçlü yönleri geliştirilebilir.

HEMŞİRELİKTE YENİLİKÇİ DAVRANIŞ VE ÖNEMİ

Sağlık alanındaki bilimsel ve teknolojik ilerlemelerin yanı sıra sağlık hizmeti alan bireylerin ihtiyaçlarının değişmesine ve artmasına bağlı olarak hemşirelerin yeni bakım yaklaşımları geliştirmeleri, geliştirdikleri bakım uygulamalarını da bakım sunumuna dahil etmeleri beklenmektedir (ICN, 2004; Kalisch ve Begeny, 2010). Hemşirelikte yenilikçilik, bireylerin gereksinim duyduğu sağlık gereksinimlerini karşılamak, sağlık bakım maliyetlerini azaltmak ve etkin hemşirelik hizmetlerini ve iş verimliliğini artırmak amacıyla yeni fikirlerin, uygulamaların ve prosedürlerin uygulanmasıdır (Hughes, 2006; Kanter, 2006; Tarhan ve Doğan, 2017).

İnsanların en temel hakkı olan sağlık hakkının karşılanmasında sağlık organizasyonlarında önemli yer tutan hemşirelerin, bilimselliği yüksek, teknolojinin getirdiği yeniliklere açık, ekonomik, sosyal ve toplumsal gelişmelerle uyumlu bir şekilde kendilerini güncellemeleri ve yenilemeleri bir gerekliliktir (ICN, 2018). Hasta bakım hizmeti sunumunda hemşirelerin yeni uygulamaları klinik ve teorik alana aktarabilmeleri ve yenilikçi rollerini ortaya çıkarmaları önemlidir (Sarioğlu Kemer ve Altuntaş, 2017).

Modern hemşireliğin kurucusu olan Florence Nightingale'in hemşirelik bakımıyla ilgili ilk kayıtları tutması, enfeksiyon ve bakım arasında bağlantı olduğunu ispatlaması ve yoğun bakım uygulamalarına öncülük etmesi hemşirelikte yeniliğin başlangıcı olarak kabul görmektedir (Aksoy, 2016). Aynı zamanda Nightingale "*Daha yaşanılabilir bir dünya; böyle bir dünya bizlere bağışlanmayacak, o zaman hiç durmadan bu dünyayı meydana getirmek için çalışalım. Yaşama uymak yerine onu değiştirmeliyiz*" cümleleriyle hemşirelikte yenilikçi bakış açısına dikkat çeken ilk hemşiredir (Durmuş İskender ve ark., 2018).

Yenilikçiliğin hedefi, keşfedilmemiş keşfetmek değil yeni değerler oluşturma süreçlerini bulmaktır. Uluslararası Hemşireler Birliği (ICN) de yenilikçiliği "yeni teknolojiler, yaklaşımlar ve uygulama yolları geliştirme süreci" olarak açıklamaktadır. Uluslararası Hemşireler Birliği (ICN) 2009 yılı temasını "Hemşirelik Bakımında İnovasyon" olarak belirleyerek hemşirelikte yenilikçiliğe dikkat çekmiş ve yayınlamış olduğu raporda, hemşirelik bakımındaki yenilikçiliğin, hastalıkların oluşmasının önlenmesi, bireyin sağlığının desteklenmesi, sağlığı koruyucu ve geliştirici davranışların artırılması, risk faktörlerinin tanımlanması ve azaltılması, bakım kalitesinin daha nitelikli ve bireye özgü olmasında önemli olduğunu vurgulamıştır (Demirel ve Turan, 2021). Aynı zamanda ICN "Ulusal Hemşire Birliği İnovasyon Ödülü"nü 2010 yılı itibariyle yaratıcılık yeteneği ve bilimsel çalışmaları olan hemşirelere verilmesine karar vermiştir (Dil ve ark., 2012; Herdman ve Yazıcı, 2009). Amerikan Hemşireler Birliği (ANA) de hemşirelikte yenilikçi bakış açısını öncelikli bir konu olarak değerlendirmiştir. ANA'nın 2017-2020 yıllarını kapsayan stratejik planında, "Hemşirelerin değerinin anlaşılmasını ve sağlık hizmetlerinde iyileşmeyi sağlayan yeniliği teşvik etmek ve yaymak" şeklindeki ifadesinde sağlık bakımı içinde yenilikçilik açısından hemşirelerin odak nokta olduğunu vurgulamıştır (ANA, 2018). Avustralya'da da Sağlık Çalışanları Emeklilik Kurumu (Health Employees Superannuation Trust Australia=HESTA) hastalar ve toplum sağlığı için yenilikçi ürünler geliştiren hemşireler için 2009 yılında "Avustralya Hemşirelikte Yenilikçilik Ödülü" verilmesini kararlaştırmıştır. Ülkemizde ise hemşirelik alanında yenilikçilik kavramının önem kazanması ile birlikte 2016 yılında "İnovatif Hemşirelik Derneği" kurulmuştur (İHD, 2020).

Yenilikçi bakış açısına sahip hemşireler, sağlık bakımdaki ihtiyaç ve eksikleri fark edip gereksinimleri gidermek için gerekli girişimleri yapan ve bunun için yeni proje, program, teknik, yöntem vb. geliştiren ve uygulayan sağlık profesyonelleridir (Ertuğ ve Kaya, 2017; ICN, 2009). Sağlık bakım organizasyonlarında çalışan meslek grupları arasında önemli bir paya sahip olan ve hala kadın ağırlıklı bir mesleğin üyesi olan hemşirelerin değişen ve yeni oluşan koşullarda "bende varım" diyebilmeleri ancak yenilikçi davranışı hemşirelik bakımına yansıtılmaları ile mümkündür (Çam, 2021). Hemşirelerin bakım kalitesinin yükseltilmesi, geliştirilmesi, korunması ve sahip oldukları çağdaş hemşirelik rollerini geliştirebilmeleri için yenilikçi olmaları gerekmektedir (White ve ark., 2016).

Hemşirelerin çalıştıkları ortamda yenilikçi davranışları sergileyebilmesi için öncelikle yöneticilerin ve iş ortamının yeniliğe karşı olumlu tutum içinde olması ve destekleyici bir çalışma ortamının sağlanması gerekmektedir (Özbeç ve Başdaş, 2018).

Sağlık hizmetlerinin merkezinde yer alan ve bel kemiğini oluşturan hemşirelerin yenilikçi olabilmeleri için bakım kararlarına saygı gösterilmesi, bireysel ve mesleki otonomilerinin desteklenmesi, fikirlerine ve katkılarına değer verilmesi, kararlara katılımlarının sağlanması, profesyonel bir mesleği icra ettiklerinin vurgulanması ve yenilikçi davranış sergilemelerinin desteklenmesi beklenmektedir (Özkan ve ark., 2021).

Sağlık hizmetlerinde yenilikçi yaklaşımların uygulanması ile hastaların psikolojik durumlarında iyileşme, gecikme ve bekleme sürelerinde azalma, hastanede yatış sürelerinde kısalma, daha az ağrı duyma ve hastanede kalış süreleri boyunca daha konforlu bir iyileşme süreci yaşama gibi olumlu sonuçlar yaşanmaktadır (Aksoy, 2016; Herdman ve Yazıcı, 2009; Kartal ve Kantek 2018,). Diğer yandan kurumlar için de maliyetlerin düşmesi, verimlilik ve kalitenin yükselmesi, kurum içi faaliyetlerin ve karlılık çıktılarının artması, risklerin azalması ve hasta güvenliğinin yükselmesi gibi yararları bulunmaktadır (Koyuncu, 2015; Şahin ve ark., 2021; Tarhan ve Doğan, 2017; Zengin ve ark., 2019).

Yenilikçi bakış açısına sahip hemşirelerin gelişen ve değişen sağlık sistemi içerisinde yenilik hareketini başlatmaları, yenilikçi çözümlere öncü olmaları, bulunan çözümleri sağlık bakımına uyarlamaları ve sürdürmeleri hemşirelik bakım kalitesini ve niteliğini yükselterek mesleğin profesyonelleşmesine önemli katkılar sağlamaları beklenmektedir.

HEMŞİRELİK ALANINDA YENİLİKÇİLİK KONUSUNDA YAPILAN ARAŞTIRMALAR

Hemşirelik alanında ulusal ve uluslararası alanda birçok çalışma yapılmıştır. Bu çalışmaların sonuçları Tablo 1’de yer almaktadır.

Tablo 1. Hemşirelik alanında yenilikçilik konusunda yapılan çalışmalar

Çalışma yazarları ve çalışma yılı	Çalışma konusu	Çalışmanın sonuçları
Taşkın Yılmaz ve arkadaşları (2014)	Başhemşirelerin Yenilikçilik ve Risk Alma Davranışlarının Belirlenmesi	48 başhemşire ile yapılan çalışmada başhemşirelerin yenilikçilik ve risk alma davranışlarının iyi düzeyde olduğu, 46 yaş ve üzerindeki başhemşirelerin risk alma davranışlarının yüksek olduğu saptanmıştır.
Tarhan ve Doğan (2017)	Hemşirelik Öğrencilerinin Bireysel Yenilikçilik Davranışları ile Otonomi Düzeyleri Arasındaki İlişki	283 hemşirelik öğrencisi ile yapılan çalışmanın sonucunda yenilikçilik davranışları ve otonomi düzeylerinin orta seviyede olduğu ve bu iki kavram arasında pozitif yönlü bir ilişki olduğu aynı zamanda yenilikçi kategorisinde olan öğrencilerin otonomi düzeylerinin diğerlerine göre daha yüksek olduğu bulunmuştur.
Gök Uğur ve arkadaşları (2020)	Hemşirelerin İnovasyona Bakış Açıları ile Bireysel Yenilikçilik Durumları Arasındaki İlişkinin İncelenmesi	332 hemşire ile yapılan çalışma sonucunda hemşirelerin çoğunluğunun inovasyonla ilgili bilgilerinin olmadığını ve inovasyonun gerekli olduğunu, yeni ürün geliştirmeye ihtiyaç duyduklarını, yeni bir ürün geliştirmek istediklerini, kurumdan ve meslektaşlarından bu konuyla ilgili destek görmediklerini, çok az bir kısmı ise yeni bir ürün geliştirme ve inovasyon ile ilgili girişimde bulduklarını belirtmiştir.

Can (2020)	Bir Devlet Hastanesinin Yenidoğan Yoğun Bakım ve Doğum Salonunda Çalışan Hemşire ve Ebelerin Yenilikçi Davranışlarını Etkileyen Faktörlerin Belirlenmesi	25 katılımcı (hemşire:10 ebe:15) ile yapılan bir nitel çalışmada hemşire ve ebelerin yenilikçi davranışlarını en çok etkileyen faktörlerin değer görme, sosyal destek ve motivasyon olduğu belirlenmiştir.
Baksı ve arkadaşları (2020)	Hemşirelerin Bireysel Yenilikçilik Davranışları ve Bu Davranışları Etkileyen Faktörlerin İncelenmesi	15 hemşire ile yapılan çalışmada hemşirelerin yenilikçilik puanlarına bakıldığında sorgulayıcı grupta oldukları, meslek ile ilgili araştırmalara katılım ve mesleği sevme oranlarının bireysel yenilikçiliği etkilediği bulunmuştur.
Özkan ve arkadaşları (2021)	Hemşirelerde İnovatif İş Davranışının İşgören Performansına Etkisinin İncelenmesi	165 hemşire ile yapılan çalışmada hemşirelerin inovatif iş davranışlarına yönelik algılarının artmasının işgören performansını istatistiksel oranda arttırdığı bulunmuştur.
Baltacı ve Metin (2021)	Hemşirelik Öğrencilerinin Bireysel Yenilikçilik Düzeylerinin Kanıtı Dayalı Hemşireliğe Yönelik Tutumları ile İlişkisi	165 hemşire ile yapılan çalışmada hemşirelerin inovatif iş davranışlarına yönelik algılarının artmasının işgören performansını istatistiksel oranda arttırdığı bulunmuştur.
Knol ve Van Linge (2009)	Hemşirelerde Yapısal ve Psikolojik Güçlendirmenin Yenilikçi Davranış Üzerinde Etkisi	519 hemşire ile yapılan çalışmada yapısal ve psikolojik güçlendirmenin yenilikçi davranış üzerinde anlamlı etkisi olduğu aynı zamanda psikolojik ve yapısal güçlendirme ile yenilikçi davranışın arasında arabulucu görevi olduğu bulunmuştur.

Hebenstreit (2012)	Hemşire Eğiticilerin Yapısal Güçlendirme ve Yenilikçi Algıları	150 hemşire eğitimci ile yapılan çalışmada eğitimciler kendilerini orta düzeyde yetkilendirilmiş olarak görmektedir. Yapısal güçlendirme ve yenilikçi davranış arasında olumlu yönde bir ilişkinin olduğu belirlenmiştir.
Weng ve arkadaşları (2015)	Dönüşümcü Liderliğin hemşirelerde inovasyon davranışı üzerindeki etkisi	439 hemşire ile yapılan çalışmada hasta güvenliği ikliminin, dönüşümcü liderlik ve inovasyon davranışı arasındaki ilişkide tam aracı etkisi olduğu bulunmuştur.
White ve arkadaşları (2016)	Hemşire liderler ve inovasyon yeterlilik boşluğunun belirlenmesi	19 hemşire ile gerçekleştirilen çalışmada akademide ve uygulamada hemşire liderler arasında yenilik yeterliliklerinde önemli bir boşluk olduğu belirlenmiştir.
Bagheri ve Akbari (2017)	Girişimci Liderliğin Hemşirelerin İnovasyon Davranışlarına Etkisi	273 hemşire ile yapılan çalışmada girişimci liderliğin hemşirelerin yenilikçi çalışma davranışlarını geliştirmede etkili olduğu bulunmuştur.
Masood ve Afşar (2017)	Hemşirelerde dönüşümcü liderlik ve yenilikçi çalışma davranışı arasındaki ilişki	587 hemşire (164 süpervizör 423 klinik hemşire) ile yapılan çalışmada psikolojik güçlendirme bilgi paylaşımı ve içsel motivasyon yoluyla dönüşümcü liderliğin yenilikçi çalışma davranışını olumlu yönde etkilediği bulunmuştur.

HEMŞİRELİKTE YENİLİKÇİLİK ÖRNEKLERİ

Hemşirelerin sağlık bakım sisteminde en ön saflarda yer almaları ve hastalarla doğrudan iletişim ve temasta bulunmaları nedeniyle hastaların yaşadıkları problemlere daha fazla karşı karşıya kalmakta, yaşanan olumsuzlukları ve gereksinimleri daha kolay fark edebilmektedirler. Aynı zamanda da bu olumsuzlukları, sorunları fark edip gereksinimleri belirleyerek yeni veya yenilikçi çözümler üretebilecek uygun pozisyonda yer almaktadırlar (Herdman ve Yazıcı Korkmaz, 2009).

Dünya’da ve ülkemizde hemşirelikte yenilikçiliğe yönelik birçok örnek bulunmaktadır (Özbeş ve Başdaş, 2018). Örneğin;

- Kambarami'nin 1999 yılında yenidoğanların dış yaşama uyumlarının kolaylaştırılması için geliştirdiği "Kanguru Bakım Modeli"
- Dr. Curley' in 2001 yılında yaratıcılığı ve vizyonu sayesinde geliştirdiği ve eğitim ve sertifika programları ile birçok hastanedeki magnet uygulamalarda kullanılan "Yoğun Bakım Sinerji Modeli"
- Hemşire Jennifer Gengo'nun 2007 yılında bası yaralarının önlenmesi için geliştirdiği "WOCN Programı"
- Transplatasyon ünitesi sorumlu hemşiresi olan Jamie Rutherford'un 2009 yılında diyalizde harcanan sürenin azaltılması için geliştirdiği "Diyaliz Pompası Bağlantı Makinası"
- Raymond Chan ve arkadaşlarının 2009 yılında yeni hastalara yardımcı olmak, tedavilerine ve ortamlarına uyum sağlamayı kolaylaştırmak amacıyla geliştirdikleri 90 dakikalık "oryantasyon programı"
- Cheryl Bailey ve arkadaşlarının 2012 yılında hastaların taburcu olduktan sonra yaşadığı sıkıntıları ve tekrar hastaneye yatışları azaltmak ve bu sorunları elektronik ortamda hastaneye gitmeye gerek kalmadan çözümlenmek amacıyla geliştirdikleri "mobil sağlık programı"
- Hemşire Adams ve arkadaşlarının 2012 yılında kateter enfeksiyonlarının azaltılması için geliştirdiği "HOUDINI Protokolü"
- Alive ve Thrive'nin 2012 yılında oluşturduğu beslenme yetersizliği olan çocuklara yardım sağlayan bir iletişim ağı olan "mHealth for Better Child Feeding"
- Hemşire Isabelle Skinner' in 2014 yılında geliştirdiği bireye özgü günlük beslenme ve hareket önerileri sağlayan bir mobil uygulama "Glikoz Buddy"
- Hemşire Ruggiero ve arkadaşlarının 2015 yılında hastaların yanlış ilaç kullanımını önlemek amacıyla hastaların cerrahi veya tıbbi uygulama sonrasında taburculuk işlemlerini, kullanacakları ilaçların dozlarını ve sıklığını denetleyen bir protokol
- Hemşire Abbott ve Shaw'un 2016 yılında taburculuk işlemlerinin hızlı ve kolay yürütülmesi için geliştirdiği "Sanal Hemşire Karakteri" dünyada diğer ülkelerdeki hemşireler tarafından gösterilen yenilikçilik davranış sonucu ortaya konulan yenilikçilik ürünlerdir (Kirwan ve ark., 2013).

Ülkemizde ise,

- Hemşire Özlem Bektaş Oktay'ın 2006 yılında bakım ve pansuman işlemlerini kolaylaştırmak amacıyla geliştirdiği "Stomakit",
- Hemşire Meltem Kaya ve Nursen Ülke'nin 2012 yılında kemoterapi alan hastaların infüzyon aletinden kurtulmaları için geliştirdikleri "Portlet"
- Hemşire Ema Şen'in 2014 yılında hastaların kirli suya temas etmeden ve zarar görmeden temizlenmeleri için geliştirdikleri "Hasta Yıkama Sistemi"
- Hemşire İkbal Engin ve Meltem Soyhan'ın 2015 yılında uterusdaki atonilerin erken dönemde fark edilerek erken müdahale edilmesini sağlamak amacıyla geliştirdikleri "Uterus Masaj Kemer (UMKEM)" bu konuda yapılan çalışmalara örnek olarak gösterilebilir.

Belirtilen yenilikçi örneklerin yanı sıra yenilikçi hemşireler aracılığıyla geliştirilen kızıl ötesi ışık kaynağı yardımıyla damarların haritalarının belirlenmesi amacıyla kullanılan damar görüntüleme cihazları, basınç yaralarının önüne geçmek amacıyla giyilebilir akıllı iç çamaşırları, düşük kaliteliden son teknolojiyle ve yapay zekayla donatılmış bakım robotları, hastaların her defasında invazif işlem yapmaması ve yaşam kalitesini artırmak amacıyla invazif olmayan kan şekeri ölçümünde glucotrack kullanımı gibi yöntemler de geliştirilmiştir (Dickens ve Cooks, 2006; Djerouni ve ark.,2014; Şahan ve Yıldız, 2020; Tura ve ark., 2007; Wang ve ark., 2013).

Türkiye’de ilk defa yenilikçilikle ilgili hemşirelerin yaratıcılığını geliştirmek amacıyla 2012 yılında İstanbul’da “Hemşirelikte İnovasyon Proje Yarışması” gerçekleştirilmiştir. Kuvözdeki bebeklerin ağladıkları zaman kuvöz dışına seslerinin duyulmasını sağlayan ağlama sensörü, ilaç navigatörleri, ilaç güvenliği amacıyla kullanılacak kontrol kalemleri, süt sağma cihazları, yatak yaralarını engellemek amacıyla masaj yapan ve pozisyon veren yatak gibi birçok farklı ürünler yarışmaya katılmıştır (www.milliyet.com.tr). Her yıl hemşirelerin yenilikçi davranışlarını desteklemek ve yenilikçi kültürü yaymak için “Hemşirelikte İnovasyon Yarışması” düzenlenmektedir (inovatifhemşirelikderneği.com).

YÖNETİCİLERE ÖNERİLER

Hemşirelerin yenilikçilik davranışlarının gelişmesi, devam ettirilmesi ve ortaya yeni bir ürün, yöntem, teknik, düşünce vb. ürünlerin ortaya çıkması için hemşirelere, yönetici hemşirelere, kurum yöneticilerine ve hemşirelik meslek eğitimi veren eğitimcilere önemli roller düşmektedir. Öncelikle geleceğin hemşirelerini yetiştiren hemşirelik eğitimi kurumlarında eğitim programı yöneticileri, hemşirelerin daha mesleki eğitimlerini alırken bu davranışlarının ve tutumlarının geliştirilmesi için müfredat içeriğini hemşirelik öğrencilerinin yenilikçilik davranışlarının geliştirilmesini ve yeniliklere öncülük etmelerini sağlayacak dersler, eğitim yöntemleri vb. kapsayacak şekilde düzenlemelidirler. Yenilikçi bakış açıları sonucunda patent ve faydalı model üretmiş hemşirelerle buluşmaları sağlanmalı ve bu tarz etkinliklere dahil edilmeleri desteklenmelidir (Sarioğlu Kemer ve Altuntaş, 2017).

Mesleki eğitimden sonra çalışma hayatına atılan hemşirelerin yenilikçi bakış açılarını uygulamalara yansıtılabilmeleri için gerekli destek ve donanım yönetici hemşireler tarafından sağlanmalıdır. Sağlık bakım hizmetlerindeki sürekli gerçekleşen değişime ve dönüşüme ayak uydurulabilmesi ve mesleki etkililiğin sağlanabilmesi için yönetici hemşireler oluşan fırsatları değerlendirmelidir. Özellikle yönetici ve lider hemşireler yeniliği başlatan, benimseten ve değişen bakım uygulamalarına yansımaları sağlayacak stratejiler geliştirmelidir (Porter-O’Grady, 2004; Şahin ve ark., 2021).

Yönetici hemşirelerin yenilikçi davranışları desteklemesi için bireysel olarak ilk adımı atması, finansal destek sağlaması, rol model olması, ekiplerde yenilikçi ekip üyelerinin sayısını artırması, yenilikçilikle ilgili kongrelere katılması ve ekibinde katılımına teşvik etmesi, hemşirelerin buluşlarını ulusal ve uluslararası platformlarda tanıtmasına ve tescil almasına yardım etmesi gereklidir. Yönetici hemşireler çalışmakta olan ve göreve yeni başlayan hemşirelere yenilikçi bakış açısı kazandırmak için hizmet içi eğitim programları uygulamalıdır. Kurum yöneticileri ve yönetici hemşireler yenilikçiliğin sağlık ve hemşirelik uygulamalarındaki önemini bilmeli, yenilikçiliğin yaygınlaştırılmasına öncülük etmeli ve bunu bir kurum kültürü haline getirmelidir. Bununla birlikte yenilikçi davranışları desteklemeli, yeterli finansal kaynak oluşturmali, yenilikçi davranışları ödüllendirmeli ve yenilikçi fikirlerin hayata dönüştürülmesini desteklemelidir. Yönetici hemşireler uygun altyapı ve desteği sağlayarak kurum içinde hemşireler için yenilikçi merkezler oluşturarak aktif yenilik hareketlerini teşvik etmelidir.

Hemşirelerde yeniliğe öncülük etmeli, istekli olmalı ve meslektaşlarına ve diğer meslek üyelerine rol model olmalıdır (Amo, 2006). Bununla birlikte yenilikçi düşünceleri konusunda kurum yöneticilerinden, yönetici hemşirelerden ya da diğer destek kaynaklarından destek talep etmelidir. Hemşireler ayrıca geliştirdikleri yenilikçi ürünleri görünür hale getirmeli ve yaygın kullanıma açık hale getirmelidir.

SONUÇ

Günümüzde hemşire profesyonellerinin yeniliğe açık, yeni bilgilere ulaşmada istekli, sorgulayan, yenilikleri uygulayan rehber ve öncü bireyler olması gerekmektedir. Hızlı bir şekilde gelişen ve değişen sağlık organizasyonları içinde yer alan hemşirelerin yeniliği oluşturmak, devam ettirmek ve uyum sağlamak amacıyla kendini tanıyan, düşünen, eleştirel bakış açısını benimseyen, sorgulayan, bireysel ve toplumsal gelişmeyi önemseyen, akılcı tartışmalarda bulunan, mesleki kararlarda dışarda kalmayan, sürekli gelişen, kendini yenileyen ve yeniliğe yönelen bireyler olmaları hem mesleki gelişim hem de sağlık bakım kalitesi açısından önemlidir.

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FEMALE OCCUPATIONAL HEALTH AND SAFETY EXPERTS' JOB-RELATED EMOTIONS, HAPPINESS AND LIFE SATISFACTION

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Abstract

Occupational safety specialists are people who are responsible for creating a suitable and healthy working environment in the workplace and ensuring the health and safety of employees.

According to the definition of Employee Health made in 1995 by the Joint Committee of the International Labor Organization (ILO) and the World Health Organization (WHO); "To promote and retain the physical, mental and social well-being of all employees to the highest possible level, whatever job they do; prevention of health problems arising from working conditions; It aims to ensure that workers are employed in occupational environments suitable for their physical and biological capacities".

In this sense, it is revealed that the feelings, happiness and life satisfaction of female specialists, who have important roles in terms of occupational safety in working life and who work in very dangerous and dangerous jobs, which are defined as men's work, due to their intense struggle against risks and dangers, should be examined.

In this study, it was aimed to examine the relationships between life satisfaction, happiness and work-related feelings of female occupational safety experts working according to the hazard class of the A*B*C group. The sample of the study consists of 81 female occupational safety experts, who work within the borders in one of our provinces without making any distinction between hazard class and sector and were reached by online survey method.

As a result of the research, a positive and significant relationship was observed between life satisfaction, happiness, and positive feelings about work of female occupational safety specialists. However, there was a significant negative relationship between negative feelings towards work and life satisfaction and happiness. According to the results of this study, it has been understood that the fact that female Occupational Safety specialists work in heavy and dangerous jobs as a requirement of Class A expertise affects their life satisfaction negatively.

Keywords: Female Occupational Safety Specialists, Life satisfaction, Emotional well-being related to work.

Introduction

The share of women in the formation of healthy and educated individuals in society is extremely important. Women's perception of being an individual who, due to their gender roles, should only deal with housework and raise children as a mother; it can only be destroyed if women increase their education level, participate in social production activities and show success in different perspectives (Ecevit, 1998; Gelegen, 2001; Waller, 2016).

The best examples of this success are women working as specialists in the field of Occupational Health and Safety, which is one of the sectors where the male population is dominant, and it should be.

Occupational health and safety studies aiming to identify adverse conditions in all occupations and to eliminate the risks that may exist are the whole of efforts to create healthy and safe working environments for individuals. An indicator of the socio-economic dimension of a country is that a healthy individual is both physically and mentally well. (Yeğınboy, 1993).

According to the Occupational Health and Safety Law No. 6331, which was published in 2012 and entered into force gradually, employers are obliged to ensure the occupational health and safety of their employees. For this reason, it has become a legal obligation to take all kinds of measures such as preventing risks in the workplace, providing trainings, risk assessment, and making use of occupational safety experts according to the hazard class of the workplaces and the number of employees.

Occupational safety specialists, in order to determine the risks and dangers in the existing environment due to the conditions of the work and conduct of the work, and to carry out studies and examinations on occupational safety services in order to protect the employees from work accidents and occupational diseases, and thus to create a healthy and safe work environment. are the people who make recommendations. (Taşkıran, 2016)

These people are engineers, architects or technical staff who are authorized by the Ministry of Labor and Social Security and have a certificate of occupational safety expertise (Regulation on Duties, Authorities, Responsibilities and Training of OHS Experts, 2012). It is seen that occupational safety experts in our country are divided into three different classes as A-B and C, depending on whether the job is less, dangerous, or very dangerous. Occupational safety experts: Those who have (C) class certificate can work in less dangerous classes, (B) class certificates can work in less dangerous and dangerous classes, and those who have (A) class certificate can work in workplaces in all hazard classes.

1. Being a Woman as an Occupational Safety Specialist

Occupational Safety Specialists, who do a very busy, wearing, stressful and difficult job in terms of profession, may face serious consequences due to any defect in their duties. It is thought that it is difficult for women to work in sectors where the male population is dominant, especially in the construction business field, due to the need for physical strength and the availability of night shifts. However, it is understood that female Occupational Safety specialists are efficient and very detailed in many subjects such as environmental surveillance, employee safety, selection and use of personal protective equipment, and individual effective communication (Özdemir, 2021). The fact that the expert is a woman prevents communication conflicts and ensures that the dialogues are more level. Women Experts have to overcome the difficulties of the job while competing with men in fields that are seen as men's work in sectors with a male population. In particular, the working areas (construction sites), the working conditions are not suitable, the women experts are not accepted as an authoritarian power by the employees, gender discrimination, irregular working hours, not being preferred as a female expert, etc. negativities (Hasanhanoğlu, 2020; Özdemir, 2021) also negatively affect the feelings of experts about their work.

It is expected that female occupational safety specialists enjoy their work, take pride in their work, take responsibility, have a desire for continuous learning and development, motivate themselves easily, be energetic and dynamic, and be more creative by using their talents. In addition, being able to establish good relations with his colleagues and managers, and most importantly not to be exposed to gender discrimination in his work, meeting all these expectations will create job happiness. (Parlaktuna, 2010; Pryce-Jones, 2010). The life satisfaction of the specialist who is happy with his work will be positively affected.

Therefore, life satisfaction of individuals; It is affected by many factors such as happiness from daily life and working life, the level of finding life meaningful, effort to reach goals, feeling physically well, continuity in social relations and positive feelings towards work. (Mook and Giannakopoulos, 1994; Telman and Ünsal, 2004; Keser, 2005)

It was aimed to investigate the relationship between the feelings of female occupational safety experts regarding their work, happiness, and life satisfaction.

2. Material and Method

2.1. Purpose, Scope, and Sample of the Research

The aim of this research is to reveal the effect of work-related feelings of women working as occupational safety specialists on life satisfaction and life happiness. Within the scope of the research, is there a relationship between the feelings of the Female Occupational Safety Experts regarding work and life happiness and life satisfaction? The answer to the question has been sought

The scope of the research is related to the emotions, perceptions of happiness and life satisfaction of women who are occupational safety specialists. Participants are 81 officially registered female Occupational Safety Specialists in one of our provinces. The questionnaire form was prepared online via Google form, and 87 women Occupational Safety experts who participated in the training during an online training process were sent to the Occupational Safety experts with the full count method and asked to be filled in by the participants themselves. Feedback was received from 81 of the female occupational safety experts, who were reached via e-mail.

2.2. Data Collection Tools

In the study, data were collected with the following tools.

- *Demographic Information Form* (age, marital status, industry, Occupational safety specialization class, etc.)
- *Job-Related Affective Well-Being Scale (JAWS)*. This scale, which was developed by Paul T. Van Katwyk, Suzy Fox, Paul Spector, E. Kevin Kelloway (2000) and adapted to our language by Bayram, Kuşdil, Aytaç, and Bilgel (2003), was used to measure emotions related to work.

The scale in question consists of four sub-dimensions obtained from the distribution of emotion-expressing scale items on two main axes called high/low pleasure and high/low arousal, and there are 15 positive emotions and 15 negative emotions.

- *Oxford Happiness Short Questionnaire*: The Oxford Happiness Scale, which was developed by Hills and Argyle (2002) and whose Turkish validity and reliability was determined by (Doğan and Çötök, 2011), consists of 7 items.

In the group of questions “I notice the beauties around me” or “I am quite satisfied with everything in my life.” It is a 5-point Likert-type (1-Totally disagree, 5-Totally Agree) type.

- *The Satisfaction with Life Scale*: It was developed by Diener, Emmons, Larsen, and Griffin (1985) in order to measure the life satisfaction of individuals. The Turkish adaptation of the scale was made by Köker (1991).

The scale consists of five items and is 7-point Likert (1-I strongly disagree, 7-I totally agree) type. The scores that can be obtained from the scale range from 5 to 35. A high score indicates high life satisfaction.

In the study, descriptive analyzes related to demographic characteristics (age, specialization class, industry, etc.) were examined with frequency and percentage distributions.

Correlation and hierarchical regression analyzes were carried out to measure the relationship and effect between the variables of well-being, happiness and life satisfaction at work. It was analyzed with one-way analysis of variance (Anova) whether there were any differences in emotions, happiness and life satisfaction according to specialization classes. SPSS 22 was used in the analysis of the data.

2.3. Results

The demographic characteristics of the female experts participating in the study are given in Table 1. The mean age of the 81 participants who participated in the survey was 37.30 ± 8.18 (range 24 - 58 years) and the mean working year was 4.75 ± 2.29 . (min.1-max 11 years). 33.8% of female experts have different duties in the workplace besides Occupational safety expertise. (For example, mid-level manager, chief, HR employee, quality control engineer, etc.)

Table 1. Demographic information

Question	Options	Frequency	Percentage
Educational Status	Vocational School	21	25,9
	Under Graduate	26	32,1
	Graduate	34	42
Marital Status	Single	25	30,9
	Married	51	63,0
	Widowed	5	6,1
Specialization Class	A Class	23	28,4
	B Class	42	51,9
	C Class	16	19,8
Sector	Joint Health And Safety Unit (OSGB)	40	49,4
	Individual	6	7,4
	Public	4	4,9
	Private	29	35,8
Hazard Class	Very Dangers	31	38,3
	Dangers	38	46,9
	Less Dangers	12	14,8
Service Sector	Construction	18	22,2
	Health	9	11,1
	Service	13	16,0
	Textile	11	13,6
	Metal	22	27,2
	Chemical	6	7,4
	Other	2	2,5

Considering the marital status of the participants, 30.9% are married and 63% are single. When the specialization class of the Occupational Safety Specialist women participating in the study was examined, it was seen that 19.8% of them were C class, 51.9% B class, 28.4% A class. Considering the danger class in which they work, the number of people working in dangerous and very dangerous classes is quite high, making up 85% of the participants.

As a matter of fact, when we look at the sector in which female Occupational Safety experts work, it is seen that 49.4% of the participants work in the dangerous Metal and Construction sectors. When the educational status of the participants is examined; 42% of graduates, 32% of undergraduates, and 26% of associate degrees.

The reliability of the scales was tested with the Cronbach Alpha coefficient and the results are given in Table 2. As seen in the table, the Cronbach alpha coefficients of all these scales were 0.70. Therefore, we accepted the scales as reliable and used them in statistical analyses.

Table 2. Reliability Analysis of the Study Instruments

Variables	Item	Mean± SD	C.Alpha
JAWS	30	3,02 ±0,84	0.80
Negative Emotions	15	2,75±0,90	0,96
Pozitive Emotions	15	2,80±0,97	0,97
Happiness	7	3,53±0,58	0,72
Life Satisfaction	5	4,08±1,47	0,89

In this part of the study, correlation analysis was performed to see the relationship between the variables.

Table 3. Correlation Among Variables

Variables	1	2	3	4
1.Life Satisfaction	1			
2.Happiness	,674**	1		
3. JAWS (Job Related Affective Well-Being)	,530**	,507**	1	
4. Pozitive Emotions	,439**	,429**	,876**	1
5. Negative Emotions	-,489**	-,460**	-,877**	-,535**

**p<0,01

According to the correlation analysis, as seen in Table 3, a positive and significant relationship was found between life satisfaction, happiness, and positive feelings about work. The highest correlation value is between life satisfaction and happiness. ($r=.674$; $p<.01$). A negative and significant relationship was found between negative feelings towards work and life satisfaction and happiness ($r=-.489$; $p<.01$) ($r=-.460$; $p<.01$). In other words, as negative emotions increase, people's life satisfaction and happiness decrease.

Two-step hierarchical regression analysis results are given in Table 4.

Table 4. Hierarchical Regression Analysis Results

Dependent variable: Life Satisfaction		
Variables	1.Step	2.Step
(A*B*C) Specialty class	-.255**	A-.257**
Age	.209**	.124*
Feelings about work (JAWS)	-	.173*
Happiness	-	.246**
F	14.139	17.772
Adjusted R ²	0.10	0.23

**p<.01; *p<.05

In the first step, specialization class (A-B-C) and age variables were included in the model to explain the life satisfaction variable. Both variables were found to be statistically significant in explaining life satisfaction.

In the second step, the variables of job-related affective wellbeing (JAWS) reflecting happiness and positive and negative emotions related to work were added to the model. With the addition of these variables, the explained variance of life satisfaction was found to be 23%. In other words, all of the variables together explain 23% of life satisfaction.

All variables are statistically significant. The most important variable in explaining life satisfaction is the class of expertise (being A –B or C group) ($\beta=-.257$; $p<.01$) and the other variable that follows it is the variable of perception of happiness. ($\beta=.246$; $p<.01$).

While the increase in the specialization class (progression from C to B or A) decreases Life Satisfaction, the perception of happiness increases life satisfaction. Emotions related to the job (positive or negative) and age variables are also statistically significant variables in explaining the intention to leave the job.

As age increases ($\beta=.124$; $p<.05$), life satisfaction also increases. Similarly, an increase in job-related emotions ($\beta=.173$; $p<.05$) causes an increase in life satisfaction.

One-way analysis of variance (ANOVA) was used to test whether there was a difference between the means of A*B*C specialization groups of female experts as independent groups, but there was no statistically significant difference [$F(2, 435) = .122, p = .885$].

Discussion and Conclusion

In this study, a positive and significant relationship was observed between life satisfaction, happiness and positive feelings about work, while a negative significant relationship was found between negative feelings towards work and life satisfaction and happiness.

According to the results of this study, the fact that female Occupational Safety specialists work in heavy and dangerous jobs as a requirement of Class A expertise affects their life satisfaction negatively.

On the other hand, it is possible to say that the feelings of female experts towards work also affect happiness and ultimately have a significant effect on life satisfaction. Employees' job satisfaction also affects their life satisfaction. As a matter of fact, according to the study conducted by Takaoğlu, Kaya and İri on the problems of occupational safety experts in 2018; The fact that the culture of occupational health and safety has not been fully adopted in our country, the number of businesses that Occupational Safety Specialists working in the joint health and safety units work in despite their monthly working hours is high and they are forced to work for low wages over the monthly working hours, the inability to use their leave

rights at any time intervals and male employees have too much. Verbal harassment against female specialists in the workplaces where she works has been determined as the most basic problems encountered (Takaoğlu et al. 2018:1-9; Gerni, 2001), it can be said that these problems also have a negative effect on the work of female specialists and reduce their job satisfaction.

In similar studies on the subject, it is noteworthy that there is a significant difference in happiness levels between male and female Occupational Safety Professionals (Aytac, Akalp, and Gökçe, 2016). Although the relationship between happiness, life satisfaction and job-related well-being perceptions of the participants according to gender was not statistically significant, it was observed that the average life satisfaction of women was higher than that of men (Aytaç, Engin and İmanlı, 2020).

On the other hand, the fact that occupational safety experts are not appreciated in return for the work they do (Karakaya and Sancı, 2017:13) can cause them to have negative feelings towards their work and reduce their job and life satisfaction. Especially because women are more emotionally charged, the inequality, discrimination, lack of value and prejudice they encounter in business life reduce their motivation and cause them to work reluctantly. As a matter of fact, in Hasanhanoglu (2020)'s study, it was found that female specialists working in businesses with negative attitudes and approaches of female Occupational Safety Specialists feel lonely and worthless, and their job motivation and satisfaction are low due to not receiving enough support and being exposed to prejudiced behavior. It has been understood that they do not work willingly (Hasanhanoglu, 2020; 1-5).

In the study carried out by Takaoğlu et al. in 2018, the importance of branching in Occupational Safety Specialization was emphasized, and the importance of carrying out the work of people with a certain expertise and experience was mentioned in the sectors where the most occupational accidents are experienced (Takaoğlu et al., 2018; 1-9). In particular, Class A specialists have to be very important for Businesses. In order for businesses to reach certain positions in the global market, it is very meaningful that female occupational safety specialists, who do the same job as men, tend to dangerous jobs and aspire to this task in terms of not making a distinction between profession and job, and they should have a high level of job performance.

Similar studies in the literature show that occupational safety expertise is a profession that should be emphasized. People take part in working life for reasons such as maintaining their standard of living, maintaining their status, psychological satisfaction, and socialization. Occupational safety expertise is an important profession in order to ensure the safety of the employee, to protect him from the dangers that may exist in the workplace, to reduce work accidents and occupational diseases by creating a healthy, efficient and ergonomic working environment. However, individuals engaged in this profession face serious problems (Orhan, 2014). In addition to the problems inherent in the profession, women who choose this profession also must deal with problems such as gender and wage discrimination in working life. These situations attract more attention especially for women working as specialists in very dangerous classes (class A) such as construction and metal.

For this reason, both at the organizational and public level, with the improvements to be made in the laws, the social, economic, and psychological problems of women occupational safety experts should be reduced, and their psychological health should be protected, thus increasing their job and life satisfaction. Here, both the State and businesses have important duties.

As a result of the changes in working life, it is seen that the happiness of the employees and their pleasure from the work they do increase their productivity and sense of belonging.

For this reason, businesses that want to increase the performance of their employees and ensure that the work is done with love should try to ensure the happiness of their employees.

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TÜRKİYE'DE ÇOCUK BAKIM HİZMETLERİNE ERİŞİM VE KADIN İSTİHDAMININ NİTELİĞİ

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ÖZET

Kadın istihdamına ilişkin literatür çocuk bakım hizmetlerine erişimin bağımlı yaşta çocuğu olan kadınların istihdamını arttırdığını göstermektedir. Bununla birlikte çocuk bakım hizmetlerine erişim ve erişilen bakım hizmetlerinin niteliği, kadın istihdamının niteliğini de etkilemektedir. Bu çalışmanın amacı Türkiye'de henüz incelenmemiş bir konu olan formel ve enformel çocuk bakım hizmetlerine erişimin kadın istihdamı ve kadın istihdamının niteliği (istihdam edilen kadınların meslekleri, işteki durumları ve çalışma süreleri) üzerindeki etkilerini araştırmaktır. Çalışmanın kapsamını TÜİK 2014-2015 zaman kullanımı mikro veri setinde yer alan 0-5 yaş çocuğu olan 1.848 kadın oluşturmaktadır.

Çalışmanın bulgularına göre, Türkiye'de hem formel hem de enformel çocuk bakım hizmetlerinden yararlanma düzeyi oldukça düşük olmasına rağmen çocuk bakım hizmetlerine erişim ile kadın istihdamı arasında güçlü bir ilişki bulunmaktadır. Türkiye'de 0-5 yaş çocuğu olan kadınların sadece %12'si çocuk bakım hizmetlerine (formel veya enformel) erişebilmektedir. Herhangi bir çocuk bakım hizmetine erişemeyen kadınların istihdam oranı (%17,7), formel ya da enformel bir çocuk bakım hizmetine erişen kadınların istihdam oranından (%73,3) oldukça düşüktür. Çocuk bakım hizmetlerinden yararlanamayan kadınlar, çocuk bakım hizmetlerinden yararlanan kadınlara göre işgücü piyasasının daha kırılgan bir grubunu oluşturmaktadır. Çocuk bakım hizmetlerinden yararlanamayan kadınların daha düşük nitelikli işlerde, kayıt dışılığın yaygın olduğu ücretsiz aile işçisi ve yevmiyeli olarak çalıştıkları gözlenirken; çocuk bakım hizmetlerinden yararlanan kadınların yaklaşık yarısının yüksek nitelikli işlerde ve çoğunlukla ücretli ve maaşlı olarak çalıştıkları tespit edilmiştir. Çalışma sonuçları ayrıca, çocuk bakım hizmetlerinden yararlanan kadınların yararlanmayan kadınlara göre daha yüksek bir oranının tam zamanlı olarak istihdam edildiğini göstermektedir. Formel çocuk bakım hizmetlerine kıyasla enformel çocuk bakım hizmetlerinden yararlanan kadınların istihdam oranının daha yüksek olduğu ve görece daha yüksek bir oranının tam zamanlı, düzenli ücretli bir işte çalıştıkları tespit edilmiştir. Bunun en önemli nedeni Türkiye'de büyük çoğunluğu kamu tarafından sunulan formel çocuk bakım hizmetlerinin ve süresinin kadın istihdamını artırma ve kadın istihdamının niteliğini iyileştirme bakış açısıyla düzenlenmemiş olmasıdır.

Anahtar Kelimeler: Kadın, istihdam, çocuk bakım hizmetleri, istihdamın niteliği

ACCESS TO CHILDCARE SERVICES AND QUALITY OF WOMEN'S EMPLOYMENT IN TURKEY

ABSTRACT

The literature on women's employment shows that the availability of childcare services increases the employment of women with dependent-aged children. In addition, access to childcare services and the quality of the care services accessed also affect the women's employment status.

The purpose of this study is to investigate the effects of access to formal and informal childcare services, which has not yet been studied in Turkey, on women's employment and quality of women's employment such as occupations, employment status, and working time. The scope of this study is 1.848 women with children aged 0-5 in the TurkStat 2014-2015 Time Use Survey microdata set.

According to the findings of the study, although access to both formal and informal childcare services is quite low in Turkey, there is a strong relationship between access to childcare services and women's employment. Only 12% of women with children aged 0-5 are eligible for childcare services (formal or informal). The employment rate of women who cannot access any childcare services (17.7%) is considerably lower than the employment rate of women who access a formal or informal childcare service (73.3%). Women who cannot benefit from childcare services constitute a more fragile group in the labor market compared to women who benefit from childcare services. It is determined that women who cannot benefit from childcare services work in low-skilled occupations, as unpaid family workers and casual workers, where informality is common. It is observed that nearly half of the women who benefit from childcare services work in high-skilled occupations mostly as waged and salaried. The study results also show that a higher proportion of women who benefit from childcare services work in full-time jobs than those who do not. It is determined that the employment rate of women who access to informal childcare services is higher than those who access to formal childcare services. Also, a relatively higher proportion of women who access to informal childcare services work in a full-time, regular waged jobs. The most important reason for this is that formal childcare services, the majority of which are provided by the public, and their duration are not arranged to facilitate women's employment and improve the quality of women's employment.

Keywords: Women, employment, childcare services, quality of employment

ÖRGÜTLERDE KADINLARIN İŞ HAYATINI TEHDİT EDEN SENDROMLAR

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ÖZET

Toplumda bireylere belirli roller verilmektedir. Bu rolleri belirlemede kültür, toplumsal inançlar ve değerler, gelenekler önemli bir rol oynamaktadır. Ataerkil bir toplum yapısına sahip olmamızdan dolayı erkeklere daha ön planda olduğu birincil roller verilirken kadınlara ise daha geri planda olduğu ikincil roller verilmiştir. Bu durum kadınların hayatını birçok alanda olumsuz yönde etkilemiştir. Bu alanlardan biri ise kadının iş hayatıdır. İş hayatında öncelik verilmeyen kadınlara; temizlik, yemek yapma, çocuk büyütme gibi evde yapılabilecek roller verilirken erkeklere ise aile ekonomisini yürütme rolleri verilmiştir. Bu roller toplum yapısının zaman içinde değişmesiyle kadınında aile ekonomisine katkıda bulunduğu modern bir yapıya doğru evrilmiştir.

Sanayi devriminden sonra kadınlar da iş hayatına dâhil olmaya başlamıştır. Geçmişten günümüze kadar kadın istihdamı ile ilgili yapılan iyileştirmeler ile örgütlerde kadın iş gücü oranı artmıştır. Kadın istihdam oranının artmasına rağmen kadınlar üst yönetimde yeterince temsil edilememektedir. Örgütlerde kadınların daha çok alt ve orta kademeli işlerde çalışıldığı görülmektedir. Bu durumun kadınların kendi tercihinden kaynaklanmadığı, işe alım ve kariyer süreçlerinde cinsiyet eşitsizliğine maruz kaldığı bilinmektedir. Kadınlar işlerinde liyakat sahibi olmalarına rağmen iş hayatını tehdit eden bazı sendromlar ile karşılaşmaktadır. Bu sendromlardan bazıları Cam Tavan Sendromu, Testosteron Zehirlenmesi Sendromu, Kraliçe Arı Sendromu'dur. Bu sendromlara maruz kalan kadınların günlük yaşamını olumsuz yönde etkilemekte ve kadının iş performansını düşürmektedir. Bu çalışmada da literatür taraması yapılarak kadınların iş hayatını tehdit eden Cam Tavan Sendromu, Testosteron Zehirlenmesi Sendromu ve Kraliçe Arı Sendromu hakkında teorik bilgi verilecektir.

Anahtar Kelime: Kadın İş Gücü, Cam Tavan Sendromu, Testosteron Zehirlenmesi

SYNDROMES THAT THREATEN WOMEN'S WORK LIFE IN ORGANIZATIONS

ABSTRACT

Certain roles are given to individuals in society. Culture, social beliefs and values and traditions play an important role in determining these roles. Because we have a patriarchal society structure, men were given primary roles where they were at the forefront, while women were given secondary roles in which they were more backward. This has negatively affected women's lives in many areas. One of these areas is the business life of the woman. Women who are not given priority in business life; roles that can be done at home such as cleaning, cooking and raising children are given roles that can be done at home, while men are given roles to conduct the family economy.

These roles have evolved towards a modern structure in which women contribute to the family economy as the structure of society changes over time.

After the industrial revolution, women began to get involved in business life. With the improvements made in women's employment from the past to the present, the proportion of women's workforce in organizations has increased. Despite the increase in the female employment rate, women are not adequately represented in senior management. It is seen that women are mostly employed in lower and middle-level jobs. It is known that this situation is not due to women's own choice, but is subjected to gender inequality in their recruitment and career processes. Although women have merit in their work, they face some syndromes that threaten their work life. Some of these syndromes include Glass Ceiling Syndrome, Testosterone Poisoning Syndrome, Queen Bee Syndrome. It negatively affects the daily life of women who are exposed to these syndromes and reduces the work performance of the woman. In this study, literature review will be carried out and theoretical information about Glass Ceiling Syndrome, Testosterone Poisoning Syndrome and Queen Bee Syndrome, which threatens women's work life, will be given.

Keyword: Female Workforce, Glass Ceiling Syndrome, Testosterone Poisoning

GİRİŞ

Toplumda bireyden beklenen davranışlar ve bireyin toplumdaki konumu, cinsiyet rolleriyle belirlenmektedir (Vatandaş, 2007). Toplumsal cinsiyet rolleri, toplumun benimsediği inançlar, değerler ve yargılar ile şekillenmektedir (Baltes ve Smelser, 2001). Toplumdaki konumu ile bireylere farklı roller verilmektedir (Blackstone, 2003). Genelde bireysel ve toplumsal olarak erkeklere ön planda oldukları daha üst statülerde roller verilirken kadınlara ikincil, konumlarını devam ettiren roller verilmekte; hatta kadınlar, bu duruma zorlanmaktadır (Chafetz, 1988). Ekonomi, politika gibi alanlarda bu roller doğrultusunda hareket edilmektedir. Ekonomide bu durum, erkeklerin ön planda olduğu; kadınların geri planda kaldığı görüntüsüne sahip bulunmaktadır (DeLisi, 2021). Geleneksel olan bu yapı, modern düşünce tarzlarıyla daha eşitlikçi bir yapıya dönüşmektedir (Best ve Foster, 2004).

Günümüzde toplumlar, sadece erkeğin değil kadının da aile ekonomisine katkıda bulunduğu daha modern bir yapıyı benimsemiştir. Toplum yapısının değişmesi örgütlerin insan kaynakları yapısının farklılaşmasına neden olmuştur (Bosch, 2016). Son yıllarda kadın işgücünün ağırlığı giderek artmaktadır buna rağmen kadınların üst yönetimde yeterince istihdam edilmediği görülmektedir (Mızrahi ve Aracı, 2010). Kadın istihdam oranının erkeklere göre daha yoğun olduğu sektörler incelendiğinde aynı sektörde kadının üst yönetiminde istihdam oranında dengesizlikler olduğu görülmektedir (Broadbridge, 2018). Romane ve ark. (2020) tarafından Meksika'da yapılan çalışmada sağlık hizmetleri alanında kadın istihdam oranını daha fazla olmasına rağmen üst yönetimde kadın istihdam oranının yeterince temsil edilmediği görülmektedir.

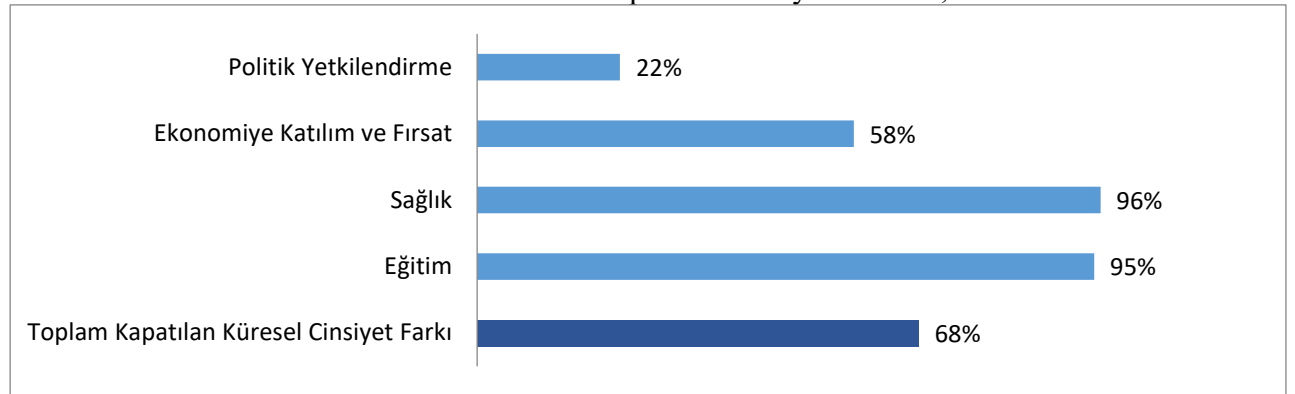
Geçmişten günümüze kadar işgücü arasında cinsiyet ayrımı yaygın bir şekilde devam etmiştir (Compera ve Fernandes, 2019). Kadınlar, işe alım ve üst yönetime geçiş sürecinde cinsiyet eşitsizliğinden dolayı birçok engellerle karşılaşmaktadır (Rincón, Gonzálezve Barrero, 2017; Orser, Riding ve Stanley, 2012; MN ve Mukulu, 2012). Bu çalışmada ekonomideki cinsiyet eşitsizliği ele alınıp kadınların iş hayatını tehdit eden Cam Tavan Sendromu, Testosteron Zehirlenmesi Sendromu ve Kraliçe Arı Sendromları teorik bir çerçeve altında incelenmesi amaçlanmaktadır.

EKONOMİDE CİNSİYET EŞİTSİZLİĞİ

Ülkelerde ekonominin gelişmesi için toplumdaki her bireyin işgücüne katılım oranı önem arz etmektedir (Korkmaz ve Korkut, 2012). Ancak fırsat eşitsizliğinden dolayı kadınların işgücü oranındaki payı düşüktür (Belhaj Hassina, 2012). Bu durum, toplumların benimsemiş olduğu cinsiyet rollerinden kaynaklanmaktadır (Chuanchuan ve Jingwen, 2021). Erkeklerin ev ekonomisini sürdürmekte sorumlu olduğu, kadınların ev düzeninden sorumlu olduğu cinsiyet rolleri benimsenmiştir (DeLisi, 2021). Cinsiyet rolleri muhafazakâr toplumlarda hâlâ sıkı sıkıya bağlı bir şekilde devam etmektedir (Batra ve Reio, 2016). Böyle bir durum örgütlerde erkek işgücünün baskın olmasını açıklamaktadır (Stajmenousko, Steinmeltz ve Volker, 2021). Cinsiyet rolleri ayrıca bireylerin, çalışma ortamında diğer kişilere davranma şeklini etkilemektedir (Sahgal, 2007). Bu roller, kariyer ilerlemesinde kadın ve erkeklerin belli bir noktaya kadar benzer sorunlar yaşadıkları daha sonra kadınların, cinsiyet algılarından dolayı farklı sorunlar yaşamasına da neden olmaktadır (Russell, 2006).

Kadın işgücünün ülke ekonomilerine etkisi büyüktür ve bu etki olumlu yönde bir etkidir (Bhati ve Singh, 1987; Mohyuddin ve Hussoin, 2014). Hükümetler tarafından yapılan sübvansiyonlar, teşvikler ve hibeler kadın işgücünü artırmaktadır (Kronfol, Nichols ve Tran, 2019). Son yıllarda ilerlemelere rağmen, dünyada kadın nüfus oranına bakıldığında kadın işgücünün ekonomiye katkısı beklenenin altında kalmaktadır (Elborgh-Woytek ve ark, 2013).

Tablo 1: Alt Faktörlere Göre Kapatılan Cinsiyet Farkları, 2021

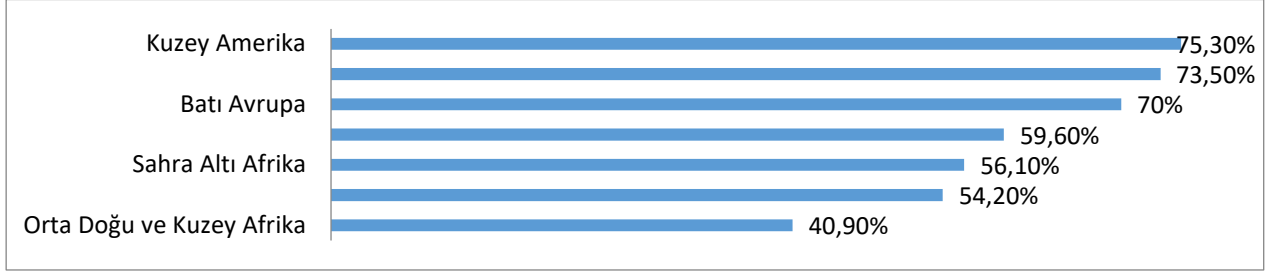


Kaynakça, World Economic Forum, Global Gender Gap Index, 2022

Kadınlar dünya genelinde eğitim, sağlık, ekonomi ve politikada alanlarında dezavantajlı konumda yer almaktadırlar (Uysal, Gizem ve Şimşek, 2019; Yaşar, 2018; Arora, 2012; Kenworthy ve Malami, 1999). Kadınların küresel ölçekte cinsiyet farkları, 2021 yılına kadar genel olarak %68 oranda kalmıştır. Dünyada 2021 yılına kadar cinsiyet farkının sağlıkta %96, eğitimde %95, politikada %22 oranında kaldığı görülmektedir (Tablo 1).

Ekonomideki cinsiyet farkına bakıldığında %58 oranında bir iyileştirme olduğu görülmektedir. Bu durum ekonomide %32 oranında bir cinsiyet farkının daha var olduğunu göstermektedir (Tablo 1). İstatistikî veriler incelendiğinde işgücünde cinsiyet eşitsizliği arasındaki fark Rusya'da %15.2, Türkiye'de %39.5, Almanya %11.2, Hindistan %51.6, Çin %14.6, Kanada'da %9.1 ve Libya'da %53.2 oranındadır (www.ilo.org. Erişim Tarihi:02.02.2022).

Tablo 2: Kadınların Ekonomiye Katılım ve Fırsat Eşitliğindeki Cinsiyet Farkı,2021



Kaynakça, World Economic Forum, Global Gender Gap Index, 2022

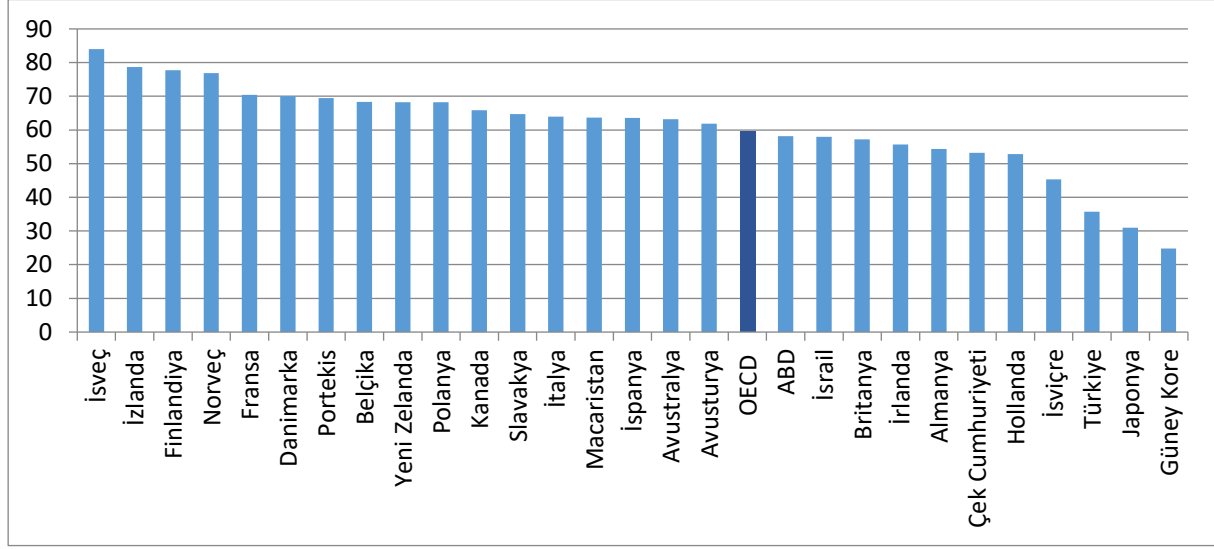
Literatüre bakıldığında kadınların ekonomide dezavantajlı konumda olduğu görülmektedir (Anastasiou, Filippidis ve Stergiou, 2015; Busse ve Spielmann, 2006; Wilcox ve ark, 2022). Dünya Ekonomik Formu Cinsiyet Farkı Raporu (2021) incelendiğinde ülkelerin birçok alanda ilerlemesine rağmen hâlâ bu ülkelerde ekonomiye katılım ve fırsat eşitliğinde cinsiyet farkının büyük bir oranda devam ettiği görülmektedir. Ekonomide cinsiyete farkı, Kuzey Amerika ülkelerinde %75.3, Doğu Avrupa ve Merkez Asya ülkelerinde %73.5, Batı Avrupa ülkelerinde %70, Doğu Asya ve Pasifik ülkelerinde %59.6, Sahra Altı Afrika ülkelerinde %56.1, Latin Amerika ve Karayip ülkelerinde %54.2, Orta Doğu ve Kuzey Afrika ülkelerinde %40.9, Güney Asya ülkelerinde %33.8 oranında kalmıştır (Tablo 2).

CAM TAVAN SENDROMU

Kadınlar iş sektöründe çalışmak için yeterli eğitim, bilgi, beceri ve deneyimlere sahip olmasına rağmen işe alım ve kariyer ilerleme sürecinde birçok engeller ile karşılaşmaktadır (Kolade ve Kehinde, 2013). Kadınların liyakat sahibi olmalarına rağmen kariyer basamaklarında ilerlemelerde karşılaştığı engellerden biri “cam tavan sendromu” dur (Öge, Karasoy ve Kara, 2014). Birçok kuruluşun üst yönetimdeki kadınların maruz kaldığı cinsiyet eşitsizliğini incelemek için üzerinde durduğu önemli bir kavramdır (Dowling, 2017). Cam tavan sendromunda: Pireler metal bir tabandan oluşan 30cm yüksekliğindeki bir fanusa yerleştirilmektedir. Tavan cam kapak ile kapatılıp metal tabana ısı verilerek pirelerin davranışları incelenmektedir. Tabana ısı verildikçe pireler üste zıplayıp cam tavana çarparak yere düşmektedir (Öztürk ve Bilkay, 2016). Birkaç kere aynı işlem tekrar edildikten sonra cam tavana çarpmaktan korkan pireler 30 cm daha fazla zıplayamamaktadır. Cam kapak kaldırıldığında aynı işlem tekrar edilince normalde daha yukarı zıplayabilen pirelerin 30cm daha fazla zıplayamadığı görülmüştür (Sekman, 2006). Bundan dolayı bu sendrom kadınların kariyer ilerlemesinde görünmez bir engel olarak tanımlanmaktadır (Derin, 2020). Bu engeller çoğunlukla kişilerden, işyerindeki kadın veya erkek yöneticiden kaynaklanmaktadır (Kördeve, 2017).

Ortaya çıkan görünmez ve aşılamaz olan engellerle kadınların yetenekleri göz ardı edilmekte ve kariyer basamakları kısıtlanmaktadır (Aşık, 2014). Hak ettiği halde istediği konumda olamamak kadının psikolojik olarak etkilemesine ve iş performansın düşürmesine neden olmaktadır (İmadoğlu, Kurşuncu ve Çavuş, 2020). Bu sendromun dezavantajları örgütlerde hiyerarşinin alt seviyesinden üst seviyesine doğru artmaktadır ve bu durum bireyin kariyerini ilerledikçe olumsuz yönde etkilemektedir (Cotter ve ark, 2001). Literatür incelendiğinde örgütlerde cam tavan sendromuna erkeklere göre kadınların daha fazla maruz kaldığı görülmektedir (Kılıç, 2017; Sever, 2016). Bu engellere seçkin ve kariyer odaklı grupları temsil eden mesleklerde daha az rastlanmaktadır(Gaiaschi, 2021; Adamo, 2013).

Tablo 3. Dünya Genelinde Cam Tavan Endeksi (2020)



Kaynak: <https://www.statista.com/statistics/1225115/glass-ceiling-index-environment-for-working-women-worldwide-by-country/>. Erişim Tarihi: 15.02.2022

Cam tavan endeksi öğrenim durumu, işgücüne katılım, alınan ücret, üst yönetimde temsil gibi verileri bir araya getirip kadınların iş çevresini değerlendirmektedir (www.statista.com, Erişim Tarihi;15.02.2022). Cam tavan endeksi incelendiğinde İsveç 84, İzlanda 78.7, Finlandiya 77.7 ve Norveç 76.9 puan ile kadınların iş çevresi için en uygun ve güvenilir dört ülke iken İsviçre 45.3, Türkiye 35.7, Japonya 31 ve Güney Kore 24.8 puan ile kadınların iş çevresi için en uygun olmayan dört ülke olarak değerlendirilmiştir (Tablo 3). Cam tavan endeksinde OECD ortalamasına bakıldığında 56.9 puan olarak değerlendirilmiştir (Tablo 3). Bu ortalama kadınların iş çevresinin yaklaşık yarısının güvenilir ve uygun olmadığını göstermektedir.

TESTOSTERON ZEHİRLENMESİ

Testosteron hormonu hem erkek hem de kadınlarda bulunmaktadır (Clark ve ark, 2018). Genetik etmenler, kültür ve gelenek yapısı, gücü elinde tutma isteği gibi faktörler erkeklerde testosteron seviyesinin daha yüksek olmasına neden olmaktadır (Van Andres, Steiger ve Goldey, 2015). Testosteron seviyesi, erkeklerin davranışlarını etkilemektedir (Crove, 2002). Yüksek testosteron ve yetersiz serotonin seviyesi bireylerde olumsuz davranış sergilemesine yol açmaktadır (Birger ve ark, 2003). Testosteron bireyde beyni uyararak fiziksel ve sözel şiddet, hırs, öfke, rekabet gibi davranışlar sergilemesine neden olmaktadır (Batrinis, 2012). Giammanco ve ark'nın (2005), yüksek ve düşük testosteron seviyesine sahip fare, maymun ve insan davranışlarını incelemiştir. Çalışma sonucunda deneklerde yüksek testostereona sahip olanların daha saldırgan ve baskın davranışlar sergilediği tespit edilmiştir.

Yüksek testosteron seviyesi erkeklerde saldırgan davranışta bulunma eğilimini artırmaktadır (Puts, Jordan ve Breedlove, 2006). Saldırgan davranışların yanı sıra testosteron erkeklerin iş ve kariyer süreçlerinde davranışlarını yönlendirmektedir (Dreher ve ark, 2016). Testosteron erkeklerde gücü elinde bulundurma, kişileri yönetme ve kariyer statüsünü yükseltme gibi davranışlarını tetiklemektedir (Mazur ve Booth, 1988). Bundan dolayı örgütlerde üst kademede testosteron seviyesinin daha yüksek olduğu için erkek yöneticiler tercih edilmekte ve kadınlara alt ve orta kademeli işler verilmektedir. Bu durum Testosteron Zehirlenmesi Sendromu olarak bilinmektedir (Gündüz, 2018).

Testosteron seviyesi rekabet ortamında artmaktadır (Casto ve Edwards, 2016). Booth ve ark'nın (1989) yapmış olduğu çalışmada bir futbol maçında testosteron ile kazanma ve kaybetme arasındaki ilişki incelenmiştir. Çalışma da bir rekabet ortamı olmasından dolayı maç öncesi testosteronun arttığı görülmüştür. Yüksek testostereona sahip oyuncuların motivasyonlarının daha yüksek olduğu ve daha başarılı olduğu gözlemlenmiştir (Casto ve Edwards, 2016; Beteup ve ark, 2002; Mazur ve ark, 1992). Benzer şekilde literatür incelendiğinde testosteron seviyesinin saldırganlık davranışı ile de pozitif yönlü bir ilişki olduğu görülmektedir (Geniole ve ark, 2020; McDermott ve ark, 2007; Giammanco ve ark, 2005). Örgütte saldırgan davranışlara genellikle kadınlar maruz kalmaktadır. Saldırgan davranışlara maruz kalmak kadınları psikolojik ve fizyolojik olarak olumsuz yönde etkilenmektedir (Aytaç ve Dursun, 2013). İşyerinde ortaya çıkan saldırgan davranışlar örgütü de birçok açıdan olumsuz yönde etkilemektedir (Chernyak-Hai, Kim ve Tziner, 2018). Bu davranışlara maruz kalan kişi yeterli performans gösterememesi, yaptığı işteki verim ve kalitenin düşmesi, işi bırakması gibi problemler ile örgüt verimliliğini düşürmektedir (Gül, 2010).

KRALİÇE ARI SENDROMU

İşe alım sürecinde erkek ve kadınlar arasında rekabetin olması normal bir durumdur (Kocum, Courvoisier ve Vernan, 2017). Fakat kadınlar cinsiyet eşitsizliğine maruz kalarak işyerinde bazı pozisyonlara gelememektedir (Sobczak, 2018). Örgütlerde cinsiyet davranışları erkekler tarafından ortaya çıkmaktadır (Yıldız ve Vural, 2019). İşyerinde cinsiyet ayrımına maruz kalan kadınların birbirlerini desteklemesi ve dayanışma içinde bulunması beklenmektedir (Narcıkara, 2018). Fakat üst yönetime erişen bazı kadın yöneticilerin, diğer kadın çalışanların kariyerlerinde ilerlemesini istememektedir (Netshitangani, 2019). Bu durum kraliçe arı sendromu olarak bilinmektedir (Derks, Van Laar ve Ellemers, 2016).

Örgütlerde erkek egemenli bir yönetim tarzı altında çalışan kadınlar, üst yönetim pozisyonlarına geldikleri zaman konularını kaybetmemek için bir savunma mekanizması oluşturmaktadır (Narcıkara, 2018). Kadın yönetim tarzının küçük görülmesinden dolayı erkek yönetim tarzını benimsemektedir (Baş, 2020). Xiong ve ark'ı (2022) tarafından kraliçe arı sendromunu inceleyen çalışmada, üst yönetimdeki kadınların cinsiyet hiyerarşisini yeterince savunmadığı ve bu yöneticilerin iş ortamında birçok durumda erkekler gibi davrandığı tespit edilmiştir.

Kariyerlerinde başarılı olan kadınlar örgütlerde kraliçe arıya dönüşmekte ve bunun sonucunda da alt ve orta kademedeki kadın çalışanlarının kariyerlerinde bir engel oluşturmaktadır (Derks ve ark, 2011). Bu kadınlar, kendini diğer kadınlardan daha üstün görmektedir (Harvey, 2018). Kendilerini diğer kadınlardan soyutlayarak onların kendi pozisyonuna yaklaşmasına engel olmaktadır (Johnson ve Mathur-Helm, 2011). İtalya'da 516 kadın üzerinde yapılan bir araştırmada, kraliçe arı sendromunun kadınların iş hayatındaki bir engel olarak var olduğu görülmüştür (Cibibin ve Leo, 2022). Farklı çalışmalarda da kraliçe arı sendromu kadınların iş hayatında bir engel olarak ele alınıp incelenmiştir (Zandria, Juniar ve Hennie, 2020; Sobzak, 2018; Narcıkara, 2018).

SONUÇ ve ÖNERİ

Bir örgüt insan kaynaklarını oluştururken liyakat sistemine önem vermelidir. Çünkü bir örgütün en önemli sermayesi insan kaynağıdır. Yetenekli ve becerikli bir insan kaynağı yoksa o örgüt istenilen performansa ulaşamayabilir. İşe alımda eşit fırsatlar sunulursa örgütler gereksinim duyduğu işgücünü elde edebileceklerdir (Mızrahi ve Aracı, 2010).

Çalışmalar incelendiğinde hâlâ işe alımda eşit fırsatların sunulmadığı ve istenilen yetenek ve beceriye sahip olmalarına rağmen kadınların geri planda olduğu görülmektedir (Akpınar-Sposito, 2013; Karakılıç, 2019; İmadoğlu, Kurşuncu ve Çavuş, 2020). Yetenekli ve becerikli kadın işgücünün istihdama dâhil edilmemesi ekonomide büyük kayıplar oluşturabilir. Bu bakımdan dünya genelinde kadın işgücünün istihdama dâhil edilmesi için gerekli sübvansiyonlar ve teşvik programlar düzenlenmelidir.

Cinsiyet eşitsizliği, kadınların iş hayatında kariyer ilerlemesini olumsuz yönde etkilemektedir (Campera ve Fernandes, 2019; Elborgh-Woytek ve ark, 2013). Sivil toplum örgütleri, sendikalar ve işveren kurumları arasında yapılacak işbirliğiyle bu sorun en aza indirilebilir. Özellikle devlet kurumlarında kontrol mekanizmaları oluşturularak yönetim kadrolarına geçişin daha somut verilere dayandırılması gerekmektedir. Çalışmalar incelendiğinde cinsiyet eşitsizliğinin sadece kariyer ilerlemesinde değil ücret dağıtımında da etkili olduğu görülmektedir (Zamberlan Gioachin ve Gritti, 2021; Anastasiou, Filippidis ve Stergiou, 2015; Busse ve Spielmann, 2006). Kurumların işçiler arasında yaptığı adaletsiz ücret dağılımı işçi performansını dolayısıyla kurumun verimini düşürmektedir. Bu adaletsizliğin giderilmesi örgütün performansını arttıracaktır.

Ülkelerin kurumlardaki cinsiyet eşitliğini çözmesi için öncelikle bu eşitsizliğin sebeplerini araştırması gerekmektedir. MN ve Mukulu'nun (2012) yapmış olduğu çalışmada, cinsiyet eşitsizliğindeki en önemli etkenin, örgütlerde yeterli politikaların var olmaması olarak tespit edilmiştir. Örgütlerde yapılacak olan yeni insan kaynakları politikalarıyla cinsiyet eşitsizliği arasındaki fark azaltılmalıdır. Toplam 70 ülkede yaklaşık 13000 şirketin katıldığı çalışmada, katılımcıların %57'sinden fazlası örgütlerde cinsiyet çeşitliliğinin teşvik edici çalışmalar sonucunda iş verimliliğinin arttığını belirtmiştir. Yönetimde cinsiyet çeşitliliği anlayışını benimseyen işletmelerin ¾'nün diğer şirketlere oranla %5 ile %10 arasında daha fazla kâr elde ettikleri belirtilmiştir (www.ilo.org. Erişim Tarihi: 28.01.2022). Uluslararası Çalışma Örgütü'ne göre eğer 2025'e kadar işgücünde cinsiyet eşitsizliğindeki fark azalır ise Kuzey Afrika'da %9.5, Güney Asya'da %9.2, Arap Devleti'nde %7.1, Doğu Avrupa'da %2.6 ve Kuzey Amerika'da %2 ekonomik büyüme olabileceği tahmin edilmektedir (www.ilo.org . Erişim Tarihi: 01.02.2022). Bu verilerde görüldüğü gibi iş hayatındaki cinsiyet ayrımının göz ardı edilmesi mümkün değildir. Ülkelerin tüm paydaşların katkıda bulunduğu bir sistem kurarak bu sorunu gidermeye çalışması gerekmektedir.

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KADIN GİRİŞİMCİLİĞİ: İÇERİK ANALİZİ

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ÖZET

Girişimcilik, kavramının temeli insanlığın var oluşundan itibaren halen hayatımızın içerisinde yer almaktadır. Girişimcilik, istihdam, iş imkânı gibi olanaklar yaratarak ekonomik büyümeye katkı sağlamaktadır. Girişimcilik, yaratıcı bir düşüncenin harekete geçirilmesinde kişinin yeteneğini ortaya koymasını ifade eden bir kavramdır. En basit anlamıyla girişimcilik, yapılması planlanan bir iş için harekete geçmek olarak nitelendirilir. Değişen teknolojik dünyayla beraber girişimciliğin önemi, kadın iş gücü ve iş sektöründe kadın çalışan sayısı artış göstermeye başlamıştır. Girişimcilik, kadınlar için çok güzel ve önemli fırsatlar sunmaktadır. Üstelik sunulan bu imkânlar sadece kadınlar için değil, aynı zaman da aileleri için de gelişim ve büyüme olanakları tanımaktadır. Bu gurur verici bir durum olup dünyaya daha fazla kendine yeterlilik, eğitim, saygı ve ekonomik büyüme olanakları sunulmaktadır. Girişimci kişiler daha önce almış olduğu kararların neticesine göre risk almaktan korkmamaktadırlar. Girişimciler teknolojik ve ekonomik alanlardaki değişimlerin öncüleri olarak bilinmektedir. Güçlü ailelerin oluşması için güçlendirilmiş kadın anlayışı toplumsal anlamda yaşanan birçok sorunun çözümünü sağlayarak daha fazla refah içinde yaşam ve daha güçlü ekonomilerin temellerini atmaktadır. Girişimcilik, yeni iş yolları açtığı için bir toplumun ekonomik kalkınma ve güçleşmesinin omurgasını oluşturmaktadır. Bu çalışma da kadın girişimcilerin önemine vurgu yapmak amacıyla tasarlanmıştır.

Araştırmanın kapsamında 2012-2022 yılları arasında girişimcilik alanında kadın girişimcilerinin varlığı konusunda PubMed ve Science Direct veri tabanları üzerinden nicel araştırma çalışmalarına erişilmiş olup, ulaşılan çalışmalar içerik analizi yöntemi ile değerlendirilmiştir. Literatür incelendiğinde yapılan tarama sonucunda 20 araştırma makalesine erişim sağlanmıştır.

Araştırma sonucunda, kadın girişimcilik süreçleri, kadın girişimcilerin yaşadığı kritik olaylar, kadın girişimcilerin yetkinlik başarı boyutu, çevresel faktörlerin kadın girişimciliğine etkisi, ekonomik kalkınmada kadın girişimciliğin önemi, cam tavan sendromunun kadın girişimciliğine etkisi, insan sermayesinin kadın girişimciliğine etkisi, cinsiyet farklılıklarının girişimciliğe etkisi, girişimci davranışların performansına etkisi, kadın ve erkek girişimcilerin toplumsal cinsiyet algısı, kadın girişimcilerinin güçlendirilmesinin turizme etkisi, kişilik özelliklerinin kadın girişimciliğine etkisi, mobil uygulamaların kadın girişimciliğine etkisi, kadın girişimciliğini etkileyen faktörler, kadın girişimcilerin sosyal medya kullanımı, COVID-19 döneminde kadın girişimci ve liderlerin durumu, kadın girişimcilerin sosyal ve ekonomik alanda yaşadığı zorluklar gibi çalışmalara rastlanmıştır.

Anahtar Kelimeler: Girişimcilik, Kadın Girişimciliği, İş Gücü, Kadın

WOMEN ENTREPRENEURSHIP: CONTENT ANALYSIS

ABSTRACT

The basis of the concept of entrepreneurship is still in our lives since the existence of humanity. Entrepreneurship contributes to economic growth by creating opportunities such as employment and job opportunities. Entrepreneurship is a concept that expresses one's ability to put into motion a creative thought. In the simplest sense, entrepreneurship is characterized as taking action for a job that is planned to be done. With the changing technological world, the importance of entrepreneurship, the female workforce and the number of female employees in the business sector have started to increase. Entrepreneurship offers very good and important opportunities for women. Moreover, these opportunities provide development and growth opportunities not only for women, but also for their families. This is a proud situation and gives the world more self-sufficiency, education, respect and economic growth. Entrepreneurs are not afraid of taking risks according to the results of the decisions they have taken before. Entrepreneurs are known as the pioneers of changes in technological and economic fields. The understanding of empowered women for the formation of strong families provides the solution to many social problems and lays the foundations of a more prosperous life and stronger economies. Entrepreneurship is the backbone of a society's economic development and hardening, as it opens new business avenues. This study is designed to emphasize the importance of women entrepreneurs.

Within the scope of the research, quantitative research studies were accessed through PubMed and Science Direct databases on the existence of women entrepreneurs in the field of entrepreneurship between the years 2012-2022, and the reached studies were evaluated by content analysis method. When the literature was examined, 20 research articles were accessed as a result of the scanning.

As a result of the research, the processes of women entrepreneurship, the critical events experienced by women entrepreneurs, the competence success dimension of women entrepreneurs, the effect of environmental factors on women entrepreneurship, the importance of women entrepreneurship in economic development, the effect of glass ceiling syndrome on women entrepreneurship, the effect of human capital on women entrepreneurship, the effect of gender differences on entrepreneurship, entrepreneurship. The effect of behaviors on performance, gender perception of female and male entrepreneurs, the effect of empowering female entrepreneurs on tourism, the effect of personality traits on female entrepreneurship, the effect of mobile applications on female entrepreneurship, the factors affecting female entrepreneurship, the use of social media by female entrepreneurs, the situation of female entrepreneurs and leaders in the period of COVID-19 Studies such as the difficulties experienced by women entrepreneurs in the social and economic field have been encountered.

Keywords: Entrepreneurship, Women's Entrepreneurship, Workforce, Women

1. 1. GİRİŞ

Girişimcilik çok eski ve kapsamlı bir kavram olup özellikle 1900'lü yılların sonunda teknolojinin gelişimi ve yayılmasıyla beraber kadınların girişimcilik özellikleri ön plana çıkmaktadır. Günümüzde nerdeyse bütün sektörlerde kadın girişimciler yer almakta ve başarılı olmaktadır (Top, 2006).

Zamanla zorlaşan ekonomik koşullar, eşler arasında anlaşmazlık, boşanmalar, geçim sıkıntısı, kadınları destekleyen ve koruyan hukuki düzenlemelerin artışı ve toplum tarafından eski dönemlere nazaran kadınların çalışmasının ev geçindirmesinin normal olarak algılanması sonucu, çalışan kadın ve girişimci kadın oranı artış göstermeye başlamıştır (Soysal, 2010). Günümüzde artık erkek girişimciler kadarkadınlarında girişimci olması doğal olarak karşılanmaktadır.

Literatürde ilk girişimcilik tanımı Richard Cantillon'a tarafından yapılmıştır. Bu tanıma göre girişimcilik; üretilen mal ve hizmetten gelir elde etmek, kâr sağlamak amacıyla işi sahiplenmek, organize etmek, sorumluluk ve risk almaktır (Sciascia ve De Vita, 2004). Girişimcilik, farklı bir düşüncenin, planlanması, gerçekleştirilmesi ve girişimci kişinin risk alıp yeteneğini sergilemesidir (Gültekin, 2018). Bir başka girişimcilik tanımı ise Hisrich ve Peters tarafından sermaye, emek gibi doğal kaynakları bir araya getirerek risk alabilme ve alınan riskten yeni olanaklar yaratma planı üzerine kurulmuştur (Hisrich ve Peters, 2001). Girişimcilik kavramına yönelik çok fazla tanım bulunmakla beraber genel anlamda girişimcilik: Bireysel değer sistemi hususunda iş becerisini kullanabilme, yeni iş geliştirme ihtiyaçları karşılamak ve problem çözmek amacıyla sıradığı ve yenilikçi hedeflere yönelik kaynakları toplama yetisidir (Özgener, 2003). Girişimcilik ile alakalı yapılan bu tanımlardan yola çıkarak girişimci bireylerin yenilikçi, çevresiyle pozitif ilişkiler kuran, risk alabilen, yetenekli, kriz olaylarını fırsata dönüştüren, kendisine çalışma ortamı yaratan ve başkalarına istihdam imkanı sağlayan, negative durumları kişisel çabasıyla pozitif hale dönüştüren kişilerdir denilebilir (Çiçek, 2019).

Kadın girişimciliği kavramı evi dışında yalnız veya ortaklaşa kendi adına iş yeri açma, sermaye kullanarak üretimde bulunma, üretilen mal ve hizmetin planlama, dağıtım, pazarlama ve satışını yapan, müşterileriyle olumlu ilişkiler kuran; elde ettiği gelirle tasarruf yapabilmeye yetisine sahip kişiler olarak tanımlanmaktadır (Ecevit, 1993). Kadın girişimciler; güçlü, özgüvenli cesaretli, bilgili, tek başına emek veren, işletme kuran, riskleri fırsata çeviren, odaklı başarılı bireylerdir (Çiçek, 2019). Dünyada pek çok ülkede kadın ve erkeklerin kem sosyal, hem de ekonomik yaşamda adil haklara sahip olmaları gerekmektedir. Özellikle kadın işgücü ve istihdam oranlarının artışı bir ülkenin sosyal, ekonomik alanda gelişmişlik düzeyini göstermekte ve refahı artırmaktadır. (Metin ve Arabacı Kariman, 2013).

Girişimci kişiler; işletmede mevcut kaynakları kullanarak yeni ürün çıkarmaktadır. Girişimci, fırsatları tanyabilen tüketici ihtiyaçlarını karşılayabilen telepler doğrultusunda işletme kuran kişilerdir (Çiçek, 2019). Girişimcilik en çok istihdam oluşumu, inovasyon ve ekonomik büyüme konularında önemli rol oynamaktadır. Kadınları girişimciliğe teşvik etmek, büyük oranda sürdürülebilir iş oluşumunu gözetken ülkeler için önemli bir politika hedefidir (Global Gender Gap, 2021). Girişimci vafına sahip bireyleri, girişimci olmayan kişilerden ayıran özellikler arasında: Yenilikçilik, özgürlüklerine düşkünlük, kararlılık, azimlilik, risk alabilmek, yaptığı işte önceliğinin kazanç elde etmek değil; başarılı olma arzusu ile yapmak gibi özellikler olduğu şeklinde belirtilmektedir (Güney, Yalçın ve Çetin, 2007).

Toplumun temel yapı taşı olan aile, bireylerin kariyerlerinin şekillenmeye başladığı ilk kurumdur. Ailenin sosyal yapı içerisindeki yeri, ebeveynlerin çocuklara karşı sergilediği tutum ve davranışlar, olaylara karşı bakış açıları, çocukları geleceğe, hayata hazırlarken, pozitif veya negatif olarak yönlendirmesidir (Çiçek, 2019). Girişimcilerin ortak özellikleri eğitilmiş, risk alabilen, özgüvenli, yenilikçi, yönetim ve liderlik özelliklerine sahip, sorumluluk ve analitik düşünme yeteneğine sahip, problemleri etkin çözen ve hızlı karar verebilen, zamanı etkin bir şekilde kullanan ve takım çalışmasına önem veren kişilerdir şeklinde sıralanmaktadır (Çevik, 2006).

Girişimcilik, doğuştan gelen yetenek olabileceği gibi çevresel, sosyal, kültürel ve psikolojik etkenlerle sonradan öğrenilmiş bir davranış biçimi olabilir. Bireylerin girişimcilik özelliğioluşumunda temel faktörler arasında aile ve eğitim önemli sırada yer almaktadır(Çiçek, 2019). Çünkü girişimci özelliğine sahip bireyler, almış oldukları kaliteli eğitimle, doğru işler yapabilir etkili kararlar alabilir ve üstün başarı elde edebilmektedirler.Girişimciliğin en başarılı olduğu ülkeler arasında Amerika birinci sırada yer almaktadır.ABD’degirişimciliğin verimli ve etkili olmasının temel nedenleri arasında yenilikçilik, yeni işletmelerin açılması ve istihdam- işgücü ortamı yaratma faktörleri yer almaktadır(Güney, 2008).

Amerika, İngiltere, Fransa, Almanya, Japonya, İtalya ve Kanada’nın yer aldığı G-7 ülkelerinde gerçekleştirilen araştırma’ da ülkelerin, girişimcilik düzeyleri ile ekonomik gelişmeleri arasındapozitif yönde güçlü bir ilişki olduğu belirlenmiştir (Tahtalı, 2018). Girişimcilik faaliyetleri sayesinde yeni iş ortamları oluşturularak ekonomik büyüme ve toplumsal refah artışı sağlanmaktadır. (Global Entrepreneur Monitor-GEM) Dünya Girişimcilik Platformu tarafından 29 ülkede yapılan girişimcilik araştırma,çalışmalarının ekonomik büyüme ve kalkınmada etkili olduğu belirtilmiştir (Naktiyok, 2004). Kendi iş sürecinde neyi, ne şekilde yapacağına karar veren kadın, kâr ve zararı gözetmek zorundadır. İşletme kuran ve devamlılığı sürdüren kadın girişimciler, karar verme odağıdırlar.Bu durum girişimci olmayan kadınlar arasındaki farkı göstermektedir(Çiçek, 2019).

Kadınları girişimciliğe iten nedenler, yüksek motivasyonla ayakta durma ve başarma arzudur. Kendi işini kurabilen kadınlar ev ve iş arasındaki zamanı kendi ayarlayabilir esnek çalışma düzenine, sorumluluklarına sahip herhangi bir işte ücretli çalışmak yerine kendi işletmesini yönetmeyi tercih etmektedirler(Mutlu, 2015). Kadın girişimciler, kendilerine çalışanları için iş olanakları sağlamaktadırlar (Çiçek, 2019). Ailesi tarafından kadından ilk olarak annelik, ev işi gibi durumları yerine getirmesi beklenmektedir. Çünkü toplumda çalışan kadınların evini, çocuklarını ihmal edebileceği ve fizyolojik yapısı gereği girişimcilik yapmasının işlerini aksatacağı ve kadına uygun olmadığı düşünülmektedir (Alisbah Tuskan, 2012: 446).Bu durum kadın girişimciliği için önemli bir engel oluşturmaktadır. Araştırmacılar kadınların girişimci olmalarında kendilerini motive eden iki temel etkenden söz etmişlerdir. Bunlardan ilki, toplumsal cinsiyet bağlamında geleneksel ev ve annelik rolleri nedeniyle esnek çalışma koşullarıdır. İkincisi de maddi kazançtan öte, bireysel gelişim, bağımsızlık, kendini ispat etme, sosyal hayatta daha çok yer almadır (Mutlu, 2015). Kadın başarısını engelleyen diğer faktörler arasında geçmiş deneyimleri, iş tecrübesi, sosyal öğrenim becerisi, eğitim seviyesi gibi bireyler faktörler ve mentorluk şeklinde sıralanabilmektedir (Hechavarria, Bullough, Brush, Edelman, 2019). Oysa ki girişimci kadınlar, ekonomik büyüme ve gelişmenin önemli kaynaklarından birini oluşturmaktadırlar(Huarng, Mas-Tur ve Yu, 2012).Kendi işini kurmak isteyen kadınların karşılaştıkları başlıca sorunlardan biri de sermaye desteği sağlanmasıdır. Erkek girişimcilerdefinans desteği bulmada zorluk yaşayabilmektedir fakat kadınlar bu sorunu daha sık yaşamaktadırlar. Kadınlar finansal açıdan güvenilir olduklarını ispatlayamadıkları için borç veren kurumlarla sıkıntı yaşamaktadırlar(Çiçek, 2019).

Kadın girişimciliği ile ilgi literatürü incelediğimizde toplum tarafından kadınlara bir takım roller yüklenmiştir. Önyargılı davranışlar, kalıplaşmış düşünceler, kadın iş yükünün fazla olması, eğitim seviyesinin düşük veya hiç eğitim almamış olması, aile baskısı, finansal destek gibi konularda oldukça güçlük çekmektedirler (Can, 2007). Türkiye’de girişimcilerin kadın olmasını kısıtlayan herhangi bir yasal düzenleme yoktur. Ama yeni bir işletme kurabilmek için yapılması gereken bürokratik işlemler sayısı çok fazladır.

Belediye, vergi dairesi, ticaret odası gibi kurumlarda gereken işlemler yapıldıktan sonra işletme kurulabilmektedir (Çiçek, 2019). Literatürde girişimci kadınların başarı unsurları ile ilgili çalışmaları sınırlıdır. Örneğin AB ülkelerinde yapılan çalışmalarda kadınların bireysel performans düzeyleri erkek girişimcilere ait işletmelerle aynıdır. Bu faktörler arasında eğitim seviyesi, sosyal öğrenme yeteneği, geçmiş deneyim ve tecrübeler, motivasyon, insan sermayesi, demografik ve çevresel gibi unsurların da başarı seviyesini etkilediği görülmektedir (Hechavarria ve Ark, 2019).

Minniti ve Arenius (2003)'e göre, kadınlar, yaşadığı ülke ekonomisinin geliştirilmesinde kaldıraç görevi taşımaktadır. Kadınlar ekonomik büyüme ve gelişimde olduğu kadar yeni iş imkanı yaratmada da etkili olmaktadır (Huang, Mas-Tur ve Yu, 2012). Literatürde kadın girişimciliğinin ülkelerde sosyal ve ekonomik gelişmişlik oranına önemli katkılar sağladığı saptanmıştır (Minniti ve Ark, 2005, Brush ve Brush, 2006).

Kadınların girişimciliğe adım atma sürecinde kişisel motivasyon, aile desteği, eğitim gibi kadın girişimcilik kararını etkileyen faktörler yer almaktadır (Ascher, 2012). Girişimci kişiliği etkileyen temel faktörlerden bir diğeri de sosyo-kültürel çevredir. Toplumsal ve bireysel değerler oluşturmaktadır. Bu yüzden bireyler içinde buldukları kültürden bağımsız düşünemediğinden kültürün girişimciliği doğrudan etkileyeceği çıkarımında bulunulabilmektedir (Çiçek, 2019).

Girişimci niteliklerine sahip bireyler günlük, sıradan işleri sevmeyen, başarı arzuları yüksek, devamlı yenilik peşinde koşan, yaratıcı yoğun iş temposunda bıkmadan yorulmadan uzun süre ayakta kalabilen ve en önemlisi risk alabilen bireyler şeklinde karşımıza çıkmaktadır (Gültekin, 2018).

Tablo1 . Türkiye de Yıllara Göre Kadın İstihdam Oranı

Yıllara Göre Kadın İstihdam İşgücüne Katılım Oranı	2014 Yılı	2020 Yılı
(15-64) Kadın	% 29.5	% 29.7
(15-64) Kadın ve (Lise Altı Eğitimliler)	% 27.5	% 26.6
(15-64) Kadın ve (Lise ve Dengi Meslek Okulu)	% 35.9	% 34
(15-64) Kadın (Yüksek Öğretim)	% 72.6	% 67.4

Kaynak:(<https://www.tuik.gov.tr/> Erişim 01.03.2022)

TÜİK istatistik kurumu verilerine göre Türkiye’de 2000’li yıllarından Bugüne kadar olan süreçte kadınların işgücüne katılım ve istihdam oranlarının artış gösterdiği belirlenmiştir. Örneğin 2000 yılında %26.6 iken; 2010 yılında %27.6; 2014 yılında %35.9; 2018 yılında %43.5 seviyelerinde olduğu belirlenmiştir (Tahtalı, 2018).

Yukarıdaki tabloda (TÜİK) Türkiye istatistik Kurumu verilerine göre 2014-2020 yılları arasında iş gücü piyasasında kadın istihdam oranları gösterilmektedir. Tabloyu incelediğimizde istihdam eden kadınların büyük çoğunluğunun eğitim durumunun yüksek öğrenim düzeyinde olduğu ve işgücüne katılan kadın oranının yıllara göre olumlu yönde artış gösterdiği gözlemlenmektedir.

OECD ülkelerinde de kadın çalışan sayısı yüksek, ancak girişimci sayısı, toplam işletme sayısının %30'u civarındadır. Kadınlar iş kurduklarında, bunu erkeklerden daha küçük ölçekte ve sınırlı sayıdaki sektörde yapmaktadırlar. Dünya Bankası çalışmaları, kadın girişimcilerin hem yeni gelişmekte olan, hem de yüksek gelirli ülkelerde faaliyete gösterdiğini, yoksulluğun azaltılması ve ekonomik kalkınma, büyümeye önemli katkılar sağladığını göstermektedir (Global Gender Gap, 2021).

Tablo 2. AB Ülkelerinde Kadın Girişimciliğine Destek Uygulamaları

Sosyal Platform Uygulamaları ve Dernekler	Açıklama
WEgate	Kadınların başarılı şirketler kurmasına ve yönetmesine yardımcı olmak için Avrupa çapında çevrimiçi bir platformdur. WEgate, kadın girişimciliğini destekleyen tüm girişimleri, kadın girişimcilere ve onların iş kurma, finanse etme ve yönetme ile ilgili ihtiyaçlarına yönelik tek bir platformda birleştirir. Amaç, kadın girişimcileri yerel. Bölgesel, ulusal ve Avrupa düzeyinde destek kuruluşlarıyla buluşturmak ve böylece Avrupa çapında mentorluk ve iş ağlarına erişimlerini kolaylaştırmaktır.
Enterprise Europe Network (EEN)	Facebook'ta 14 ülkede 21 ortak kuruluşu bir araya getiren bir kadın girişimcilik grubuna sahiptir. Grup, kadın girişimcileri çağın iş ve yenilik destek faaliyetlerine bağlar ve iş ortaklığı, dış pazarlara erişim, yerel ağlarla işbirliği gibi AB fonlarına erişim hizmetleri sunar.
(KAGİDER) - Türkiye Kadın Girişimciler Derneği	Türkiyede de kadın girişimcileri sosyal ve ekonomik anlamda güçlendirmek ve girişimciliğe destek olmak amacıyla KAGİDER- Kadın girişimciler derneği kurulmuştur.350'den fazla üye sayısına sahip bu dernek misyonunu kadın girişimciliği desteklemek, toplumsal cinsiyet eşitsizliği, ekonomik dışlanma gibi etkenleri tersine çevirmek eğilimindedir
İş Melekleri	Avrupa kadın iş melekleri ve kadın girişimciler topluluğu kurarak, AB'de daha fazla kadın iş meleğinin ortaya çıkmasını teşvik etmek ve alternatif finansman kaynaklarına erişimi artırmak için çalışmaktadır. 14 AB ülkesini kapsayan dört pilot proje 2019 ortasına kadar sürmüş ve iş melekleri hakkında farkındalık yaratma, iş meleği olmak isteyen kadınları eğitimine, ve kadın girişimcilerin planladıkları iş fikirlerini, hayata geçirme yatırımcıbulma gibi hedeflere ulaşmıştır.

Kaynak.(https://ec.europa.eu/growth/smes_en ve <http://www.kagider.org/kurumsal/kagider-hakkinda>. 28 Şubat 2021Erişim 01.03.2022) kaynaklarından yararlanılarak oluşturulmuştur.

OECD'nin kadınların girişimcilik olanaklarının geliştirilmesi gerekçesiyle hazırladığı rapora göre: Kadınların toplumdaki konumunun yükseltilmesi, istihdamının artırılması, cinsiyet eşitliği sağlanması, çocuk bakımı konusunda desteklenmeleri, girişimcilik hususunda faaliyet sürdürebilmeleri için olanaklarının geliştirilmesi, devlet desteği sağlanması ve çevrim içi programları ile eğitim verilmesi gerektiğini vurgulamıştır (Global Gender Gap, 2021). Bu nedenle girişimci kadınlara destek olmak ve güçlendirmek amacıyla yukarıdaki tabloda belirtilen uygulamalar kurulmuştur.

Türkiyede de kadın girişimcileri sosyal ve ekonomik anlamda güçlendirmek ve girişimciliğe destek olmak amacıyla KAGİDER- Türkiye kadın girişimciler derneği kurulmuştur (Kagider, 2021). Kurulan bu uygulamalar sayesinde hem sosyal hemde ekonomik alanda kadınlara gereken destek ve imkanlar sunulmaktadır.

2. 2. YÖNTEM

Araştırmanın kapsamında 2012-2022 yılları arasında girişimcilik alanında kadın girişimcilerinin varlığı konusunda PubMed ve Science Direct veri tabanları üzerinden nicel araştırma çalışmalarına erişilmiş olup, ulaşılan çalışmalar içerik analizi yöntemi ile incelenip değerlendirilmiştir. Literatür incelendiğinde yapılan tarama sonucunda 20 araştırma makalesine erişim sağlanmıştır.

3. 3. BULGULAR

Tablo 4. Kadın Girişimciliği ile İlişkilendirilen Konular

Konular	Açıklama
Kadın Girişimcilerin Yaşadığı Kritik Olaylar	Nassif vd. (2021) Brezilyada'ki kadın girişimcilerin yaşadığı kritik olayların analiz etmiş ve bu olaylarla nasıl başa çıktıklarını araştırmışlardır. Araştırma sonucuna göre kadın girişimciler duygusal zorluklarla karşı karşıya kalmakta ancak güçlü kararlılık duygularıyla motive olup sorunların üstesinden gelmektedirler.
Kadın Girişimcilerin Yetkinlik Başarı Boyutu	Palma ve Molina (2016) tarafından kadın girişimcilerin yetkinlik boyutunu belirlemek amacıyla yapılan araştırma sonucuna göre kadınlarda bilgi inşasının oluşabilmesi ve yetkinlik için eğitim sürecinin etkili olduğu görülmüştür.
Çevresel Faktörlerin Kadın Girişimciliğine Etkisi	Garcia ve Capitan (2016) tarafından çevresel faktörlerin kadın girişimciliğine etkisini araştırmak için yapılan çalışma sonucuna göre; kadın girişimcilerin rolünü teşvik eden ve görünür kılan bir kültür yaratmada sosyal desteğin ve kapsamlı eğitimin önemli olduğu vurgulamaktadır.

Ekonomik Kalkınmada Kadın Girişimcilerin Rolü	Sharma (2020) tarafında kadınların ekonomik kalkınmadaki rolünü belirlemek amacıyla yapılan araştırmada, kadınların sosyo-kültürel ve ekonomik kalkınmadaki katkılarına vurgu yapılmaktadır.
Cam Tavan Sendromunun Kadın Girişimciliğine Etkisi	Sharif (2015) tarafından Malezya’da cam tavan sendromunun kadın girişimciliğine etkisini araştırmak için yapılan çalışmaya göre;cam tavan algısının hukukçular arasında kadın girişimcilerin oluşmasını teşvik ettiği olumlu sonuca varılmıştır.
İnsan Sermayesinin Kadın Girişimciliğine Etkisi	Brush vd. (2017) tarafından insan sermayesi faktörlerinin veya bağlamsal faktörlerin erkek ve kadın girişimciler arasındaki farklı başlangıç oranlarını açıklayıp açıklamadığını araştırmak için yapılan çalışma sonucuna göre; ekonomik katılım ve girişimciliğe özgü beşeri sermayenin etkilerinin her ikisinin de kadın girişimcilerin başlangıç oranlarını etkileyen bir rol oynadığını göstermektedir.
Cinsiyet Farklılıklarının Girişimciliğe Etkisi	Schmidt vd. (2022)tarafından girişimcilik davranışındaki cinsiyet farklılıkları kapsamlı bir şekilde incelenmiştir. Sonuçlar, hem girişimcilik özellikleri arasında hem de performansla ilişkilerinde cinsiyet farklılıklarını önemli olduğu belirlenmiştir.
Kırsal Kesimlerde Kadınların Kişisel Gelişimlerin Engellenen Faktörler	Jeriela vd. (2022) tarafında Nijerya'nın güneybatısındaki kırsal bir topluluktaki kadınların deneyimlerini ortaya çıkarmak için yapılan araştırma sonucuna göre; kadınların kişisel gelişimlerini engelleyen geleneksel ataerkil kültür, erkek egemenliğine tam boyun eğme, Afrika'da girişimciliği cinsiyetlendiren sömürge izleri ve erkek egemen hükümetin desteğinin olmaması gibi engeller yer almaktadır.
Girişimci Davranışının Performansa Etkisi	Ribeiro vd. (2021) tarafından girişimcilik yönelimi (EQ) performans ilişkisine, firmaların devlet kurumları, tedarikçiler ve kaynak edinimi ile kurdukları ağlar tarafından nasıl aracılık edildiğini incelemektedir. Sonuca göre; devlet kurumlarıyla güçlü bağlar kurmanın, kadınlara ait turizm işletmeleri arasında tedarikçilerle güçlü iş bağlarından daha fazla kaynak edinimine yol açtığını göstermektedir.

Kadın ve Erkek Girişimcilerin Toplumsal Cinsiyete Bakışı	Malmstörn vd. (2018) tarafından hem erkek hem de kadın girişimcilerin klişeleşmiş toplumsal cinsiyet kavramlarının risk sermayedarlarında değerlendirme ve analizlerine nasıl dâhil edildiğini göstermekte ve bu kavramların gerçek performansa dayalı bir özü olup olmadığını araştırmaktadır.
Kadın Girişimcilerin Güçlendirilmesinin Turizme Etkisi	Shouk vd. (2021) tarafından üç farklı Arap ülkesinde kadınların güçlendirilmesinin turizm gelişimi ve etkisini araştırmak amacıyla yapılan çalışma sonucuna göre; kadınların güçlendirilmesinin üç ülkede turizm gelişimi üzerindeki önemli ölçüde farklı etkilerini göstermektedir.
Kişilik Özelliklerinin Kadın Girişimciliğine Etkisi	Linfang vd 2021. tarafından kişilik özelliklerinin kadınların girişimcilik eğilimleri üzerindeki etkisini araştırmaktır. Kişilik özellikleri açıklık, nevroz, dışa dönüklük, vicdanlılık ve uyumluluk boyutlarıyla ölçülür. Bulgular, kişilik özellikleri ile girişimcilik niyeti arasındaki ilişkinin önemini ortaya koymuştur.
Mobil Uygulamaların Kadın Girişimciliğine Desteği	Ameen vd. (2021) tarafından mobil uygulamaların kadın girişimcileri nasıl destekleyebileceğini araştırmak için 5M modelinden yararlanılarak yapılan araştırma sonucuna göre; mobil uygulamaların bu girişimcilere bir işletmeyi yönetmeyle ilgili karşılaştıkları birçok zorluğun üstesinden gelmeleri için yenilikçi yollar sağladığını göstermiştir.
Kadınların Girişimcilik Süreçleri	Rosca vd. (2020) tarafından kadınların, girişimcilik yolculuğunu ve karar verme mantıklarını araştırmak için gerçekleştirilen araştırma sonucuna göre; kadın girişimcilerin sosyal konularda oldukça motive olduklarını göstermektedir. Ayrıca, kadın girişimciler, girişim yaratma süreçleri sırasında iki nedensellik ve sonuçlandırma yaklaşımı arasında ince bir geçiş göstermişlerdir.

Kadın Sosyal Girişimciliği	Agarwal vd. (2020) tarafından kadın sosyal girişimciliğini araştırmak ve kadınları girişimcilğe teşvik etmek için gerçekleştirilen araştırmada Hindistan'ın seçilen bölgelerinden yedi kadın girişimci ile anket yoluyla derinlemesine görüşmeler yapılmıştır. Araştırma sonucunda, kişisel, sosyal ve çevresel faktörlerin kadın sosyal girişimcilerin başarısı için çok önemli olan girişimcilik öğrenme ve yetkinliklerinin gelişimini etkilediği gözlemlenmiştir.
COVID-19 Döneminde Kadın Girişimci ve Liderlerin Durumu	Maity ve Barlaskar (2022) tarafından yapılan çalışmaya göre kadın liderler tarafından yönetilen ülkelerin COVID-19 sürecinde daha başarılı oldukları sonucuna varılmıştır.
Sosyal Medya ve Bilgi Teknolojilerinin Kadın Girişimciliğine Etkisi	Mivehchi (2019) tarafından, İran'da bilgi teknolojisinin kadın girişimciliği üzerindeki etkisini araştırmak için 40 Oriflame satış temsilcisi ve müşterileri ile görüşülerek yapılan araştırma sonucuna göre BT'nin hem işe erişimi kolaylaştırmada hem de bu çalışmada incelenen ürünlerin pazarlama ve satışını artırmada önemli bir rol oynadığı görülmüştür.
Kadın Girişimciliğini Etkileyen Faktörler	Özşengur (2019) tarafından kadın girişimciliğini etkileyen faktörel belirlemek amacıyla yapılan çalışma sonucuna göre; itme, çekme ve denge faktörleri,başarma arzusu, kendini kanıtlama isteği, mobing, inovasyon gibi faktörler sayılabilmektedir.
Kadın Girişimsilerin Sosyal Medya Kullanımı	Demirel ve Hassan (2020) tarafından kadın girişimcilerin instagram kullanımı amacıyla gerçekleştirilen araştırma sonucunda göre girişimci kadınların araştırma bulguları, kadın ürün ve hizmet tanıtımı konusunda sosyal medya uygulamalarından en çok instagramı kullandıkları saptanmıştır.

Kadın Girişimcilerin Sosyal ve Ekonomik Alanda Yaşadığı Zorluklar

Hani vd. (2012) tarafından Endonezya'da kadın işletme sahiplerinin karşılaştığı girişimcilik kalıplarını ve sosyal ekonomik zorlukları belirlemek amacıyla yapılan araştırmanın sonucuna göre; işlerinin ana türü, başlıca engelleri ve başlıca destekleyici faktörleri gibi çeşitli yönlerden bakıldığında Endonezya'daki kadın girişimcilik kalıpları hakkında anlaşılabilir. Diğer bir sonuç ise Endonezyalı kadın girişimciliğinin farklı özelliklere sahip dört kümeye ayrılabilir.

4. SONUÇ ve ÖNERİ

Araştırmanın kapsamında 2012-2022 yılları arasında girişimcilik alanında kadın girişimcilerinin varlığı konusunda PubMed ve Science Direct veri tabanları üzerinden nicel araştırma çalışmalarına erişilmiş olup, ulaşılan çalışmalar içerik analizi yöntemi ile değerlendirilmiştir. Literatür incelendiğinde yapılan tarama sonucunda 20 araştırma makalesine erişim sağlanmıştır.

Araştırma sonucunda, kadın girişimcilik süreçleri, kadın girişimcilerin yaşadığı kritik olaylar, kadın girişimcilerin yetkinlik başarı boyutu, çevresel faktörlerin kadın girişimciliğine etkisi, ekonomik kalkınmada kadın girişimciliğinin önemi, cam tavan sendromunun kadın girişimciliğine etkisi, insan sermayesinin kadın girişimciliğine etkisi, cinsiyet farklılıklarının girişimciliğe etkisi, girişimci davranışların performansa etkisi, kadın ve erkek girişimcilerin toplumsal cinsiyet algısı, kadın girişimcilerinin güçlendirilmesinin turizime etkisi, kişilik özelliklerinin kadın girişimciliğine etkisi, mobil uygulamaların kadın girişimciliğine etkisi, kadın sosyal girişimciliği, sosyal medya ve bilgi teknolojilerinin kadın girişimciliğine etkisi, kadın girişimciliğini etkileyen faktörler, kadın girişimcilerin sosyal medya kullanımı, COVID-19 döneminde kadın girişimci ve liderlerin durumu, kadın girişimcilerin sosyal ve ekonomik alanda yaşadığı zorluklar gibi çalışmalara rastlanmıştır.

Kadın girişimciliğinin geleneksel olarak kadınların eşitliğini güçlendirilmesini artırmaya odaklanmış olsa da, günümüzde bu gelişimin gelişimin güçlü bir ekonomik kaynak olabileceği kanısına varılmıştır (Global Gender Gap, 2021). Kadınlar dünya nüfusunun yaklaşık olarak yarısını oluşturmalarına rağmen hemen hemen her alanda iş gücüne katılımları erkeklere oranla daha düşüktür. Tüm dünyada kadınlara yönelik yapılan pozitif ayrımcılıklar ve onları iş gücüne dâhil etme çabalarına karşın kadınların girişimcilik alanında hala düşük seviyede olmasının önüne geçilememiştir. Oysa bir toplumun gerek ekonomik gerekse sosyokültürel gelişimi için kadınların da ekonomik hayatta yer almaları oldukça önemlidir (Çiçek. 2019).

Literatür incelendiğinde kadınların girişimcilik yolunda ilerleyebilmesi için sosyal sermaye desteği, finansman bulma sıkıntısı, hukuki, yasal vergi gibi hususlarda düzenlemelerin yetersizliği, devlet desteğinin olmaması, kadın olmanın yarattığı birtakım duygusal sorunlar, erkek çalışanları yönlendirme gibi konularda sıkıntı yaşamaktadırlar (Cici, 2013). Aynı şekilde işletme kuracağı zaman, uygun alan seçimi, pazarı tanıyıp tanımaması, uzun süren bürokratik işlemler, ailevi sorunlar, izin alma, süre sıkıntısı, başarısız olunacağı düşüncesi gibi pek çok sorunlar karşılanmaktadır (Erdun. 2011).

Bu zorlukların çoğu hem kadınlar hem de erkekler için ortak olsa da, kanıtlar kadın girişimcilerin karşılaştığı engellerin genellikle erkek akranlarının yaşadıklarından önemli ölçüde daha büyük olduğunu göstermektedir (Global Gender Gap, 2021). Ancak başarılı olduklarında kadın girişimciler, kendileri ve başkaları için yeni işler oluşturmaktadırlar. İstihdam artırma dışında, iş ve ürün çeşitliliğini yönetme, üretim, pazarlama uygulamalarında farklılık, yenilikçilik, ürün çeşitliliği sağlama gibi konularda yönetimi, organizasyon ve iş sorunlarında farklı olumlu çözümler sağlamaktadırlar (Çiçek, 2019). Kadınların ekonomik ihtiyacını karşılayabilmesi için, meslek sahibi olmaları, kendi işlerini kurmaları, hem onları güçlendirmekte hem de ülkelerine ekonomik büyümesine faydalı olmaktadır (Sarri ve Trihopoulou, 2004). Bu durumun bilincinde olup, dünya da birçok ülkede kadınları güçlendirmeye, iş kurmalarına yönelik uygun koşullar yaratmak için çaba gösterilmesi gerekmektedir (Roomi, 2009). Bu nedenle kadın girişimcilere karşı ayrımcılık yapılmamalı, önyargılı davranılmamalı, destek olunmalı ve kadınların başarılı olacaklarını inanılması gerekmektedir. Girişimci, güçlü bir kadın her şeyden önce bir anne olan kadın, gelecek başarılı nesillerin mimarıdır. Avrupa’da yapılan bir araştırmaya göre kadın, keşfedilmeyi bekleyen bir elmas olarak tanımlanmaktadır (Global entrepreneurship, 2021).

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TURKISH GOVERNMENT'S APPROACH TO INEQUALITY PROBLEMS OF WOMEN FACED IN TURKISH LABOUR MARKETS

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ABSTRACT

Although basic problems and dimensions vary slightly, the situation of female labour in Turkey and across the world is more or less the same. The unequal construction of social roles of women and men and the formation of social life through these unequal relations play an important role in the emergence of these problems. This unequal construction causes many problems faced by women in labour markets.

Problems that women face in the world and specifically in Turkey emerge on the basis of inequality; therefore, these problems show considerable similarities. The main areas of inequality in work life are: Gender wage gap, Inequality in working hours and working intensity; Inequality at sectoral level (e.g. *concentration of women labour in the service sector/ informal sector*); Inequality in representation and decision-making processes both in workplace and trade unions. All these problems constitute only a "part" of the common problems of female labour in the world and in Turkey. It is quite difficult to analyse these problems because of the fact that they are interconnected and multidimensional. It should be stated that besides all these inequalities women face in labour markets, also domestic responsibilities also make it harder for a woman to be employed in a full-time job. Similarly, inequality in access to educational opportunities is another reason of the concentration of female labour in low-paid and/or informal jobs.

Turkish government has gained ground by introducing significant changes, legislations and regulations that positively affect women's status. In addition to the arrangements that will be briefly summarized in this study, arrangements were made including maternity leave, paternity leave, adoption leave, milk leave, parental leave and child care services. On the other hand, inequality problems women face in labour markets still exist. Increasing women's participation in working life and improving their status in work life in Turkey is closely related to change the economic, social and cultural structure. Therefore, an effective solution should not be expected for the problem in the short term.

Keywords: Women Labour, Inequality, Social Policy

**A DISCUSSION ABOUT THE TAXATION POLICIES OF CONTRACEPTION
METHODS: PUBLIC GOODS AND SERVICES APPROACH**

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ABSTRACT

Maternity is one the most important decisions a woman can make on her body and life. The maternity or ending it has always been a matter of debate among the reproductive rights. These debates mostly arise from the attempts of blocking the free will of women on their bodies. Most common reasons to justify the efforts to block the free will of women on their bodies originates from ideological, religious or social bases.

One of the obstacles against women using their free will on reproductive rights derives from economy policies. Such policies, which are sometimes planned in the light of the mentioned debates, cause fiscal burden on women. The cost of contraception methods imposes barriers on women's decisions about maternity and reproductivity. Unfortunately, the endeavors to restrain such will prevent women from planing and maintaining their lives as they wish. In order to decide freely on reproductivity, women need to be provided contraception methods in a possible environment.

In the study, it is planned to explain the the free will on maternity from a reproductive rights perspective and its relation with the body integrity right is aimed to put forward. After, the struggles against using this will and right will briefly be summarized. In the second part of the study the contraception methods in Turkey will be classified. In this classification, the taxation and pricing policies of these methods will be exposed in order to show the fiscal burden of the examined topic. In the last part, the charecteristics of public goods and services will be described. In order to provide the women in Turkey use their free will on maternity, it will be suggested to define the contraception methods as public goods and services. Within this approach, the responsabilites of the administration among the social state principle will put forward.

Keywords: Reproductive rights, women rights, taxation, public goods and services

FEMALE REPRESENTATIONS IN BYZANTINE ART FOUR PARADIGMS

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ABSTRACT

The colossal treasury of Byzantine fresco painting encompasses artistic works executed in the time span of more than a millennium on a wide territory of present day countries of Turkey, Greece, Serbia, Macedonia, Montenegro, Bulgaria, Kosovo, Italy, Syria and Northern Africa. However, the Balkan region has preserved the greatest number of representative monuments painted by talented painters who have created impressive fresco ensembles that celebrate the biblical stories of salvation through the illustrated gospel spectacles, didactical or liturgical subjects and suggestive saintly images pictured across the walls of the medieval sanctuaries. Although the number of female portraits is not in balance with the male ones, at least by the number and/or frequency of their representations, they are much more attractive in terms of visual aesthetics. In that sense, the article addresses the issue of female appearance in the most representative fresco ensembles in the Balkan territory and aims at disclosure of the methodological approach towards construction of appropriate means for depiction of feminine attributes such are: facial expression, corporal energy, fashion, charm, elegance, grace and physical attractiveness. Its main objective is to determinate the ways and manners in which different classes of female characters were represented in terms of their place in the feudal society, as well as their unquestionable femininity. In that regard, the idea of four paradigms will encompass: despotess Ana Maria pictured in the Lesnovo monastery (Macedonia) as a representative of the high nobility, Queen Simonida portrayed in Gračanica church (Serbia) as a Byzantine princess, Queen Jelena, represented in the Dečani monastery (Serbia) as a representative of the Serbian monarchy and Empress Jelena from the khetorial composition in the Matejče monastery (Macedonia) as the First Lady of the Serbian Empire. Despite being wives of medieval power men and/or the most important personages of their husbands' entourages, these women not only influenced Balkans' political realm in the 14th century, they represented the sheer beauty of female gender, at least judging from the portraits preserved in the fresco ensembles of the mentioned monasteries.

Keywords: female patrons, women representations, Serbian Empress Jelena, Byzantine Princess Simonida, Serbian despotess Ana Maria, Gračanica church, Dečani monastery, Matejče monastery, Lesnovo monastery

**HEAD IN THE CLOUDS, FEET ON THE GROUND: REALITY IN CHILDREN'S
PICTURE BOOKS BY WOMEN**

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ABSTRACT

In childhood, it's believed that because we hold infinite creativity and innocence, that's what we'll get back from the world. While growing up, it's harshly learned that the world is a debacle of a rat-race where everybody is saving themselves while trying to find ways back to those untainted days when the world was mysteriously rosy. Whether it's in faded memories or flashing images, the scenes and sounds from childhood stay embedded in the subconscious, that is why this paper aims to shed light on the phenomenal art of instilling a rare childhood wisdom, refining conscience, breaking generational patterns and the ability to learn and unlearn through subtly didactic and pompously illustrated children's books. Contrasting adult wisdom is usually that children need to be shielded from the real world so their purity is preserved. Contemporary women writers are revolutionizing the picture book industry by challenging this notion and including children into the tough conversations.

The objective of this paper is to explore the delicate synergy between giving candor without hopelessness. The legacy that Kamla Bhasin left behind, when she passed away a few months ago, massively contributes to the essence of this paper; children don't need to be protected from reality, they should be taught to ask questions instead of urging for answers. Through illustrations of both boys and girls stirring curry and kicking a football around in her picture books like *Rainbow Boys* and *Rainbow Girls*, this paper will reflect how she colorfully deconstructs conventional femininity and toxic masculinity.

The outright inclusion of men into the feminist movement which is stereotypically perceived as being only about women is groundbreaking. There is an extraordinary element of intersectionality between gender, religion and caste. More specifically, in her picture book *Girls Want Azadi*, there is a depiction of B. R. Ambedkar holding the Constitution while dusky-toned girls in hijabs prance around, vocalizing the age-old itch for liberation and revolution. This is something that Indian feminism ironically needs today in the modern world more than ever, when a uniform identity is being imposed and the minorities are under attack.

Keywords: Unlearning, Childhood Wisdom, Adult Wisdom, Revolutionizing Children's Literature, Intersectionality, Minorities

APARNA SEN AND THE WOMAN'S CITY – INVESTIGATING THE CINEMATIC REPRESENTATION OF THE URBAN WOMAN IN 1970S BENGALI CINEMA

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ABSTRACT

The paper will engage with representation of women in an art like cinema, through a close analysis of Aparna Sen's Bengali films from the 1970s. Focusing on the founding years of her stardom, the paper will argue that her films viewed the city through a woman's perspective. The decade which continues to be remembered for its parallel cinema by auteur directors like Mrinal Sen and Satyajit Ray, will thus be reassessed to foreground a woman's experience as depicted through Aparna Sen's films. While several new actresses entered the Bengali film industry in the 1970s, the new emancipated woman was embodied most powerfully by Aparna Sen. Though she began her career with Satyajit Ray's *Teen Kanya*, she emerged as a star with films like *Aparichita* (The Unfamiliar, Salil Dutta 1969) and *Kalankita Nayak* (The Malignant Hero, Salil Dutta 1970). In both the films, she played the odd role of a prostitute. Post the success of these films, Aparna was often seen portraying bold and unconventional roles. Through her filmic persona and her confident personality off-screen, she introduced the contemporary audience to a new kind of urban woman, and by extension, her gaze at the city. While parallel cinema continued to foreground the perspective of the young urban male and his plight during the troubled decade, Aparna Sen's films offered a much needed alternative perspective. Addressing all these issues in detail, the paper will steer the discussion towards three prototypes of the city woman that her films foregrounded – the liberated urban girl, the sole provider and the fallen woman. Through these categories, it will explore the visibly dominant presence of the urban woman in the cinematic imagination of the city. The paper will also discuss a few other films that feature actresses like Mamata Sankar, Mala Sinha and Suchitra Sen and place their star figuration vis-à-vis that of Aparna Sen to show how the latter's star image tinted the cinematic representation of the urban woman and her city.

Keywords: Aparna, unconventional, cinema

**PORTRAYAL OF WOMEN IN CONTEMPORARY INDIAN CINEMA : AN
EMBLEM OF ENDURANCE**

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ABSTRACT

Men in most societies were seen as breadwinners while role of women was restricted to being a good homemaker and a good mother. This applies to women in a highly patriarchal society too in India. As societies entered the world of modernization, the role of women changed dramatically. Media played an important role in the modernization of societies and greatly affected the image of women in today's modern world. A number of researches have been done on the role of women in different societies. However little has been said about the importance of films in portraying women in shifting roles over different decades and the impact it has on societies in general. Mainstream Hindi cinema, or Bollywood, has often clustered female characters into a finite number of gendered tropes, from damsels in distress, Hindu goddesses, virtuous wives and mothers, to vamps, molls, vindictive mothers-in-law, and justice-seeking avengers. Recently, women-centric cinema has attempted to depart from such stereotypical portrayals, with movies such as Queen, Pink, and Tumhari Sulu. In past decades, there is no doubt that Indian cinema has witnessed a significant transformation in the way women are portrayed through films. Contemporary films portray women as more independent, confident, and career oriented. This article deals with these fast changing role of women portrayed in Indian cinema and its influence on the patriarchal Indian society with a focus on some representative Bollywood films. The aim is to link the changing character played by women in films with the emerging status of women in India, as films are a reflection of changes in the social structure. To bring out the facts, I have adopted both quantitative and qualitative methods. Quantitative method reveals a consistent story depictions across movies. Qualitative method shows that major acts of transformation that radically appeared in the modern times. Overall, the study contributes to understand the contemporary portrayal of female in Bollywood.

Keywords: Bollywood, Cinema, India, Women, Patriarchy, Endurance, Exploitation, struggle, Gender, Domination

BAI KI BETI BAI”: EDUCATION AND SOCIAL MOBILITY IN CINEMATIC REPRESENTATIONS OF FEMALE DOMESTIC WORKERS IN INDIA

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ABSTRACT

This paper will engage with the issue of women in the workplace by studying the cinematic representation of domestic workers in select films. Through a close engagement with the films the paper will argue how, the films deal with the question, whether education is a viable option for a female domestic worker to escape the “sticky floor” syndrome. The job description of a female domestic worker entails endless working hours, no job security or health benefits, and no prospects of social mobility. This paper will closely examine the cinematic representation of female domestic workers in two Hindi films—*Nil Battey Sannata* and *Is Love Enough? Sir*—that closely engage with this figure. Defying the stereotypical representation of a female domestic worker, the films locate them as the protagonists who, having experienced the plight of being a domestic help, view education to be the only way for an upward social mobility. With this aim they strive to give their daughter/sister a better life. In *Nil Battey Sannata* the mother does whatever is within her means to educate her daughter. In *Is Love Enough? Sir* the protagonist is working in the city to ensure that her sister gets educated enough to procure a blue-collar job. This brings forth important questions like, are the films offering a solution to the female domestic workers? What are the possible options that are truly available to a female domestic worker to better her situation? Is education an actual way in which she can seek upward social mobility or is it a fantasy that the films present?

Using sociological theories about the relationship between education and social mobility, and taking examples from the depiction of the domestic worker trope in these films, the paper will attempt to draw a connection between social aspirations of domestic workers and education. Finally, the value, if any, of education in uplifting or bringing any change in a domestic worker’s life will be analysed.

Keywords: protagonist, films, female

MARRIAGE, GENDER AND BOLLYWOOD: A CRITICAL STUDY OF “BADHAAI DO”

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ABSTRACT

Cinema is a powerful medium and practice involving both art and enterprise. It is a potent art form as well as a business enterprise. Cinema has emerged as the most effective medium that reflects contemporary social issues, trends and existing patterns of society. The last decade of this century has witnessed a transition in the form and perspective of Indian Cinema. Cinema plays a key role in molding opinion, constructing images and reinforcing dominant cultural values. Last few years Indian cinema addressed major social issues like sexual harassment, rape, child marriage, homosexuality, etc.

In the late 21st century various movements took place which challenged the stereotypical notion of gender in society. Many government policies and laws were framed and implemented to provide equal opportunity to all gender in every field. With the shift in the collective consciousness of the nation, there has been a swing in the portrayal of gender and marriages. Issues that were considered taboo even to talk about, are now discussed on public forums, penned down in literature and projected in cinema. Bollywood has made a deviation from the stereotypical portrayal of marriages and taking up the issue of “alternate sexuality”, relationships and marriages.

Marriage is a socio-economic structure that dominantly shapes gender relations through its age-old codes and customs which are reinforced by various cultural practices and manifestations. In recent times an alternate cinematic discourse is developing which provides a different approach and analysis to the institution of marriage with respect to the changing sexual preferences in society.

The paper tries to examine the institution of marriage and the relationship between marriage and family as ideologically oppressive structures. Bollywood’s counter-culture cinematic representation of strong characters who transgress an authoritatively act against the dominant marital norms through the film “Badhaai do” directed by Harshvardhan Kulkarni. The paper also talks about the new perspective on homosexuality and changing patterns and structures of Indian marriages in cinema.

Keywords: Gender, Alternate sexuality, Cinema, Marriage, Change, Empowerment

**UNDER-REPRESENTATION/MISREPRESENTATION OF WOMEN IN THE
MEDIA, FILM, LITERATURE**

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ABSTRACT

In the words of Simone de Beauvoir, “One is not born but rather becomes woman” holds true for the description of dichotomy which woman faces in today’s world. The dynamic interplay of genes creates the sex of man while our society divide babies in “silos” of gender. The cave paintings of prehistoric times around the world be it in Bhimbetka, *Lascaux* or Lubang Jeriji Saléh suggest the egalitarianism in gender roles. Men, women can be seen participating equally in hunting gathering activities. With the emergence of private property, accumulation of wealth also emerged the dominance of male figure in all sphere of life. During the initial period of evolution period, we’re more relied on our Freudian instincts later termed as basic human needs. We all together build an entire empire over it, channelizing through different art forms prevailing in this world and media, film, literature are its subordinate parts which meant to create for appealing our senses. But as society evolve in it’s complex nature, we witness that in globalized world, probability of meeting divergent people from separate spheres of life increased greatly. It eventually creates our perception about the people, cultures, genders, ethnic identities etc. In order to expand the typical models used for characters’ strategy/analysis it is urgent to increase the number of women in front of and behind the cameras, as well as to implant social programs’ influences on broadcasting. We’ll be going to deal with the issues such as Male gaze in which portraying women as per their view of attractiveness for males, pretty privilege led culmination of attractiveness as per guiding principle of what is considered to be appealing in a society, sexual openness further broaden up with feminine characteristics and open the door for other sexuality to express their hetero preferential identity, on-going debate of dilemma under the category of gender to distinguishing them with each and other, above all we’ll going to see the awakening of feminine character in forefront row of the dynamics of personality.

Keywords: Feminism, Literary criticism, Gendered sexuality, Objectification of women

REVERSED GENDER ROLES: *ASHES AND SAND* BY JUDY UPTON

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ABSTRACT

Shifts in British theatre in the 1990s have attracted the attention of many. Several playwrights, Sarah Kane, Debbie Issitt, Philip Ridley, took it upon themselves to reflect how they truly felt about various topics on stage in a more direct and shocking way. Among them, Judy Upton stood – and still stands – out because of her sense of innovation, and her feminist stance. In 1994, after Upton’s influential play, *Ashes and Sand* was staged in Royal Court, Upton got The George Devine Award. In the play, she overturns gender stereotypes and reconstructs female identity – while also capturing the impacts that social and political changes have on British society, in as realistic a manner as possible. The play’s plot, likewise, focuses on the experiences of a gang composed of marginalized four teenage girls, Harley, Jo, Lauren and Anna, from working-class backgrounds and girl power. Members of this girl gang are unusual. They are aware of their strength, sexuality and interested in martial arts. They, moreover, steal and save money to fulfill their dream. Throughout the play, the relationship of the members of the gang with a policeman named Daniel is highlighted. Although Daniel likes the attention of the girls towards him, at the end of the play he cannot get rid of the cruelty of the gang. Upton reveals the cruel attitudes of the girls rather than their innocence or beauty. Emphasizing the violence and sexuality, she explicitly pushes the boundaries of traditional gender roles. Her play has an open-ending and she asks her audience to come to their own conclusions and inferences. This paper aims to explore Upton’s play *Ashes and Sand*, and study her own approach to gender stereotypes and girl power within the framework of new feminism.

Keywords: Judy Upton, *Ashes and Sand*, Contemporary English Theatre, gender roles

“WILL UNDERSTANDING ‘MAZS’ BRING WOMEN TOGETHER?”

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ABSTRACT

This presentation defines the rhetorical, literary/film, and social function of "MAZs" (Media Avoidance Zones) in the US. It demonstrates how industrial work and devalued urban and rural communities are represented in literature and media (or more commonly made INvisible) in US culture. Mattius Rischard and I named the creation of “MAZs,” depressed economic zones in cities, as “normal” media INvisibility and occasional media HYPER-visibility in our March 2021 Webinar for WILPF (*the Women’s International League for Peace and Freedom*) on “Jane Addams’s Two Chicagos” in the 1890s. Women were divided against women. Some ruled and had access to the press and the arts. Others were merely ciphers living in stigmatized MAZs.

METHODS:

Journalism.org studied the problem of MAZs from studies of slant in news coverage. I will summarize their solutions coming from that investigation. Work that Mattius Richard and I have done on MAZs will foreground the invisibility of MAZ women in Chicago and across the US.

Few fictional texts being published by women from within the “MAZs.” Women’s voices in *Children of Steel*, our fiction collection counter “bomb, shoot, and bash” news cycles from outside, featuring crime as the only “real” for their urban spaces. The intersection of Women’s Studies with the concept of “MAZs” is a new synthesis that has yet to be explored. Lenses of environmental justice and sociological “urban spatial analysis” reviewed media and cultural fairness, concluding how women can make progress.

CONCLUSIONS: Several women fiction writers have collected and edited short fiction by people who grew up in US in steel mill towns: *Children of Steel*. The project is based in the public libraries of Northwest Indiana. The toxins in US and around the globe are primarily experienced by women who live in "MAZs." For change to occur, MAZ women must speak in public. In their artistic creations, residents of MAZs show that they have a full spectrum of experiences, as shown in the thirty stories to be included in our text. The “MAZ” women are not simply the passive sufferers of catastrophic change.

Keywords: (Women,) Media, Underrepresentation, Culture

REPRESENTATION OF WOMEN IN INTERNET NEWS SITES - IN TURKEY SAMPLES-

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Abstract

Media chooses one of the norms according to its ideology and rebuilds the society's norms with those. The media neither just reflects nor records but instead rebuilds, "re-presents" the reality. And this is mostly not done openly but instead using the language, chosen roles, preferred visions, ways of presentation, scenarios, expressions, promotions, and chosen discussions.

There are many important studies done on the state of women in media in India, Malesia, France, Nigeria and many more different countries. In all of these studies, it was seen that women were stereotyped on three categories. These are women in public or private area, women in national or non-national area, and women in traditional or modern area.

Today, internet has grown out of its role as a way to entertain oneself in the spare times and became an indispensable platform which informs non-stop and from different channels, guides, moves, and decides the agenda. A comprehensive research on "Representation of Women in Media" has been conducted in the name of the Turkish Ministry of Family, Labor and Social Services a few years ago. **Representation Of Women In Internet News Sites** research, has also constituted one of the data collection areas of the mentioned comprehensive.

In the study of Representation of Women in Internet News Sites, 5 most logged in news sites have been determined from Turkey and these sites were monitored for 15 days between the hours of 10.00-12.00, the news independently positioned in the main pages of these sites or news located in the "headline news" series are analysed according to the monitoring form created for this purpose.

According to the data found, woman identity in the internet news sites, use standard images with serious news, and elements like physical look of women and in-house roles. Especially the working mothers are presented as "angelic mothers" and a positive image of mother is drawn. Women do not appear enough on the news sites with their jobs, professions or achievements.

Keywords: Media, Internet News, Woman, Representation

Introduction

Media has many functions, missions and duties ranging from news announcement to entertainment, from providing supervision and critics in the name of public to enlightening the public, from forming cultural values to education of the public and can be identified as a public communication organization with public duties with these features that do not change in the general or local levels. This public communication organization is one of the most influential tools to change the social structure and socialize the individuals while performing many other activities including satisfying the needs of the individuals such as getting news, reading, learning, forming opinions, and decision making.

Until the end of 1990s, television, journals, newspapers and radio were accepted as the communication devices that inform and guide the public and were named as media. Starting from the middle of 1990s, first internet entered the daily life as a communication device and spread rapidly in the first half of the 2000s and in the last decade, became the dominant platform for informing the public. Because of this, it differentiates from the traditional media, “new media” term is started to be used for internet and its product social media.

The main difference between the new media and traditional media (television, journal, newspaper and radio) is the its bidirectional structure and the allowance for a strong interaction. Today, internet is no longer a way to spend idle time but is a continuous and multi-channelled platform that informs, guides, mobilizes people and defines the agenda.

With the increasing number of users in the last years, internet platform became one of the most effective mass communication devices. The number of global internet users rapidly increase each year and the same can be said for Turkey too.

According to the February 15th, 2022 data of the internet site named “We Are Social” which releases monitoring reports on the internet platform regularly, global internet users have climbed to **4.95 billion** at the start of 2022, with internet penetration now standing at 62.5 percent of the world’s total population. Data show that internet users have grown by 192 million (+4.0 percent) over the past year, but ongoing restrictions to research and reporting due to COVID-19 mean that actual growth trends may be considerably higher than these figures suggest.

Again, according to the data of the “We Are Social” 15 February 2022 Report, Turkey’s total population was 85.30 million in January 2022. 50.6 percent of Turkey’s population is female, while 49.4 percent of the population is male. At the start of 2022, 77.0 percent of Turkey’s population lived in urban centres, while 23.0 percent lived in rural areas. The median age of the population in Turkey is 32.2. There were 69.95 million internet users in Turkey in January 2022. Turkey’s internet penetration rate stood at 82.0 percent of the total population at the start of 2022. In this sense, the smartphone market in Turkey also grew in the last few years. As a result of this, the mobile internet use and social media use also rapidly increased. At this point, it wouldn’t be wrong to say that individuals can reach news sources from wherever they want, whenever they want.

One of the monitored communication platforms and devices in the Representation of Women in Media Study is this rapidly growing new platform, “Internet News Sites.” In the Representation of Women in Internet News Sites Study, 5 most logged in internet news sites have been identified to be monitored. Reports of the site <https://www.similarweb.com> which is considered a trustful source, and the “most followed (clicked) internet news sites ranking” data forms the basis of this study.

Purpose and Importance

The essence in the forming of media expression is the process of editing and sorting. What this editing and sorting does is essentially social “building” including the representation mechanisms inside. In this sense the media neither just reflects or just records the reality but like the other representation systems rebuilds the reality, “re-presents” it. And this is done with the use of interpretation practices of its own on such as codes, consensus, and cultural ideologies.

Accordingly, media can not be considered the only and direct decisive tool to rebuild the women identities. It would be a better approach the evaluate to media texts as structures carrying the trace of expressions and rebuilding the women identities.

The purpose of this study is to reveal how the media rebuilds the perception of women in media with representations based on gender roles and stereotypes.

However, this study is important in that it presents the current situation of new media such as Internet News Sites in Turkey, and includes the perspective of a broad scientific study consisting of gender and women's representation in the media and perception of society.

Method

For the most followed internet news sites, <https://www.similarweb.com>, which do monitoring and reporting on this field, site data is used and the most logged in five sites consisting of Hürriyet.com.tr, Milliyet.com.tr, Mynet.com, Sözcü. com.tr, Haberturk.com are included in the monitoring and analysis. These specified sites have been monitored in the 15 days duration of October and November and between the hours 10.00 am and 12.00 am, 409 news at total including the freely appearing on the home pages of this sites and news included in “headline news” series have been analysed according to the monitoring form created for this purpose and worked as data.

These criteria are: a) Space of the news, b) Does the person have disabilities? c) Do they suffer violence? d) Do they inflict violence? e) To they have the characteristic of being seductiv? f) Are they presented as sexual objects? g) Is she a mother? h) Is she a working mother? i) What kind of mother? j) Marital status? k) What's the prominent feeling in the news? l) Age? m) Profession? n) Class? o) Is the visual close up? p) How is it imaged? r) Where? s) How many lead roles? t) What is the social environment? u) What is the physical environment? v) What is the discourse?

Social Representations and Media

It is a common opinion that social representations are social phenomenon formed conjointly with the individuals within a society's daily talks and behaviour. Social representations are mainly created to fulfil the individual's need to understand the world. The purpose of all representations is to make the unfamiliar familiar. Abstract and incomprehensible conceptual expressions become more comprehensible via the social representations which are the social forms of knowledge (Cirhinlioğlu et al., 2006: 163).

Social representations are a common knowledge created within the society, with the exchange of opinions of the scientific findings or daily events. “Scientific or contemporary knowledge changed while spreading within common sense and most of the time the representation of the knowledge is forgotten and ignored, and is perceived as if it is real” (Öner and Yılmaz quote from Moscovici, 2001: 40-41).

Media, which can be described as “all of the visual and auditory devices which transmits every kind of information to the individuals and the society and has the main duties as informing and teaching” (Soydan and Alpaslan, 2014:57) consists of mass communication devices which has an important role in transferring the gender role representations to the individuals. The term of gender expresses the social roles and duties of the women and men formed by the society's cultural stereotypes (Sevim, 2013: 30). Gender is a social based term.

Because of the features and functions of the mass communication devices assume important roles in the forming of individuals' attitude and behaviour and, creating the decisions they will take (Uslu, 2011: 21). Because of this, it is possible to say that mass communication devices have the power and ability to recreate, shape, create and interpret the society's structure, existing order and the social relationships of the individuals (İlhan quote from Ramonet, 2009: 8)

According to Erdoğan (2011:33) who states that one of the reasons for men and women not having equal access and expression opportunity in the media is that as one of the main principles of media, freedom of press is still not realized, to ensure the freedom of press and to solidify democracy, facing the sexist discrimination in the media is a must and is critical.

Hall (1997) defines the term of representation as describing something to create an image in the mind. When looking from the point of identity representations, media creates a draft by describing the existing society and allows this draft to become an image transformed by the masses. In this transformation process, even if the masses which are in the position of the receiver, think that they complete the draft with the expressions affirmed by the media, media always has the control (Kuruoğlu and Akçora, 2017: 181).

It is also seen that with the media's representation strategy, along with the representation of women, other different identities are also ignored and alienated. The media which prominently shows some identities while ignoring the others, creates some kind of social mind with its agenda determining role by deciding what the society will think and discuss (Sevim, 2013: 42). Mora, explains the mission and duty of media as such (2008: 13):

Moving according to the principle of social responsibility is media's duty according to journalistic ethics and journalistic principles. Media has to return to its fundamental duty of acting as the fourth power alongside the executive, legislative and judicial powers for a functioning democracy. Because of this media needs to act with the principle of social responsibility when preparing and presenting the publications, and has to do its part to protect the national unity alongside the healthy transformation and change of social, political and cultural structure.

Gender and Representation

In the last 25 years, the terms of gender, representation and media were commonly a part of the agenda in the academical world and popular writings. These three terms are essential for a deep investigation and understanding the connection between the lines; and none of the meanings of these terms are simple or constant. Media is not just a technology but also a social institute; it has economical, religious and, ideological aspects. Without a doubt, these have close associations with gender. Media is also a cultural forum. Billions of people in the world watch television, read newspaper and access internet each day and each moment. New and rapidly developing and growing platforms dependent on the technology such as digital media, three dimensioned media, high definition television, mobile phones and, social media also cause the controversial areas of the gender representation to also grow.

In this sense the representation is what the media offers, serves. From the gender formed culturally with the terms of "feminine" or "masculine" to the sex defined biologically with the terms of "male" and "female" all representations are the lead actors of the media products. This subjectivity of gender also expresses that the gender is not as constant as the ideology. Ideology of gender functions safely in the male dominant world and media recreates this function each time.

Gender is not built just by the language but also with the social references and cultural practices. Therefore the gender ideology is also represented in cultural practices such as literature, media and cinema. Following the traces of gender texts in the cultural practices not only unravels the gender ideology but also allows for unravelling of the other differences (İri, 2017: 7).

Social theory indicates four different paths to the process of understanding humans: Role, individual, type and member. In the acceptance of a person there is a tendency to approach them from the different behaviours (clothing, way of speech, gestures) they perform.

Concept of role usually forms the basis of the perception of persons' met. When a person is considered within all of the roles, a complicated, special and unique "individual" is revealed. When a person plays the role given to them forms the "type." Both the type and individual is about the roles coded according to the "personality" concept. Roles are not just formed on the abstract and neutral structure but also from the divisions within the society, class and gender, and national identities.

The studies on the national, ethnic, gender and such stereotypes and representations in the media are mostly based on the social scientific paradigms. These paradigms reveal themselves as quantitative and qualitative content analysis. Social scientific studies on the stereotypes in the media see the stereotyping as an "ethical" problem and evaluate it along the lines of "hurt images." Caricaturization, degradation, diminution; in short these are "simplified" images.

Representation of Women in Internet News Sites

Since the beginning of the humanity's beginning, topics of identity perception and gender in the society level globally, have been tried to be set on certain frame by building various roles for woman-man, and this struggle still continues today. In this sense with their the convergence and conversion the media presentations have shouldered the role of determining the fate of this situation and this role still continues today.

No matter what platforms it is on, media has an unquestionable situation on the social, cultural, political and, economical actions with regards to identity, gender and other demographical features. As the result and cause of ideology, hegemony, and social transformation and innovation in these ways, have always protected its positive or negative structural attributes. In this sense, the how the representations in the news are worked should be analysed very carefully.

For representation in media, social codes enters the equation. These codes shapes seriously the meaning, so that the meaning and the message in the news. According to Stuart Hall "...meaning is not in the object, human or thing, or in the word... We are the ones anchoring the meaning and after while it looks natural and inevitable. Meaning is created by the representation system and anchored by the codes. These codes, in some forms connects our linguistic system with cognitive system" (Özer, 2011: 166). As it can be understood, the language used by the society is a whole representation system by itself. Since the language is directly related to the culture, it is shaped by some presuppositions, attitudes and evaluations in the social scale. The long existing language and cultural practices within it are clearly defining and the also can not be considered original. In this sense how the woman identity is represented in media and how it gains its meaning is not only related to the media's broadcasting policy. Target audience's way of analysing and giving meaning to the news is also important. Social and cultural codes build the meanings via linguistic representations and become defining.

The power and status women gain in private and public spaces show the identity they gained in those spaces. But the data gathered shows that the attributes forced on women by written and visual media are far away from earning them status or power.

The approach to woman in media is as housewife, selfless, good mother, good wife, powerless, sexy, sexual meta, ambitious businesswoman, evil- hearted businesswoman. For women to be news worthy, they need to be situated in tragic news. Getting raped, separating a family and such news makes women topic of news. Even for this kind of events, there a tabloid expression included in them. A situation as the understanding of woman in media being in accordance to woman's position in Turkish society is seen and woman's position is to give material to media.

Woman find themselves on television and newspaper with topics of honour, adultery, morality or their deviation from these situations. Woman are also represented on television and newspaper if they are part of sensational events (İnceoğlu, 2004: 12-13).

To understand what kind of woman identity is formed by which social codes and how the said meanings and representation system are formed, as stated above, news with the content of “woman” of *Milliyet*, *Sözcü*, *Habertürk*, *Mynet ve Hürriyet* media agency’s internet news sites have been analysed.

Findings

Every communication platform has its own features and language. Internet is a fast and interactive conduit where instant news can be shared instantly. While the representation of women in internet news sites is revealed, features of internet and indicators according to these features about the women form the language of the news as a whole. It was seen that an analysis based on the chosen words used in the news language would not be enough for a correct reading. This is why during the analysis, the language was analysed with the chosen words, it was tried to be understood the whole positioning.

In this way, it was possible to understand which factors come together in what degree and therefore the perspective and evaluation of the news writers and presenters on woman and her representation. With this main approach, the media monitoring and data entry of the study was in October (93%) and November (7%) in light of the above criteria, devices, and time frame.

One of the firsts answers sought in the specified internet news sites was the attributes of the space in the news with woman content.

The spaces in the news with woman content are streets (12%), workplace (5%), house(10%), and unidentified spaces count as Other (73%). In the case of Other spaces, the source of the news is searched.

The spaces forming this content are social media 25.4%, TV shows 3%, Malls 3%, interviews 6%, and unidentified spaces %62. The reason for the high number of unidentified spaces is that the content of news never states the space clearly, and news is presented free from the space.

Violence with regards to the woman in the news is another criteria. While the news’ contents includes psychological violence 8%, physical violence 5%, psychological and physical violence 2%, 85% of the news’ content does not include violence. Economical and sexual violence is also seen. The next questioning right after this questioning is if the woman in the news inflicts violence or not. With regards to this, while 0.5% physical, 1.7% psychological violence is seen, 97.7% is clear of inflicting violence.

It is also sought in the news’ content if the women have the attribute of femme fatale. With regards to this, 99.5% of the women are not made into the news as femme fatales. In a similar way, it is found that woman are not presented as sexual objects in 96% of the news while still being included in the news. While the 54% of the women in news are not represented with the identity of mother, 41% becomes prominent with mother identity. It is unknown if the 4% is a mother or not.

Of the women with mother identities, 33% is working mother while 7% is not working. But 59% of the mothers can not be identified with their work identities.

It is also questioned what kind of a mother was in the news. 76% of the mothers are angelic, 5% in pain, 2% guilty, 4% uninterested, while 13% is unstated.

Marital status of the women is also important. 30% of the women in the news is single, 26% married, 1% lost their husband, 1% is engaged, 12% is in a relationship, 20% is divorced and 3% is in the process of divorce (troubled).

Another question is what the prominent feeling is in the news. The prominent feelings are mostly happiness, wonder, sadness and anger. Another significant feeling is fear. But there is not a significant finding on the feelings helplessness, loathing, shame, pity.

It is important to note the age groups represented by the woman in internet news. More than half of the women in the news (51.5%) are young woman and this is followed by adult women with 37%. Old women ratio is 7.2% Here it is important to remind that the most active and intense use of internet is done by the ages between 15-35.

Another interesting point here is that women are not in the news with their profession identities. In the news 2% housewives, 4% unemployed, 0.5% farmers / villagers exist in the news while the unidentified segment forms the 92.5%, almost all of the news.

Socio-economical status of the women in internet news is also important. 57% of the women in news are of middle, 38% is of upper class. Representations of women of lower class is very low with 3.5.

The other question is, how women are involved in visual use is remarkable for their representation in media? According to data, 50.5% of the women are shown from a close place, while the 49.5% is not close. It is possible to say that in 91.1% of the visuals women are seen clearly, and it would not be wrong to say that visual elements are important attention gathering part for the media consumption habits and internet news sites rely on the visuals to get the attention of viewers.

By the way, 91% of the women in the news live in the city. This data is in accordance with most of the women being of middle and upper classes.

Also news related to these women has content about public (4.6%) and private (85.3%) spaces and women are in the lead role in these news.

The analysis conducted with the criteria stated at the beginning of this research, then calculated with percentages and the ratios of the titles have been added into the study. These titles are the criteria that makes it easy to analyse women or another identity with regards to media expressions and representation and it is possible to increase their numbers. But even with just these criteria language and image about the representation can be reached.

To summarize the findings, in the 15 days long monitoring of the most followed/read internet news sites 409 news with contents relating to woman. 215 of these are negative while 192 is positive. The locations in these news are as 10 in suburban neighbours, 11 in village and 387 in city. In 301 news, woman has enough socio economical status to be called upper class. In 93 middle class and in 14 lower class socio-economical status have made in to the news. It is found that 170 women in the internet news are mothers while 220 is not.

According to the finding, it can be said that woman are usually in the tabloid news, violence is another topic that follows this woman are in the news because of “suffering violence.” In fact, it can be said the women of upper class are in the tabloid news while middle and lower class women are on the news with murder and assault topics. While the television news target a larger audience, they especially target middle and lower socio-economical classes. This is because these people can reach to television and get informed without doing anything while to access the internet, one needs to have basic knowledge of internet and computer use. At the same time, using internet to reach news sources is not a commonly practised approach for the parts of the society with middle and lower income.

In the 409 news analysed the prominent feelings are happiness (in relation to tabloid news), anger, sadness, fear and wonder. 88.73% of the working mothers are identified as angelic mothers. Not working but “angelic” mothers are only found in 16 news. Mothers with professional life are made into news as positive mother profiles via media.

Of the 409 news included in the study, in 372 news women's professional description are not stated. Of these news, it is found that 3 of them are white collars, 2 farmer/villager, 1 blue collar and 1 pink collar. For 8 women, "housewife" is used to describe their profession. In other words, it is possible to say that in internet news women's profession are not shared clearly or can not be identified.

While of 80 news where women are described as "divorced" 42 has prominent negative feelings (helplessness, vengeance, anger, sadness, fear, wonder, loathing, shame), in 16 of these 42 news "wonder" is the prominent feeling. One of every two divorced women's feeling state is made into news as negative.

Of 409 news, it is found that in 60 news (approximately 15% or one in every seven news) woman suffer from "physical", "physical and psychological" or "psychological" violence. In 348 news there is no violence against women.

In 16 news out of 409 women are used as "sexual objects." It is also found that 14 of the women who suffers "physical", "physical and psychological" or "psychological" violence is also used / presented in news as sexual objects. Of the 60 news where women suffer from "physical", "physical and psychological" or "psychological" violence, in 16 news women are represented as single, in 13 news divorced or in the process of divorcing, in 11 news married.

Conclusions

It is seen that women identity in media is used with a stereotypical image in the serious news. As seen in the content analyses, elements unrelated to the content of the news like physical look or role in the house is used to position the woman.

In fact, in almost every platform in house roles are commonly worked on - women are either shown in a family or discussed about their relationship with a man. Therefore when looked from a broader perspective women are represented as passive form. Because of this, it is possible to say that the language in news make masculine identity prominent. In the news, woman is symbolized as the person who should stay in the background in public life.

It is seen that in the internet news sites, the feelings and representations towards woman are processed in a cyclical way. As stated above, it shouldn't be assumed it is like this in reality just because it seems like this. Today, the topics consumed by the target populace are the popular topics which stay on the agenda each moment. These are also related to evolution of modern culture and language.

The unimportant news, named as soap bubbles in internet journalism can move ahead of the topics with social aspect that interest all of the public. Internet news sites, show a populist approach even to the vital topics like representation of women and prepare and present their news in a way to be read most.

It can be seen that the space of the news is city, economically well actors are handled, affirmative discourses are used, topics are dramatized, these actors are usually young, violence not having a prominent position, higher classes are handled and for most cases, topics collected from public spaces are used. In addition, news having no stated space can be related to journalism based on the social media reflections. Attention getting and interesting shares made on the social media platforms can be seen on the news sites, without regarding their news value, without any detail and presented as it is.

News are related to the popular topics as much as contemporary, cultural or political situations and events are not handled in a critical perspective.

With the effect of social media platforms, news on the internet news sites can be shared with other internet users. Therefore it is possible for the news to be read more.

This situation, while having positive effect with news that aim to inform the public, have a negative effect with the misleading news.

It can be said that tabloids benefit from great interest and the trend for happenings in the city, rich circles, non-violent news, happenings in social media and young people is clearly prominent. Aimed more at the younger people than the television or newspaper, internet especially feeds on the content shared by the young users and assumes its strength. This is why, young people being the focus on the internet news site is a conscious choice.

It is seen that mostly married women and women with children are focused on the news topics. This situation is of course because of the content and construct of the event used in the news topics. The first thing that comes to mind about women in the Turkish media is the image of women married and with children.

The fact that mostly people of higher class are chosen as the topics actually support the validity of theses that media mostly represents those with better economic status.

Changing the internet space to a more entertaining space and a space more time spent in would create a loyal and motivated following, the positive effect this would have on the advertisers and the want to benefit from this should not be ignored. It is also meaningful the way media establishments using a different, positive language in almost any topic on their internet sites, different from their other communication devices like newspaper or television. Yet, this positive language and representation does not prevent the critical perspective of media on woman, while not creating the feeling that only good things are happening to woman.

To summarize the findings about the representation of women in internet news sites;

1. Women on the internet news sites are mostly high and middle class and usually young woman from the city.
2. Mostly married women and women with children are included in the internet site news.
3. Especially the working mothers are presented as “angelic mothers” and a positive image of mother is drawn.
4. Women do not appear enough on the news sites with their jobs, professions or achievements.
5. Close up shots of woman are used as images.
6. Happiness is the most important feeling outstanding on the news directed at woman. This is followed by rage, sadness, fear, and wonder.
7. Feelings of half of the divorced women are presented as negative.
8. Ratio of violence against women as news is seen to be low.

Suggestions

The question of how women are perceived in the media and the media’s role in recreating the gender roles are closely related. From this finding, this study about the representation of woman in media is important as it reveals which codes about women are chosen and shown in the products of media, while how the media itself perceives woman at the same time. The question of perception of woman and media’s role in rebuilding the woman

The study shows that in the representation of women in media products, dominant patriarchal and masculine expressions existence that recreates the gender inequality exist. Representation of women in media is both lacking and sexist. Public is also not happy about this situation. Measures to change this sexist structure in media is unavoidable.

At the end of the study, it is possible to list the following suggestions:

1. Every media establishment should have a policy document which encapsulates the corporate culture about the gender equality. This policy document should state the targets, vision and mission of the corporate to ensure the gender equality. The targets need to be reachable, applicable, and sustainable.
2. The sensitivity for gender principle should be firmly placed in the corporate culture. Policies / mechanisms within the establishment should be formed and both selfcontrol and monitoring should be active.
3. Shows to create awareness about the socially accepted women and man roles should be created. The sensitivity of the existing shows about sexist roles should be increased.
4. Media literacy should be a must in every education centre. Potentials of the universities' Communication Faculties (assistants, instructors, postgraduate students) should be benefited.
5. Communication Faculty students who will work in the media sector in the future should be educated about gender sensitivity.
6. Mechanisms to monitor the sexist language and expressions in the new communication technologies should be formed. Considering these fields are mostly followed by the younger people increases the possibility to increase this effects range to the next generations.
7. Extra care should be taken about the sexist language and expressions in the written publications, writers penning these news should be provided with awareness-raising trainings.
8. Women in the cities are represented in the written and visual publications but ignored rural or suburban women's problems and achievements should also be on the news bulletins to create awareness about them.
9. The difference between women should be taken into consideration and standardising broadcasts should be avoided.
10. It is seen that campaigns affect the audience. Campaigns that will create awareness to prevent violence against women, to support women work force should be promoted by media establishments.
11. Sanction that will ensure the use of gender sensitive language and broadcasting perceptive should be taken and all broadcasting platforms should feel responsible.
12. The supervising mechanism of the broadcasting organisations should be empowered, control should be extended to include local broadcasting organizations. In this way, the perception of the society that supervision is being applied will also be reinforced.
13. When the media's function of forming public opinion, and informing is considered, the effect of extending the awareness about gender should benefit from this.
14. "Good examples" of broadcasts sensitive to gender should be evaluated and supported with rewards. Different incentives should be given for this understanding to generalise (supporting the media outlets and publishings sensitive to gender).
15. "Media Ethics Boards" where the ethical principles for gender sensitivity are decided upon should be formed. Mechanisms to monitor how careful the broadcasts about women representations, how the difference in public space / private space is shown, how far away from the gender roles they are should be created.
16. Preventing measures against the sexual harassment and sexual assault cases and mobbing behaviour within the Ethics Board should be taken.
17. Individuals' rights should be respected and women being shown as the cause the violence that suffer should be stood up against.

18. When using the visuals for the women who were the target of violence, ethical principles should be considered while revealing their identify.

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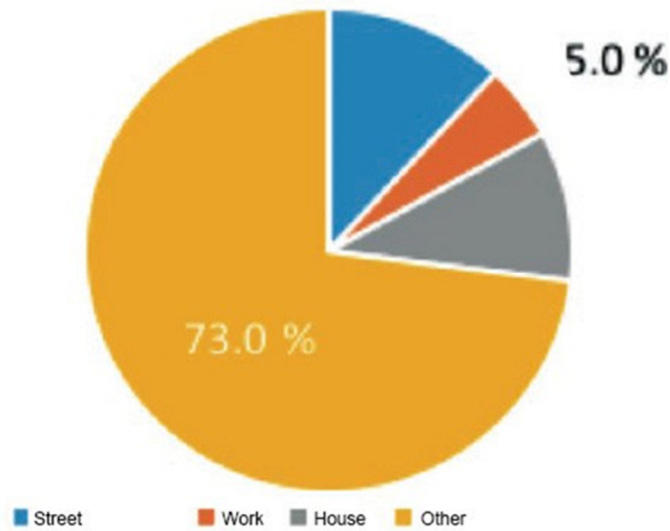
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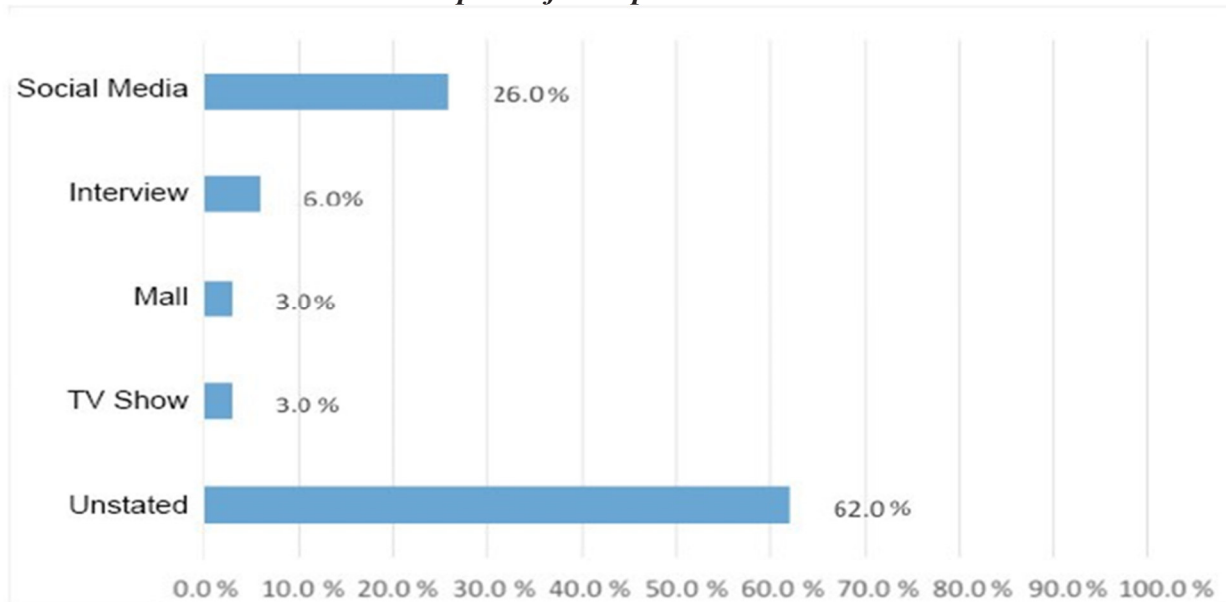
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Appendix
Graphs:

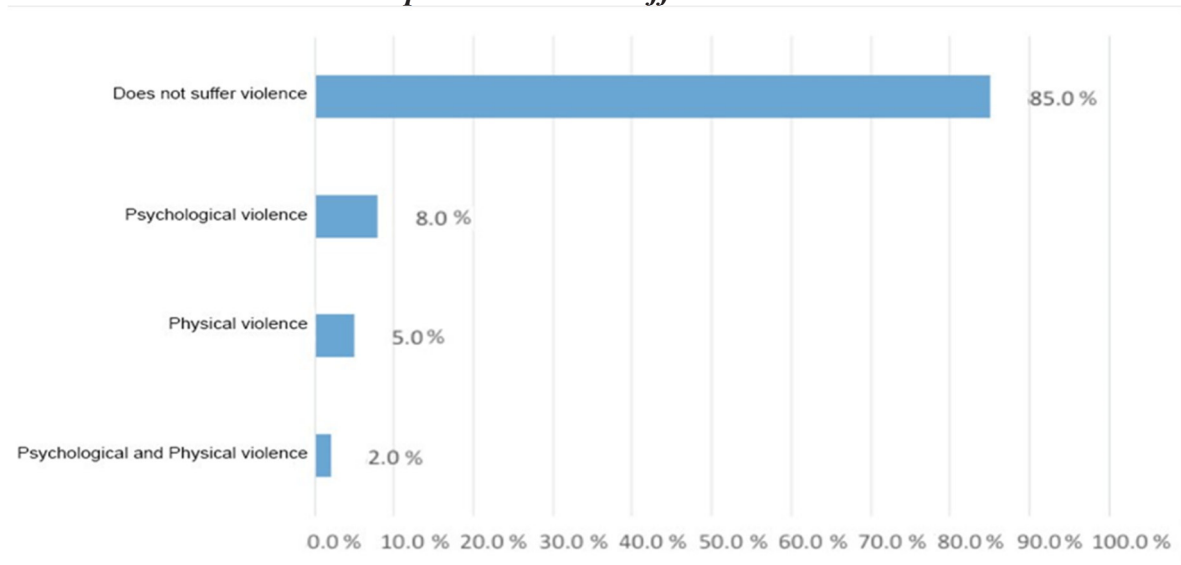
Graph 1: Space



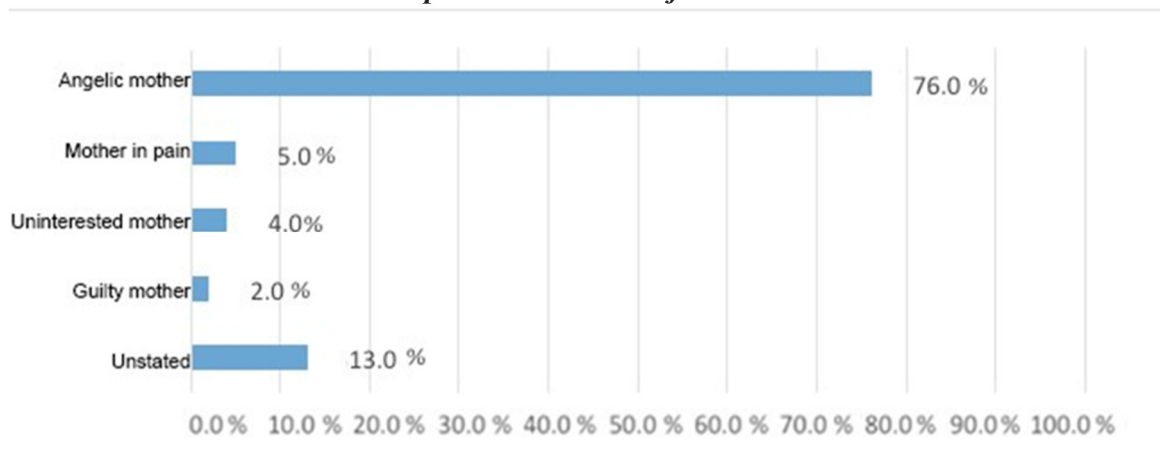
Graph 2: If the Space is Other



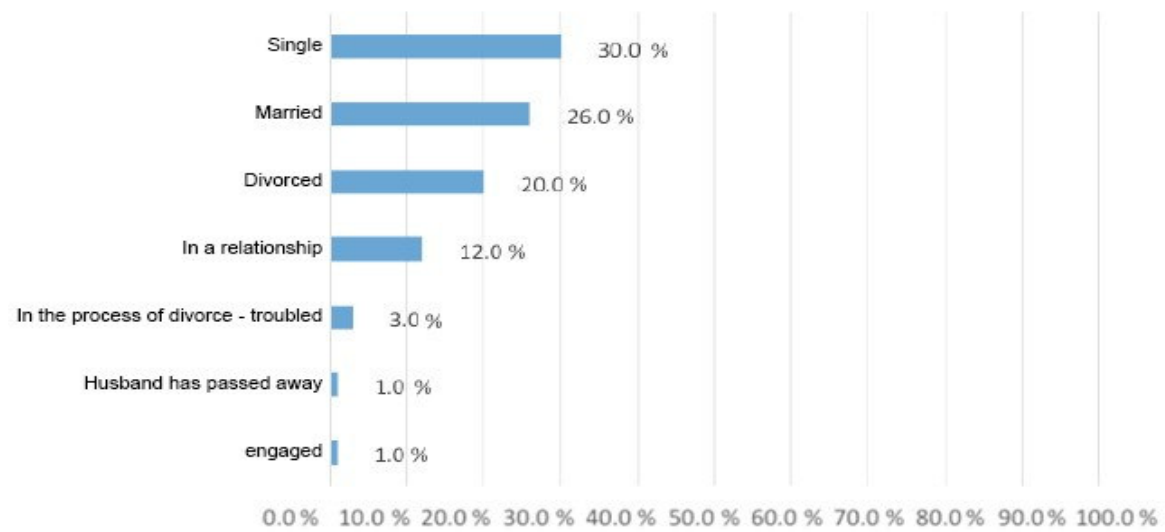
Graph 3: Does She Suffer Violence?



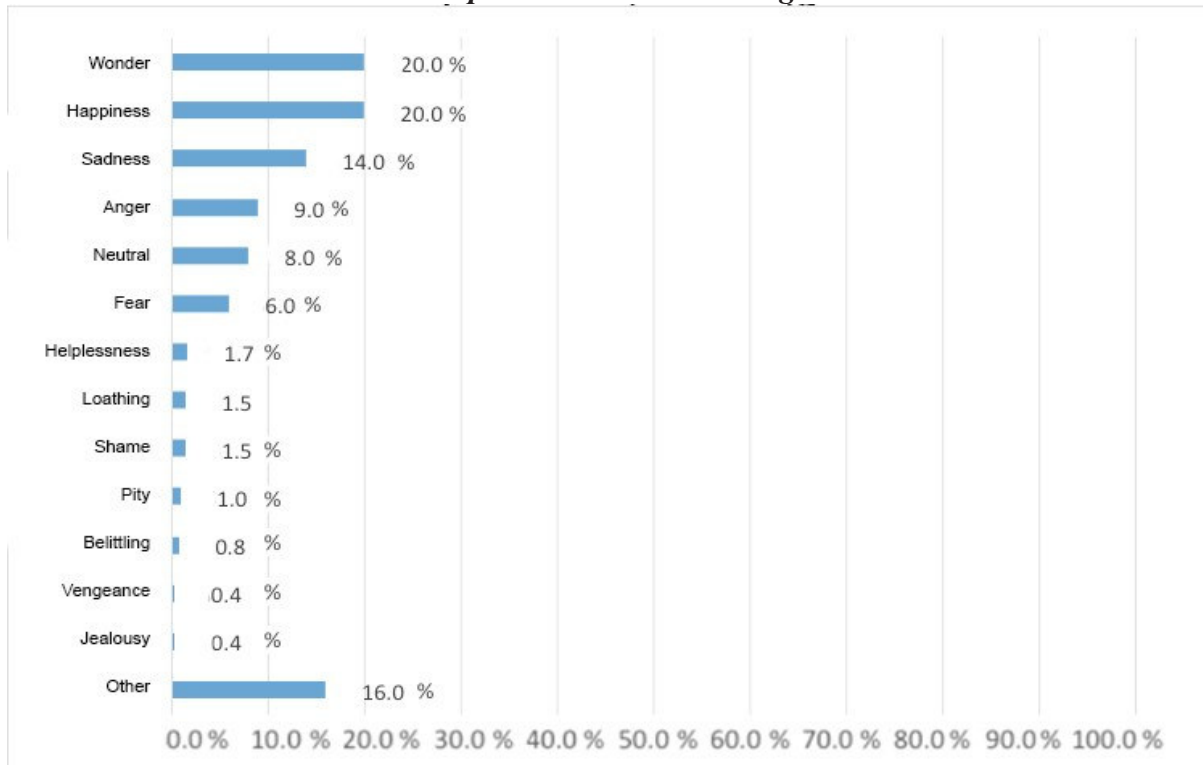
Graph 4: What Kind of Mother?



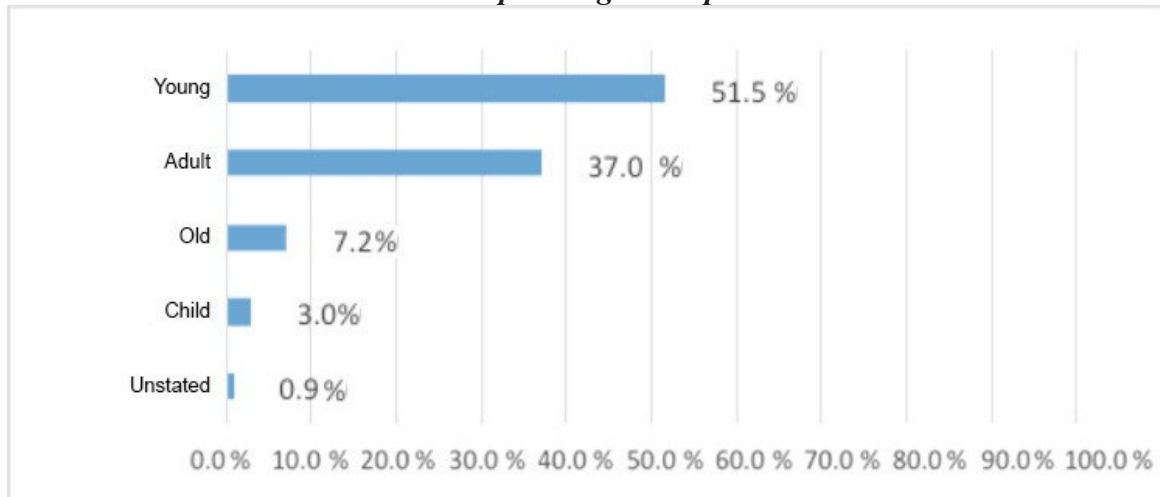
Graph 5: Marital Status.



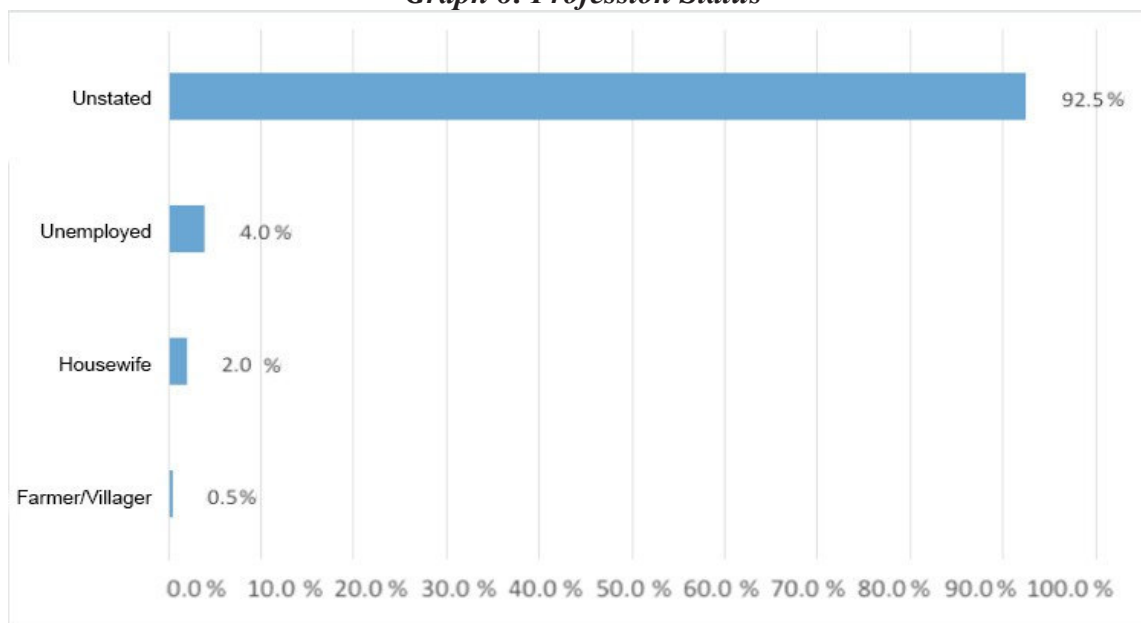
Graph 6: Prominent Feeling



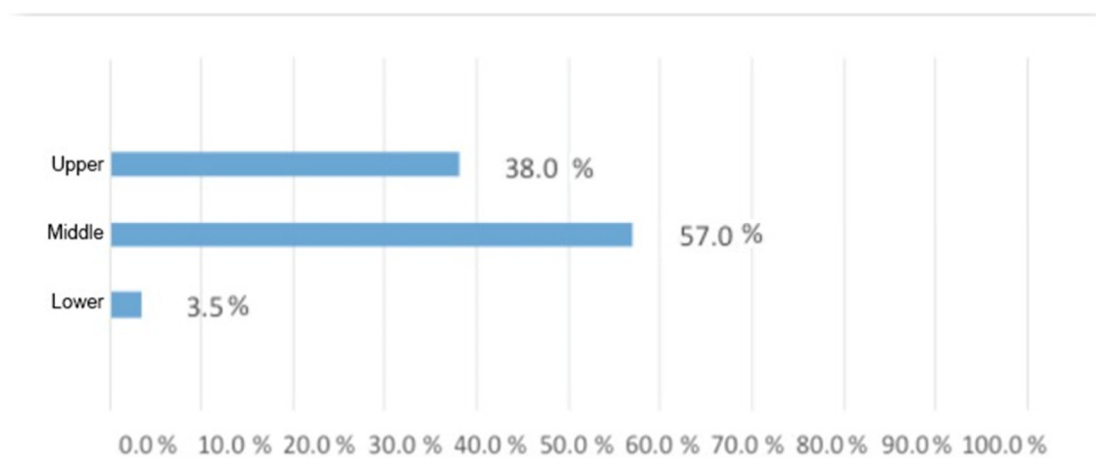
Graph 7: Age Group



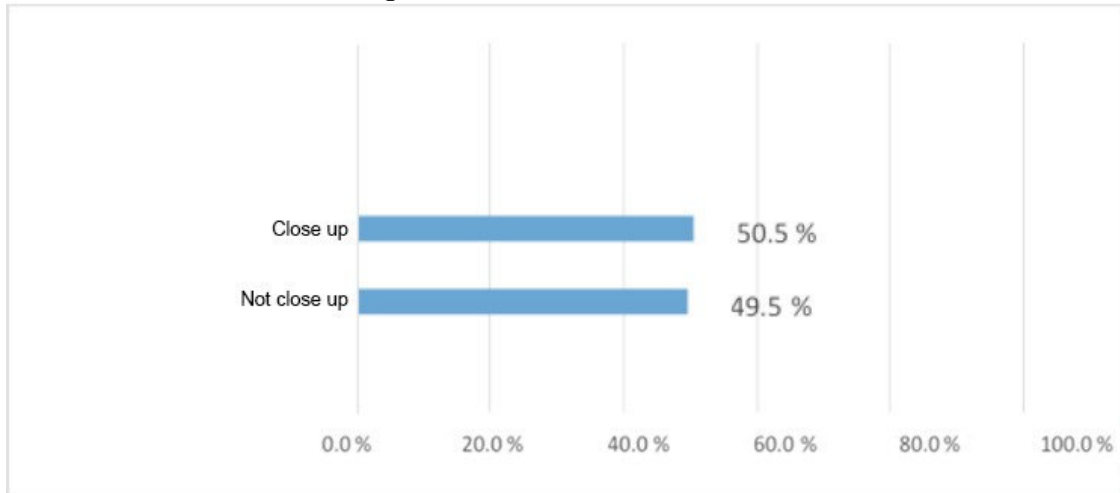
Graph 8: Profession Status



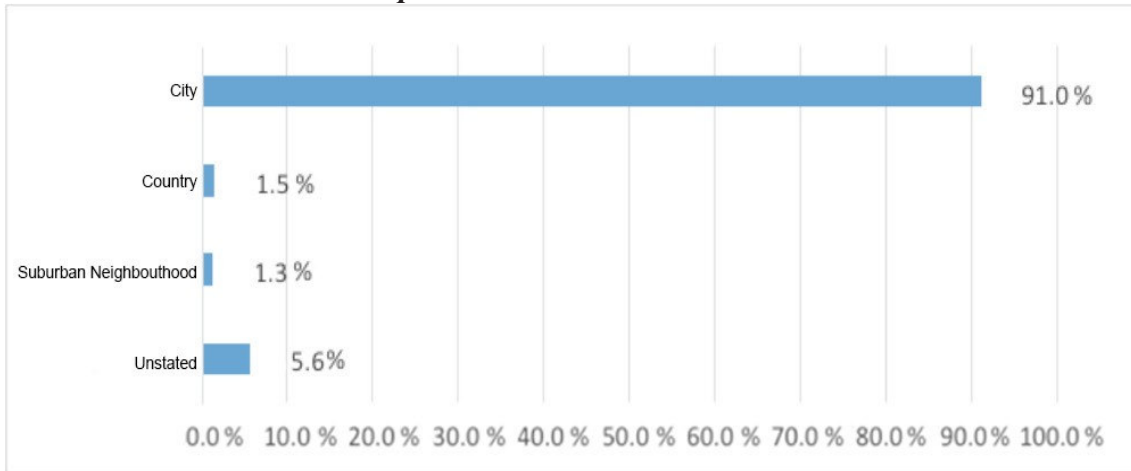
Graph 9: Socio-Economical Status



Graph 10: Place in the Visual Use



Graph 11: Where Does She Live?



KADIN LİDER, İLETİŞİM VE BEDEN DİLİ

Figen VURAL

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Özet

Liderlik ve liderlik kavramının “kadın” ile anılması ve liderlik özelliklerinin cinsiyet olarak farklılıklardan yararlanması liderliğe farklı bir boyut kazandırmıştır. İletişim sanatının insanın olduğu her alanda kullanılması göz önüne alındığında liderlik kavramının da iletişim ve iletişim türlerinden faydalanmaması kaçınılmaz olmuştur. Son zamanlarda dijital iletişim platformlarının liderlik alanında da etkili ve etkin kullanımı sosyal sorunlara, kadın sorunlarına olan fırsat eşitliği yaratmak açısından da önemli bir durumdur. Değişen dünya düzeni düşünüldüğünde kadın liderlerin yeniliklere ayak uydurması bunun yansıması olan iletişim, beden dili, jest, mimiklerin aktif ve etkili kullanımı konusunda farkındalığı artırmak açısından önem arz etmektedir.

Anahtar Kelimeler: Liderlik, Kadın Lider, İletişim, Beden Dili

WOMAN LEADER, COMMUNICATION AND BODY LANGUAGE

Abstract

The fact that the concept of leadership and leadership is referred to as "woman" and that leadership characteristics benefit from differences in terms of gender has brought a different dimension to leadership. Considering that the art of communication is used in every field where people exist, it has become inevitable that the concept of leadership does not benefit from communication and communication types. Recently, the effective and effective use of digital communication platforms in the field of leadership is also an important situation in terms of creating equality of opportunity for social problems and women's problems. Considering the changing world order, it is important for women leaders to keep up with innovations in order to raise awareness about the active and effective use of communication, body language, gestures and facial expressions.

Keywords: Leadership Woman Leader, Communication, Body Language

1. GİRİŞ

Liderlik özelliklerine herkes sahip değildir. Liderlerin sahip olduğu kişisel özellikler yetenekler beceriler liderlik süreçlerini olumlu yönde etkilemektedir. Liderlerin aktif olma, yaratıcılık, açık sözlülük, kişiler arası iletişim becerileri ve işbirliği becerisi, toplumsal katılıma önem verme, dürüstlük, etkili ve etkin iletişim becerisi, hitap yeteneği, akıcı konuşma yeteneği, sorumluluk alma duygusu, davranışlarında etik olmaları, girişimci olmaları, iç görülenin tam olması, hoşgörülü olmaları ve özgüven sahibi olmaları, hedefe yönelme konusunda motivasyon sahibi olmaları, problem çözme becerilerinin bulunması, etkili baş etme yöntemlerini kullanabilmeleri, sosyal çevresinin farkında olmaları ve sosyal çevresinden destek almaları gibi ortak özellikleri bulunmaktadır.

Bununla birlikte halihazırda toplumsal cinsiyet kavramının liderlik konusunda da kullanımı kadınların kültürel rol ve sorumluluklarının revizyonu da bu konuda önemlidir.

Kadınların ev alanında kendilerini daha rahat hissetmelerinden kaynaklı olarak kamusal alandaki liderlik algısıyla kendilerini bağdaştırmıyor oluşu kadın liderlerin görünürlüğünün az olmasına neden olabilmektedir. Kadın ve erkek cinsiyetlerinin farklı özellikleri liderlik alanında değerlendirilerek bu farklılıklardan bir gelişim fırsatı yakalamak açısından önem arz etmektedir.

Beden dili, duygu ve düşüncelerimizin hareketlerimize yansımalarıdır. Etkili iletişim ve beden dili için duruşumuzun emin bir şekilde olduğundan, ses tonumuzun konuyu uygun şekilde vurguladığından, dilin doğru kullanıldığından emin olunması sağlanmalıdır. Beden dilinin liderlik vasıfları ve iletişimine yansımaları hususunda iletişimin, sosyal medyanın ve diğer iletişim kanallarının aktif kullanımının kadın ve liderlik alanı için önemli ve eksikliği hissedildiği için bu araştırmanın yapılmasına gerek duyulmuştur.

1.2. Liderlik Tanımı ve Yaklaşımları

Liderler değişkenliğe ve üretken fikirlere açık, var olan yeteneklerini güce dönüştürebilen insanları etkileme kapasiteleri yüksek, insana değer veren iletişimi güçlü, erdem sahibi, girişken, toplum tarafından kabul edilmiş, takım çalışmasına uyumlu, zamanın koşullarının gerektirdiği bilgiye sahip, kendini ifade edebilen, beden dili, jest ve mimiklerini etkili bir şekilde kullanan, dürüst ve açık konuşan, ayrımcılık yapmayan, planlı programlı çalışan, eşit ve adaletli davranan, bilimselliği önemseyen, esnek ve uyumlu bir yapısı olan, öngörü sahibi bireylerdir (Biber, 2019). Ayrıca liderlerin hümanistik bir düşünce yapısıyla insana ve insani değerlere önem vermesi de son derece önemlidir.

Liderlik yaklaşımlarına bakıldığında her alan için uygun olabilecek birçok liderlik yaklaşımı bulunmaktadır. Çalışmamızın amacına uygun olması yönünde belli başlı liderlik yaklaşımlarına değinilerek amaçtan sapmamak hedeflenmiştir. Yer verilecek olan liderlik yaklaşımları; özellikler yaklaşımı, davranışsal yaklaşım, durumsal liderlik yaklaşımı, karizmatik liderlik yaklaşımı ve sosyal adalet liderliğidir.

Özellikler yaklaşımı liderlik tarihinde geliştirilmiş olan ilk yaklaşımdır. Bu yaklaşıma göre liderlerin bazı özellikleri olması gerekir ve bu özellikler fiziksel olarak genç ya da yaşlı olma, enerjik olma; sosyal olarak iyi eğitim almış olma, statü sahibi olma; kişilik olarak ise uyumlu olma, duygusal olma, kendine güvenme gibi özellikler olmalıdır (Durukan, 2013).

Davranışsal yaklaşım özellikler yaklaşımının liderlerin üzerinde fazla odaklanması, takipçileri geri planda bırakması nedeniyle özellikler yaklaşımına eleştiri olarak geliştirilmiştir. Bu yaklaşıma göre lideri başarılı kılan özellikleri liderin liderlik yaparken gösterdiği davranışlar ve liderlik yaptığı grubu oluşturan takipçileri ile ilişkilerinin özellikleridir (Koçel, 2011).

Durumsal liderlik yaklaşımında ise liderlik davranışlarının farklı ortamlara farklı gruplara göre değiştiğini ve liderin ortamın kültüründen etkilendiğini savunur (Başaran, 1982; Kütükçü, 2017).

Karizmatik liderlik kriz koşullarında oluşan lider ve takipçi arasındaki etkileşimin yoğun olduğu bir liderlik olarak görülmektedir. Karizmatik liderliğin kadın örneğinde Angela Merkel kadın liderliği için önemli bir örnektir (Ferree, 2006; Fidan, 2019: 59).

Dönüşümcü liderlik değişimi ortaya çıkarmak, ekip üyeleri arasında kişisel ilişkileri geliştirmek, bağlamsal faktörde liderin sosyal çevresindekilerin karakteristiklerinin de önemli olduğu liderlik türü olarak tanımlanır. (Kazancı, 2017). Verilen tanım çerçevesinde düşünüldüğünde kadın liderlerin dönüşümcü liderlik davranışı sergilemeye yatkın oldukları düşünülebilir.

Sosyal adalet liderliği dezavantajlı grup olan kadınların toplum tarafından desteklenmesini içeren, bu ötekileştirilen grupların liderlik eylemleri temelinde değerlendirilmesi gerektiği üzerinde duran liderlik türüdür (Theoharis, 2007: 223, Fidan, 2019: 64).

Kadınların toplumsal cinsiyet ayrımından kaynaklı ayrımcılığa maruz kalması ve böylece sosyal adalet ilkesinden yararlanamamaları, sosyal adalet kavramının liderlik boyutunda değerlendirilerek kadın liderlik alanında da uygulanmasının önemli katkılar sunacağını düşündürmektedir.

Belirtilen bu kuramların liderlik kavramının tanımını oluşturmada etkili olduğu, lider özelliklerinin belirlenmesinde rol oynadığı yorumu yapılabilmektedir. Dolayısıyla liderlik belli gruptan, belli ortamdan, onu takip eden takipçilerden ve kendi karakter özelliklerinden etkilendiği bir süreç olarak tanımlanabilmektedir.

1.3. Liderlik ve Toplumsal Cinsiyet

Liderlik cinsiyet tartışması açısından düşünüldüğünde cinsiyetler arası eşitlik bağlamında erkek egemenliğinin liderlik alanında hakim olması bilgisinin yanı sıra kadının liderliğini ele alınmasının önemli bir gelişme olduğunu göstermektedir. Konuşmanın sadece insana özgü bir yetenek olması liderlerin de konuşma yolu ile kendilerini ifade etmeleri önemini ve başkalarını etkileme sürecinin farkındalığını ortaya koymaktadır (Adler, 2007: 26-27; Özel, 2013: 144). Cinsiyet farkı olarak liderlerin konuşma tarzının da değiştiği gözlemlenmektedir.

Liderlerin özellikleri ilişkilerin dinamiğine odaklanan, bilgi birikimi yüksek, odaklanma becerisi bulunan, sorumluluk sahibi, özgüveni olan, toplumsal katılımlarda yer alan, değişikliğe açık, vizyon ve misyonu bulunan, problem çözme ve karar verme yetkisi olan ve güvenilir olan bireylerin özellikleridir. Kadınların kendi cinsel rollerinden kaynaklanan özellikleri ise onları erkek liderlerden ayıran özellikleri oluşturur. Bunlar ise “sevecenlik, duygusallık, dinleyicilik, sezgi gücü, annelik duygusu” şeklinde sıralanmaktadır (Gökalp, 2008; Kütükcü, 2017).

Kadınların geleneksel cinsiyet kalıplarının dışına çıkamaması, liderliğin ve liderlik özelliklerinin erkek cinsiyetine özgü olduğunun düşünülmesi, kadınların başarılarının sunulmasına fırsat verilmemesi, desteklerinin bulunmaması, toplumun yüklemiş olduğu anlamlardan kaynaklı kendi içsel olarak oluşturdukları engeller ve bu yönde oluşturulmuş aile baskısı, eş baskısı sonucu kadının kendini ifade etmesinin engellenmesi gibi var olan durumlar kadınların lider olma yolundaki engelleri teşkil etmektedir. Böylece kadın erkeklere göre farklı olan birtakım özelliklere sahip olmuştur. Sınavdan yüksek not alma, acil durumlarla başa çıkabilme, sorunları çözme gibi birçok durumda kadınların kendi yeteneklerini olan güvenleri erkeklerinkinden daha düşüktür (Maccoby ve Jacklin, 1974; Onay ve Heptazeler, 2014: 80).

Biyolojik cinsiyetlerimizin içinde doğduğumuz kültür ile anlam kazanması ve kültür ile cinsiyetlerimize roller ve sorumluluklar yüklenmesi toplumsal cinsiyet kavramını tanımlamaktadır. Kadın ve erkek cinsiyet arasındaki toplumsal, ekonomik, kültürel, tüm farklılıkları içeren bir kavram olarak kullanılmaktadır. Kadınlardan beklenen yumuşak, uyumlu, şefkatli olması; erkeklerden beklenen otoriter, koruyucu, girişimci olmasıdır. Yaşam alanları da bu farklılıkları destekler niteliktedir. Kadın anne ve ev içi işleri ile anılırken, erkek daha çok ev dışı işlerle ve kamusal alanla anılmaktadır. Bu farklılıklardan kaynaklı olarak erkeklerin sosyal alanlarda bulunmasının konuşmalarda daha istekli olduğunu gösterebilmekteyken ve rahat hissetmeleri konusunda pozitif bir yanı oluştururken, kadınların özel konuşmalar yapma konusunda daha becerikli olduğu tahmin edilebilmektedir.

Sözsüz iletişimde de toplumsal cinsiyetin yansımaları görülebilmektedir. Giyim konusunda, jest ve mimikler konusunda, duruş konusunda kadın ve erkek arasında farklılıklar bulunmaktadır. Kadınların etekle erkeklerin pantolonla kodlanması, kullandıkları renkler bunu destekler niteliktedir. Bir sorun hakkında konuşmak erkek için zorlayıcı bir durumken bir kadın için zorlayıcı bir durum olmayabilmektedir.

Bu yüzden kadının kendini ifade etmesi aslında erkeğe nispeten daha kolay olabilmektedir fakat yine de kadın ve erkeklerin konuşması, duruşu kültüre ve içinde yaşadıkları topluma göre şekil almaktadır. Kadınların topluluk içinde bacak bacak üstüne atma işi bu duruma örnek oluşturmaktadır.

1.4. Lider ve İletişim

İletişim aslında her şeydir, konuşmaktır, dinlemektir, anlamların paylaşılmasıdır böyle olunca da iletişimin içerisine bireyin hem sözlü hem de sözsüz davranışlarını içerecek şekilde bütünü kapsayıcı bir anlam girmektedir. Beden dili de bu sözsüz iletişim arasında sözlü iletişimi kuvvetlendiren bir nitelik taşır. Beden dilinin doğru kullanılması beceri gerektirir. Bedenin duruşu, ses tonu, mimikler, mesafe, bedensel temas bunların hepsi iletişimde son derece önemli kavramlardır.

Başka bir tanıma göre iletişim bireylerin içinde buldukları sosyal sistemde ve bu sistemdeki diğer kişi örgütler arasında olması gereken dengeyi uyumu etkileşimi etkili bir şekilde sağlayan süreç olarak tanımlanmaktadır (Tanrıkulu, 2009; Üstünel, 2011).

İnsan iletişimine önem veren, toplumsal onaya sahip, yardımsever, problem çözme odaklılık gibi dışıl değerlerin farkına varılıp, bu değerlerin etkili bir biçimde aksiyon alınmasının sağlanması kadınların özgün liderliklerini oluşturacakları, gerçek potansiyellerini ortaya çıkarabilecekleri, işbirlikçi özelliklerini kullanabilecekleri liderler olarak gelecekte konumlanabileceklerini sağlayacaktır (İnal, 2016; Kütükcü, 2017).

Sosyal medyanın, dijital iletişim araçlarının liderler tarafından aktif olarak kullanılması liderlerin kişilerarası iletişim becerilerini ve görünürlüğünü etkilemekte aynı zamanda liderlerin beden dillerini, jest ve mimiklerini, tavırlarını, duruşlarını, hitaplarını da net bir şekilde gözlemleyebilmemize olanak sunmaktadır. Liderlerin sadece liderlik özelliklerine sahip olmalarının liderlik süreci yönetimi konusunda yeterli olmadığı, dijitalleşen dünyada değişimin ve dönüşümün gerekli olduğu ve dijital iletişim araçlarının etkin bir şekilde lider çalışmalarının aktarılmasında ve sunulmasında önemlilik arz ettiği unutulmamalıdır. Bu konuda sosyal medyayı ve iletişim araçlarını etkili kullanan liderlerin özelliklerine bakıldığında insanların düşüncelerini etkileyebilme, onların algılarını yönetebilme konusunda sadece iletişim araçlarını kullanmak ile kalmayıp iletişim araçlarına ilaveten beden dili, renk seçimi, jest ve mimikler, duruş, el-kol hareketleriyle de bu süreci destekledikleri görülmektedir.

Medya kültürünün kullanımı günümüzde yaygındır. İletişim teknolojilerinin insanların hayatlarının içerisinde bu denli olması medyanın insanı ilgilendiren her alanda güçlü bir etkiye sahip olduğunu göstermektedir. Duyuların ve fiziksel görünümünün üzerine giydirilmiş anlamlar olarak tanımlanan imaj; bireylerin yaşam biçimlerinde, karar alma süreçlerinde belirleyici durumdadır (Yazıcı, 1997: 18; Taşcıoğlu ve Sarıtaş, 2015: 35). Popüler kültürle birlikte imajın medyada kullanılması insanları yönlendirme ve etkileme konusunda önemli kombinasyonu içermektedir. Bu alanın gelişmesine öncülük ettiği koçluk ve mentorluk alanları da liderlik konusunda çalışmalar yürütmektedir. Toplumun kültüründen etkilenen imaj ve hitap şekilleri, liderlerin çok yönlü olmaları gerektiği ve çokkültürcü yapıyı göz ardı etmemeleri gerektiğini vurgulamaktadır. Görsel medya ile desteklenen sembollerin anlamlandırılması, amaca uygun olarak kullanılması liderlik, toplumsal yapı, toplumsal ihtiyaç, toplumsal arka plan konularında gerekli eğilimlerin gösterilmesi hususunu önemli kılmaktadır.

Liderler sadece söyledikleri sözlerle değil neyi nasıl söyledikleriyle de ön plana çıkmaktadırlar.

Bu konuda beden, üslup, hitap kavramları da önemli olmaktadır. Sadece bunlarla kalmayıp lider kişilerin yaşam tarzları, bireylerle iletişimi kurma biçimi topluma yansımaktadır. Yeni Zelanda başbakanı Jacinda Ardern'in çocuğu ile parlamentoya katılması bir kadın olarak rol ve sorumluluklarını yaşadığı ve çalıştığı her ortamda yerine getirdiğini, liderlik vasıflarını yürütürken rol ve sorumluluklarının da farkında olduğunu ve bunu dengeleyebildiğini ve her konuda olduğu gibi bu konuda da kadınların siyasette etkili bir konumda olabileceğini göstermektedir. Yeni Zelanda başbakanının bu şekilde davranışı kendisine güven oluşturmada, toplumun içinden geldiğini ve bu davranışıyla birlikte herkesin kendi yaşamından benzer bir yan bulabileceğini göstermektedir.

1.5. Liderlik ve Beden Dili

İnsanlar birbirleri ile ilişkilerini iletişim sayesinde kurarlar. İletişim insanların birbirlerini kendisini ifade etme aracı olarak tanımlanabilir. İletişim türlerinden bir diğeri önemli olan unsur da sözsüz iletişimdir. Fiziksel görünüm, kılık kıyafet, kullanılan aksesuarlar sözsüz iletişim olan beden dilini etkilerler. Beden dediğimiz şey sadece vücut değil vücudu bütünleştiren ruhtur da. Bu yüzden içinde bulunduğumuz ruh halimiz hem halimize, tavrimıza, konuşmamıza hem de bedenimize yansımaktadır. Çünkü beden ruhun dilidir. Beden dili kişinin ruhsal durumunu farklı zaman, mekan ve durumlar karşısında gösterdikleri davranışlara odaklanarak o ana hakim olma ve anı yönetme sanatıdır (Arıkan, 2005; Üstünel, 2011: 2).

Sözsüz iletişim ile birtakım anlamların iletildiği, örneğin başımızı sallayarak bir görüş onayladığımız ifade edilebilir (Dökmen, 2005). Yüzün anlamları, göz hareketleri, bedenin duruşu da sözsüz iletişimde önemlidir. Sözlü iletişim ile sözsüz iletişim unsurlarından beden dilinin de kullanılması söylenmek istenenin etkililiğini artırır ve iletişimi güçlendirir.

El, kol, ayak, bedenin kullanımı ile jest ve mimiklerin anlam kazanıp algılanabilmesi için yapılan hareketin karşındaki birey tarafından görülmesi ve duygunun karşısına iletilmesi gereklidir. Yüz ifadesi sosyal bir mimiktir. Kişinin ses tonu, el ve kollarının iletişimde etkin olması amacıyla kullanması sosyal jest mimiklerdir (Baltaş ve Baltaş, 1994). Jest ve mimikler de toplum kültüründen etkilenmektedir. Kadınların erkeklerle tokalaşmaması beden dilini etkileyen kültür unsurlarına örnektir. Göz teması kurulması kadınların yaşadığı toplumda onay verilmeyen bir kültürel davranış ise iletişimin sağlıklı bir şekilde olması da yetersiz kalacaktır. Liderlik konusunda beden dili, jest ve mimiklerin etkin ve etkili kullanımının liderlerin iletişimini toplumla özdeşleşmesini artıran ve güçlendiren özelliklerdendir. Kültürel ve toplumsal olarak kadının iletişim ağlarının kısıtlanması kadınların liderlik becerilerine ket vurulması anlamını da taşıyabilmektedir. Beden, jest ve mimik, el ve kolların kullanımının kadınlarda erkeklerden farklı olması kadınların liderlik alanında da bu davranışlarını yansıttığı kabul edilebilir. Yüz ifadeleri, gözler, bakışlar, baş hareketleri, eller, kollar, parmakların kullanımı, bacakların kullanımı ve oturuş düzeni liderlerin beden dilleri hakkında ipuçları vermektedir.

Liderlerin takipçilerini etkilerken kullandığı iletişim dili ve beden dili son derece önemlidir. İletişim söylenmek istenenin aktarıldığı bir yol olarak görüldüğü takdirde liderlik konusunda da önemini anlaşılabileceği vazgeçilmezdir. İletişimin sadece bilgi alışverişi olmayıp duygu ve düşünceleri yansıtmada kullanılan en etkili araç olduğu da unutulmamalıdır. Liderlerin iletmek istedikleri mesajları, bilgileri, duygu ve düşünceleri etkili bir iletişim yolu kullanarak yapmaları tesadüf değildir. İletişimin iletişim kurulan kişi ile veya toplulukla karşılıklı bir etkileşim içinde olması iletişimin aktif bir süreç olduğunu göstermektedir.

İletişimin sadece ağızdan çıkan sözcüklerle oluşmadığı, iletişim kuran kişilerin birbirlerine karşı duruşu, ellerinin şekilleri, makyajı, saç kesimi, kullandığı aksesuarları, renk tercihi, taktığı gözlük, giydi ayakkabı gibi unsurlardan da etkilendiği bilinir. İletişim sürecine bütüncül bir açıdan bakmak ve multidisipliner olarak yaklaşmak liderlik, kadın liderliği, iletişim, beden dili konularında çalışmanın önemini bir kere daha vurgular.

Psikolojik gürültü olarak adlandırılan önyargılar, peşin hükümler, yanlış varsayımlara karşı dikkatli olabilmek adına iletişim kazalarına yer vermemek ve bu noktada sanal iletişim becerilerini de kullanmak dünya düzenine ayak uydurabilmek noktasında gereklidir. Sosyal ağlar, bloglar, internet ağları iletişim olarak binlerce insana ulaşmak için önemlidir. Kadın çalışma alanlarında sosyal medyanın etkin ve etkili kullanımını hem ulaşılabilen kitle hem ifadenin doğru şekilde yapılabilmesi adına son derece önemlidir. Değişen dünya düzeninde yeniliklere ayak uydurabilmek liderliğin de vasıflarından biridir aynı zamanda. Kadın liderlerin seslerini duyurabilmek ve geniş kitlelere hitap edebilmek adına iletişimin tüm yollarını kullanması mantıklı olacaktır.

İletişim kanallarının çeşitlenmesi iletişim konularında toplumsal ve psikolojik bağlamlarından eklenebileceğini bu alanın kadın liderlik alanında da liderliği toplumsal cinsiyet ve psiko-sosyal durum açısından yorumlamanın önemini ortaya koymaktadır. İletişim ifade ederken aynı zamanda psikolojik durumumuzdan da izler yansıtmamız iletişim ve psikolojinin bir arada yürümesinin iletişimi kuvvetlendireceğini ve ifadede olumluluk kazanacağını göstermektedir.

2. TARTIŞMA VE SONUÇ

Lider olarak kadının her ortamda karşımıza çıktığı görülmektedir. Kadınların iş hayatına girişi, sosyal ekonomik anlamda gelişmeleri kadınların çalışma yaşamında görünürlüğünü artırmıştır. Fakat bu görünürlüğe rağmen kariyer olarak ilerleyememesi statüsüne uzak olması hala bir sorun oluşturmaktadır. Bu durumun önüne geçebilmek için kadınların desteklenmesi, girişimciliklerinin teşvik edilmesi, eğitim hayatındaki fırsat eşitliklerinin artırılması, toplumun kadına bakış açısının yenilikçi bir anlayışla değişmesi, kadının iş hayatına girmesi için kadına sunulan fırsatların ve kadın rol ve sorumluluklarının kolaylaştırıcılık imkanlarının sağlanması gerekmektedir. Kadınların kadın olmak ve bu yönde var olan sosyokültürel baskılarla uğraşması, insan haklarından eşit oranda yararlanmadığını, eşitlikçi bir yaklaşımla kendilerine yaklaşılmadığını göstermektedir.

Kadınların içsel motivasyonlarının artırılarak liderlik konusundaki güçlü yanlarının ortaya çıkarılması, kendine olan inançlarının artırılması, birer birey olarak kendi özelliklerini tanımaları için kendi içlerine yönelmeleri kadın liderliği için önemli adımları oluşturmaktadır. Güçlendirme yaklaşımı kullanılarak kadınların var olan potansiyellerinin farkında olmaları, var olan güçlerini ortaya çıkarmaları konusunda desteklenmeleri, güçlendirme yaklaşımının liderlik konusunda ve özellikle kadın liderliği konusunda önemli bir yaklaşım olduğunu ve bu yaklaşımın yenilikçi bir metotla kadın liderliği alanında değerlendirilmesinin gerekliliğini vurgulamaktadır. Aynı zamanda çevresi içinde birey yaklaşımının da kadın liderliği alanında kullanılmasının hem liderliğe yeni bir bakış getireceği hem de liderlerin kişisel özellikleri kadar çevresinden de etkilendiği vurgusunun bu yaklaşımla birlikte dönüştürüleceği, böylelikle kadınların içinde buldukları çevresinin algılarının, cinsiyete bakış açılarının değişmesiyle birlikte kadın liderliğinin de değişip dönüşeceği inkar edilemez bir gerçektir. 21. Yüz yılda değişen dünya düzeninde cinsiyetçi bakış açısından çıkıp bu farklılıklardan doğan özelliklerin olumlu yönleriyle her alanda kullanılmasının önünün açılması, kadınların dışlanmışlık yaşamalarının engellenmesi yönünde atılacak önemli bir adımdır.

Liderlik davranışı belli bir davranış grubuna girmesine rağmen liderin davranışları hem liderlik hem de liderin davranışlarını kapsar (Özsalmanlı, 138). Bu bağlamda toplum lideri kavramı da önemlidir. Örneğin yerelde bir köy hakkında bilgi alınacaksa o köyde toplumun lideri olabilecek bir kişi genel olarak köy halkı ve ilgili sorunla alakalı olarak bilgilere sahiptir. Lider vasfı genel olarak erkeklere yüklenmiş olsa da toplum lideri olarak yaş almış, kendini geliştirmiş, güven verici, dürüst, tutarlı davranışları olan kadınları da kapsamaktadır. Bu da göstermektedir ki kadınlara eşit fırsatlar sunulsa toplumda kadın liderliğin önemli yerlere geleceği fikridir.

Medyanın dünya tarafından aktif kullanılması; dünya sınırlarının esnediğinin ve kültürlerarası aktarımın kolaylaştığının, bir toplumda meydana gelen etkinin başka bir topluma da örnek oluşturabileceğinin göstergesi olmuştur. Bu bağlamda düşünüldüğünde siyasette ve diğer liderlik alanlarında kadınların daha fazla yer almasını önünün açılacağına farkına varılmıştır. Liderin iyi bir imaja sahip olması ve bu olumlu imajın sürdürülebilmesi son derece önemlidir. Aynı zamanda lider dilini, bulunduğu toplum yapısı ile orantılı olarak kullanılmalıdır. Hitap şekli bulunduğu toplumun yapısına uygun olmalıdır. Lideri takip edenler liderin ne dediğini anlayabilmelidir. Liderlerin sosyal sorumluluk faaliyetleri içerisinde yer almaları imajlarının olumlu olarak yansımalarını etkilemektedir.

3. ÖNERİLER

Liderlik, kadın lider, iletişim ve beden dili kavramları birlikte düşünüldüğünde araştırma sonucunda edinilen bilgilere yönelik araştırmaya bilimsel öneriler sunmak, çalışma hakkında verilen sonuçlar kadar son derece önemlidir.

- Kişilerin liderlik etme fırsatlarını geliştirmeleri için süpervizörlük planlaması,
- Liderlerin deneyim aktarımını sağlamak ve lider adaylarının bu fırsatlardan yararlanmasını sağlamak amaçlı çalışmalar yapılması,
- Liderlik ve kadın konularında projeler üretilmesi ve bu yönde gönüllü olma çabalarının desteklenmesi,
- Liderlerin çalışma yürüttükleri alanda inovasyonu sağlamak, organizasyonu desteklemek, gelişime katkı sunmak, deneyim aktarımı çalışmalarında dahil olmak gibi rol ve sorumlulukları yerine getirilmesi yönünde ihtiyaçlarının karşılanması,
- Kadın liderlik alanının sadece kadınların problemi olarak görülmemesi ve bütüncül bir açıdan değerlendirilme ihtiyacı öneri olarak verilebilir.

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KADINA YÖNELİK TUTUM ÖLÇEĞİNİN (KYTO) TÜRKÇE GEÇERLİK GÜVENİRLİK ÇALIŞMASI

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Özet

Kadın, her ne kadar dünya nüfusunun büyük bir bölümünü oluştursa da içinde yaşadığı toplum gelişmiş olsun ya da olmasın fark etmeksizin gerek sosyal, gerek ekonomik gerekse kültürel açıdan erkekten çok farklı bir konumda yer almaktadır. Toplumsal cinsiyet rollerinin geçmişten günümüze, her ne kadar toplumlar değişse de, taşınmış olması kadının, bugün içinde bulunduğu konumu çok daha iyi açıklamaktadır. Söz konusu roller kadın ne kadar başarılı olursa olsun sorumluluklarını, toplumun kadına bakış açısını ve beklentilerini değiştirmemiştir. Bu çalışma kapsamında Spence, Helmreich ve Stapp tarafından 1973 yılında geçerliliği ve güvenilirliği çalışılmış olan kadına yönelik tutum – kısa form ölçeğinin Türkçe psikometrik özelliklerinin incelenmesi amaçlanmaktadır. Kadına Yönelik Tutum Ölçeği aslında Spence ve Helmreich tarafından 1972 yılında bir grup kadın ve erkek ile yapılan çalışma sonucunda geliştirilmiş ve toplam 55 maddeden oluşmaktadır. Ölçek üzerinde Spence, Helmreich ve Stapp tarafından öğrencilerin ebeveynleri (292 anne ve 232 baba) ile tekrar çalışılmış ve 25 maddeyi içeren bir kısa formu oluşturulmuştur. Araştırmanın örneklemini Karabük Üniversitesinde öğrenim gören ve çalışmaya gönüllü olarak katılmayı kabul eden 799 lisans öğrencisinden oluşturmaktadır. Nicel olarak tasarlanan çalışmanın verileri demografik bilgi formunun yanı sıra Kadına Yönelik Tutum Ölçeği (Spence, Helmreich ve Stapp, 1973) ve Toplumsal Cinsiyet Algısı Ölçeği (Altınova ve Duyan, 2013) ile toplanmıştır. Kadına Yönelik Tutum Ölçeğinin Türk kültürüne uyarlanmasında kapsam geçerliliği, yapı geçerliliği, ölçüt-bağımlı geçerlik ve yordama geçerlikleri incelenmiştir. Ölçeğin psikometrik özelliklerini test etmek amacıyla istatistiksel olarak hem açıklayıcı hem de doğrulayıcı faktör analizleri uygulanmıştır. Güvenirlilik analizleri kapsamında Cronbach Alfa güvenirliliği, madde-toplam puan korelasyonu ile test edilmiştir. Yapılan analizler sonucunda kadına yönelik tutum ölçeğinin ülkemizde yürütülen araştırmalarda kullanılabilmesi için yeterli güvenirlilik ve geçerlik değerlerine sahip olduğunu söylemek mümkündür.

Anahtar kelimeler: kadın, tutum, kadına yönelik tutum, kadın ve tutum, kadının statüsü

TURKISH VALIDITY AND RELIABILITY STUDY OF THE ATTITUDES TOWARDS WOMEN SCALE (ASW)

Abstract

Although women constitute a large part of the world's population, regardless of whether the society they live in is developed or not, they are in a very different position from men in terms of social, economic and cultural aspects. The fact that gender roles have moved from past to present, although societies have changed, explains the position of women much better today. No matter how successful a woman is, these roles have not changed her responsibilities, society's perspective and expectations on women.

This study, aimed to examine the Turkish psychometric properties of the Attitudes Towards Women – Short Form Scale, the validity, and reliability of which was studied by Spence, Helmreich, and Stapp in 1973. The Attitudes Towards Women Scale was developed by Spence and Helmreich in 1972 because of a study with a group of men and women and consists of 55 items. In 1973, Spence, Helmreich, and Stapp studied again with the students' parents (292 mothers and 232 fathers) and a short form containing 25 items was created. The sample of the study consists of 799 undergraduate students studying at Karabuk University and voluntarily agreeing to participate in the study. In addition to the demographic information form, the data of the study, which was designed as quantitative, were collected with the Attitudes Towards Women Scale (Spence, Helmreich and Stapp, 1973) and the Gender Perception Scale (Altınova and Duyan, 2013). Content validity, construct validity, criterion-dependent validity and predictive validity all were examined in adapting the Attitudes Towards Women Scale to Turkish culture. To test the psychometric properties of the scale, both exploratory and confirmatory factor analyzes were applied statistically. Within the scope of reliability analysis, Cronbach's Alpha reliability was tested with item-total score correlation. As a result of the analyzes made, it is possible to say that the Attitudes Towards Women Scale has sufficient reliability and validity values to be used in studies conducted in our country.

Keywords: woman, attitudes, attitudes towards women, women and attitudes, status of women

GİRİŞ

Kadın, her ne kadar dünya nüfusunun büyük bir bölümünü oluştursa da “kadına yönelik çalışmalar” her daim zor olmuştur. Çünkü kadın, ister geleneksel ister modern olsun içinde yaşadığı toplumda gerek sosyal, gerek ekonomik gerekse kültürel yaşamın her alanında var olma savaşı vermiştir. Çünkü toplumların zaman içerisindeki değişim ve gelişimine rağmen kadının toplumdaki yeri tartışıla gelen konuların başında yer almıştır.

Cinsiyetler arası eşitsizlik; insanoğlunun Dünya'daki varlığı ile birlikte ortaya çıkmış, kültürel, politik, ekonomik ve sosyolojik koşullardan beslenmiş ve zamana bağlı olarak değişime uğrasa da varlığını günümüze kadar taşımıştır. Toplumların zaman ve mekân faktörü gözetilmeksizin patriarkal ideolojilere dayalı olarak inşa edilmesi, doğal olarak erkek egemenliğini öne çıkarmış ve kadını her daim pasif, olumsuz ve aşağılayıcı niteliklere sahip olarak tanımlamıştır. Bu bakış açısı içinde kadın her zaman kötülüklerin, belirsizliklerin, karmaşanın ve irrasyonelliğin bir ürünü olarak değerlendirilmiştir (Berktaş, 2010, s.24-25). Diğer bir ifade ile kadını tarihteki eşitsizliğine ve felaketine sürükleyen yapı bizzat ataerki düzen içinde kurgulanmıştır (Direk, 2010, s.40). Bu doğrultuda erkek egemen bir şekilde ortaya çıkan sosyal yaşamın kültürel, politik, ekonomik ve sosyolojik arka planı bu felsefe üzerine kurgulanmıştır. Plato, Aristoteles, Lloyd, Shopenhauer, Rousseau ve Kant gibi düşünürler insan ve insana özgü olan bütün tartışmaların insan soyunun yalnızca yarısını ilgilendirdiğini varsayarak kadınları yaşamın her alanında görünmez kılmışlardır (Adak, 2016, s.18). Hatta tarihin en önemli felsefecileri arasında yer alan Aristoteles kadınları jenerik insan tipinden sapmış hilkat garibeleri “eksik ya da sakat kalmış erkek ceninler” olarak tanımlamıştır. Ona göre kadınlar, bedensel işlevlerinin "edilgin" ve "duygusal" tutsakları oldukları için zihinsel bakımdan "etkin" ve "rasyonel" olan erkeklerden daha aşağıdırlar (Berktaş, 2010, s. 26). Ne yazık ki sosyal yapının her alanında kadınlara yönelik aşağılayıcı olgu ve söylemler tarihin her aşamasında açıkça kendini göstermektedir.

Kadınlarla ilgili günümüze kadar pek çok şey yazılıp çizilmiştir. Örneğin Simone de Beauvoir 1949 yılında kaleme aldığı “Second Sex-İkinci Cins” isimli kitabında kadınlarla ilgili olarak şu ifadeyi kullanmıştır;

“.....dünya kurulduğundan beri kadın vardır; kadınlar, bedensel yapılarından dolayı kadındırlar; ve tarihin en eski çağlarından beri erkeğin boyunduruğundadırlar: bağımlılıkları bir tarihsel olay ya da gelişmenin sonucu değildir, sonradan olmamıştır....” (Beauvoir, 2010, s.20).

Kadınlara yönelik oluşan tutumların kendini tekrar etmesine vurgu yapmaktadır. Ancak toplumsal yapı içinde kadın olgusu ve kadının konumu patriarkal ideoloji içinde daima erkekle ilişkilendirilmiştir. Bu durumda “Toplumdaki kadınlara yönelik tutumlar, kişinin kişilik eğilimi veya benimsediği toplumsal değerler tarafından mı şekilleniyor?” şeklinde bir soru akla gelebilir. Hem kişisel hem de sosyal kimliklerin faaliyet gösterdiği sosyal bağlam göz önüne alındığında, kadın olmanın kadının kişisel kimliğinde bu kadar önemli bir rol oynaması nedeniyle, toplumsal cinsiyet eğilimi sosyal kimlik için güçlü bir belirleyici olarak ortaya çıkmıştır (Henderson-King ve Stewart 1994). Bu durum doğal olarak içinde yaşadığımız toplumlarda oluşturduğumuz tutumlar üzerinden şekillenmektedir.

“Tutum” kavramı genel olarak bir bireyin çevresindeki herhangi bir durum ya da olguya (canlı ya da cansız olabilir) karşı sahip olduğu bir tepki yönelimini ifade etmektedir. Bu noktada tutum somut durumlar ve diğer bireyler olabileceği gibi soyut kavramlar da olabilir. Ayrıca insanların belirli bir birey, grup ya da konuya karşı tutum sahibi olmaları için o birey ya da konu ile doğrudan karşı karşıya olmaları gerekmez. İnsanların dolaylı olarak ya da doğrudan yaşama dair her alanda tutumlar geliştirmeleri doğaldır (Can Baysal, 1981). Toplumsallaşma süreci ve grup üyeliği faktörlerinde öğrenme en önemli role sahiptir. Bazı bilim insanları tarafından da tutumun oluşmasının öğrenme ile ilişkili olduğu savunulmuştur. Bu yaklaşıma göre bireyin, tutum konularına ilişkin biliş, duygu ve davranış eğilimini ilişkilendirme, pekiştirme, taklit ve bilgi aktarımında öğrenme süreçlerinin temel bir rolü olduğu söylenebilir (Can Baysal, 1981). Tutum teorileri ayrıca, insanların tutum nesnelerini değerlendirmeleri olarak anlaşılan çalışmalarının, tutum nesnelere hakkında sahip oldukları inançların değerlendirici anlamı ile olumlu bir şekilde ilişkili olduğunu varsayar. Diğer bir ifade ile bir tutum nesnesini olumlu olarak değerlendiren kişilerin, onu olumsuz niteliklerine göre olumlu ile ilişkilendirme olasılığı daha yüksektir ve bir tutum nesnesini olumsuz değerlendiren kişilerin, onu olumlu niteliklerden ziyade olumsuz niteliklerle ilişkilendirme olasılığı daha yüksektir. Bu bağlamda toplumsal cinsiyet kimlikleri üzerine yapılan çalışmalar, toplumsal cinsiyetle ilgili tutumların toplumsal cinsiyet kalıp yargılarıyla ne ölçüde ilişkili olduğu konusunda önemli ölçüde ihtiyatlı olduklarını ifade etseler de, tutum teorisi, kadınlara yönelik kalıp yargıların kadınlara yönelik tutumlarla olumlu bir şekilde ilişkili olması gerektiğini ve erkekler hakkındaki kalıp yargıların ise erkeklere yönelik tutumlarla olumlu bir şekilde ilişkili olması gerektiğini öne sürer (Eagly ve Mladinic, 1989). Toplumsal cinsiyet rollerini; sosyal yapılar içinde oluşturan ve sürekliliğini sağlayan etkenleri ve düşünce yapılarını iki boyut altında toplamak mümkündür. Birincisi cinsiyete yönelik önyargılardır. Bu önyargılar cinsiyetlere ilişkin davranışları, tutumları, tepkileri ve cinsler arasındaki farka ilişkin inançları kapsamaktadır. İkincisi ise, ideal erkekle kadın arasında bulunması gerektiğine inanılan farklılıklarla ilgilidir. Bu farklılıkların hayata yansıyan boyutunu ise roller oluşturmaktadır (Vatandaş, 2007).

Olumlu benlik saygısının kadınınsı cinsiyet özelliklerinden ziyade geleneksel erkeksi özelliklerle ilişkili olduğuna dair bulgulara literatürde rastlamak mümkündür (Antill ve Cunningham, 1979). Geleneksel olarak kadın tabiiyeti, kayıtlı tarih boyunca Batı kültürü ile karakterize edilmiş ve kadınlık bu bağlamda biçimlenmiştir. Kadınların düşük düzeyde grup kimliği, kısmen kadınların erkeklerle sahip oldukları yüksek düzeyde temas ve yakın ilişkilerine atfedilmiştir (Henderson-King ve Stewart 1994).

Cinsiyetçilik ideolojisi, yalnızca kadın ve erkek arasındaki eşitsiz ilişkilere ve kadınlığın değersizleştirilmesine değil, aynı zamanda heteroseksüellik varsayımına ve kadınların erkek merkezli bir bakış açısını benimsemesine de dayanmaktadır. Kızların ve kadınların şu anda sosyalleşme biçimi olan kadınlık, erkeklere yönelmeyi gerektirir. Kadınların feminen olması, diğer kadınlarla olan bağları tanımak değildir; daha ziyade, kendilerini erkeklerle ilişkileri açısından tanımlamak ve bazen diğer kadınları erkeklerin dikkati için rakip olarak görmek anlamına gelir. Heteroseksüelliğin kurumsallaşması, genel olarak kadınların sadece erkeklerle yakın ilişkiler kurmasını ve arzulanmalarını değil; bu aynı zamanda erkeklerle merkezi öneme sahip ilişkiler kurmayı öğrenirken kadınlarla olan ilişkilerin değerini küçümseyebilecekleri anlamına gelir (Rich, 1980; Henderson-King ve Stewart 1994). Rich'e (1980) göre "kökenleri ne olursa olsun, kadınları erkek cinselliği içinde tutmak için tasarlanan önlemlerin kapsamına ve ayrıntılarına sert ve net bir şekilde baktığımızda, feministlerin ele alması gereken sorunun basit 'cinsiyet eşitsizliği' mi yoksa 'tahakküm' mü olduğu" kaçınılmaz bir soru haline gelmektedir. Bu bağlamda erkeklerin fiziksel, ekonomik ve duygusal erişim hakkını güvence altına almanın bir yolu olarak kadınların, erkekler üzerinden toplumsal kimliklerinin oluşturulmuş olması, cinsiyetçi kimlik inşasında kadın algısının hem kadınlara hem de erkeklere dayatılmasıdır.

Toplumsal yapılar içinde kadınlara yönelik tutum ve kadın algısı üzerine alan yazında kaleme alınan pek çok araştırma ve derlemeye rastlamak mümkündür. Bu çalışmalardan bazıları kültürel etkenler içinde kadın algısını değerlendirirken, bazıları da feminist bakış açısıyla kadın algısına mercek tutmaktadır. Bu çalışmanın amacı Spence ve Helmreich tarafından 1972 yılında geliştirilen ve Spence, Helmreich ve Stapp tarafından 1973 yılında revize edilerek kısa formu oluşturulan "Attitudes Toward Women Scale – AWS (Kadına Yönelik Tutum Ölçeği-Kısa Form)" ölçeğinin Türkçe geçerlik ve güvenilirliğini incelemektir.

YÖNTEM

Katılımcılar

Çalışmanın evreni Karabük Üniversitesi'dir. Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun (KYTO-KF) Türk kültürüne uyarlanması amacıyla planlanan çalışmanın örneklemi üniversitede lisans öğrenimi gören öğrenciler oluşturmaktadır. 2020 – 2021 öğretim yılında Karabük Üniversitesinde yaklaşık 30260 kişi lisans, 12477 kişi ön lisans, 3942 kişi yüksek lisans ve 980 kişi doktora öğrenimi görmektedir (KBU, 2021). Literatür incelendiğinde; %95 güvenilirlik düzeyi ve 0.05 hata payında evren büyüklüğünün 10.000 ve üzeri olması durumunda örneklem büyüklüğünün en az 370 olması gerektiği belirtilmiştir (Gürbüz ve Şahin, 2015, s.123). Bu nedenle örneklem seçimine gidilmemiştir. Araştırmacılar çalışmaya katılmayı kabul eden 1000 lisans öğrencisi ile görüşme yapmayı planlamış ve pandemi koşulları nedeniyle araştırma dijital ortama aktarılarak veriler bu yolla elde edilmiştir. Çalışma kapsamına alınan bireylerin %41.8'ini kadınlar, %58.2'sini erkekler oluşturmaktadır. Yaşları 17 ile 45 arasında değişen katılımcıların yaş ortalaması 21 (S=2.49) olup, %49.1'i 17 – 20 yaş arasındadır. Aynı zamanda katılımcıların %48.3'ü sosyal bilimlerde, % 35.3'ü fen bilimlerinde, %16.4'ü sağlık bilimlerinde öğrenimlerine devam etmektedir.

Öğrencilerin %4,3'ü hazırlık sınıfında, %23,7'si birinci sınıfta, %30,7'si ikinci sınıfta, %17,4'ü üçüncü sınıfta ve %24,0'ü dördüncü sınıfta öğrenim görmektedir.

İşlem

Araştırmanın veri toplama aşamasına geçilmeden önce Karabük Üniversitesi ile görüşülmüş ve resmi olarak gerekli izinler alınmıştır. Ayrıca Karabük Üniversitesi Sosyal ve Beşeri Bilimler Etik Kurulu'ndan da araştırma formunun uygunluğuna ilişkin Etik Kurul izni alınmıştır. Araştırmanın verileri araştırmacılar tarafından dijital ortama aktarılan araştırma formu aracılığıyla toplanmıştır. Hedeflenen örneklem sayısına ulaşıldıktan sonra araştırma formları kontrol edilmiş, eksik ve hatalı doldurulmuş olan formlar çıkarılmıştır. Böylece %79.9 katılım oranı ile toplam 799 katılımcının formu değerlendirmeye alınmıştır. Araştırmanın verileri Ekim – Kasım 2020 tarihleri arasında 3 haftalık sürede toplanmıştır. Araştırma formunun katılımcılara uygulanması sırasında gönüllülük esasına önem verilmiştir. Araştırmaya katılmayı kabul etmeyen öğrenciler araştırma formunu doldurmamışlardır.

Veri Toplama Araçları

Kadına Yönelik Turum Ölçeği -Kısa Formu (KYTO-KF): Kadına Yönelik Tutum Ölçeği'nin orijinali 1972 yılında Spence ve Helmreich tarafından doğrudan doğruya bireylerin kadınlara yönelik tutumlarını ortaya koymak amacıyla geliştirilmiş ve toplam 55 maddeden oluşmaktadır. Farklı araştırmacılar tarafından Spence ve Helmreich'in (1972) geliştirmiş olduğu bu ölçeğin farklı versiyonları kullanılmıştır (Eagly ve Mladinic, 1989; Youn, 1998; Bailey, Less ve Harrell, 1992). 1973 yılında Spence, Helmreich ve Stapp, öğrenciler (kadın=241, erkek=286) ve ebeveynleri (292 anne ve 232 baba) ile tekrar çalışarak ölçeğin 25 maddeden oluşan kısa formunu hazırlamışlardır. Ölçek, geleneksel cinsiyet rollerinin onaylanmasından kadın ve erkek rollerine ilişkin eşitlikçi bir görüşe kadar uzanan bir süreklilikte puanlar sağlamaktadır (Yoder ve diğerleri, 1982, s.652). Bu çalışma kapsamında Spence, Helmreich ve Stapp'ın 1973 yılında oluşturmuş olduğu KYTO-KF'nin Türkçe geçerlik ve güvenilirliği gerçekleştirilecektir. Spence, Helmreich ve Stapp (1973) öğrencilerle gerçekleştirdikleri çalışmada kadınlara yönelik tutum ölçeğinin tüm maddelerinin tek bir faktör altında toplandığını, tek faktörlü yapının kadın örnekleminde (n=241) toplam varyansın %67.7'sini, erkek örnekleminde (n=286) ise toplam varyansın %69.2'sini açıkladığını tespit etmişlerdir. Aynı zamanda ölçeğin orijinal hali ile kısa formunun yüksek bir korelasyona sahip olduğu belirlenmiştir. Spence, Helmreich ve Stapp bu ölçek ile yaptıkları farklı çalışmalarda ölçeğin güvenilirliğinin sınırlı olduğunu belirtmişlerdir (Spence, Helmreich ve Stapp, 1973).

Spence, Helmreich ve Stapp'ın (1973) oluşturmuş olduğu KYTO-KF'de toplam 25 madde yer almaktadır. Ölçek, 4'lü Likert seçeneklerinden (Kesinlikle katılıyorum=0, Kısmen katılıyorum=1, Kısmen katılmıyorum=2, Kesinlikle katılmıyorum=3) biri ile değerlendirilen bir öz bildirim ölçeği aracıdır. Ölçekte yer alan 2., 3., 6., 7., 8., 9., 11., 12., 18., 21., 24. ve 25. maddeler ters kodlanmaktadır. Ölçekten yüksek puanların alınması profeminist, cinsiyetler arası eşitlikçi bir tutumu işaret ederken, düşük puanların alınması kadınlara yönelik geleneksel ve muhafazakâr bir tutumu göstermektedir. 2019 yılında Ertuğrul ve Duyan tarafından yaşları 18 ile 53 arasında değişen 143 kişi ile ölçeğin Türkçe geçerlik ve güvenilirlik çalışması yürütülmüştür. Bu çalışma sonucunda ölçeğin orijinalinde olduğu gibi tek faktörlü bir yapıya sahip olduğu ve bu yapının toplam varyansın %29.62'sini açıkladığı tespit edilmiştir. Ertuğrul ve Duyan (2019) yaptıkları çalışmada ölçeğin Cronbach Alfa iç tutarlılık katsayısını .887 olarak belirtmişlerdir.

Rotter'in İç Dış Kontrol Odağı Ölçeği: Rotter (1966) bireylerin genellenmiş kontrol beklentilerinin, içsellik-dışsallık boyutu üzerindeki konumunu ölçebilmek amacıyla 29 maddeyi içeren bu ölçeği geliştirmiştir. Her madde, zorunlu seçime yönelik (forced choice) iki seçeneği kapsamaktadır. Örneğin, (2a.) “insanların yaşamındaki mutsuzlukların çoğu, biraz da şanssızlıklarına bağlıdır”. (2b.) “insanların talihsizlikleri yaptıkları hataların sonucudur”. Altı madde ölçeğin amacını gizlemek için dolgu olarak yerleştirilmiştir ve dışsallık yönündeki kalan 23 maddenin her biri bir puan ile değerlendirilmektedir. Maddelerin bazılarının “a” seçenekleri 1 puan, bazılarının “b” seçenekleri 1 puan almaktadır. Böylece ölçek puanları 0 ila 23 arasında değişmekte ve yükselen puan dış kontrol odağı inancının artmasına işaret etmektedir. Dağ (1991) tarafından yapılan Türkiye uyarlamasında, uygulanan temel bileşenler analizi sonucunda ölçekten, toplam varyansın %47.7’sini açıklayabilen yedi faktör bulunmuştur. Ölçeğin Cronbach alfa iç tutarlılık katsayısı ise .71 olarak bulunmuştur. Bu çalışmada ise ölçeğin Cronbach Alfa değeri .72’dir.

Çelişik Duygulu Cinsiyetçilik Ölçeği: Çelişik Duygulu Cinsiyetçilik Ölçeği (Ambivalent Sexism Inventory) Glick ve Fiske tarafından 1997 yılında, genel olarak cinsiyetçiliğin geleneksel olarak ne kadar korumacı ve ne kadar düşmanca eğilimleri içerdiğini belirlemek amacıyla geliştirilmiştir. Toplam 22 maddeden oluşan ölçme aracı “1=tamamen karşıyım – 6=tamamen katılıyorum” arasında değişen 6’lı Likert seçeneklerinden biri ile değerlendirilmektedir. Ölçekte ters kodlanan madde bulunmamaktadır. Glick ve Fiske’nin (1997) 2000 katılımcının üzerinde bir örneklem grubu ile yaptıkları çalışmada ölçeğin düşmanca cinsiyetçilik ve korumacı cinsiyetçilik olmak üzere iki faktörlü bir yapıya sahip olduğu belirlenmiştir. Korumacı cinsiyetçilik alt boyutu kendi içinde koruyucu ataerkillik, cinsiyetler arası tamamlayıcı farklılaştırma ve heteroseksüel yakınlık olmak üzere üç alt boyuta ayrılmaktadır. Düşmanca cinsiyetçilik boyutu da baskıcı ataerkillik, rekabetçi cinsiyetler arası farklılaştırma ve düşmanca heteroseksüelliği içeren üç alt boyuta ayrılmaktadır. Glick ve Fiske (1997, s.124) çalışmalarında ölçeğin Cronbach Alfa değerini .75 olarak bulmuşlardır. Alt boyutların (düşmanca cinsiyetçilik .82, korumacı cinsiyetçilik .65) Cronbach Alfa değerleri de kabul edilebilir sınırlar içinde yer almaktadır. Çelişik duygulu cinsiyetçilik ölçeğinin Türkçe geçerlik ve güvenilirlik çalışması 2002 yılında Sakarlı-Uğurlu tarafından 1023 üniversite öğrencisi ile yapılmıştır. Sakarlı-Uğurlu’nun (2002) yapmış olduğu çalışmada açımlayıcı faktör analizi sonuçlarına göre ölçeğin Glick ve Fiske (1997) çalışması ile benzerlik göstererek iki faktörlü bir yapıya sahip olduğu bulunmuştur. Bu iki faktör toplam varyansın %51.07’sini açıklamaktadır. Çalışmada aynı zamanda düşmanca cinsiyetçilik ve korumacı cinsiyetçilik arasında pozitif bir korelasyon ($r=.29$, $p<.01$) olduğu belirlenmiştir. Sakarlı-Uğurlu ölçeğin güvenilirlik analizi kapsamında Cronbach Alfa katsayısının .85 olduğunu belirtmiş ve ölçeğin iki alt boyutu için ayrı ayrı güvenilirlik hesaplamalarını yapmıştır. Buna göre düşmanca cinsiyetçilik için Cronbach Alfa katsayısının .87, korumacı cinsiyetçilik için Cronbach Alfa katsayısının ise .78 olduğunu saptamıştır (Sakarlı – Uğurlu, 2002, s.54). Bu çalışma kapsamında Çelişik Duygulu Cinsiyetçilik Ölçeğinin iç tutarlılık katsayısı .83 olarak hesaplanmıştır.

Demografik bilgi formu: Bu ölçme aracı ile öğrenciler hakkında genel bilgiler edinmek amacıyla yaş, cinsiyet, öğrenim gördükleri alan, sınıf gibi sorulara yer verilmiştir.

Verilerin Analizi

Kadına Yönelik Tutum Ölçeği-Kısa Formunun Türkçe geçerlik ve güvenilirlik çalışması kapsamında araştırma formu aracılığı ile elde edilen verilerin analizi “SPSS for Window 22.0” ve “LISREL 8.80” istatistik programlarında yapılmıştır.

Kadına Yönelik Tutum Ölçeği-Kısa Formunun Türk kültürüne uyarlanmasında; kapsam geçerliği, yapı geçerliği, ölçüt-bağımlı geçerliği ve yordama geçerliği incelenmiştir. Ölçeğin geçerliğini test etmek amacıyla istatistiksel olarak hem açımlayıcı hem de doğrulayıcı faktör analizleri uygulanmıştır. Güvenirlilik istatistikleri kapsamında Cronbach Alfa güvenirliliği, madde-toplam puan korelasyonu analizleri uygulanmıştır.

BULGULAR

Kadına Yönelik Tutum Ölçeğinin Türkçe Geçerliği

Dil ve Kapsam Geçerliği: KYTO–KF'nin kapsam geçerliğini tespit edebilmek amacıyla öncelikle dil geçerliği incelenmiştir. Toplam 25 maddeden oluşan ölçek araştırmacılar ve iki filolog (İngilizce) tarafından Türkçeye çevrilmiştir. Elde edilen çeviri metinleri araştırmacılar tarafından incelenmiş ve ölçeğin Türkçe formu oluşturulmuştur. Çeviriler sonucunda oluşturulmuş olan Türkçe formu hem Türkçe dilbilimcileri (4 öğretim üyesi) hem de alanında uzman olan akademisyenler (3 öğretim üyesi) tarafından çevirilerin anlam ve gramer açısından orijinal haline uygunluğu, Türkçe dilbilgisi, ölçek maddelerinin anlaşılabilir olması ve uyarlanmak istenilen kültürün özelliklerine uygunluğuna yönelik tutumları ölçme durumu açısından değerlendirilmiştir (Yurdagül, 2005, s.2). Bu çalışma sonucunda oluşturulan Kadınlara Yönelik Tutum Ölçeği – Kısa Formu tekrar uzman bir filolog tarafından İngilizceye çevrilmiş ve orijinal form ile farklılık olup olmadığı karşılaştırılmıştır. Bu çalışma sonucunda alınan geri bildirimler doğrultusunda ölçeğin dilbilgisi ve ölçülmek istenen davranış açısından uygun olduğu konusunda görüş birliğine varılmıştır. Bireylerin kadınlara yönelik tutumlarını belirlemek amacıyla gerçekleştirilen dil geçerliği değerlendirmeleri sonucu oluşturulan Türkçe formu 7 farklı uzman tarafından ölçekte yer alan maddelerin genel olarak uygunluğunu değerlendirmeleri istenmiştir. Bu çalışma sonucunda uzmanların tamamı dil geçerliği sonucunda oluşturulmuş olan KYTO–KF'de yer alan maddelerin Türkçe formunun uygun olduğunu belirtmiştir.

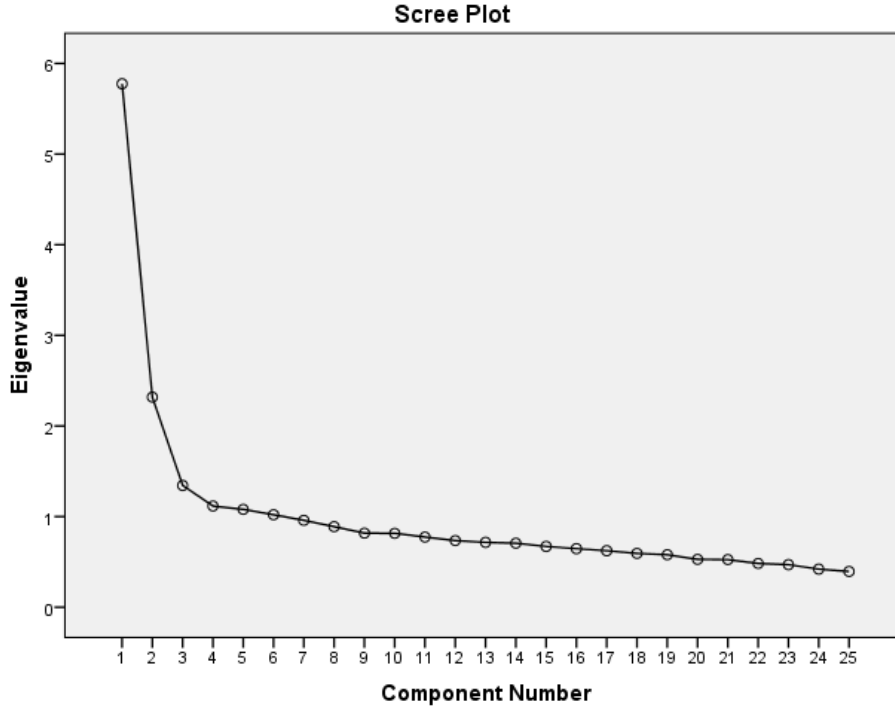
KYTO–KF ölçeğinin dil geçerliğini sağlamak amacıyla yapılan bu çalışmadan sonra Sosyal Hizmet bölümünde öğrenim gören 40 öğrenciye deneme formu araştırmacılar tarafından uygulanmıştır. Öğrencilerle yapılan deneme çalışmasından elde edilen sonuçlar doğrultusunda ölçeğin, orijinal formu ile anlamsal olarak ve kavramsal olarak aynı olduğu görülmüştür. Dolayısıyla dil ve kapsam geçerliğinin sağlandığı sonucuna ulaşılmıştır.

Yapı Geçerliği: Çalışmada KYTO–KF ölçeğinin yapı geçerliğini test etmek amacıyla açımlayıcı faktör analizi (Temel Bileşenler Analizi) yapılmıştır. Bu analiz veri setindeki değişkenlerin birbirleri ile nispeten bağımsız olarak tutarlı alt kümeler oluşturduğunu belirlemek için uygulanan istatistiksel bir tekniktir (Tabachnick ve Fidell, 2015, s.612). Açımlayıcı faktör analizinden sonra doğrulayıcı faktör analizi uygulanmıştır. Doğrulayıcı faktör analizi; açımlayıcı faktör analizi ile tanımlanmış ve sınırlandırılmış olan yapının, bir model olarak doğrulanıp doğrulanmadığının test edilmesine dayanmaktadır (Çokluk ve diğerleri, 2010, s.275).

Açımlayıcı Faktör Analiz (AFA): Kadınlara Yönelik Tutum – Kısa Form Ölçeğinin yapı geçerliğini test etmek için öncelikle toplanan verilere açımlayıcı faktör uygulanmıştır. Örneklem büyüklüğü açısından faktör analizi için veri yapısının uygunluğunu test etmeye yönelik Kaiser-Meyer-Olkin testine bakılmıştır. KMO örneklem uygunluğu test sonucu .89 olarak bulunmuş, Bartlett normal dağılım test sonucu da anlamlı çıkmıştır ($X^2=4459.349$, $SD=300$, $p<0.001$).

Çokluk ve diğerlerine (2010, s.207) göre KMO testi sonucunda değerin “0.80 – 0.90” arasında olması ‘iyi’ olarak kabul edilmektedir. KMO katsayısının .80’den büyük olması ve Bartlett testinin anlamlı çıkması verilerin faktör analizine uygun olduğunu göstermektedir.

Şekil 1.’de KYTO-Kısa Formunun yamaç birikinti grafiği gösterilmiştir. Bu grafiğe göre ölçekte 6. faktörden sonra kırılma olduğu görülmektedir. Bu kırılmanın üstünde kalan tüm faktörlerin ölçek yapısında tutulması gerektiğine karar verilmiştir. Faktör sayısına karar verildikten sonra dik döndürme yöntemlerinden “Varimax” eksen döndürme tekniği kullanılarak faktör yapısının dağılımı belirlenmeye çalışılmıştır.



Şekil 1. Yamaç Birikinti Grafiği

Tablo 2’de Varimax dik eksen döndürmesi yapılarak elde edilmiş olan ölçüğe ilişkin faktörler, faktörlerin altında yer alan ölçek maddeleri ve maddelerin yük değerleri yer almaktadır. KYTO–KF’ye uygulanan açımlayıcı faktör analizi sonucunda; ölçeğin özdeğeri 1’in üzerinde olan (5,775; 2,318; 1,343; 1,117; 1,080; 1,021) altı faktörlü bir yapıya sahip olduğu ve 6 faktörün varyansa yaptığı katkının %50.62 olduğu görülmektedir. Altı faktörün açıkladığı bu varyans miktarı kabul edilebilir düzeydedir (Büyüköztürk, 2013, s.124). Spence, Helmreich ve Stapp’ın (1973) oluşturmuş olduğu KYTO–KF’ye uygulanan istatistiksel analiz sonucunda ölçeğin tek faktörlü yapısının kabul edilebilir geçerlik uyumuna sahip olduğu belirtilmiştir. Ancak bu çalışmada KYTO–KF’nin Türk kültürüne uyarlanması kapsamında 6 faktörlü yapısının daha uygun olduğu görülmektedir.

Açımlayıcı faktör analizi sonuçlarına göre toplam varyansın %16.94’ünü açıklayan birinci faktör altında 9 madde (13., 14., 15., 16., 19., 20., 22., 23. ve 24. maddeler) yer almaktadır ve 9 maddenin madde yük değerleri .74 ile .46 arasında değişmektedir. İkinci faktör 3., 9., 11. ve 12. maddelerden oluşmakta, toplam varyansın %8.06’sını açıklamaktadır.

Bu faktör altında toplanan maddelerin madde yük değerleri .75 ve .51 arasında değişmektedir. Toplam 4 maddeden (2., 6., 7. ve 8.) oluşan 3. faktörün açıkladığı varyans oranı %7.38'dir. 1., 10. ve 17. maddelerden oluşan dördüncü faktörün açıkladığı varyans oranı %6.83 olup, madde yük değerleri sırasıyla .61, .48 ve .67 olarak belirlenmiştir. 4. (madde yük değeri:.83) ve 5. (madde yük değeri:.61) maddelerden oluşan beşinci faktörün açıkladığı varyans oranı %5.75'dir. Altıncı faktör toplam varyansın %5.66'sını açıklamaktadır. Bu faktör 18., 21. ve 25. (madde yük değeri sırasıyla .79, .61 ve .35) maddelerden oluşmaktadır (Tablo 2).

Tablo 2. Kadına Yönelik Tutum Ölçeği – Kısa Formu Faktörleri ve Madde Yükleri

Kadına Yönelik Tutum Ölçeği – Kısa Formu Maddeleri	Faktörler					
	1. Faktör	2. Faktör	3. Faktör	4. Faktör	5. Faktör	6. Faktör
1. Faktör: Cinsiyetler arası Eşitsizlik						
24. Çeşitli iş alanlarındaki mesleki eğitimlerde (çıraklık) kadınlara erkeklerle eşit fırsatlar tanınmalıdır. ^(R)	,74					
23. İşe alımlarda ve terfilerde kadınlara göre erkeklerin daha çok tercih edildiği birçok iş vardır.	,72					
20. Bir toplumun entelektüel liderliği çoğunlukla erkeğin elinde olmalıdır.	,67					
19. Kadınlar kariyer arzularından ziyade çocuk yetiştirme ve ev bakımı gibi görevleri ile ilgilenmelidir.	,65					
15. Bir kadının lokomotif kullanması ve bir erkeğin dikiş nakış yapması saçmadır.	,63					
14. Bir ailede erkek çocuklar kız çocuklarına göre yükseköğrenim almaya daha çok teşvik edilmelidir.	,62					
22. Kadınlar, erkeklere göre ekonomik üretime daha az katkıda bulunma yeteneğine sahip bireyler olarak kabul edilmemelidir.	,61					
16. Genel olarak baba, çocukların yetiştirilmesinde anneden daha fazla yetkiye sahip olmalıdır.	,59					
13. Bir kadın, bir erkekle aynı mekânlara gitmeyi veya aynı hareket özgürlüğüne sahip olmayı beklememelidir.	,46					
2. Faktör: Cinsiyetler arası Eşitlik						
9. Kadınlar da erkekler kadar evlilik teklifi yapabilmelidir. ^(R)	,75					
11. Kadınlar partnerleri kadar kazanıyorlarsa, ev dışı harcamalarını eşit bir şekilde paylaşmalıdır. ^(R)	,65					
3. Boşanma sırasında kadın ve erkek eşitliği esas olmalı, gerekçeler iki taraf için de aynı olmalıdır. ^(R)	,54					
12. Kadınlar iş dünyası ve mesleklerinde erkeklerle birlikte eşit haklara sahip olmalıdır. ^(R)	,51					

3. Faktör: Modern Tutum

2. Kadınlar günümüzün entelektüel ve sosyal sorunlarının çözümüne liderlik etmek için daha fazla sorumluluk almalıdır. ^(R)	,71
7. Evlilikle ilgili metinlerde “itaat et” kalıbının kullanılması kadına hakarettir. ^(R)	,52
6. Kadınların ev dışında aktif olduğu modern ekonomik koşullarda, erkekler bulaşık ve çamaşır yıkamak gibi ev işleri yükünü paylaşmalıdır. ^(R)	,45
8. İşe alımlarda ve terfilerde cinsiyet ayrımı olmadan bir liyakat sistemi olmalıdır. ^(R)	,42

4. Faktör: Geleneksel Tutum

17. Evlilikten önce kadın cinsel ilişkiye girmeye teşvik edilmemelidir.	,67
1. Bir kadının küfürlü ve müstehcen konuşması bir erkeğe göre daha iticidir.	,61
10. Kadınlar hakları konusunda daha az, iyi bir eş ve anne olma konusunda daha çok endişelenmelidir.	,48

5. Faktör: Önyargılı Tutum

4. Cinsel içerikli şakaları sadece erkekler yapmalıdır.	,83
5. Kadınlar arasındaki sarhoşluk erkeklerden daha kötüdür.	,61

6. Faktör: Özgür Tutum

18. Aile mülkünün veya gelirinin kullanılması konusunda yasalar erkeğin tarafında olmamalıdır. ^(R)	,79					
21. Ekonomik ve sosyal özgürlük kadınlar için, erkekler tarafından uydurulan kadınlık idealini kabul etmekten çok daha değerlidir. ^(R)	,61					
25 Yasalar ile modern kadın, modern erkeğe tanınan aynı özgürlüklere sahiptir. ^(R)	,35					
Özdeğer	5,775	2,318	1,343	1,117	1,080	1,021
Açıklanan varyans oranı (%)	16,94	8,06	7,38	6,83	5,75	5,66

^(R): Ters kodlanması gereken maddeler

Doğrulayıcı Faktör Analizi: Açımlayıcı faktör analizi sonucunda elde edilen iki faktörlü yapının geçerliğini sınamak amacıyla verilere Doğrulayıcı Faktör Analizi (DFA) uygulanmıştır. Kadına Yönelik Tutum Ölçeği-Kısa Formu Türkçe geçerlik çalışması için doğrulayıcı faktör analizi sonuçları literatürde yaygın olarak kullanılan uyum ve uyumsuzluk indekslerinin sınır değerleri ile karşılaştırılmıştır (Tabachnik ve Fidell, 2007, s.625; Kline, 2005, s.195; Şimşek, 2007, s.74). Literatürde doğrulayıcı faktör analizi uyum indekslerinin kabul sınırları araştırmacılara göre farklılaşabilmektedir. Aynı zamanda alan yazında farklı uyum ve uyumsuzluk indeksi yer almaktadır (Gerbing ve Anderson, 1992; Çokluk, ve diğerleri, 2010, s.210). Bu nedenle çalışma kapsamında amaca en uygun olan indekslere yer verilmiştir. Bu uyum ve uyumsuzluk indeksleri değişken sayısı ya da örneklem büyüklüğünden etkilendiğinden, modele ilişkin karar verme aşamasında değerlerin kabul edilebilir sınırlar içinde yer alması göz önünde bulundurulmalıdır. Doğrulayıcı faktör analizinde ilk bakılması gereken değer “p” değeridir. “p” değeri .01 düzeyinde anlamlı çıkmıştır. Ancak DFA analizinde örneklemin büyük olması nedeniyle “p” değerinin anlamlı olması normaldir ve bu nedenle çalışmada tolere edilebilir.

Model veri uyumunda X^2 (Ki-kare) değeri uyum indeksi açısından önemlidir. Bu değerin önemlilik düzeyinin .01'den büyük olması kabul edilebilir uyumu; .05'den büyük olması iyi uyumu gösterir. Ancak Ki-kare toplamlı bir istatistik olduğu için çoğu durumda istatistiksel olarak manidar sonuçlar verdiği için bunun yerine Ki kare/Serbestlik derecesi kullanılır (Tabachnik ve Fidell, 2007, s.630; Kline, 2005, s.197).

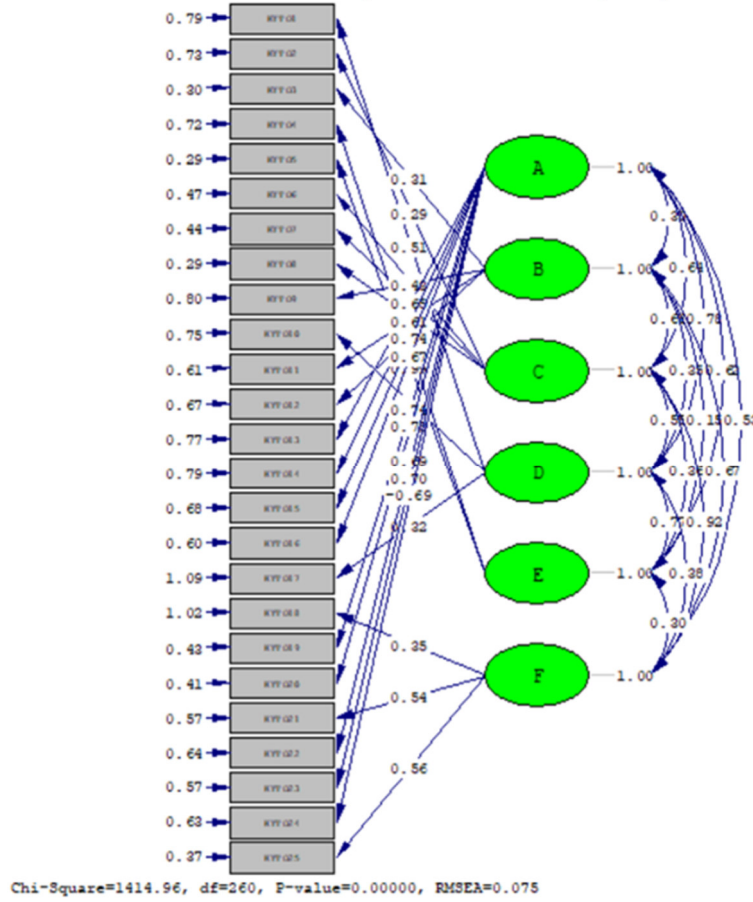
Tablo 3. KYTO–KF Doğrulayıcı Faktör Analizi

Model	Altı Faktörlü Yapı
X^2	1414.96*
X^2/sd	1414.96/300=4.71
NFI	0.90
NNFI	0.91
CFI	0.92
IFI	0.92
GFI	0.88
AGFI	0.85
RMR	0.049
SRMR	0.075

*p<0.001

Tablo 3'de yer alan altı faktörlü yapıya ilişkin kullanılması önerilen X^2/sd değerinin 4.71 (1414.96/300) olduğu görülmektedir. Büyük örneklerde X^2/sd değerinin 3'ün altına olması mükemmel uyuma, 5'in altında olması orta düzeyde uyuma karşılık gelmektedir (Çokluk ve diğerleri, 2010, s.324). Bu çalışma kapsamında da X^2/sd oranının 5'in altında olması orta düzeyde uyumu gösterdiği söylenebilir. Ayrıca DFA ile ilgili diğer uyum indekslerinden GFI=.88, AGFI=.85 kabul edilebilir uyuma, .08'in altına olması (RMR=.049) iyi uyuma,.10'nun altına olması (SRMR=.075) zayıf uyuma işaret etmektedir. Elde edilen NFI=.90, NNFI=.91, CFI=.92 değerleri de uyum indeksleri açısından kabul edilebilir uyumu göstermektedir. Şekil 2'de görüldüğü gibi Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun açımlayıcı faktör analizinden elde edilen verilerin yapısı doğrulayıcı faktör analizi sonuçları ile uyumlu olduğu sonucuna varılmıştır.

Şekil 2. Kadınlara Yönelik Tutum Ölçeği-Kısa Formu Doğrulayıcı Faktör Analizi



Güvenirlilik

Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun güvenirliğini belirlemek için madde-toplam test puanı korelasyonu, Cronbach Alfa iç güvenirlik katsayı ve iki yarı test güvenirliği incelenmiştir. KYTO-Kısa Formu geneli için Cronbach Alfa iç güvenirlik katsayısı .849 olarak hesaplanmıştır. Madde ile toplam ve madde ile alt boyutlar arasındaki korelasyon katsayılarını belirlemek için yapılan istatistiksel analiz de ölçeğin düzeltilmiş madde-toplam korelasyonlarının .29 - .67 arasında değiştiğini göstermiştir. Ayrıca alt %27 – üst %27’lik madde ortalama puanları arasındaki farkların ilişkisiz örneklem t-testi sonucunda maddeler ile gruplar (alt %27 – üst %27’lik) arasında anlamlı farklılığın ($p < 0.001$) olduğu sonucuna ulaşılmıştır. KYTO-KF’nin iki yarı test güvenirliğinde test maddeleri ilk yarı-son yarı olarak iki eş yarıya ayrılmıştır. İkiye ayrılan parçaların biri 12 diğeri 13 maddeden oluşmaktadır. Bu eş parçaların iç tutarlılık katsayısı birinci yarı için .729 ve ikinci yarı için .568 olarak hesaplanmıştır. Ayrıca Guttman iki-yarı test güvenirlik değeri .713, Spearman Brown formülü kullanılarak testin tamamı için hesaplanan korelasyon katsayısı .72’dir. Bu güvenirlik analizlerine göre ölçeğin geneli ve alt boyutlarına ilişkin madde-toplam test puan korelasyonları ve Cronbach Alfa iç tutarlılık katsayılarının yüksek olduğu söylenebilir.

Tablo 4’de ölçme aracının geneli ve alt boyutlar arasındaki korelasyonu verilmiştir. Elde edilen korelasyon katsayıları incelendiğinde; KYTO-KF’nin geneli ile alt boyutlar ve alt boyutların kendi aralarındaki korelasyonların 0.01 düzeyinde anlamlı farklılıklara sahip olduğu bulunmuştur.

Cinsiyetler arası Eşitsizlik ve Modern Tutum ($r=-0.148$, $p<.01$), Cinsiyetler arası Eşitlik ve Modern Tutum ($r=-0.290$, $p<.01$), Modern Tutum ve Geleneksel Tutum ($r=-0.168$, $p<.01$), Önyargılı Tutum ve Modern Tutum ($r=-0.138$, $p<.01$), Özgür Tutum ve Modern Tutum ($r=-0.215$, $p<.01$), KYTO–KF ve Modern Tutum ($r=-0.293$, $p<.01$) arasındaki korelasyonun negatif yönde düşük düzeyde anlamlı ilişkiye sahip olduğu gözlemlenmektedir (Tablo 4).

Tablo 4. Kadınlara Yönelik Tutum Ölçeği-Kısa Formu Toplam Puanı ile Alt Boyutlar Arasındaki Korelasyon Analizi Sonuçları

Alt faktörler	Cronbach Alfa	Cinsiyetler arası Eşitsizlik	Cinsiyetler arası Eşitlik	Modern Tutum	Geleneksel Tutum	Önyargılı Tutum	Özgür Tutum	KYTO–KF
Cinsiyetler arası Eşitsizlik	.79	1						
Cinsiyetler arası Eşitlik	.69	,197**	1					
Modern Tutum	.67	-,148**	-,290**	1				
Geleneksel Tutum	.56	,469**	,132**	-,168**	1			
Önyargılı Tutum	.69	,480**	,150**	-,138**	,369**	1		
Özgür Tutum	.55	,229**	,305**	-,215**	,122**	,144**	1	
KYTO–KF	.72	,842**	,505**	-,293**	,586**	,596**	,494**	1

** $p<0.01$

Ölçüt-Bağımlı Geçerlik: Ölçüt-bağımlı geçerlik kapsamında Kadınlara Yönelik Tutum Ölçeği-Kısa Formu daha önceden Sakallı-Uğurlu (2002) tarafından Türkçeye çevrilmiş olan “Çelişik Duygulu Cinsiyet Ölçeği” puan ortalamaları ile Dağ (1991) tarafından Türkçeye uyarlanan “Rotter İç-Dış Kontrol Odağı Ölçeği” arasındaki ilişkiye bakılmıştır.

Üniversite öğrencilerinin kadınlara yönelik tutum puanları üzerinde etkili olabilecek bağımsız değişkenlere (çelişik duygulu cinsiyetçilik ve iç-dış kontrol odağı) ilişkin çoklu regresyon analizi sonuçları Tablo 5’de gösterilmiştir. Sonuçlar, katılımcıların çelişik duygulu cinsiyetçilik puanları ve iç-dış kontrol odağı inançlarının, kadınlara yönelik tutum puanları arasında anlamlı bir ilişki olduğunu göstermektedir ($R=.481$, $R^2=.231$, $F=119.811$, $p<.001$). Katılımcıların çelişik duygulu cinsiyetçilik puanları ve iç-dış kontrol odağı inançlarının birlikte kadınlara yönelik tutum puanlarının toplam varyansın %23’ünü açıklamaktadır.

Standardize edilmiş regresyon katsayıları β (beta) değerleri arasında en yüksek olan değişken görece olarak en önemli yordayıcıdır (Büyüköztürk, 2013, s.103). Standardize edilmiş regresyon katsayısına (β) göre, bağımsız değişkenlerin kadınlara yönelik tutum üzerindeki görece önem sırası çelişik duygulu cinsiyetçilik ($\beta=.46$, $p<.001$) iç-dış kontrol odağı inancı ($\beta=.13$, $p<.001$) şeklindedir. Regresyon katsayılarının anlamlılığına ilişkin t-testi sonuçları incelendiğinde ise her iki bağımsız değişkenin de katılımcıların kadınlara yönelik tutumları üzerinde anlamlı yordayıcılar olduğu bulunmuştur (çelişik duygulu cinsiyetçilik: $t=14.93$, $p<.001$; iç-dış kontrol odağı inancı: $t=4.041$, $p<.001$).

Tablo 5. Kadınlara Yönelik Tutum -Kısa Form İçin Çoklu Regresyon Analizi

Bağımsız Değişkenler	B	Beta	t	Sig.
(Constant)	20,972		9,946	,000
2. Çelişik Duygulu Cinsiyet Ölçeği	,496	,464	14,932	,000*
3. Rotter İç-Dış Kontrol Odağı Ölçeği	,437	,126	4,041	,000*
R		.481		
R²		.231		
R² Adj.		.223		
F		119.811*		

*p<.001

TARTIŞMA

Kadınlara yönelik tutum ölçeği; toplumda var olan normlar ve yaşam kalıpları çerçevesinde, bireylerin kadınların rollerini nasıl gördüklerini belirlemeye yönelik geliştirilmiş olan bir ölçme aracıdır. Kadına yönelik tutum ölçeği, modern toplumda kadınların sahip olması gereken mücadeleleri, rolleri, yükümlülükleri ve ayrıcalıklarla ilgili tutumları ölçmektedir. Bu ölçme aracı ilk olarak 1972 yılında Spence ve Helmreich tarafından geliştirilmiştir. Kadınlara yönelik tutum ölçeğinin orijinali 55 maddeden oluşmaktadır. 1973 yılında ölçek Spence, Helmreich ve Snapp tarafından revize edilerek toplam 25 maddeden oluşan bir formu hazırlanmıştır. Kadınlara Yönelik Tutum Ölçeği'nde düşük puanlar daha gelenekselci, cinsiyet eşitsizliklerini kabul eden, anti feminist görüşleri, yüksek puanlar kadınlara karşı daha olumlu profeminist tutumları (herhangi bir feminist hareketin bir üyesi olmayı ima etmeksizin feminizmin hedeflerini desteklemek) işaret etmektedir. Spence ve Helmreich tarafından geliştirilen bu ölçek daha sonraları toplumsal cinsiyet ve kadın odaklı pek çok araştırmada yaygın olarak kullanılmıştır (Abraham, 2019; Sumit ve diğerleri, 2022). Bu çalışmada Spence, Helmreich ve Stapp'ın (1973) revize ettiği Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun (KYTO-KF) Türk kültürüne uyarlama, Türkçe formunun geçerlik ve güvenilirliğini analiz etmek amaçlanmıştır. Çalışma Karabük Üniversitesinin farklı bölümlerinde öğrenim gören 799 lisans öğrencisi ile yürütülmüştür.

KYTO-KF'nin ölçek uyarlama çalışması kapsamında hem açımlayıcı hem de doğrulayıcı faktör analizleri uygulanmıştır. Spence, Helmreich ve Stapp (1973) çalışmalarında ölçeğin toplam 25 maddeden tek bir faktör altında toplandığını ileri sürmüşlerdir. Ancak bu çalışmada istatistiksel olarak uygulanan açımlayıcı faktör analizi sonuçları ölçme aracının orijinalinde elde edilen değerlerden farklılık gösterdiğini ortaya koymaktadır. Tek faktörlü yapının kabul edilebilir standart ölçülere uyuşmadığını göstermiştir. Açımlayıcı faktör analizi ölçeğin Türkçe formunun ölçek maddelerinin %50.62'sini açıklayan altı faktörlü bir yapıya sahip olduğu ve bu yapının verilerle daha uyumlu olduğunu göstermektedir. Ertuğrul ve Duyan (2019) 143 örneklem ile gerçekleştirdikleri çalışma kapsamında KYTO-KF'nin ölçek maddelerinin tek faktörlü yapı altında toplam varyansın %29.62'sini açıkladığını belirtmişlerdir. Ancak literatürde ölçek geliştirme ve uyarlama çalışmalarında açımlayıcı faktör analizlerinde açıklanan varyans oranının %40 ile %60 arasında olması gerektiği ifade edilmektedir (Büyüköztürk, 2013, s.124). Dolayısıyla bu çalışmada altı faktörlü yapının açıkladığı varyans oranı (%50.62) kabul edilebilir sınır değerler içinde yer almaktadır. Öte yandan literatürde aynı yapıyı ölçen yer aldıkları faktörlerdeki maddelerin yük değerlerinin de .45'in üstünde olması gerektiği ifade edilmektedir.

Büyüköztürk (2013, s.124) maddelerin yük değerleri dikkate alındığında az sayıdaki maddenin (iki madde) .45'in altında olması alt sınır kesme noktasının .30 olarak alınabileceğini ifade etmiştir. Altı faktörde bulunan maddelerin faktör yüklerinin tamamının (2 madde hariç) .45'in üzerinde olması maddelerin içerisinde bulunduğu yapı ile uyum sağladığını göstermektedir. Ertuğrul ve Duyan (2019) tarafından yapılan çalışmanın bulguları değerlendirildiğinde ölçekte yer alan 8 maddenin madde yük değerlerinin .45'in altında olduğu görülmektedir. Dolayısıyla tek faktör altında toplanan yapı bu örneklem grubu için uygun değildir.

Açımlayıcı faktör analizi sonrasında uygulanan doğrulayıcı faktör analizi KYTO–KF ölçeğinin altı faktörlü yapısının Ki-kare değerinin serbestlik derecesine oranı, RMR, GFI, CFI, RMSEA, SRMR ve AGFI değerlerinin kabul edilebilir uyum indeksleri sınırları içinde olduğunu göstermiştir. Dolayısıyla açımlayıcı faktör analizi ile elde edilen yapı doğrulayıcı faktör analizi ile uyumludur. Ancak ölçeğin farklı bir kültüre uyarlama çalışmasında orijinalinden farklı bir yapı ortaya koyması, sosyal yapının normları, yaşam tarzları ve alışkanlıkları, sosyo-ekonomik koşullar, inanç yapısı ve etkileşim örüntüleri gibi farklı unsurlardan kaynaklanabilir.

Güvenirlilik analizleri kapsamında Kadınlara Yönelik Tutum Ölçeği-Kısa Formuna madde-toplam test puanı korelasyonu, Cronbach Alfa iç güvenirlik katsayısına ve iki yarı test güvenirliği uygulanmıştır. Elde edilen sonuçlara göre Cronbach Alfa iç güvenirlik katsayısı .849, düzeltilmiş madde-toplam korelasyonları .29 - .67 arasında, iki yarı test güvenirliğinde iç tutarlılık katsayısı birinci yarı için .729 ve ikinci yarı için .568 olarak hesaplanmıştır. Bu aşamada ölçeğin madde toplam puanı alt-üst %27'lik gruplara ayrılarak ortalama puan farklarını kıyaslamak amacıyla bağımsız gruplar t testi yapılmıştır (Büyüköztürk, 2013; Cohen ve Swerdlik, 2018). Ölçeğin alt-üst %27'lik gruplarının farkına ilişkin bağımsız grup t testi sonucuna göre istatistiksel olarak anlamlı farklılık görülmüştür. Bu anlamlı farklılığın %27'lik üst grupların lehine olduğu tespit edilmiştir. Güvenirlilik analizleri kapsamında elde edilen bu sonuçların literatürde yaygın olarak kabul edilen sınır değerlerle uyumlu olduğu görülmüştür (Büyüköztürk, 2013, s.169).

Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun Türkçe'ye uyarlanması için yapılan bu çalışmanın bulguları Ertuğrul ve Duyan (2019) tarafından 143 örneklem ile yapılan çalışma ve orijinal form ile örtüşmemektedir. Bu çalışma kapsamında yapılan geçerlik ve güvenirlik analizi sonuçları; ölçeğin altı faktörden oluşan geçerli ve güvenilir bir ölçme aracı olduğunu göstermektedir. Ancak ölçek geliştirme ve uyarlama çalışmalarının dinamik bir süreç olması dikkate alınarak altı faktörlü yapının geliştirilmesi ve iyileştirilmesi için farklı örneklem grupları ile çalışmaların devamlılığının gerektiği de açıktır.

Son olarak Kadınlara Yönelik Tutum Ölçeği-Kısa Formunun ölçüt-bağımlı geçerliği kapsamında çelişik duygulu cinsiyetçilik ölçeği ve iç-dış kontrol odağı ölçeği arasındaki ilişkiye çoklu regresyon analizi uygulanmıştır. Kadınlara yönelik tutum puanları ile çelişik duygulu cinsiyetçilik ve iç-dış kontrol odağı puan ortalamaları arasında anlamlı bir ilişkinin olduğu belirlenmiştir ($R=.481$; $R^2=.231$, $p<.001$). Buna göre çelişik duygulu cinsiyetçilik ve iç-dış kontrol odağı, kadınlara yönelik tutum puanları toplam varyansın %23'ünü açıklamaktadır. Standardize edilmiş regresyon katsayıları (β) ve t- değerleri görece önem düzeyi olarak sırasıyla cinsiyetçilik ve iç-dış kontrol odağının kadınlara yönelik tutumun önemli bir yordayıcısı olduğu söylenebilir.

Her çalışmanın olduğu gibi bu çalışmanın da sınırlılıkları bulunmaktadır. Bunlardan en önemlisi örneklemin homojen bir yapıya sahip olmasıdır. Örneklem belirli bir yaş grubu ve lisans öğrenimi gören öğrencilerden oluşmaktadır.

Dolayısıyla heterojen ve farklı kültür öğelerini içeren örneklem grupları ile de çalışılması ölçeğin geçerlik ve güvenilirlik değerlerini artıracaktır.

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COVID-19 SALGINI SÜRECİNDE ÇALIŞAN KADINLARIN EV İÇİ SORUMLULUK ALANLARI VE ANNELİK DENEYİMLERİ

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ÖZET

Kadın haklarına yönelik tarihsel süreçte, kadınların iş ve çalışma yaşamına katılımıyla birlikte hukuki, siyasi ve sosyal haklarının kazanımı konusunda toplumda daha görünür bir temsiliyete sahip oldukları, cinsiyetler arası eşit yaşam koşulları ve rol dağılımını sağlayan toplumların genel gelişmişlik ve refah düzeyinin de aynı doğrultuda yüksek olduğu bilinen bir gerçekliktir. Kadın istihdamının ve sosyal görünürlüğüne düşük olduğu geleneksel ataerkil toplumlarda ise kadına atfedilen değer ve toplumsal algının yüklediği öncelikli cinsiyet rolleri karşı cinsle kıyaslandığında; kadınların genç yaşta evlilik, çocuk doğurma, ideal eş ve anne olma gibi beklentilerle eşitlikçi olmayan bir sorumluluk ağına sahip olduğu görülmektedir. Bu durum özellikle çocuk sahibi çalışan kadınların iş yükleri ve mesai saatleri dışında ev içi ve ev dışındaki sorumluluk alanlarını genişletmekte; toplumsal cinsiyete dayalı işbölümü çerçevesinde doğallaştırılan yemek, çocuk bakımı ve temizlik gibi ev işlerinde, en az çalışma ve mesleki performans kadar verimli olmasını gerekli kılmaktadır. Söz konusu yapı dışında gündelik yaşamın akışını bozan ve sosyal hayatı kısıtlayıcı yasal düzenlemeler içeren (sokağa çıkma yasağı, okulların kapatılarak evde online eğitime geçilmesi, alışverişin belli saat aralıklarıyla sınırlandırılması, hijyen şartları, maske, sosyal mesafe vb.) kuralların uygulandığı Covid-19 salgını gibi olağanüstü süreçlerde ise çalışan kadınların başta ev içi işleyişin idamesini sağlamanın yanında, okula gönderilemeyen çocukların bakımı ve uzaktan eğitim sonucu çocukların online ders ve ödevlerini evden takip etme gibi mevcut sorumluluklarına ek yeni yükümlülüklerle daha kısıtlı bir zaman/mekan aralığında daha yoğun emek sarf etmesini gerektirmiştir. Bu amaçla bu çalışma, geleneksel ataerkil toplum özellikleri gösteren Van kent merkezinde çalışan annelerle yapılan görüşmelerin verilerine dayalı nitel bir araştırma olarak tasarlanmıştır. Salgın sürecinde çalışan kadınların ev içi sorumluluk alanları ve annelik deneyimlerini merkezine alan çalışmada 31-44 yaş aralığında farklı meslek grubundan 15 kadınla yüz yüze görüşmeler gerçekleştirilmiş, araştırma sonucunda çalışan annelerin salgın sürecinde; sosyal yaşamdan uzaklaştıkları, iş doyumu ve mesleki performanslarının düştüğü, ev işlerine ayırdıkları sürenin uzadığı, salgından etkilenen aile üyelerinin evde tedavi ve bakım hizmetlerini üstlendikleri, online ders ve ödev takibinde birtakım güçlükler yaşadıkları, gün içinde sıklıkla tükenmişlik hissine kapıldıkları ve genel anlamda stres yönetimi konusunda yetersiz kaldıkları anlaşılmıştır.

Anahtar Kelimeler: Salgın, Çalışan Kadınlar, Ev İçi Sorumluluklar, Annelik Deneyimleri

DOMESTIC RESPONSIBILITY AND MATERNAL EXPERIENCES OF WOMEN WORKING IN THE COVID-19 OUTBREAK

ABSTRACT

In the historical process of women's rights, it is a reality known that women, together with their participation in work and work life, have a more visible representation in society on the gain of legal, political and social rights, and that the overall level of development and prosperity of societies that enable the distribution of equal living conditions and roles between sexes is also high in the same direction.

In traditional patriarchal societies where women's employment and social visibility are low, compared to the primary gender roles attributed to women by value and social perception, women have a network of unequitable responsibility with expectations such as marriage, childbirth, ideal wife and mother at a young age. This extends the areas of domestic and non-domestic responsibility, especially for women with children, outside their workload and working hours, and requires that they be as efficient as work and professional performance in household work, such as food, child care and cleaning, naturally built within the framework of the gender-based labor department. Outside of the structure, there are legal regulations that disrupt the flow of daily life and restrict social life (curfew, closing schools and switching to online education at home, limiting shopping to specific time intervals, hygiene conditions, mask, social distance, etc.) In addition to ensuring that women working in extraordinary processes, such as the Covid-19 outbreak in which the rules are applied, in addition to ensuring that the work of the women in the home works is carried out in the first place, children who are not sent to school and, through remote education, have to work more intensively in a time/space range with additional new obligations to their current responsibilities, such as following their online lessons and assignments from home. For this purpose, this study is designed as a qualitative research based on the data of meetings with mothers working in the Van city center, which demonstrate traditional patriarchal society characteristics. In the study, which centers on domestic responsibility and maternal experiences of women working in the epidemic process, 15 women from different professional groups were interviewed face-to-face in the age of 31-44, as a result of research, mothers working in the epidemic process; It was understood that they were away from social life, their job satisfaction and professional performance were reduced, their time spent on household work was extended, that the affected family members took care of home treatment and care services, had some difficulties following online courses and homework, often felt exhausted during the day, and were generally inadequate for stress management.

Keywords: Epidemic, Working Women, Domestic Responsibilities, Motherhood Experiences

I. ve II. LİGDE OYNAYAN KADIN FUTBOLCULARIN KAYGI DÜZEYLERİNİN İNCELENMESİ: İSTANBUL İLİ ÖRNEĞİ

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ÖZET

Kaygı kişinin korku verici veya tehdit edici bir duruma karşı vermiş olduğu ruhsal ve bedensel bir tepkidir. Kaygı kendi içerisinde 2'ye ayrılır. Bunlar "durumluk kaygı", "sürekli kaygı" olarak isimlendirilmektedir. Durumluk kaygı, öznel gerilim ve korku duygularıyla karakterize olarak gelişen geçici duygusal bir durum olarak tanımlanmaktadır. Sürekli kaygı ise, görece olarak bireyde var olan kaygı eğilimini göstermekte olup, durumluk kaygının yoğunlaşması ve süreklilik kazanması halidir. Sporunun istenen performansı sağlamasında kaygı düzeyinin önemi yadsınamayacak kadar büyüktür. Bu bilgilerden yola çıkarak çalışmanın amacı, İstanbul Bölgesi 1. ve 2. ligde oynayan kadın futbolcuların müsabaka öncesi durumluk ve sürekli kaygı düzeylerinin incelenmesidir. Bu amaçtan hareketle gerekli izinler alındıktan sonra İstanbul İlinde bulunan 1. ligden 40 2. Ligden ise 51 sporcu olmak üzere gönüllü katılım sağlayan toplam 91 kadın futbolcuya Spielberger ve ark. (1970) geliştirdiği Durumluk ve Sürekli Kaygı Ölçeği ile sosyo-demografik özellikleri belirleyen anket uygulanmıştır. Elde edilen veriler SPSS 25.0 paket programında analiz edildiğinde; normal dağılım gösterdikleri için bağımsız gruplar için kullanılan ikili küme karşılaştırmalarında t-Testi, üç ve daha fazla küme karşılaştırmalarında ise Varyans analizi uygulanmıştır. Anlamlı farklılıkların hangi gruptan kaynaklandığını belirlemek üzere Tukey testi kullanılmış, hata payı ise 0.05 olarak alınmıştır. Sonuçta durumluk kaygı açısından takım içerisinde huzursuzluktan olumsuz etkilenme değişkeni; sürekli kaygı açısından eğitim düzeyi ve spor dışı katıldığı bir etkinliğin olup olmaması durumu ve takım içerisinde huzursuzluktan olumsuz etkilenme değişkenine göre anlamlı farklılıklar görülmüştür. Bu bilgilere bakarak, eğitim seviyesi yükseldikçe sürekli kaygının da arttığı, spor dışı katıldığı bir etkinliğin olup olmaması değişkenine göre dışarıda ekstra etkinliğe katılanlarda sürekli kaygının daha da arttığı ve takım içindeki olumsuzluktan etkilenme durumu değişkenine göre ise olumsuzluklardan etkileneceğini belirten grubun sürekli kaygılarının daha yüksek olduğu belirlenmiştir. Yine takım içindeki olumsuzluktan etkilenme durumu değişkeni durumluk kaygı açısından incelendiğinde olumsuzluklardan etkileneceğini belirten grubun durumluk kaygılarının daha yüksek olduğu görülmüştür. Bu sonuçlar doğrultusunda; kaygı düzeyini azaltmak için yapılan serbest zaman aktivitelerinden hangilerinin daha etkili olabileceği konusunda daha detaylı çalışmalar yapılmasının önemli olduğu düşünülmüştür.

Anahtar Kelimeler: Durumluk Kaygı, Sürekli Kaygı, Kadın, Futbolcu, 1. Lig, 2. Lig

INVESTIGATION OF ANXIETY LEVELS OF FEMALE FOOTBALL PLAYERS PLAYING IN THE 1ST AND 2ND LEAGUE: EXAMPLE OF ISTANBUL PROVINCE

ABSTRACT

Anxiety is a mental and physical reaction that a person gives to a frightening or threatening situation. Anxiety is divided into 2 in itself. These are called "state anxiety" and "trait anxiety". State anxiety is defined as a temporary emotional state which develops as a characteristic of subjective feelings of tension and fear. On the other hand, trait anxiety shows the tendency of anxiety that exists in an individual relatively, and is a state of intensification and gaining continuity of state anxiety. The importance of anxiety level in ensuring the desired performance of the athlete is undeniable. Based on this information, the aim of the study is to examine the pre-match state and trait anxiety levels of female football players playing in the 1st and 2nd leagues of the Istanbul Region. For this purpose, after obtaining the necessary permissions, Spielberger et al. (1970) developed the State and Trait Anxiety Inventory, and a questionnaire determining socio-demographic characteristics was applied. When the obtained data is analyzed in SPSS 25.0 package program; Since they show normal distribution, T-Test was used for pairwise cluster comparisons used for independent groups, and analysis of variance was used for comparisons of three or more clusters. Tukey test was used to determine from which group the significant differences originated, and the margin of error was taken as 0.05. As a result, the variable of being negatively affected by unrest in the team in terms of state anxiety; In terms of trait anxiety, there were significant differences according to the level of education, the presence of an activity other than sports, and the variable of being negatively affected by unrest within the team. Based on the information, it has been specified that trait anxiety increases as the level of education goes up, trait anxiety also increases when people attend an extra activity outside according to the variable of whether there is an event that they participate instead of sports or not, and the group stating that they would be affected by negativities has higher trait anxiety according to the variable of being affected by negativity within team. Moreover, when the variable of being affected by negativity within the team has been examined in terms of state anxiety, it has been seen that the group stating that they would be affected by negativity has higher state anxiety. In accordance with these results, it has been thought that it is important to conduct more detailed studies on which of the leisure time activities performed in order to reduce anxiety levels may be more effective.

Keywords: Trait Anxiety, State Anxiety, Women, Football player, 1st League, 2nd league

GİRİŞ

Spor, tüm dünyada insanların sağlık kazanmak, yeteneklerini sergilemek, eğlenmek ve dinlenmek için kullandıkları bir aktivite olarak görülür. Bu şekilde bireylerin hem aktif hem de pasif olarak yer aldıkları; her geçen gün giderek gelişen ve büyüyen bir etkinlik haline gelmektedir. Günümüzde sporun ticari, politik yönden ulusal ve uluslararası bağlamda işlerlik kazanması spor camiasına özellikle de sporculara performansını en üst noktaya taşıması gibi bir sorumluluk yüklemiştir. Bu şekilde en üst düzeyde performansa ulaşma amacı da sporcuların sosyal ve psikolojik yüklerini arttırmıştır.

Dünya Sağlık Örgütü'nün 2017 yılında yaptığı bir araştırmaya göre kaygı bozukluğu teşhisi alan kişilerin sayısı 2005 yılından bu yana %14.9 oranında arttığını göstermiştir. Türkiye'de kaygı bozukluğunun görülme sıklığı %4.0 olduğu, depresyon ve kaygının dünya ekonomisinde yıllık maliyetinin 1 Trilyon Dolar'a yaklaştığı bildirilmiştir (Bulut ve ark. 2022).

Artan yüklerle birlikte baskı altında sporcuların duygu durumlarında da değişimler yaşandığı yaşanan belirgin duygulardan özellikle ön plana çıkanın daha çok kaygı olduğu ifade edilmiştir. Hatta bazı sporcuların antrenmanlarda gösterdikleri performanslarını müsabakaya yansıtamamanın önemli nedenlerinden birinin de sporcuların sahip oldukları kaygı düzeyleri olduğu belirtilmiştir (Konter, 1998; Spielberg, 1966). Kaygı, tehdidin algılandığı anda artan uyarılmışlık durumunda ortaya çıkan subjektif gerginlik olma durumu olarak tanımlamıştır (Anshell, 1997). Kaygı, “durumluk” ve “sürekli kaygı” olarak iki ayrı kavram olarak görülmektedir. Durumluk kaygı; belli durumlar öncesi veya sırasında ortaya çıkan ve genellikle dışarıdan kişilere anlatıldığında anlaşılabilen, geçici oluşan kaygının bir biçimi olduğu belirtilmiştir. Sürekli kaygı ise belirli bir olay ya da durumla bağlı ya da bağlı olmadan başlayıp diğerlerince nedenleri tam anlaşılabilen ve süreklilik arz eden bir kaygı şekli olarak açıklanmıştır (Öner ve Le Compte, 1998).

Sporda üst düzey performansa ulaşmada sadece fiziksel kapasitenin artışı hatta mükemmel düzeye erişmesinin yeterli olmadığı, fiziksel kapasitenin yanı sıra psikolojik kapasitenin önemli bir etken olduğu belirtilmiştir (Akarçeşme, 2004). Sporcuların spor ortamında yarışma öncesi veya yarışma sırasında aralıklı veya sürekli olarak gergin hissetme, huzursuzluk hali, yani yarışma ortamının yarattığı özel bir kaygı yani yarışma kaygısı hissettikleri, yarışma öncesi ortaya çıkan bu kaygısal değişikliklerin yarışmadan bir saat önce başladığı belirtilmiştir (Aşçı ve Gökmen, 1995; Özerkan, 2003). Literatürde kaygı ile ilgili çalışmalara sık rastlanırken, kadın futbolcularla ilgili yapılan çalışmaların sınırlı sayıda olduğu göz önüne alınarak bu araştırmanın alan çalışmalarına katkı sağlayacağı düşünülmüştür. Bu çalışma ile kadın sporcuların özellikle 1. ve 2. Ligde oynayan kadın futbolcularda sürekli ve durumluk kaygının ne düzeyde olduğu sorusuna cevap aranmıştır. Bu amaçla İstanbul Bölgesi 1. ve 2. Liginde oynayan Kadın futbolcularda müsabaka öncesi durumluk ve sürekli kaygı düzeylerinin ne düzeyde olduğunun belirlenmesi amaçlanmıştır. Ayrıca sporcularda kaygı var ise bu kaygının eğitim düzeyi, aylık gelir, futbol oynama yılı, takım içindeki huzursuzluğun sporcuları etkileme durumu gibi değişkenler açısından bir farklılık gösterip göstermediği belirlenmek istenmiştir.

YÖNTEM

Araştırma Grubu

Araştırmanın evrenini 2014 yılında İstanbul Bölgesi 1. ve 2. Ligde oynayan kadın futbolcular, örneklemini ise 1. Lig takımlarından 40 sporcu ve 2. Lig’ de mücadele eden 51 sporcu olmak üzere toplamda 91 sporcudan oluşturulmuştur.

Veri Toplama Araçları

Spielberger Durumluk Sürekli Kaygı Envanteri: Bu çalışmada veri toplama aracı olarak; Spielberg ve arkadaşları 1970 yılında geliştirilen Türkçe’ ye adaptasyonu Öner ve Le Compte tarafından 1976 yılında, geçerlilik ve güvenilirlik çalışmaları ise Öner (1977) tarafından yapılan Durumluk-Sürekli Kaygı Envanteri kullanılmıştır. Ölçeğin ülke dışı örneklerinde test tekrar güvenilirlikleri 0.16 ile 0.54 arasında değişmektedir. Ülkemizde yapılan güvenilirlik çalışmalarında Öner (1997) testin tekrar güvenilirliği 0.26 ile 0.68 şeklinde bulmuştur. Anketlerin her ikisi de 20’şer sorudan oluşan 4’lü likert tipinde olduğu bilinmektedir (Spielberg 1970, Öner ve Le Compte 1998).

Kişisel Bilgi Formu: Sporcuların sosyo-ekonomik ve kişisel özelliklerini belirlemek amacıyla; literatür bilgileri ışığında geliştirilen Kişisel Bilgi Formu'nda sporcuların, yaşları, eğitim düzeyleri ailelerinin aylık geliri, futbol oynama yılı, boş zaman aktivitelerini nasıl geçirdikleri yani spor dışı yapılan sosyal etkinlikleri hakkında bilgi edinilmiştir.

Verilerin Toplanması

Bu araştırmada, İstanbul ilindeki birinci ve ikinci lig kadın kulüplerine gidilerek, aktif olarak spor yapan 5 farklı kadın futbol kulüp yöneticilerine çalışma hakkında bilgi verilmiş sözel onay alınmıştır. Sözel onay alındıktan sonra sporcular ile birebir görüşülerek araştırmanın içeriği ve uygulama ile ilgili bilgilendirme yapıldıktan sonra gönüllü katılmak isteyen sporculara müsabaka döneminde müsabakadan hemen önce bizzat araştırmacılar tarafından anket formları dağıtılmış ve toplanmıştır.

Veri Analizi

Araştırma sonucunda elde edilen veriler SPSS (Statistical Package for Social Sciences) 25.0 paket programında istatistiksel açıdan analiz edilmiş, manidarlığı 0.05 düzeyinde sınanmıştır. İstatistiksel analiz aşamasında şu işlemler gerçekleştirilmiştir;

- Kadın futbolcuların kişisel özelliklerini betimleyici frekans ve yüzde dağılımları çıkarılmıştır.
- Yapılan normality test sonucunda Skewness Kurtosis puanlarına göre verilerin normal dağılım gösterdiği belirlenmiş ve ikili küme karşılaştırmaları için bağımsız gruplarda t-testi, üç veya daha fazla küme karşılaştırmaları için tek yönlü varyans analizi (Anova) kullanılmıştır.

BULGULAR

Tablo 1. Sporcuların Sosyo-ekonomik Durumlarına İlişkin Durumluk ve Sürekli Kaygı Puan Ortalamaları

DEĞİŞKENLER	N	%	Durumluk Kaygı	Sürekli Kaygı	
			Ort.±SS	Ort.±SS	
EĞİTİM	Ortaokul	4	4,3	35.50±5.44	27.0±3.55
	Lise	42	44,7	39.83±9.94	35.95±7.00
	Üniversite	45	47,9	36.15±9.57	37.26±7.49
	P değeri			,188	,026*
EKONOMİK DURUM	500-1000TL	8	8,5	33.75±8.82	36.50±7.54
	1001-1500TL	38	40,4	37.42±8.47	38.13±7.50
	1501TL ve üstü	45	47,9	38.88±10.77	34.53±7.01
	P değeri			,370	,085
SPOR DIŞI ETKİNLİK	Var	24	26,4	40.33±10.46	39.25±8.36
	Yok	67	73,6	36.92±9.35	35.11±6.70
	P değeri			,141	,018*

Tablo 1'e bakıldığında eğitim durumu açısından durumluk kaygı puan ortalamaları ortaokul mezunu olanların $35,50 \pm 5,44$, lise mezunu olanların $39,83 \pm 9,94$, üniversite mezunu olanların $36,15 \pm 9,57$; sürekli kaygı ölçeği ortalamasında ise ortaokul mezunu olanların $27,0 \pm 3,55$ lise mezunu olanların $35,95 \pm 7,00$ ve üniversite mezunu olanların $35,95 \pm 7,00$ olarak belirlenmiştir. Eğitim açısından durumluk puanları arasındaki fark anlamlı olmasa da sürekli kaygı puanları arasındaki farkın üniversite mezunları lehine artış gösterir şekilde anlamlı olduğu görülmüştür ($p=,026$. $p<0,05$). Aylık gelir düzeyleri açısından durumluk kaygı puan ortalamaları 501-1000TL olanların $33,75 \pm 8,82$, 1001-1500TL olanların $37,42 \pm 8,47$, ve 1500TL'den fazla olanların $38,88 \pm 10,77$ olarak belirlenmiştir. Bu puanlar istatistiksel açıdan analiz edildiğinde anlamlı olmadığı görülmüştür ($P=,370$ $p>0,05$). Sürekli kaygı ölçeği ortalamasında ise 501-1000TL olanların $36,50 \pm 7,54$, 1001-1500TL olanların, $38,13 \pm 7,50$, ve 1500TL'den fazla olanların ortalaması $34,53 \pm 7,01$ olarak belirlenmiştir. Bu puanlar istatistiksel açıdan analiz edildiğinde anlamlı olmadığı görülmüştür ($P=,085$ $p>0,05$). Spor dışında bir aktivitede bulunanların durumluk kaygı puan ortalamaları $40,33 \pm 10,46$ iken; herhangi bir aktivitesi olmayanların ise $36,92 \pm 9,35$ puana sahip olduğu, bulunan bu farkın da anlamlı olmadığı görülmüştür ($P=,141$ $p>0,05$). Sürekli kaygı puanları ise, spor dışında bir aktivitesi olduğunu belirtenlerin $39,25 \pm 8,36$; spor dışında bir aktivitesi olmadığını belirtenlerin $35,11 \pm 6,70$ olduğu ve bulunan bu puanlar arasındaki farkın da anlamlı olduğu görülmüştür ($P=,018$ $p<0,05$).

Tablo 2. Sporcuların Spor Durumlarına İlişkin Durumluk ve Sürekli Kaygı Puan Ortalamaları

DEĞİŞKENLER		N	%	Durumluk Kaygı	Sürekli Kaygı
				Ort.±SS	Ort.±SS
TAKIM İÇİNDEKİ OLUMSUZLUKTAN ETKİLENME DURUMU	Etkilenmem	55	58,5	36,12±8,8	35,58±6,90
	Kısmen	35	37,2	39,94±10,33	36,71±7,73
	Etkilenirim	1	1,1	57,00±0	53,00±0
	P değeri			,025*	056*
FUTBOL OYNAMAMA YILI	0-3 yıl	0	0	-	-
	4-6 yıl	16	17,6	39,43±10,8	35,18±7,43
	7-10 yıl	48	52,7	38,08±9,99	37,47±7,55
	11-14 yıl	13	14,3	34,53±8,97	34,61±6,39
	15 yıl ve üstü	14	15,4	38,14±8,36	34,50±7,58
	P değeri			,584	,385

Tablo 2'ye bakıldığında sporcuların takım içindeki huzursuzluktan etkilenme sorusuna verilen yanıtlar incelendiğinde; durumluk kaygı puan ortalamaları takım içindeki huzursuzluktan olumsuz olarak etkilendiğini belirtenlerin $36,12 \pm 8,8$; kısmen etkilendiğini belirtenlerin $39,94 \pm 10,33$; etkilenmediğini belirtenlerin ise $57,00 \pm$ olduğu görülmektedir. Bu puanlar istatistiksel açıdan analiz edildiğinde anlamlı olduğu görülmüştür ($P=,025$ $p<0,05$). Sürekli kaygı puanları ise takım içindeki huzursuzluktan olumsuz etkilendiğini belirtenlerin $35,58 \pm 6,90$; kısmen etkilendiğini belirtenlerin $36,71 \pm 7,73$, etkilenmediğini belirtenlerin ise $53,00 \pm$ olduğu görülmektedir. Futbol oynama yılına göre durumluk kaygı puanlarına bakıldığında; 4-6 yıl olanların $39,43 \pm 10,8$; 7-10 yıl olanların $38,08 \pm 9,99$; 11-14 yıl olanların $34,53 \pm 8,97$; 15 yıl ve üzeri olanların da $38,14 \pm 8,36$ puan ortalamasına sahip oldukları görülmüştür.

Sürekli kaygı puanları incelendiğinde ise, futbol oynama yılı 4-6 yıl olanların $35,18 \pm 7,43$; 7-10 yıl olanların $37,47 \pm 7,55$; 11-14 yıl olanların $34,61 \pm 6,39$; 15 yıl ve üzeri olanların da $34,50 \pm 7,58$ puan ortalamasına sahip oldukları bulunmuş.

TARTIŞMA

Bulgular gözden geçirildiğinde araştırmaya katılan sporcuların genelinin eğitim düzeylerinin lise ve üniversite olduğu görülür. Durumluk kaygı sonuçlarında eğitim düzeyinde durumluk kaygı açısından bir değişim görülmez iken; sürekli kaygı açısından eğitim durumu yükseldikçe sürekli kaygının da arttığı görülmüştür. Literatüre baktığımızda ise öğrenim düzeyi değişkeni açısından durumluk ve süreklilik kaygı düzeylerine göre farklılığın olduğunu bildiren (Öz, 2012) çalışmaların yanı sıra hem durumluk hem de sürekli kaygının öğrenim kademesi açısından anlamlı bir farklılık yaratmadığı ve öğrenim gördükleri sınıf düzeyi açısından kaygı düzeylerinin etkilenmediğini bildiren çalışmalar da mevcuttur (Eraslan, 2009; Eroğlu, 2006; Genç, 2008). Araştırmalar sporcuların eğitim düzeyinin yüksek olmasının iletişim kurma ve takım içerisindeki grup dinamiğini oluşturmada kolaylık sağladığını bildirmiştir (Koç, 2004). Bu çalışmada da eğitim düzeyinin yüksek olmasının grup içi etkileşimi kolaylaştırdığı dolayısıyla müsabakaya yönelik kaygı ile baş etmenin arttırdığı ve durumluk kaygı seviyesinin de düşmesine neden olabileceği, yine eğitim durumu arttıkça bilinç düzeyinin artmasına paralel olarak genel hayata içinde olan sürekli kaygının da arttırmış olabileceği düşünülmüştür.

Bu çalışmada ekonomik düzeye göre durumluk ve sürekli kaygı puanları açısından anlamlı bir fark görülmemiştir. Literatür incelendiğinde ise ekonomik düzeyi bakımından kaygı seviyelerinde anlamlı farklılık görülen yayınlar olduğu görülürken (Acar, 2019), anlamlı farklılık bulunmayan (Uzundağ ve ark. 2020; Bilgili, 2021; Öntürk ve ark. 2019; Yıldız, 2019; Şahin, 2021; Kaplan, 2019; Dursun ve Karagün, 2012) yayınlara da rastlanmıştır. Literatürde de gelir düzeyi değişkenine ait çok sayıda anlamlı farklılığa rastlanmamış çalışma olduğu görülmüştür. Bu sebeple çalışmamız literatürle örtüşmüştür. Yine yapılan başka çalışmalar farklı sosyo-ekonomik düzeydeki bireylerin kaygı puanları ortalamalarında önemli farklılıklara neden olduğu, düşük sosyo-ekonomik düzeye sahip bireylerin kaygı puanlarının diğerlerinden daha yüksek olma eğiliminde olduğu belirtilmiştir (Kozacıoğlu, 1986; Alyaparak, 2006; Girgin, 1990).

Bu çalışmada spor dışı bir aktivitede bulunup bulunmama durumuna göre durumluk kaygı düzeyinde anlamlı farklılığa rastlanmazken, sürekli kaygı durumunda spor dışı bir aktivite yapanlar lehine anlamlı derecede farklılık bulunmuştur. Bu çalışma sonuçları incelendiğinde düşünülenin aksine spor dışı bir etkinlikle uğraşanların hem durumluk hem de sürekli kaygı puan ortalamasının daha yüksek olduğu görülür. Bu ilgi çekici durumun daha detaylı çalışılmasının önemli olduğu düşünülmüştür.

Yapılan literatür taramalarında ise genelde kaygı ile baş etmede iş dışı bir aktivite, hobi edinilmesi önerilir. Literatür incelendiğinde kadın futbolculara yönelik kaygı çalışmalarının sınırlı sayıda olsa da (Aşçı ve Kin, 1998) sporcuların katıldığı aktivitelerin kaygı durumlarına etkisini birebir inceleyen bir çalışmaya rastlanamamıştır.

Yine literatür incelemelerinde takım içi kaygıyla ilgili çalışmaya rastlanmazken, şirket içerisindeki bireylerin bir takım olduğunu düşünüldüğünde şirket içi olumsuz ortamın çalışanlarını da olumsuz etkilediği yönündeki bilgiler (Özdevecioğlu, 2002) birebir sporcularla çalışılmamış olsa da karşılaştırma için bir tür referans olarak düşünülebilir.

Ayrıca literatür çalışmaları sporcuların çalıştıkları antrenörlerden çok etkilendikleri, sporcuların kaygı düzeyi yüksek antrenörlerin tavırlarından kaynaklanan bir tavır değişikliği ve buna bağlı olarak sporcuların kaygı düzeylerinin arttığı (Smith ve ark. 2006) yönündeki bilgiler de takım içi huzursuzluğun bir sebebinin bu tür durumlar olabileceği, ancak kesin sonuçlar için detaylı çalışmaların planlanması gerektiği düşünülmektedir. Bu çalışmada sadece takım içindeki huzursuzluğun kaygılarını arttırıp arttırmadığını sorgulama şeklinde hazırlanmıştır. Takım huzursuzluğundan etkilenip etkilenmeme ile durumluk kaygı arasında anlamlı bir ilişkinin bulunması antrenör tutumlarıyla ilişkinin sorgulanması gerektiğini düşündürmüştür.

Futbol oynama yılının ortalamaları arasındaki fark istatistiksel açıdan analiz edildiğinde hem durumluk hem de sürekli her iki kaygı türü için de anlamlı farklılık bulunmadığı görülmüştür. Literatür incelemelerinde araştırmamızı destekler nitelikte takım sporcularının yarışma kaygı düzeylerinin spor deneyimine göre farklılık göstermediğini ortaya koymuştur (Aşçı ve Gökmen, 1995; Türkmen ve ark. 2013; Yücel, 2003; Engür, 2002; Ögüt; 2000; Altıparmak, 1997; Erbaş, 2005). Sürekli kaygı puanı spor yapma yılı düşük olanların spor yapma yılı arttıkça puanlarda anlamlı derecede yükselme olduğu bulunmuştur. Durumluk kaygı puanı bakımından ise spor yapma yılı az olanların spor spor yapma yılı fazla olanların puanlarından anlamlı derecede yüksek sonuçlar alındığı (Başaran ve ark., 2009). Yapılan çalışmalarda profesyonel futbolcuların yaşları arttıkça durumluk kaygı düzeylerini etkileyen faktörlerden daha düşük düzeyde etkilendikleri ve duygularına daha fazla hakim oldukları” sonucuna ulaşılmıştır (Koç, 2004). Futbolcuların durumluk kaygı düzeyini arttırıcı etkenler ile ne kadar erken yaşlarda karşılaşır o oranda tecrübe kazanacakları düşünülerek; mümkün olduğunca erken yaşta bu ortam içerisinde bulunmaları onların baskılı ortamlara ne tür tepkiler vereceklerini önceden düşünmelerine yardım edeceği düşünülmektedir. Araştırmanın bulguları gözden geçirildiğinde bu durumu destekler nitelikte, sporcuların antrenman yaşı ile durumluk ve sürekli kaygı puanlarında anlamlı veriler elde edildiği görülmüştür (Tavacıoğlu ve Kora, 1997). Durumluk ve sürekli kaygı puanları bakımından istatistiksel açıdan anlamlı farklılık görülmemesi, sporcuların daha iyi antrene olduğu, uzun yıllar spor yapıyor olmaları sonucunda psikolojik parametrelerde olumlu yönde değişim yarattığı düşünülmüştür. Kaygı ve performans arasında önemli ilişki olduğu ve kaygı düzeyinin performansı arttırdığını bildiren açıklamalar (Cerit ve ark., 2013) yanında kaygı düzeyinin spor deneyimiyle ilgili olmadığı ve bu durumun kişilerin bilişsel durumundan kaynaklandığı (Kais ve Raudsepp, 2005) yönünde açıklamalar da mevcuttur.

ÖNERİLER

Kaygı düzeyini azaltmak için yapılan serbest zaman aktivitelerinden hangilerinin daha etkili olabileceği konusunda daha detaylı çalışmalar yapılması, ayrıca takım içi ilişkilerin kaygı üzerinde etkili olma durumu düşünülerek, grup dinamizmi, aidiyet duygusu ile kaygı düzeyini değerlendiren araştırmaların yapılmasının önemli olduğu düşünülmüştür.

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PROFESYONEL SPORCULARDA KADIN ALGISI

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ÖZET

Metaforlar, insanların belirli bir olguyu başka bir olguyla aracılığıyla ifade etmesini sağlayan zihinsel modellerdir. Metaforik ifadelerin kullanımında kişilerin çevrelerini anlamlandırmaları için güçlü bir zihinsel şematizasyon yapımı olmasının etkisi büyüktür. Bir konuyla ilgili düşünceleri, nesneyi veya eylemi ifade etmek için daha çok edebi alanında kullanıldığı zannedilse de metafor kavramı aslında pek çok kişinin günlük yaşamında yoğun olarak kullandıkları sözel teşbih olgusudur. Kavramsal çerçevelerin önemli bir kısmının metaforik ilişkiler sayesinde oluşturulduğu yaygın olarak düşünülmektedir. Başlıca bir algı aracı olarak görülen metafor, bilinen bir alandan yeni ve bilinmeyen bir alana bilgi transferi yapmayı sağlar. Hatta metaforlar bilinçaltıyla iletişime geçmeyi sağlayan bir köprü olarak da görülmektedir. Bu çalışmada profesyonel olarak yıllardır spor yapmakta olan bireylere kadınlara yönelik algılarını saptamak amacıyla nitel araştırma modeliyle gerçekleştirilmiştir. Bu amaç doğrusunda 16 farklı branşta aktif olarak spor yapan profesyonel sporcuya Kartopu örnekleme yöntemi kullanılarak erişim sağlanmıştır. Gönüllü katılım sağlayan 81 sporcuya anketler Google Form aracılığıyla ulaştırılmış ve kendilerine yöneltilen sorulara içtenlikle açık uçlu cevaplar vermeleri istenmiştir. Toplanan verilerin geçerliliği kontrol edildikten sonra 2 katılımcıya ait verilerin içeriğe uygun cevaplar taşımadığı belirlendiğinden iptal edilmiştir. Toplamda 79 adet anketin değerlendirilmesi yapılmıştır. Doğruluğu geçerli olan veriler önce kategorize edilerek ayrılmıştır. Ardından SPSS 25.0 paket programına işlenen verilere tanımlayıcı istatistik analizi olan frekans ve % hesaplamaları yapılmıştır. Yapılan istatistik analizler sonucunda sporcuların kadınları tanımlarken en fazla “doğa”, “üstün tutma” ve “objeyi çağrıştırma” kategorisinde bulunan metaforlar yoluyla açıkladıkları görülmüştür. Sonuçlar incelendiğinde; kadın sporcuların erkek sporcularla aynı düzeyde kadını “doğa” metaforuyla bağdaştırdıkları görülmüştür. Kadın sporcuların, erkek sporcularla kıyaslandığında kadını betimlerken “objeyi çağrıştırma” metaforuna daha çok başvurduğu belirlenmiştir. Erkek sporcuların kadın algılarını tasvir ederken “üstün tutma” metaforunu daha fazla kullandıkları görülmüştür. Sonuç olarak profesyonel sporcuların verdiği metaforik cevaplar incelendiğinde; erkek sporcuların bilinçaltlarındaki kadın algılarında, kadınları üstün tuttıkları ve önemli olduklarını vurguladıkları ve daha çok pozitif anlamlar yükledikleri görülmüştür.

Anahtar kelimeler: Kadın, Kadın Algısı, Profesyonel, Sporcu, Metafor.

THE FEMALE PERCEPTION IN PROFESSIONAL ATHLETES

ABSTRACT

Metaphors are mental models that allow people to express a particular phenomenon through another phenomenon. The effect of a strong mental schematization in the use of metaphorical expressions is great for people to make sense of their environment.

Although it is thought that it is mostly used in the literary field to express a thought, object or action on a subject, the concept of metaphor is actually a verbal simile phenomenon that many people use intensely even in their daily lives. It is widely thought that a significant part of conceptual frameworks are created by metaphorical relationships. The metaphor, which is seen as a main perception tool, enables to transfer information from a known area to a new and unknown area. Someone even sees metaphors as a bridge to communicate with the subconscious. In this study, it was carried out with a qualitative research model in order to determine the perceptions of individuals who have been doing sports professionally for years. In line with this purpose, access was provided to professional athletes who actively do sports in 16 different branches by using the Snowball sampling method. Questionnaires were sent to 81 athletes who participated voluntarily via Google Form and they were asked to give sincere open-ended answers to the questions directed to them. After checking the validity of the collected data, it was determined that the data belonging to 2 participants did not contain appropriate answers to the content, and it was canceled accordingly. A total of 79 questionnaires were evaluated. Valid data were first categorized and separated and then processed into the SPSS 25.0 package program. Frequency and % calculations, which are descriptive statistical analysis, were made on the processed data. As a result of the statistical analyzes, it was seen that the athletes, while describing women, explained them more by associating them with the metaphors in the categories of "nature", "holding superiority" and "connoting the object". When the results are examined; It has been observed that female athletes associate women with the metaphor of "nature" at the same level as male athletes. It has been determined that female athletes use the metaphor of "associating the object" more when describing women compared to male athletes. It has been observed that male athletes use the metaphor of "holding superiority" more when describing their perceptions of women. As a result, when the metaphorical answers given by professional athletes are examined; It has been seen that male athletes attribute more positive meanings to their subconscious perceptions of women and emphasize that they are important.

Key Words: Female, Perception of Women, Professional, Athlete, Metaphore.

GİRİŞ

Türk Dil Kurumu sözlüğüne bakıldığında kadın kelimesi “*Analık veya ev yönetimi bakımından gereken erdemleri, becerileri olan*” şeklinde tanımlanmıştır (http1, 2022).

Cinsiyet ise, kadınlarla erkekler arasındaki biyolojik farklılıklardan meydana gelen bir olguyken, toplumsal cinsiyet ise, toplumun bu farklılıkları belirli yargılar oluşturarak farklı roller yükleyerek bir toplumsal sisteme oturtması olarak değerlendirilmiştir (Hill, 2014). Kısacası "cinsiyet", biyolojik farklılıkları, "toplumsal cinsiyet" sosyo-kültürel farklılıkları ifade ederken kullanıldığı belirtilmiştir (Giddens, 2008). Kısaca bir bireyin doğum öncesi anne karnında oluşan sonrasında doğumla birlikte dünyaya kadın ve erkek olarak gelen biyolojik temelli yapı ile ilgili özellikler, zaman geçtikçe yaşanan toplumun kültürü tarafından O cinsiyete atfedilen rollerle şekillenmektedir.

Toplumda kadınlar ve erkeklerden beklentiler de o toplumun genel duruma göre şekil alır. Ancak her toplum kadın ve erkeklerden yani cinsiyetlerden beklentileri farklılık gösterdiği ifade edilmiştir (Gürhan, 2010).

Bir bebek içine doğduğu dünyada bulunan toplumsal kitle tarafından kadın ve erkeğe uygun gördüğü davranış kalıplarına göre yetiştirilir. Bu topluma uygun, kültüre özgün kalıplar da beslenme tarzlarından başlayıp giysilerine, oyuncaklarına, kitaplarına, izlediği çocuk filmleri ve bilgisayar oyunlarına, okula başladığında karşılaştığı ders kitaplarına kadar tüm içeriklerde her iki cinse de uygun bir şekilde işlenir.

Toplumsal cinsiyet 5 yaşına kadar aileden aldığı rol modellerle şekillenir. Çocuk 5 yaşına kadar ailesinden aldığı bu rol modellerle ilkökula başladığında zaten bir kız çocuğunun; edilgen, hizmet veren, ağlayan, kırılabilir ve kadınların zayıf olması yönünde kodlanmıştır. Diğer taraftan erkek çocuk ise 5 yaşına kadar baskın olması, tuttuğunu koparması, sesini çıkarması, kısaca etken ve güçlü erkek olması yönünde kodlanmıştır. Böylece okul öncesi ve okul dönemi kadınlar ve erkekler olarak yüklenen rollerle iki cinsin de baskın ve pasif olarak kodlanarak yaşama hazırlandığı bir süreçtir. Aslında toplumda oluşturulan bu kimliklere uygun rolleri toplumu oluşturan kişilerin farkına varmadan üstlendiği bilinir. Doğumla başlayan toplumsallaşma sürecinde alınan bilinçaltı mesajları aracılığıyla kadınlık veya erkeklik rollerin, her iki cinsin de doğasında varmış gibi cinsiyetlere benimsetildiği ileri sürülmüştür (Gümüsoğlu, 2008). Kısacası kadına ve erkeğe yüklenen cinsiyet rolleri sonrasında ortaya çıkan kadın ve erkeğe bakış açısı Türk tarihine bakıldığında devlet kararlarında “hakan ve hatun emrediyor ki” notlarının yer aldığı aktarılmıştır (Tellioğlu, 2016). Günümüze ise Dünya Ekonomik Forumu raporuna göre toplumsal cinsiyet eşitsizliği raporunda Türk kadının hakları açısından 156 ülke arasında 133 sırada yer aldığı görülmektedir (<http2>, 2022).

Kültürlerde yer alan toplumsal cinsiyet algısı, spor alanında da yoğun biçimde görüldüğünü ileri süren çalışmalar da mevcuttur (Yüksel, 2014). Toplumsal yapıya yerleşmiş olan kadın ve erkeğe yönelik toplumsal cinsiyet algısı, tüm mesleklerde olduğu gibi spor alanında da yerini almıştır. Toplumsal cinsiyet konusunda spor alanlarında farklı çalışmalar olsa da sporcularda kadın algısını değerlendiren çalışmalara rastlanmamıştır. Özellikle profesyonel anlamda uzun süre çalışan sporcuların gerek çalışma alanlarında durumu tecrübe etmeleri gerekse kendi cinsiyet rollerini baz alarak kadın algısı değerlendirilmek istenmiştir. Bu açıdan profesyonel sporcularda kadın algısı ne durumda sorsundan hareket edilerek, sahada farklı branşlarda çalışan farklı cinsiyet ve profesyonellik durumlarına göre kadını nasıl algıladıklarının belirlenmesi amaçlanmıştır. Bu amaç doğrultusunda aşağıdaki sorulara yanıt aranmıştır.

-Farklı branşlarda profesyonel olarak spor yapan bireylerin kadın kavramına ilişkin metaforları nelerdir?

- Profesyonel sporcuların “kadın” a ilişkin metaforlarında ortaya çıkan temalar nelerdir?

- Cinsiyete ve millilik durumuna göre “kadın” kavramına ilişkin kullandıkları metaforlar bir farklılık göstermekte midir?

YÖNTEM

Araştırmanın Çalışma Grubu

Bu araştırmada, Ülkemizdeki farklı spor branşlarıyla ilgilenen milli ve milli olmayan kişilere ulaşılması amaçlanmıştır. Bu amaç doğrultusunda evrene ulaşma metodu olarak Kar Topu Örnekleme Yöntemi seçilmiştir. Hazırlanan ölçekler uzaktan doldurulmak üzere “Google Formlar” aracılığıyla erişime sunulmuş, Sosyal medya aracılığıyla araştırma duyurusu yapılmıştır. Gönüllülük esasına bağlı olarak uygulanan bu çalışmada veri toplanması için 1 hafta ölçek doldurmaya zaman ayrılmış ve bu sürenin sonunda metafor kısmı boş bırakılan formlar elenerek toplamda 93 katılımcının doldurduğu anketler dikkate alınmıştır.

Verilerin Toplanması

Veri toplama işlemleri, anket formu linkinin araştırmacılar tarafından katılımcılarla paylaşılması yoluyla tamamlanmıştır. Anket formu; milli olan ve olmayan farklı branşlardan katılan sporcuların kişisel bilgileri ile birlikte “kadın” benzer. Çünkü.....”, şeklinde boşluk doldurma içeren açık uçlu bir soru yöneltilmiştir. Bu soru ile kadın kavram hakkındaki düşünceleri ortaya çıkarılmak istenmiştir.

Verilerin Çözümlemesi ve Geçerlik ve Güvenirliğine İlişkin Önlemler

Sporcuların kadına ilişkin doldurdıkları boşluklarda yer alan metaforlar incelenmiş ve birbirine benzer metaforlar gruplandırılmış ve benzer gruplar bir araya getirilerek isimlendirilmiş ve kategoriler oluşturulmuştur. Araştırmanın güvenilirliğini artırmak amacıyla kategorize edilen metaforlarda bulunan sözel ifadeler sayısal verilere çevrilmiştir. Ardından tüm formlar incelenmiş ve yazılan metaforlar uygun kategoriler altında sıralanmıştır (Yıldırım ve Şimşek, 2008). Toplam 11 kavramsal kategori oluşturulmuştur. Metafor ve kategori başlıklarının uyumu gözden geçirilmiş ve uzman görüşü alınarak bu uyum kontrolü yapılmıştır. Uzman görüşü sonrası 13 metafor elenmiştir. Toplam 79 metafor cümlesi çalışmaya dahil edilmiş ve Milles Huberman (1994) uyum formülü ile geçerliliği hesaplanmıştır (Güvenirlilik=Görüş birliği/[Görüş birliği+Görüş ayrılığı]*100). Bu formül ışığında, Katılımcıların “kadın” kavramı için ürettiği 79 metafordan alan uzmanları ile araştırmacı arasında 2 adet görüş ayrılığı ortaya çıkmıştır. güvenilirlik sayısı 0.98 bulunmuştur.

Bulgular kısmında metaforu türeten katılımcının sosyo-demografik özellikleri sembollerle aracılığıyla bazı örnekler gösterilmiştir. Bu kodlamalar örneklerden hemen sonra parantez içlerinde; cinsiyet (K=kadın, E=erkek), yaş (Y), Milli olup, olmama durumu (M/-M) şeklinde semboller kullanılarak verilmiştir.

BULGULAR

Katılımcıların Sosyo-demografik Dağılımları

Değerlendirmeye alınan 81 katılımcı tarafından; “kadın” kavramına ilişkin üretilen; metaforlar arasında birbirine benzer veya yakın anlamları ifade eden metaforlar uzman görüşü alınarak birleştirilmiş, böylece “kadın” için toplamda 79 adet metafor üretilmiştir.

Tablo 1. Araştırmaya Katılanların Sosyo-demografik Verilerinin Yüzdelik Dağılımları

Değişkenler		N	%
Cinsiyet	Kadın	44	55.7
	Erkek	35	44.3
Yaş	20 yaş ve altı	15	19
	21-25 yaş	20	25.3
	26-30 yaş	12	15.2
	31 yaş ve üzeri	32	40.5
Millilik durumu	Evet	35	44.3
	Hayır	44	55.7
Gelir düzeyi	4500tl ve altı	26	32.9
	4501-5500tl	7	8.9
	5501-6500tl	8	10.1
	6500tl ve üzeri	38	48.1
Anne Eğitim	İlkokul	30	38
	Ortaokul	27	34.2
	Lise	11	13.9
	Üniversite	8	10.1
	Yüksek Öğrenim	3	3.8
Baba Eğitim	İlkokul	18	22.8
	Ortaokul	31	39.2
	Lise	14	17.7
	Üniversite	14	17.7
	Yüksek Öğrenim	2	2.5

Tablo 1'de katılımcıların sosyo-demografik özelliklerine bakıldığında; cinsiyet değişkeni verilerinde %44.3'ünün (35 kişi) kadın, %55.7'sinin (44 kişi) erkek; yaş değişkeni verilerinde %19'unun (15 kişi) 20 yaş ve altı, %25.3'ünün (20 kişi) 21-25 yaş arası, %15.2'sinin (12 kişi) 26-30 yaş arası, %40'ının (32 kişi) 31 yaş ve üzeri; milli olma değişkeni verilerinde %44.3'ünün (35 kişi) milli sporcu, %55.7'sinin (44 kişi) milli olmayan sporcu grubunda olduğu görülmüştür. Gelir durumu değişkeni verilerinde %32.9'unun (26 kişi) 4500tl ve altı, %8.9'unun (7 kişi) 4501-5500tl, %10.1 (8 kişi) 5501-6500tl, %48.1 (38 kişi); Anne eğitim durumu değişkeni verilerinde %38'inin (30 kişi) ilkokul, %34.2'sinin (27 kişi) ortaokul, %13.9'unun (11 kişi) lise, %10.1'inin (8 kişi) üniversite, %3.8'inin Yüksek öğrenim; Baba eğitim durumu değişkeni verilerinde %22.8'inin (18 kişi) ilkokul, %39.2'sinin (31 kişi) ortaokul, %17.7'inin (14 kişi) lise, %17.7'sinin (14 kişi) üniversite, %2.5'inin (2 kişi) yüksek öğrenim olduğu görülmüştür.

Tablo 2. Kadına İlişkin Metaforlardan Oluşturulan Kavramsal Kategorilerin Yüzdelik Dağılımları

Kavramsal Kategoriler	Kadın	
	N	%
Doğa	26	32.9
Üstün tutma	13	16.5
Objeyi çağrıştırma	9	11.4
Evren	8	10.1
Canlı varlık	5	6.3
Somut kavram	4	5.1
Fizyolojik ihtiyaç	3	3.8
Özüne benzetme	3	3.8
Hayat	2	2.5
Yaşamsal organ	2	2.5
Diğer	4	5.1
Total	79	100,0

Tablo 2'de yer alan metafor grupları incelendiğinde “kadın” kavramı için katılımcıların; ilk sırada “Doğa” (%32.9), ikinci sırada “Üstün tutma” (%16.5), üçüncü sırada “Objeyi çağrıştırma” (%11.4), dördüncü sırada “Evren” (%10.1), beşinci sırada “Canlı varlık” (%6.3), altıncı sırada “Somut kavram” (%5.1), yedinci sırada “Fizyolojik ihtiyaç” (%3.8), sekizinci sırada “Özüne benzetme” (2.5), dokuzuncu sırada “Hayat” (%2.5), onuncu sırada ise “Yaşamsal organ” (%2.5) kategorisinde yer alan metaforların diğer kategorilerde yer alan metaforlara göre çok daha fazla oranda örneği bulunduğu görülmüştür.

Metaforların Kategorilere Göre İncelenmesi

Metaforlara bakıldığında; katılımcıların “kadın” kavramlarını açıklamada en fazla kullandıkları kategori “doğa ve hayatın bir parçası” olduğu görülmüştür. Bu kategori aynı zamanda en çok metaforun üretildiği grup olmuştur. İkinci sırada “pozitif güzel duygular” metaforu yer almıştır. Milli olan sporcular da milli olmayan sporcular da en çok “Doğa ve hayatın bir parçası” kategorisi altında “Doğa” kategorisine giren metaforlar ürettikleri görülmüştür.

Kadını doğa ve hayatın bir parçası olarak gören metaforlar

Tablo 3. Doğa ve hayatın parçası kategorisi altında verilen metaforlar

	Metafor adı	Milli olan	Milli olmayan	Toplam
1	Doğa	7	19	26
2	Evren	4	4	8
3	Canlı varlık	4	1	5
4	Hayat	1	1	2

Tablo 3'e bakıldığında “doğa ve hayatın bir parçası” kavramsal kategorisi milli sporcular için birinci sırada yer alan “doğa” metaforu (n=7 kişi) için yazılan cümlelere bakıldığında; “Kadın denize benzer çünkü dünyayı sarıp sarmaladığı gibi bize de sarar” (K/Y30). Kadın kavramı için ikinci sırada en çok ifade edilen “Evren” metaforu (n=4 kişi) için yapılan açıklamalarda; “Güneşe benzer çünkü varlığı hayattır” (K/Y26) biçiminde açıklandığı görülmüştür.

Yine “Kadın” kavramı için en sık kullanılan üçüncü metafor “Canlı varlık” (n=4 kişi) metaforu için yapılan betimlemelerde “İstiridyeye benzer çünkü içini açarsa tüm hayatını incilerle donatır” (K/Y29). “Doğa ve hayatın bir parçası” kategorisinde milli olmayan sporcular için birinci sırada yer alan “doğa” metaforu (n=19 kişi) için yazılan cümlelere bakıldığında; “Ağaca benzer çünkü bize nefes verir” (E/Y20). Kadın kavramı için ikinci sırada en çok ifade edilen “Evren” metaforu (n=1 kişi) için yapılan açıklamalarda; “Kadın dünyaya benzer çünkü bin bir çiçekli bahçedir” (K/Y23), biçiminde açıklandığı görülmüştür. Yine “Kadın” kavramı için en sık kullanılan üçüncü metafor “Canlı varlık” (n=1 kişi) metaforu için yapılan betimlemelerde “Aslana benzer çünkü güçlüdür” (K/Y21).

Kadını pozitif ve güzel duygularla betimleyen metaforlar

Tablo 4 Pozitif ve güzel duygular kategorisi altında verilen metaforlar

	Metafor adı	Milli olan	Milli olmayan	Toplam
1	Üstün tutma	8	5	13
2	Objeyi çağrıştırma	7	2	9
3	Somut kavram	0	4	4
4	Fizyolojik ihtiyaç	1	2	3
5	Özüne benzetme	0	3	3
6	Yaşamsal organ	1	1	2

Tablo 4’e bakıldığında “Pozitif ve güzel duygu” kavramsal kategorisi milli olan sporcular katılımcılar için birinci sırada yer alan “Üstün tutma” metaforu (n=8 kişi) için yazılan tasvirler bakıldığında; “Alamet-i harikadır. Çünkü dokunduğu şeyi muhteşem kılar” (K/Y29). “Kadın” kavramı için ikinci sırada ifade edilen “Objeyi çağrıştırma” metaforu (n=7 kişi) için yapılan açıklamalarda; “İsviçre çakısına, el attığı her işte başarı sağlayabilir” (K/Y20), biçiminde açıklandığı görülmüştür. Yine “pozitif ve güzel duygu” kavramı için kullanılan üçüncü metafor “Fizyolojik ihtiyaç” (n=1 kişi) metaforu için yapılan betimlemelerde “Kadın suya benzer çünkü onsuz yaşanmaz” (K/Y19). Pozitif ve güzel duygu kategorisinde milli olmayan sporcular için birinci sırada yer alan “Üstün tutma” metaforu (n=5 kişi) için yazılan ifadeler bakıldığında; “Meleğe benzer çünkü dünyayı cennete çevirir” (E/Y22). Kadın kavramı için ikinci sırada en çok ifade edilen “Somut kavram” metaforu (n=4 kişi) için yapılan açıklamalarda; “Kolona benzer çünkü her zaman en büyük destekçilerimizdir” (E/Y23), biçiminde açıklandığı görülmüştür. Yine “kadın” kavramı için sık kullanılan üçüncü metafor ise “Özüne benzetme” (n=3 kişi) metaforu için yapılan betimlemelerde “kadın kendine benzer, çünkü özü harikadır” (E/Y29).

TARTIŞMA

Milli olan ve olmayan sporcuların kadın kavramı hakkındaki düşünceleri metafor kullanılarak belirlenmesi amaçlanmıştır. “Kadın” kavramı için katılımcıların; ilk sırada “Doğa” (%32.9), ikinci sırada “Üstün tutma” (%16.5), üçüncü sırada “Objeyi çağrıştırma” (%11.4), dördüncü sırada “Evren” (%10.1), beşinci sırada “Canlı varlık” (%6.3), altıncı sırada “Somut kavram” (%5.1), yedinci sırada “Fizyolojik ihtiyaç” (%3.8), sekizinci sırada “Özüne benzetme” (2.5), dokuzuncu sırada “Hayat” (%2.5), onuncu sırada ise “Yaşamsal organ” (%2.5) kategorisinde yer alan metaforların diğer kategorilerde yer alan metaforlara göre çok daha fazla oranda kullanıldığı görülmüştür. Araştırmanın ana amacına bağlı kalınarak metafor grupları yalnızca milli olup olmama durumu değişkenine göre değerlendirilmiştir.

Kadını doğa ve hayatın bir parçası olarak gören metaforlar

Bu çalışmada “Doğa ve hayatın bir parçası” kavramsal kategorisi milli sporcular için birinci sırada yer alan “doğa” metaforu, ikinci sırada en çok ifade edilen “Evren” metaforu ve üçüncü metafor ise “Canlı varlık” metaforu olduğu görülmüştür. “Doğa ve hayatın bir parçası” kategorisinde milli olmayan sporcular için birinci sırada yer alan “doğa” metaforu, ikinci sırada en çok ifade edilen “Evren” metaforu ve üçüncü metafor “Canlı varlık” metaforu olduğu görülmüştür. Literatür incelendiğinde bu çalışmayı destekler nitelikte “kadın” olgusunu doğayla ilişkilendiren metaforik çalışmalar olduğu görülmüştür (Başarır ve Sarı, 2015; Özkan, 2017; Mertol Yüceil, 2015). Bu bağlamda çalışma verileri literatürle örtüşmüştür. Yapılan istatistiksel incelemelerde milli olan ve olmayan grupta yer alan sporcuların en çok ürettikleri metaforların “Doğa” grubuna ait olduğu görülmüştür. Doğaya vurgu yapılırken ise daha çok kadının doğurganlığı ve üretkenliğini temel alan metafor tasvirlerine yer verildiği görülmüştür. Bunun milli olup olmama değişkenine göre belirlenmediği daha çok çocukluktan getirilen masal ve destan anlatımlarındaki doğa ana ve toprak ana (Tekin, 2006) tasvirlerinden kaynaklandığı düşünülmektedir.

4.1. Kadını pozitif ve güçlü duygularla betimleyen metaforlar

Bu çalışmada “Pozitif ve güzel duygu” kavramsal kategorisi milli olan sporcular katılımcılar için birinci sırada yer alan “Üstün tutma” metaforu, ikinci sırada ifade edilen “Objeyi çağrıştırmaya” metaforu ve üçüncü metafor “Fizyolojik ihtiyaç” (n=1 kişi) metaforu kullanıldığı görülmüştür. Pozitif ve güzel duygu kategorisinde milli olmayan sporcular için birinci sırada yer alan “Üstün tutma” metaforu, ikinci sırada en çok ifade edilen “Somut kavram” metaforu ve üçüncü metafor ise “Özüne benzetme” metaforu kullanıldığı görülmüştür. Literatür incelendiğinde bu çalışmayı destekler nitelikte “kadın” olgusunu doğayla ilişkilendiren metaforik çalışmalar olduğu görülmüştür (Karagün, 2021; Ehtiyar ve ark. 2019). Bu noktada çalışma literatürle örtüşmüştür. Milli olan ve olmayan sporcuların her ikisinin de kadını pozitif ve güçlü duygularla ifade eden metaforları kullanarak betimledikleri görülmüştür. Bunun sebebinin ise sporun turnuvalar vasıtasıyla kişileri daha fazla sosyalleştirdiği (Filiz, 2010), kişinin hem kendisini hem de karşı cinsi daha iyi tanımlamasına olanak sunmuş olması, ayrıca sporcuların hepsinin kadını spor ortamından güçlü görmeye alışması (Ada ve ark. 2020) hem milli hem de milli olmayan sporcuların “kadın” kavramını “pozitif ve güçlü” olarak tasvir etmelerine sebep olmuş olabileceği kanısına varılmıştır.

ÖNERİLER

- İleride yapılacak çalışmalarda daha geniş örneklem gruplarına ulaşılması.
- Kadın olgusuyla ilgili daha fazla veri elde edebilmek adına ülkenin farklı illerinde benzer çalışmaların yapılmasının önerilmesi uygun görülmüştür.

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Özet

Coğrafi olmakla birlikte ideolojik ayrımı da ifade eden Doğu-Batı, oryantalizm tarafından iki zıt dünya olarak tanımlanmaktadır. Batı'nın üstünlüğü, gelişmişliği, ilerlemeyi ve medeniyeti, Doğu'nun ise geri kalmışlığı ve barbarlığı temsil ettiğine vurgu yapan oryantalizm, Doğu hakkında stereotipik imge ve klişe inşa ederek hayali bir söylem geliştirmiştir. Oryantalizm aynı zamanda ataerkil özelliği ile de dikkat çekmektedir. Eril Batı'ya karşı dişil Doğu imgesi yaratılmıştır. Doğu, kadınsı, erotik ve egzotik olarak tasvir edilmektedir. Oryantalist yapıtlarda kadınların, bir erkek iktidar fantezisinin “yaratıkları” oldukları, sınırsız cinselliği ifade ettiğinden dolayı yüksek oranda cinselleştirilmiş rolüne dikkat çekilmektedir. Batı'nın kolektif hayal gücünde kadın bedeni cinsel fantezilerinin cennetini temsil etmektedir. Batılı erkeklerin oluşturduğu oryantalist söylem, kadın bedeni üzerinden şekillenmektedir.

Oryantalizm, Doğu'yu ve Doğulu kadını “Öteki” bir konuma yerleştirerek kolonyal ve emperyal söyleme kaynaklık etmektedir. Kolonyal zihniyet, sömürge altına aldığı toplumlarda kadın bedeninin Doğulu erkek tarafından hapsedildiğini dile getirmektedir. Bu yaklaşım Doğulu kadın bedenini erkeğin tutsağı ve eşyası olarak tanımlamaktadır. Kolonyalizm, kadın bedeni üzerinden özgürleştirme politikası geliştirmiştir. Böylelikle Doğu-Batı ayrımı kadın bedeni üzerinden üretilmektedir. Bir tarafta “cahil, eğitimsiz, geleneksel baskı altında ve mağdur Batılı olmayan kadın ile “eğitilmiş, modern ve özgür Batılı kadın imajı yaratılmıştır. Kolonyalist erkeklerin yanında kolonyal düşüncüyü savunan kadınlar da “üstün Batı” ve “geri kalmış Doğu” imgesini Batılı-Batılı olmayan kadınlar dikotomisinden yola çıkarak inşa etmektedirler. Oryantalizmin egemenlik ilişkisinde Batı'nın Doğu'yu temsil ettiği gibi Batılı kadınların da Batılı olmayan kadınlar adına konuştuklarını iddia ettikleri görülmektedir. Bu çalışma, oryantalizmle başlayıp modern ve kolonyal dönemle birlikte ete kemiğe bürünen Öteki kadın bedeni algısının bugüne hangi yöntemlerle aktarıldığını ortaya koymayı hedeflemektedir.

Anahtar Kelimeler: Kadın, Oryantalizm, Kolonyalizm.

THE FEMALE BODY IN ORIENTALIST AND COLONIAL MEMORY

Abstract

East-West, which expresses the ideological distinction as well as geographical, is defined by orientalism as two opposite worlds. Emphasizing that the West represents superiority, development, progress and civilization, and the East represents backwardness and barbarism, orientalism has developed an imaginary discourse by constructing stereotypical images and stereotypes about the East. Orientalism also draws attention with its patriarchal feature. An image of the feminine East was created against the masculine West. The East is depicted as feminine, erotic and exotic. In orientalist works, attention is drawn to the highly sexualized role of women as they are "creatures" of a male power fantasy, expressing unlimited sexuality. In the collective imagination of the West, the female body represents the paradise of sexual fantasies. The orientalist discourse formed by western men is shaped over the female body.

Orientalism is a source of colonial and imperial discourse by placing the East and the Eastern woman in an "Other" position. The colonial mentality expresses that the female body is imprisoned by the Eastern male in the societies it colonized. This approach defines the Eastern female body as the prisoner and possession of the man. Colonialism has developed a policy of liberation through the female body. Thus, the East-West distinction is produced through the female body. On the one hand, the image of an educated, modern and free Western woman has been created with the non-Western woman who is "ignorant, uneducated, traditionally oppressed and victimized." Along with colonialist men, women advocating colonialism also construct the image of the "superior West" and "underdeveloped East" based on the Western-non-Western women dichotomy. It is seen that Western women claim to speak on behalf of non-Western women, just as the West represents the East in the dominance relationship of orientalism. This study aims to reveal the methods by which the perception of the Other woman's body, which started with orientalism and took on flesh and bones with the modern and colonial periods, is transferred to today.

Keywords: Woman, Orientalism, Colonialism

RÖLATİVİZM VE ÇOKKÜLTÜRCÜLÜK

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Özet

Uzun bir süre doğa bilimleri merkezli problem alanlarıyla ilgilenen sosyal bilimler, son yüzyılda “insanı” çok daha yakından ilgilendiren toplumsal sorunları ele almaya başlamıştır. İlk olarak doğa biliminin gündemine yerleşen rölativizm (görecelik) giderek bilimin her alanına yayılmış ve özellikle sosyal bilimlerde ciddi meselelerin ön plana çıkmasına aracı olmuştur. Bunlardan ilki, rölativizmin, bizden farklı olan ötekiler hakkında konuşabilmemize olanak sağlaması ve bizi bu farklılıklara duyarlı hale getirmesidir. Herkesin dünyaya farklı bir açıdan baktığını kabul edersek ötekilerin gerçekliği bizden farklı olarak tecrübe ettiğini de kabul ederiz. Bu bağlamda rölativizm, herkesin bizim gibi olduğu inancına yani *etnosantrizme* bir karşı çıkıştır. İkinci olarak rölativizm, ötekilerin düşünme ve eyleme biçimlerini eleştirmede yargılayıcı değil, hoşgörü tutumunu benimsememize olanak sağlar. Bu anlamda ise farklı uluslara karşı duyulan saldırganlık ve hoşgörüsüzlük anlamına gelen *şovanizme* bir tepkidir. Rölativizmin bir sonucu olarak ortaya çıkan belkide en önemli mesele çokkültürcülük ve bu anlayışın toplum üzerindeki yansımalarıdır. Çokkültürcülük, etnik ve dini açıdan çoklu toplumların bir arada yaşamasının ifadesidir. En yaygın versiyonu “farklılıkların kutsanması” olarak bilinen çokkültürcülüğe göre, çeşitli insan grupları arasındaki farklılıklar vurgulanmalı ve yüceltilmelidir. Bu bildirinin amacı, çokkültürcülük ile birlikte ortaya çıkan bir takım epistemik sorunlara dikkat çekerek, etnik yahut dini grupların talep ettiği birtakım hakların, çokkültürcülüğün savunduğunun aksine, çoğu zaman, genel olarak insan haklarının özel olarak da kadın haklarının çiğnenmesine yönelik birtakım inançlara ve örgütlenişlere yol açabileceğini göstermektir.

Anahtar Kelimeler: Rölativizm, Çokkültürcülük, Feminizm, Grup Hakları

RELATIVISM AND MULTICULTURALISM

Abstract

Social sciences, which have been dealing with natural science-centered problem areas for a long time, have started to address social problems that concern “human” more closely in the last century. Relativism, which was firstly on the agenda of natural sciences, gradually spread to every field of science and became a means for serious issues to come to the fore, especially in social sciences. The first of these is the relativism's allowing us to talk about others that are different from us and making us sensitive to these differences. If we accept that everyone sees the world from a different perspective, we also accept that others experience reality differently from us. In this regard, relativism is an objection to *ethnocentrism*, which is the belief that everyone is like us. Secondly, relativism enables us to adopt a tolerant attitude rather than a judgmental one when criticizing other people's way of thinking and acting. In this sense, it is a reaction to *chauvinism* which means aggression and intolerance towards different nations. Perhaps the most important issue that emerged as a result of relativism is multiculturalism and the reflections of this understanding on society. Multiculturalism is the expression of the coexistence of societies with multiple ethnicities and religions. According to multiculturalism whose most common version is "the celebration of differences", differences among various groups should be highlighted and praised.

This study aims to draw attention to some epistemic problems that arise with multiculturalism, and to show that certain rights demanded by ethnic or religious groups can often lead to certain beliefs and organizations that violate human rights in general and women's rights in particular, contrary to what multiculturalism advocates.

Keywords: Relativism, Multiculturalism, Feminism, Groups Rights

Bir bilim grubunun adı olan “sosyal” kelimesi insan hayatına 19. yüzyılda girmiştir. Bu kavram, insanın duygu, düşünce, istek ve davranışlarını kapsayan, insanın temel varoluş alanı olarak tanımlanan çok yönlü bir anlamı ifade eder. Doğal dünyanın bir nesnesi olmasının yanında, insanın insanlığı ancak toplumsal ortamda tekâmül eder. Toplumsal yaşantı insanın değer dünyasının olduğu ve geliştiği bir ortamdır. Bu dünyada insan çeşitli güdülere dayanan eylemlerin yanı sıra değer dünyasına dayalı eylemler de sergiler. Bu eylemlerin tümünü konu alan sosyal bilimler, 17. yüzyılda kültürel ve siyasi değişimleri de beraberinde getiren modernleşmeyle oluşmaya başlamış, bağımsız bir disiplin olarak ortaya çıkışı ise 19. yüzyılı bulmuştur.

Kısaca değinmek gerekirse, sosyal bilimlerin öncelikli meselesi, bağımsız bir bilim dalı olarak, doğa bilimlerine karşı varlığını meşrulaştırmak olmuştur. Özellikle 16. yüzyıldan sonra doğa bilimleri, evreni bilme çabalarında büyük başarılar elde etmiş, doğabilimsel bilgi ve bilim mantığı oluşturmuştur. Bu anlayıştan hareketle bazı sosyal bilimciler, doğayı kavramayı mümkün kılan yöntemle toplumun yapısını da anlayabileceklerine inanmışlardır. Fakat bu bakış açısı bilim dünyasında sosyal olguların kendine özgü yapısının, insan özgürlüğünün ve iradesinin göz ardı edilmesine sebep olmuş, buna bağlı olarak birtakım sorunları da beraberinde getirmiştir. Tek yönlü ve genelleme bir yöntemle işleyen doğabilimsel epistemoloji sosyal bilimleri, bireysellik ve özgürlüğün hâkim olduğu sosyal alanda başarılı sonuçlara ulaştıramamıştır. Söz konusu problemler insan dünyasını çözümlenmeye elverişli yepyeni bir disiplinin doğmasına neden olmuştur. Sosyal olguların yapısına uygun bilme anlayışları içeren yeni bilim modeline “sosyal bilim” adı verilmiştir. Bu sürecin ardından insanı, tarihi ve toplumu konu alan disiplinlerin tümü sosyal bilimler başlığı altında toplanmıştır.

Özellikle 20. yüzyılda bilim anlayışında hatırı sayılır bir farklılaşma yaşanmıştır. Doğa bilimlerinin temel disiplini sayılan fizik, olguların gözlemlenmesi yerine, olgularla gözlemci arasındaki ilişkiyi inceleyen bir disiplin haline gelmiştir (Gulbenkian Komisyonu 1996, s.60-65). Gözlenen olayın gözlemcinin bulunduğu yere, yani referans noktasına göre bilinebileceği kabul edilmiştir. Doğa bilimlerinin kendi içinde ulaştığı başarılar, bilimi aynı zamanda pozitivist çerçevede şekillenen nesnellik anlayışından da uzaklaştırmıştır. Günümüzde bilim artık tekçi anlayışları kabul etmez. Çünkü bilim kesinliği ve nesnelliği ifade eden sembollerle değil olasılı sonuçlarla işlemektedir. Her şeyin temelinde insanın olduğu ve ister doğaya ister toplumsal yaşama ait olsun bilgi söz konusu olduğunda, insanın belirleyiciliği, günümüzde artık tartışılmadan kabul edilmektedir. Bu yeni görüşe bağlı olarak her iki alanın yöneldiği sorunlarda da birtakım farklılıklar yaşanmıştır. Bugün sosyal bilimlerin temel sorunu, toplumsal araştırmaların bilimsel ve bununla paralel olarak nesnel olup olmadığı değil, ötekini anlamının mümkün olup olmadığı, mümkünse bunun nasıl olanaklı olduğudur.

Böylece bilim 20. yüzyılda nesnel ve kesin sonuçlara ulaşabileceği inancının aksine rölativizme doğru kaymaya başlamıştır. Doğa bilimlerinde nesnelliğe ve kesinliğe ciddi şekilde zarar veren rölativizmin sosyal bilimler cephesinde meydana getirdiği yankılarda oldukça önemlidir. Rölativizm, sorgusuz sualsiz inanılan doğa bilimlerinin dünya hakkında güvenilir bir bilgi modeli sunduğu savına kuşku düşürmekle kalmamış, söz konu bilimlerin fiziksel dünyanın doğru bir resmini çizebileceği inancını da zayıflatmıştır.

Bunun sonucu olarak ise sosyal bilimlerin bilimsel karakteriyle ilgili kaygılarının yerini rölativizm takıntısı almıştır (B. Fay 2005, s.14).

Genel olarak bilimde, özel olarak da sosyal bilimlerde rölativizm bir takım önemli sonuçlara yol açar. Bunlardan ilki, rölativizmin, bizden farklı olan ötekiler hakkında konuşabilmemize olanak sağlaması ve bizi bu farklılıklara duyarlı hale getirmesidir. Herkesin dünyaya farklı bir açıdan baktığını kabul edersek ötekilerin gerçekliği bizden farklı olarak tecrübe ettiğini de kabul ederiz. Bu bağlamda rölativizm, herkesin bizim gibi olduğu inancına yani *etnosantrizme* bir karşı çıkıştır. İkinci olarak, rölativizm ötekilerin düşünme ve eyleme biçimlerini eleştirmede yargılayıcı değil, hoşgörü tutumunu benimsememize olanak sağlar. Bu anlamda ise rölativizm, farklı uluslara karşı duyulan saldırganlık ve hoşgörüsüzlük anlamına gelen *şovanizme* bir tepkidir. Son olarak ise rölativizm, çokkültürcü bir anlayışın oluşmasına zemin hazırlamıştır (B. Fay 2005, s.118). Kültürel çeşitliliğe ve hoşgörüye vurgu yapan genellikle rölativist bilgi ve rasyonel yaklaşımlardır. Rölativizmin ön plana çıkmasıyla birlikte, ağırlıklı olarak doğa bilimlerinde ve bir dönem sosyal bilimlerde savunulan, toplumsal dünyanın nesnel ve evrensel bilgisine ulaşma projesi sekteye uğramıştır (T. Benton 2008, s.180-181). Bilimde genel olarak nesnellik idealinin zarar görmesiyle birlikte rölativizm ve bununla bağlantılı olarak çokkültürcülük sosyal bilimlerin sıkça tartışılan konularının arasına yerleşmiştir. Peki, hızla önem kazanan ve birçok yerde karşımıza çıkan çokkültürcülük nedir? 1960'lı ve 70'li yıllar, kültürel eleştiri kuramları, çokkültürlülük, kültürel haklar ve modernizmin eleştirisiyle dolu yıllardır. "Modernite" sistemin ve sürekliliğin vurgulandığı bir formdur. Evrensellik iddiası da içeren modernite, hayatı ve evreni ve orada olup bitenleri, bütünlüklü ve kuşatıcı bir fikir örgüsüyle açıklamayı hedefleyen, bilimsel ve felsefi sistemlerin vurgulandığı bir dönemdir. Bu dönemde tekil ve kendine özgü olan dikkate alınmamıştır. Kısacası modernizmin kendisi, insanlığı tek biçimli hale getirmek isteyen bir görünüme sahiptir (Köktürk 2006, s.211-212). Tüm bunlara ek olarak, "20. yüzyıldaki iki dünya savaşı, Nazizm gibi insanlık dışı suçların ortaya çıkışı, ulusal ve kültürel bağlamda zengin ve fakir arasındaki uçurumun büyümesi, doğanın ve çevrenin bilinçsizce tahribi, görsel popüler kültürün yükselişi ve yapay, yüzeysel, maddi çıkarlar için kurgulanmış bir kültür endüstrisinin doğuşu, insanın küresel karmaşık bir dünyada teknolojik robota dönüşümü modernizmin ortaya çıkardığı bunalımlara örnek olarak verilebilir." (Tekinalp 2005, s.78).

Postmodernizm ise, Batı odaklı kalkınma ve tek bir evrensel kültür projesi olarak kabul edilen modernizmin olumsuz yansımalarına bir itiraz olarak ortaya çıkmıştır. Yüksek sanat ve popüler sanat ayrımı yapmakla suçlanan modernizmin aksine, postmodernizm tüm farklılıkları bir potada eriten ve yeni anlayışlar ortaya koyan pratiklerle yapay bir dünyanın yaratılması olarak da kabul edilmiştir. Bu yeni anlayışa göre, bir klasik müzik parçasıyla Ortadoğu ezgileri birleştirilerek yeni bir ezgi yaratılabilecek, ayrıca türbanlı bir genç kız ile göbeğine piercing takan bir genç kız aynı konseri rahatlıkla bir arada dinleyebilecektir. Fakat daha sonraları postmodernizm geniş toplumlarda ortaya çıkan boşluğu ve umutsuzluğu dolduran bir avunma çabası olduğu görüşünden bir türlü sıyrılamamıştır. Toplumsal değişime hiçbir katkı sağlamamasının yanı sıra modernizmin dayattığı yaşam biçimlerinin altında ezilen insanlara kültürlerin eşitlenmesi ve insanın özgürleştirilmesi bağlamında yeni bir uyuşturucu olmakla suçlanmıştır. Bu bağlamda postmodernizm, karşı olma gerekçelerini dahi karşı olduğu alandan sağlayan bir akım olarak görülmüş, istediği etkiyi yaratmakta başarısız olmuş ve yalnızca bir "eleştiri" olma niteliğinden kurtulamamıştır (Köktürk 2006, s.212).

Postmodernizmin, tek bir evrensel doğruyu savunan modernizmin karşısına yerleştirdiği, hoşgörünün ve toleransın hakim olduğu çokkültürlü toplumsal yaşam vaadi, aslında kendi içinde bölünmeyi, ayrılığı ve “biz” ve “öteki” ayrımını getirdiği yoğun bir şekilde tartışılmıştır (Fay 2005, s.16-17). İşte çokkültürcülük, birçok yönden eleştirilen postmodernizmin, günümüze kadar süregelen en önemli mirasıdır.

Çokkültürcülük çağdaş dünyada birbirlerinden farklı düşünen, eyleyen insanların varlığına ve bu insanların toplumsal dünyada birbirleriyle temas içinde olduklarına işaret eder. Çokkültürcülüğü savunanlar ise, kültürel ve toplumsal farklılığı anlamaya ve farklı kültürlerle saygı duyarak yaşamaya vurgu yapmaktadırlar. En yaygın versiyonu “farklılıkların kutsanması” olarak bilinen çokkültürcülüğe göre, çeşitli insan grupları arasındaki farklılıklar vurgulanmalı ve yüceltilmelidir. Bu şekilde anlaşılan çokkültürcülük sosyal bilimlere yoğun olarak tartışılan sorunlar eklemiştir. Bu sorunların temelinde, her türlü kültürel ve toplumsal farklılığı ön plana çıkaran çokkültürcülüğün, toplumu ya da kültürü öteki birimlerden farklılaştırarak tanımlaması, sınırlaması ve tekil bir birim olarak görmesi yatmaktadır. Buna ek olarak, çokkültürcülükde esas olan kültürdür, o toplumda yaşayan bireyler ise kendi kültürlerinin birer yansımasıdır. Yani kişisel kimliğin, kültürel ve toplumsal birimler tarafından belirlendiği tezini savunan çokkültürcülük bireyi pasif birer taşıyıcı olarak kabul eder (Fay 2005, s.14-15). Kısacası bu anlayışa göre, bireyi birey yapan içinde yaşadığı kültürdür.

Çokkültürcülüğün savunduğu “bireyin kültür tarafından belirlendiği” tezi temelde hatalıdır. Kültürü oluşturan bireydir. Eş deyişle, insan kültürün öznesidir. Herhangi bir grubun sahip olduğu inançlar ve pratikler kendiliğinden oluşmaz. Kültürü var eden ve gelecek nesillere aktaran birey, bugün yaşamakla birlikte sürekli geleceğe doğru bir atılım halindedir. Herhangi bir topluluğun yaşam biçimi, inançları ve eylemleri, o kültüre mensup bireyler tarafından ortaya çıkan, uygulanan ve devamlılık kazanan ritüellerdir. Kültürler durağan değil aktif yapılardır, onu ortaya çıkaran, geliştiren ve zaman içinde reform eden yine bireydir (Köktürk 2006, s.32). Bu yüzden bireyi kültür bağlamında pasif olarak görmek çokkültürlülüğün en başta kullandığı hatalı bir argümandır.

“Her birimiz, başka bazı insanlarla paylaştığımız ve ötekilerin çerçevelerinden farklı olan bir çerçevede yaşıyoruz. Burada bize düşen görev, bu olguyu tanımak ve kutlamak, yeryüzündeki insan yaşamını oluşturan renk ve şekil mozağını alkışlamaktır.” (Fay 2005, s.16). Bu şekilde anlaşılan çokkültürcülük bizi epistemolojik bir soruyla karşı karşıya bırakır. Eğer biz kendi çerçevemizde ötekiler de kendi çerçevelerinde yaşıyorlarsa, onları anlamamız nasıl mümkün olacaktır? Bu anlayışı kabul ettiğimizde, “kadınları yalnız kadınlar, Afro-Amerikalıları da yalnız Afro-Amerikalılar bilebilir” sonucuna ulaşmış oluruz. Bu açıdan baktığımızda, çokkültürcülüğün, olmak ile bilmeyi eşit saydığını açık bir şekilde görebiliriz (Fay 2005, s.16).

Ancak, bu türden bir söylem toplumsal incelemenin ciddi şekilde sınırlandırılması anlamına gelmektedir. Kadınlar hakkında sadece kadınların yazabileceğini yada yazılanları yalnızca onların değerlendirebileceğini kabul edersek, kamusal doğrulama bağlamında söz söyleyebilecek açık bir “bilimciler topluluğu” kavramı da tamamen yok olacaktır. Çokkültürcülük, ötekileri anlama çabasına önemli bir şekilde set çekmektedir. Söz konusu anlayışın temel argümanlarından biri, “insanların farklılaşmalarını anlama”dır. Fakat çokkültürcülük böyle bir anlayışın imkansızlığını da vurgulayarak aslında temel savlarından biriyle çelişmektedir. Çokkültürcülüğün savunduğu şekliyle, beni ben yapan içinde yaşadığım kültür ise, bu durumda ben ya da biz farklı kültürlerde, toplumlarda yaşayan ve farklı düşünen insanları nasıl gerçekten bilebiliriz? Bu soru çokkültürcü anlayışın karşısına çıkan ve cevaplanması gereken ciddi bir epistemik soruna dikkat çekmektedir.

Buna rağmen çokkültürcülüğün bu soruna yönelik öne sürdüğü herhangi bir çözüm önerisi bulunmamaktadır.

“Farklılıkları anlama” noktasında çokkültürcülüğün karşımıza çıkardığı iki önemli sorun daha vardır. Bu sorunlardan ilki, bilimin ilke olarak fenomenlerin tamamının incelenmesine ve analizine açık olmasının gerekliliği ile ilgilidir. Eğer diğer insanları “öteki” , “farklı” gibi kelimelerle nitelendirirsek o zaman sadece birbirlerine benzeyen insanlar birbirlerini anlayabileceklerdir. Böylece kendilerinden farklı olan insanları anlama noktasında sosyal bilimler ciddi sıkıntılara düşer. İkinci olarak ise; sadece bizim gibi olan insanları anlayabileceksek farklı kültürler ve toplumlar arasında hakiki anlamda bir bilgi paylaşımı olmayacaktır. Böylece epistemik anlamda hepimiz kendi homojen dünyamıza hapsedilmiş olacağız. İşte bu durum sadece sosyal bilimlere değil, bilimin tüm disiplinlerini anlamsız kılar (Fay 2005, s.23).

Çokkültürcülüğü temele aldığımızda, yaşadığım deneyimler derin bir şekilde kadın, Müslüman, Türk ve orta sınıf olmamla şekillenecektir. Sahip olduğum bu özelliklerden dolayı ben, dünyaya belli bir perspektiften bakacağım ve diğer insanlarla olan iletişimim bu perspektiften oluşacak. İnanıyorum din yahut yaşadığım kültür ölene kadar beni şekillendirmeye devam edecek.

Şurası itiraz edilmeyecek bir gerçek ki; benim kim olduğum büyük oranda yaşadığım çevreyle bağlantılı olarak belirlenir. Ait olduğum gruplar benim seçimlerimde oldukça etkilidir. Örneğin ben Papua Yeni Gine’de doğan biri olsaydım dünyayı farklı bir şekilde tanımlayacak ve yaşayacaktım. Özetle insanların kimliği, belirli bir oranda, yaşadığı toplumsal ve kültürel dünyanın bir fonksiyonudur. Pakistan da yaşayan bir kadın ile, Amerikanın güzide bir semtinde yaşayan beyaz bir adamın hayat tarzının aynı olması beklenemez. Biri için doğru olan bir olgu diğeri için pekâlâ yanlış olabilir (Fay 2005, s.25-26).

Bu görüşün sosyal bilimlere açısından sonucu şudur; “Eğer kişinin kimliği toplumsal grubun bir fonksiyonuysa, eğer belli bir deneyimi yalnızca aynı kimlikten insanlar yaşayabiliyorsa ve eğer bir deneyimi bilmek için onu yaşamak gerekliyse, o zaman belli bir grup ya da sınıfın deneyimlerini sadece bu grup yada sınıfın üyeleri bilebilir.” (Fay 2005, s.26). Dolayısıyla işçi sınıfını faydalı bir şekilde yalnızca işçi sınıfı analiz edebilir ve bilebilir. O halde her grup kendi kendisinin sosyal bilimcisi olmalıdır. Böylece sosyal bilimler söz konusu olduğunda bütünlükten bahsetmek imkânsız hale gelecektir. Fakat üzerinde tartıştığımız, “birisini bilmek için o olmalısınız tezi” sınırlı olarak doğru olsa da birçok yönden hatalıdır ve tahrip edici sonuçlara yol açar.

Bu tezi kabul ettiğimizde bırakın gruptaki diğer üyeleri, bildiğimiz şey sadece kendimiz oluruz. Aynı gruba dahil olsa bile insanların farklı tecrübeleri, beklentileri, istekleri ve inançları vardır. Dolayısıyla aynı gruptan olmak birbirimizden oldukça farklı olabileceğimiz gerçeğini değiştirmeyecektir. Ayrıca bir gruba dahil olmak demek, bu aidiyetin herkese aynı duyguyu yaşatacağı anlamına gelmemektedir. Örneğin kandil akşamı camiye giden bir Müslüman dinlemiş olduğu Arapça duaların ne anlama geldiğini bilmeyebilir. Müslüman olmak demek yaşadığımız her dini pratiği biliyor, aynı deneyimleri yaşıyor olduğumuz anlamına gelmez. Söz konusu dini pratiğin ne amaçla yapıldığını biliyor olabiliriz fakat onun ne demek olduğunu bilmememiz son derece sık rastlanan bir olgudur. O halde birisi olmak ya da bir gruba dahil olmak, o gruptaki herkesin ne yaşadığını bilmenin ne gerekli ne de yeterli koşuludur. Çoğu zaman yaşadığımız duyguların dahi ne anlama geldiğini bilemeyebiliriz. Sonuç olarak, bir deneyimi yaşamak ile onu bilmek birbirinden tamamen farklı iki süreçtir. (Fay 2005, s.34-35).

Olmak ile bilmek arasında derin farklılıklar mevcuttur. Herhangi bir deneyimi anlamak için onu yaşamaktan ziyade o deneyimin üzerine yapılacak zihinsel bir etkinliğe ihtiyaç vardır.

Bu etkinlik ise teorik bir etkinlik yani “düşünme” dir. “Yeterli bir bilme tanımı, temel özelliklerinden biri olarak bu düşünümsel unsuru içermelidir.” (Fay 2005, s.40). Örneğin Hitler’i bilmek için, onu tanımak, onun yaşadığı deneyimlerin aynısını yaşamak gerekmiyor. Alan Bollok, “Hitler: A Study in Tyranny” adlı klasik eserinde bize, Hitlerin yaşamıyla, kişiliğiyle ve politik görüşleriyle ilgili önemli bilgiler vermektedir. Söz konusu eserle Alan Bollock, Hitler’i tanımıyor olsak bile, sınırlı da olsa, onun hakkında bilgi sahibi olmamıza aracılık eder. Kısaca, bir şeyi bilmek için, o olmaya değil, onun üzerinde gerçekleştireceğimiz teorik bir sürece ihtiyacımız vardır.

Çokkültürcülükle ilgili dikkatle değerlendirilmesi gereken diğer önemli husus da, azınlık gruplarında yaşayan insanların maruz kaldığı bir takım insanlık dışı uygulamalara çokkültürcü anlayış çerçevesince kayıtsız kalınmasıdır. Bu bağlamda, etnik ve dini grupların her talebinin insan hakkı olduğu yargısı doğru bir yargı değildir. Çünkü grupların gündeme getirdiği talepler bir süre sonra üstünlük ve iktidar kurma biçiminde kendini gerçekleştirebilmektedir. (Erdem & Günay 2011, s.32). Susan Moller Okin’e göre, azınlık gruplarıyla ilgili liberal argümanlar geliştirenler, grup içindeki eşitsizliklerle özel olarak ilgilenmelidir. Söz konusu eşitsizlikler büyük oranda cinsiyetle ilgilidir ve birçok kültür bugün bile hala kadınların temel hak ve özgürlüklerine uygulanan kısıtlamaya göz yummaktadır. Kadınlara uygulanan ayrımcılık, toplumda açık bir şekilde göze çarpmasa da mahremde yani özel alanda hissedilir bir şekilde devam etmektedir. Bazı kültürlerde erkeklerin kadınlar üzerindeki baskısı varlığını sürdürürken, o gruba mensup herkesin yaşam şartlarını belirleyen kurallar, gruptaki erkekler tarafından belirlenmektedir. Bu durum da kadınların seçimlerini direkt olarak kısıtlamaktadır. Kadınların eğitim, sağlık ve bazen yaşama hakları dahi ellerinden alınmaktadır. (Okin 1999, s.18-24). Çokkültürlülük ise bu noktada kültürel pratiklere merkezi bir önem atfederek, o kültürü yaşayan insanların yaşam şartlarını sorgulamaktan özellikle kaçınır.

Cinsiyet konularındaki eşitsizliklere titizlikle dikkat çeken Okin, liberal politikaların ihtiyaca uygun bir şekilde revize edilmesi gerektiğini savunur. Bu amaç doğrultusunda azınlık gruplarındaki grup üyelerinin durumları ve istekleri de göz önünde bulundurulmalıdır. Hindistandaki Sati geleneğine mensup olan, kocaları ölmüş yahut evlenirken yeterli çeyiz getirmemiş olan kadınların diri diri yakılması (yılda 2500 kadın bu gelenek yüzünden can vermektedir), Asya ve Orta Doğuda zina yapan kadınların eşleri tarafından öldürülmesi ya da kocası zina yaptığından dolayı karısının kendini ve çocuklarını öldürmeye zorlanması, bazı topluluklarda kadınların şahitliğinin bugün bile hukuken geçerli sayılmaması, çocuk evlilikleri, pologomy ve kadın sünneti gibi insan haklarına temelde aykırı olan birçok uygulama, çokkültürcülük ve diğer kültürlere saygı başlığı altında işlemeye devam etmektedir (Okin 1999, s.18). Ve ne yazık ki kültürel farklılığı yücelten hiçbir anlayış, söz konusu uygulamaların, insanın hak ve özgürlükleri bağlamında eleştirisini yapmaya dahi yeltenmez.

“Gruplar, çokkültürcülüğün teşvik edilmesiyle birlikte insan haklarına aykırı, hatta bazen insan haklarını çiğnemeye yönelik bir takım inançları, bir takım örgütlenişleri ve bazı yaşama biçimlerini yaşamak ve yaymak için çaba göstermekte, bu istekleri yerine getirilmeyince de kendi haklarının çiğnendiğini kabul ettirmeye çalışmaktadırlar.” (Erdem & Günay 2011, s.32-33). Bu gibi durumlarda çokkültürcülüğe sığınarak insan haklarından söz edenler aslında sınırlı bir yaşam alanında belirlenmiş bir insan tasarımıyla söz etmektedirler. Temelde insanların değil, benzer tasarımların vurgulanması çokkültürcü toplumlar için ciddi tehlikeler doğurabilecek niteliktedir.

Sonuç olarak, grup haklarını korumayı amaçlayan çokkültürcülük yukarıda açıklamaya çalıştığımız epistemik ve ahlaki birtakım sorunlara yol açar. Çokkültürcülük özellikle farklı grupların ve bu gruplardaki insanların birbirini anlaması noktasında kendi içinde çelişkili sonuçlar barındırmakta ve bu soruna net bir çözüm öne sürememektedir.

Belirli bir dine mensup, kendilerine özgü ahlaksal ve kültürel yaşantılara sahip olan insanların, birbirleriyle iletişim kurmaları ya da bir takım toplumsal ritüellerde bulunabilmeleri için bazı özel haklara sahip olmaları gerektiği inkâr edilemeyecek bir gerçektir. Fakat bu haklara belli grupların üyeleri oldukları için değil, en başta insan oldukları için sahip olmaları gerektiği daha makul bir argümandır. Hangi gruba dahil olursa olsun, bireyler eşit yaşam koşullarında hayatlarına devam edebilmelidir. Farklılıklara yapılan vurgudan ziyade, insanlar arasındaki ortaklıklar gündeme getirilerek, birleştirici ve bütünleştirici kavramlar ve değerler ortaya koyabilen politikalar izlenmelidir. Tekillikler korunmalı fakat bunlardan yola çıkarak insanlar arasındaki ortaklıklar, aynılıklar ya da benzerliklerde vurgulanmalıdır. Tüm bunlara ek olarak, herhangi bir kültürel ritüelin devam etmesi veya yaşatılması, bireylerin kendi özgür seçimlerine bırakılmalıdır. Bireyler söz konusu kültürel pratikleri yaşatmaya değer buluyorlarsa zaten ilgili kültürler veya pratikler herhangi bir devlet desteği olmadan kendilerini rahatça idame ettirebileceklerdir. Şurası bir gerçektir ki, kültürel unsurların ve pratiklerin, çokkültürcülük adı altında, devletin egemen gücünün sınırlarına yerleştirilmesi, onların korunmasının aksine, geleneksel metaforların zayıflatılmasından başka bir şey değildir.

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BELL HOOKS¹ VE FEMİNİZM ELEŞTİRİSİ

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Özet

bell hooks (1952-2021), insan hakları için mücadele eden ABD vatandaşı siyahi bir kadın aktivisttir. Özellikle ABD'deki ırkçılık, sınıf ve toplumsal cinsiyet eşitsizlikleri alanında birçok çalışması olan bell hooks, feminizmle ilgili düşüncelerini de sözü edilen sorunlar bağlamında ele alan ve tartışan bir entelektüeldir.

İşçi sınıfındaki siyahi bir aileye mensup olan bell hooks, 1960'lı yıllardan itibaren kadınların sosyal, siyasal ve kültürel gibi bütün alanlarda yaşadıkları eşitsizlikleri gidermek için ortaya çıkan II. Dalga Feminizm Hareketi içinde yer alan ve mücadele eden önemli bir aktivisttir. Feminizm mücadelesinin beyaz, orta sınıf, eğitilmiş kadınların hareketi olmadığını savunan bell hooks; sınıf ayrımcılığı, ırkçılık, milliyetçilik, militarizm, homofobi ya da mizojini gibi sorunlarla feminizm hareketi yüzleşmediği ve mücadele etmediği sürece; hem kadınlar arasında güçlü bir dayanışma bilincinin oluşmayacağını hem de bu hareketin başarıya ulaşmasının mümkün olmayacağını iddia eder.

bell hooks "Ben Kadın değil Miyim: Siyah Kadınlar ve Feminizm" (*Ain't I a Woman: Black Women and Feminism*) adlı eserinde, feminist hareketin sınıf ve ırkçılıkla ilgili yönüne dikkat çekerek; hareketin sadece belli bir gruptaki ya da sınıftaki kadınları değil, bütün kadınlar ve farklılıklara sahip olan bireyler için de mücadele etmesi gerektiğini savunur. bell hooks'un bu çıkışı feminizm hareketi içinde yaşananlara hem bir eleştiri zemini oluşturdu hem de yeni tartışmalara yol açtı. "*Feminizmin cinsiyetçiliği, cinsiyetçi sömürüyü ve baskıyı sona erdirme hareketi*" olduğunu iddia eden bell hooks, belli nitelikler ekseninde eşitsizliklere yol açan ve "*beyazlığın görünmezliği*" olarak karşılık bulan düşünceyi sürdürmek yerine toplumsal cinsiyet, ırk, sınıf ve cinselliğin karşılıklı bir ilişki içinde olduğunun altını çizer. Bunun gerçekleşmesi için bell hooks, feminizmi daha bütüncül açıdan ele alan bir "koalisyon feminizm" modeli önerir. Dolayısıyla feminizm hareketinin başarıya ulaşması bell hooks'a göre sadece kadınların mücadeleyi desteklemeleri yeterli değil; aynı zamanda erkeklerin de mücadeleye katılmalarıyla mümkün olabilir. Bu bildiri de bell hooks'un feminizm denildiğinde ne anladığı ve feminizme getirdiği eleştiriler ile feminist hareketin başarıya ulaşması için önerdiği çözüm yolları tartışılmaktadır.

Anahtar Sözcükler: Feminizm, birey, cinsiyetçilik, sınıf, siyahi kadın, farklılık, ırkçılık.

BELL HOOKS AND THE CRITICISM OF FEMINISM

Abstrack

bell hooks (1952-2021) is a USA citizen black female activist who fought for human rights. Bell hooks, who has many studies on racism, class and gender inequalities, especially in the USA, is an intellectual who discusses and discusses her thoughts on feminism in the context of the aforementioned problems.

¹Aktivistin isim ve soyadının baş harflerini bilinçli bir şekilde küçük harflerle yazma tercihinin saygı duymak amacıyla, çalışma boyunca bu durum imla kurallarına aykırı olsa da aktivistin tercihi dikkate alınmış olup isminin ve soyadının baş harfleri küçük yazılmıştır.

bell hooks, a member of a working-class black family, is a social, political and cultural inequality that has emerged since the 1960s to eliminate inequalities experienced by women. She is an important activist who takes part and struggles in the 2nd Wave Feminism Movement. bell hooks, who argues that the struggle for feminism is not the movement of white, middle-class, educated women; unless the feminist movement confronts and struggles with issues such as class discrimination, racism, nationalism, militarism, homophobia or misogyny; she claims that there will not be a strong sense of solidarity among women and that it will not be possible for this movement to succeed.

bell hooks draws attention to the class and racist aspect of the feminist movement in her book “Ain’t I a Woman: Black Women and Feminism”; she argues that the movement should fight not only for women in a certain group or class, but also for all women and individuals with differences. This output of bell hooks both created a basis for criticism and led to new debates on what happened within the feminism movement. Claiming that “feminism is the movement to end sexism, sexist exploitation and oppression”, bell hooks underlines the reciprocal relationship between gender, race, class and sexuality, instead of continuing the idea that causes inequalities on the axis of certain qualifications and corresponds to the “invisibility of whiteness.” To make this happen, bell hooks proposes a “coalition feminism” model that takes feminism more holistically. Therefore, according to bell hooks, the success of the feminism movement is not enough that only women support the struggle; at the same time, it may be possible for men to participate in the struggle. In this paper, what bell hooks understands when it comes to feminism and the criticisms she brought to feminism and the solutions she proposes for the success of the feminist movement are discussed.

Keywords: Feminism, person, sexism, class, black women, difference, racism

POSTPARTUM ANAEMIA AMONG LACTATING MOTHERS IN THE TECHIMAN MUNICIPALITY, GHANA: PREVALENCE, CULTURAL BARRIERS AND MITIGATION STRATEGIES

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Abstract

Postpartum anaemia is a dangerous health condition that leads to serious consequences for both mother and child. The study sought to explore the prevalence, cultural barriers, and mitigation strategies for postpartum anaemia in the Techiman Municipality, Ghana. A cross-sectional descriptive design using a quantitative approach was adopted for the study. Lactating mothers with infants between the ages of 4-8 weeks were used for the study. A multi-stage sampling technique was employed for the selection of 503 participants for the study. Questionnaire, as well as health records of the lactating mothers, were the main sources of data for the study. The data collected were analysed using both descriptive and inferential statistics. The study established that there is a prevalence (level of 50.4%) of postpartum anaemia among lactating mothers in the Techiman Municipality. There was a strong statistical relationship ($\chi^2=6.493$; P-value=0.011) between a woman taking SP during pregnancy and the status of PPA twenty-four hours after delivery. The study confirmed that a significant number of mothers engage in cultural practices and postpartum customs related to dietary and personal care. The study established that haemoglobin level of mothers was measured only once postpartum instead of the four recommended schedules. The study contends that there is a high prevalence of postpartum anaemia among lactating mothers in the Techiman municipality and these women engage in cultural practices that negatively affect their PPA status.

Keywords: postpartum; anaemia; lactating mothers; cultural practices; child mortality; maternal death

1. Introduction

The World Health Organisation refers to anaemia as “a medical condition resulting from the inadequacy of red blood cells or an insufficient amount of haemoglobin impairing the blood oxygen transportation, resulting in reduced physical and mental capacity” (WHO, 2011a). It is characterised by a haemoglobin concentration lesser than the normal reference range for a particular age, gender, and physiological state (WHO, 2011b). Anaemia is a major global public health concern that requires attention from all stakeholders, especially in resource-limited countries (Black, Allen, Bhutta, Caufield, de, Mathers, & Rivera, 2008). It is a medical condition affecting a significant population of the world, especially women and children. The World Health Organisation defined Anaemia as “a haemoglobin concentration below established cut-off levels” (WHO, 2014; WHO, 2007), and consequently, the insufficient oxygen-carrying capacity of the blood to meet the physiological requirements of the body.

Physiologically, these requirements differ from a person's age and sex as well as risk factors (e.g. different stages of pregnancy). Anaemia has largely been attributed to being one of the leading causes of child disabilities (impairments, physical and cognitive development challenges), critical pregnancy outcomes, and morbidity, and has widely been attributed as one of the critical public health problems (Bhagwan, Kumar, & Raghav, 2016; Rakesh, Gopichandran, Jamkhandi, Manjunath, George, & Prasad, 2014).

Even though, most broadly perceived reason for anaemia internationally is iron insufficiency, just as other nutritious inadequacies (like folate, vitamin B12, and vitamin A), acute and chronic exasperation, parasitic contaminations, and inherited or obtained illnesses that influence haemoglobin production, red blood cell formation red blood cell durability, have been distinguished as the reasons for anaemia (WHO, 2007). The altitude of a person's residence also influences his/her physiological needs, which are often related to the incidence of anaemia (WHO, 2011). Postpartum anaemia (PPA) is the drop in the haemoglobin level below normal levels, according to established WHO cut-off levels for defining anaemia, among mothers recorded after childbirth up to 6 weeks (Rakesh, et al., 2014; Milman, 2012). Postpartum anaemia is therefore referred to as a haemoglobin level below 11.0g/dL at one-week postpartum and below 12.0g/dL at eight weeks' postpartum (Milman, 2012). Iron deficiency anaemia during pregnancy and postpartum period can cause serious consequences for both mother and child (Khalafallah & Dennis, 2012). According to Barroso, Allard, and Kahan (2011), maternal haemoglobin state is generally expected to improve after labour. Nevertheless, contemporary studies have documented that postpartum iron deficiencies and anaemia are more common than expected (Barroso, Allard, & Kahan, 2011; Somdatta, Reddaiah, & Singh, 2009; Agarwal, Agarwal, & Sharma, 2006).

Postpartum anaemia (PPA) is a public health issue that warrants significant consideration since maternal anaemia affects postpartum emotion and cognition (Beard, Hendricks, Perez, Murray-Kolb, Berg, Vernon-Feagans, & Tomlinson, 2005), and low haemoglobin level is related to postpartum depressions (Corwin, Murray-Kolb, & Beard 2003). Postpartum anaemia can bring about a decrease in breast milk production, prolong wound healing, low immunity, and increased predisposition to infections of the breast, the breast ducts, and the urinary tract. As such, postpartum anaemia occurring in a mother who is figuring out how to play the nurturing role as well as pay attention to her new-born child will have significant effects (Rakesh, et al., 2014). According to Milman (2011), about 50% to 80% of women in developing countries suffer from postpartum anaemia (PPA). The prevalence of PPA is usually high among women in developing countries, even in the western world (Bodnar, et al., 2001; Pehrsson, et al., 2001). A study conducted in the USA among women of low socio-economic standing showed that 21% of pregnant women with normal haemoglobin at the 3rd trimester developed anaemia postpartum (Bodnar, Siega-Riz, Miller, Cogswell, & McDonald, 2002). These statistics project PPA as a public health challenge that requires critical consideration and attention (Rakesh, et al., 2014). Cheng, Fowles, and Walker (2006) observed that maternal healthcare after childbirth has been a neglected aspect of women's healthcare in the United States. They further noted that the evidence of the neglect is mainly a result of national health policies and data related to maternal health. According to Cheng et al., (2006), the prospects for improving the healthcare of postpartum women were missed or lost in the range of routine postpartum care. Diverging views of maternal needs between healthcare providers and mothers also contributes to insufficient healthcare delivery.

Consequently, Cheng et al. (2006) concluded by recommending the need for the rapid data collection on all postpartum maternal morbidities across the country, reformation of postpartum care policies, provision of comprehensive and flexible maternal healthcare delivery system, encouraging family supports and involvements in support groups, and initiating educational programs on postpartum maternal challenges and morbidities. Raven, Chen, & Tolhurst, (2007) observed that 50% of all postnatal maternal mortalities occurred during the first week after delivery or childbirth, and most of the fatalities occur during the first 24 hours after childbearing. They further found blood loss as one of the leading causes of maternal mortality in Africa (accounting for about 34% of deaths), the significant number of which occur during the postnatal period. The postpartum periods are ordinarily thoughts to be the time of lowest iron deficiency risk because iron status is anticipated to improve significantly after delivery (Bodnar, Cogswell, & McDonald, 2005). However, many studies in recent times have established or found a higher prevalence of postpartum iron deficiencies and anaemia among new mothers from low-income populations in the United States (Bodnar, Cogswell, & McDonald, 2005). Furthermore, PPA is a persistent health condition across the globe, being dominant in third world countries and still being a critical concern for many developed countries (Bhagwan, Kumar, & Raghava, 2016; Milman, 2015).

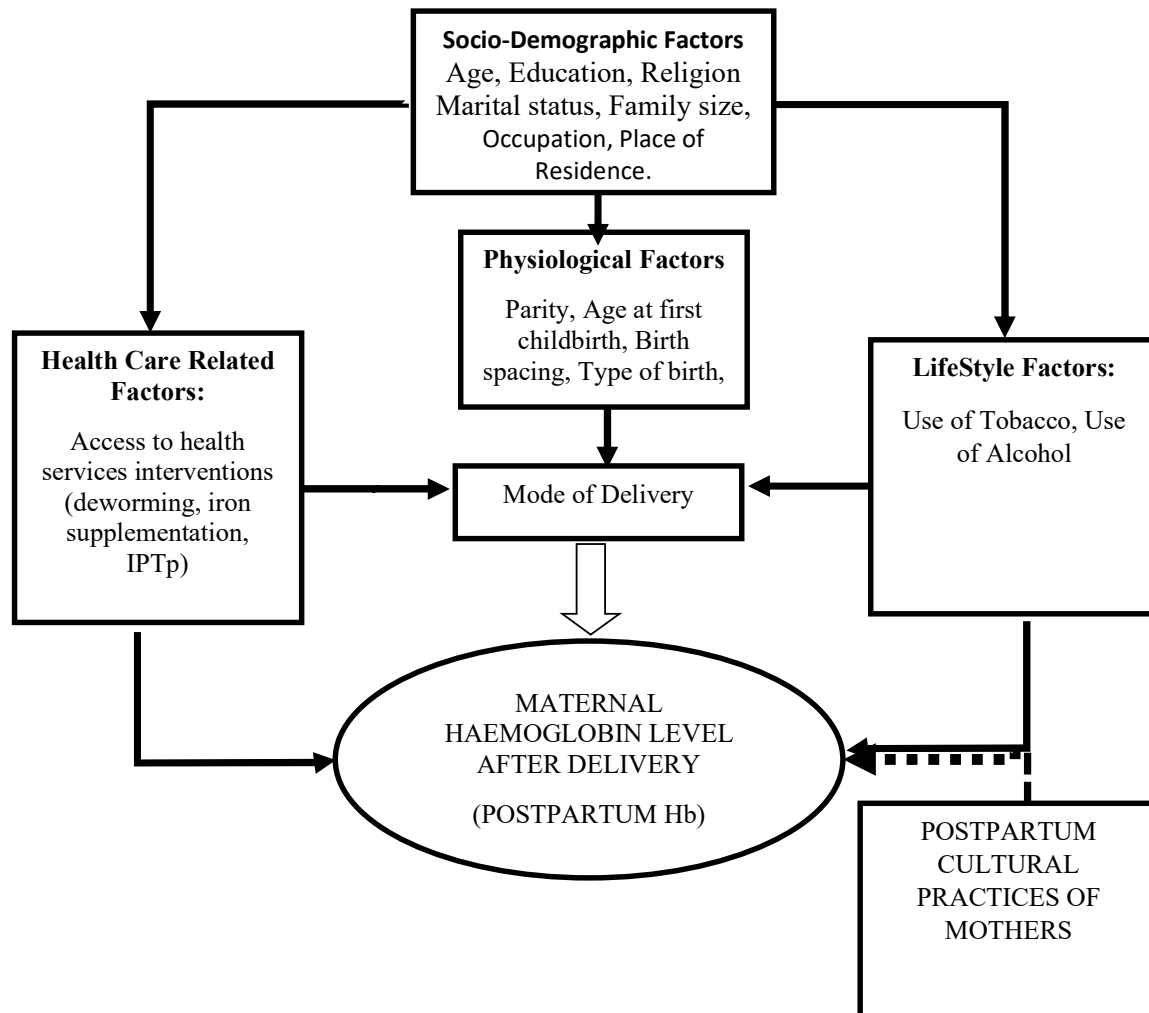
In Ghana, anaemia remained a major contributing factor to the ill health among women of their reproductive age (GSS, 2015). According to Abubakari, (2017), 93.7% of married women died, mostly from pregnancy-related complications in sub-Saharan Africa and 42% of pregnant and lactating mothers in the region including Ghana are anaemic. Approximately 40% of direct maternal deaths in Ghana are due to haemorrhage, mostly in the postpartum period, and anaemia is seen as an important underlying cause of many maternal deaths (Abubakari, 2017; Neal, Mahendra, Bose, Camacho, Mathai, Nove, & Matthews, 2016). Childbirth is associated with a high risk of blood loss and it is worth noting that even the safest delivery carries some degree of blood loss (Milman, 2012). Mothers who survived childbirth with various degrees of blood loss also have the extra task of breastfeeding, which increases the nutritional demand on their bodies (Wijaya-Erhardt, Muslimatun, & Erhardt, 2011). This situation predisposes lactating mothers, as well as those in the Techiman Municipality at higher risk of anaemia where on the average, more than one out of every ten patients admitted to the Municipality Hospital between January 2012 and December 2014, had anaemia (Techiman Municipal Health Directorate, 2014). It is therefore important to know what proportion of the total 857 anaemia cases in Techiman Municipal admitted in 2014 was PPA? Could PPA contribute to the 29 fatalities among the anaemia cases admitted in 2014? What measures are currently in place for the management of PPA in the various facilities within the Techiman Municipality? What are some of the postpartum cultural practices among lactating mothers within the Municipality that could influence PPA? This study aimed at providing scientific insight into the PPA situation in the Municipality. Specifically, the study will highlight the extent to which PPA can affect the health of women during the postpartum period. In addition, the study sought to establish the prevalence of PPA among women during the postpartum period. This knowledge would allow policymakers and appropriate stakeholders to plan and implement programmes to curtail the incidence of PPA with its concomitant maternal death. Besides, the study sought to establish characteristics about mothers that contribute to PPA and identify the postpartum cultural practices and their influence on haemoglobin levels of mothers after childbirth. The results from the study will assist health care providers in the Ghana Health Service (GHS) and programme planners in both GHS and the Ministry of Health (MoH) to initiate targeted interventions to improve the health status of mothers, especially during the postpartum period.

Furthermore, the study highlights policy issues concerning antenatal, perinatal, and postnatal routine care and the gaps that exist. The study contributes to knowledge in the area of PPA in Ghana and the sub-Saharan African region.

1.1 MULTIFACTORIAL CAUSATION THEORY

This theory de-emphasizes the concept of the germ theory and to some extent, the epidemiological theory. It, therefore, stresses the multiplicity of interactions between the host and the environment (agent included under the environment) (Krieger, 2001). It explains the factors responsible for the causation of chronic non-infectious diseases like cancer, coronary heart diseases since it has several causes or multiple factors. This theory explains the several associated causative factors, which interact to cause a specific disease or ill-health condition. According to the theory, no single factor can be responsible for a disease or ill health of an individual. Before a disease can occur, there must be multiple factors that interact with each other to cause a specific disease or illness condition. One factor may stand tall among many factors, but the contribution of other factors cannot be underestimated.

1.2 Conceptual framework for the study



Source: Adapted from Balarajan et al. (2011)

The framework indicates that PPA is caused by physiological factors, healthcare-related factors, socio-demographic factors, lifestyle factors, and postpartum cultural practices. The total average requirement of iron for absorption by the expectant mother during the period of pregnancy is ~4.4 mg/day (Bothwell, 2000; Milman, 2011), rising from 0.8 mg/day in the initial trimester to 7.5 mg/day in the third trimester. Approximately, 630 mg total loss of serum iron, is related to pregnancy. Childbirth without iron deficiency after a normal pregnancy causes absorbed iron demands to drop to mandatory losses of serum iron of ~0.8 mg/day with lactation associated losses of ~0.3 mg/day producing a net of ~1.1 mg/day provided menstruation has not re-emerged. Iron demands of this degree should be possible to be achieved through a well-nourished diet (Pedersen, Fagt, Groth, Christensen, Biloft-Jensen, Matthiessen, & Hinsch, 2010). Consequently, the postpartum period has been referred to as a period with low iron requirements.

On the physiological factors that cause anaemia, Rakesh, et al (2014) mention that anaemia at 36th week of gestation, heavy bleeding suffered by the mother during delivery, younger maternal age (less than 21 years), and inadequate use of iron supplements in the postpartum period were the remarkable issues related to anaemia at about a month and a half after delivery. They further indicate that recognised anaemia that occurs in the third trimester of gestation, heavy blood loss suffered by the mothers during labour and childbirth, younger age at first or subsequent childbirth, and inadequate use of iron supplements during the postpartum period were associated with postpartum anaemia.

Regarding the health factors that cause postpartum anaemia, Lakew, Biadgilign, and Haile (2015) found from their study that reworking during the 12 months following childbirth (AOR 0.71; 95% CI 0.63 to 0.80), a typical maternal body mass index (18.5–24.99 kg/m²) (AOR 0.78; 95% CI 0.68 to 0.89), history of contraceptive use (AOR 0.68; 95% CI 0.57 to 0.80), history of ANC attendance, established multiple times pregnancy (AOR 0.73; 95% CI 0.59 to 0.91) and breastfeeding for a long time (AOR 0.76; 95% CI 0.66 to 0.87) were factors related with lower chances of having anaemia in lactating mothers. Studies (Alene, & Dohe, 2014; Tembhare, Shelke, Varma, & Tayade, 2015) have shown that age, education, religion, marital status, family size, occupation and place of residence are socio-demographic characteristics that cause postpartum anaemia. For instance, a study conducted by Tembhare, Shelke, Varma, and Tayade (2015) revealed, severe Iron Deficiency Anaemia (15.02%) among rural women as compared to women who did not show IDA. Anaemic women belonging to the age group of 20-25 years were 60% and 20% were illiterate women and had severe anaemia. Women with four or more times of established pregnancies were at more risk for IDA of which 13.84% were severely anaemic out of whom 65% were vegetarians, 19% married before the age of 20 years of which 26.31% had severe IDA. On the health-related causes of postpartum anaemia, Makhoul et al. (2011) indicate that poor dietary sources and intake of iron, especially haeme iron that is derived from meat, is very common in poor and third world countries where the indigenous food is primarily vegetarian and mainly composed of cereal and pulse-based foods. Whereas the intake of non-haem iron from plant foods may perhaps be higher, the nutritional impact of complementing the iron reserves is markedly affected and absorption traces of dietary iron is poorly influenced by the addition of inhibitors (phytates and tannins) and garnishes (vitamin C) of iron absorption (Monsen, 1988). The presence of garnishes of iron ingestion is influenced by irregularity in many low-income nations, including Ghana, further conceding the dietary complementation of iron. The decline in consumption and bioavailability of iron as well as the surge in the serum iron requirement during gestation, imposes higher risks of iron deficiency among mothers after delivery.

Again, many developing countries around the world face the challenge of intestinal helminth infections, with over 1,000 million people contracting *Ascaris lumbricoides*, *Trichuris trichiura*, and hookworm annually (Crompton, 1999). Nevertheless, over the years, the human population has had to deal with the endemic of hookworms, particularly *Ancylostoma duodenale*, and *Necator americanus* (Larocque, Casapia, Gotuzzo & Gyorkos, 2005). Larocque et al., (2005) further argued that Hookworms infections occur when the parasite worm invades and penetrates the skin, commonly through the feet of people who walk with their bare feet on soils contaminated with faeces, as such hookworm infestation is an established mechanism that contributes to IDA and chronic blood loss (Larocque, Casapia, Gotuzzo & Gyorkos, 2005). According to WHO (2011b), the infection is particularly severe and devastating to iron reserves in the body during pregnancy, which is already contending with high levels of iron demand. A minor hookworm infection almost doubles the levels of serum iron demands of a woman.

The WHO endorses the use of anti-helminthic drugs, like the Albendazole, during the second or third trimester of gestation as an element of the systems planned for improving IDA (WHO, 2011b). Also, malaria contributes to postpartum anaemia throughout one's life and very severely in times of pregnancy. The red blood cells are usually destroyed and suppressed by Malarial parasites (WHO, 2008).

The main cause of death among pregnant women remains severe clinical malaria caused by *Plasmodium falciparum* (*P. falciparum*) and common in regions where *P. falciparum* malaria is a predominant ailment. The population attributable risk for the prevalence of anaemia covered between 2 – 15% and that of low weight for age at or low birth weight (LBW) ranged between 8 – 14%. Dreyfuss, Stoltzfus, and Shrestha (2002) in a study of pregnant women hailing from the rural plains of Nepal reported about 19.8% of them had *Plasmodium vivax* (*P. vivax*) malaria parasitaemia. Another study by Steketee (2003) revealed that the treatment of malaria in gestation has been useful in easing anaemia and the risk of LBW babies (Steketee, 2003). Also, iron supplementations, and perhaps vitamin A ought to be tied with anti-malarial treatments for anaemia and LBW prevention during and after a gestation (Dreyfuss, Stoltzfus & Shrestha, 2002; Steketee, 2003). Accordingly, in view of Steketee (2003), increasing blood loss and diminishing stomach acid, resulting in imperfect absorption iron triggered by *helicobacter pylori* in peptic ulcer disease can cause postpartum anaemia. In addition, bacillary and amoebic dysentery which are characterized by bloody stools when chronic may also cause anaemia. Malabsorption and under-nutrition resulting from chronic diarrhoea cause lowering red blood cell production leading to anaemia. Chronic inflammatory diseases aggravate anaemia more severely through increasing the rate of metabolism and consequently iron requirements (Steketee, 2003). This similarly happens to women infected with HIV; they require higher iron supplements as well as other micro-nutrients. They have higher risks for anaemia, due to several factors like poor dieting, as well as the presence of other infections and decreased appetites.

Comparatively, several recent studies widely explored the nutritional factors, (excluding iron deficiencies), that cause anaemia in pregnancy. Many of these studies established that micronutrient inadequacies do not arise discretely, but most likely collectively (Van Den Broek, 2003), furthermore, Van Den Broek (2003) posited that the essential nutrients required for the production of red cells are folate and vitamin B12, and vitamin A. Van Den Broek (2003) further indicated that the second factor in the manifestation as a cause for nutritional deficiency anaemia after IDA is folate deficiency which causes megaloblastic anaemia. Thus, folate deficiency around the time of conception is more critical because of the associated risk of embryonic abnormalities of the nervous system and other developmental foetal defects. The key role of folate in cell reproduction, causing an increased rate of cell division during pregnancy, folate supplementation is highly recommended during pregnancy (Van Den Broek, 2003). More so, the deficiencies in Vitamin B12 can also lead to megaloblastic anaemia. Pregnant women following a vegetarian diet, as in the case many areas including women in Techiman whose intake of animal products is minimal are at risk for vitamin B12 deficiency since vitamin B12 is only present in animal products. Vitamin A is thought to be essential for haematopoiesis. In addition, supplementation with both iron and vitamin A during the antenatal period has revealed a decreased prevalence of anaemia among pregnant women (Van Den Broek, 2003). The mechanisms whereby vitamin A exerts its effect on haematopoiesis have not been fully expounded.

2. Methods

2.1 Study Area

The study was conducted in the Techiman Municipality (Figure 2). The Municipality is among the 27 administrative districts in the Brong Ahafo region of Ghana. The population of the municipality in 2014 was estimated at 161,872 projected (from the 2010 Population and Housing Census) with a growth rate of 2.3%. It has the highest population density (Regional) of 318 people per square kilometre. The Municipality is demarcated into 8 sub-Municipality zones namely: Techiman West, Techiman East, Techiman North, Tanoso, Nsuta, Forikrom, Nkwaeso, and Techiman Municipal. The area is served by various health facilities which include 8 Functional CHPS, 5 Maternity Homes/Clinics, 4 Health Centres/Clinics, 2 Private Clinics, 2 Mission Hospitals, and 2 Private Hospitals. The Municipality has educational institutions at all levels – basic, secondary, and tertiary. The Techiman Municipal indicated that there are 107 schools, 34 private and 73 public in the Municipality. Over 200 are basic schools (40% located in the urban areas while 60% are in the rural areas); out of the 9 Senior High Schools (SHSs) 6 are private and 3 are public schools (Secondary Technical/Vocational/Business Colleges); 2 Nurses' Training Colleges and; 2 Universities, Valley View University and University College of Education Winneba, Techiman campus (GSS, 2014).



Figure 2: Map of Techiman Municipal
Source: Henson Geodata Technologies (2017)

2.2 Research Design

The study used the cross-sectional survey design to gather empirical data from the study sample that is representative of the larger population. This allowed the researcher to describe the phenomenon of interest; postpartum anaemia. The study mainly followed a survey method. A standard set of questions was used to get a broader assessment of postpartum anaemia among the lactating mothers that were recruited for the study (Onley & Barnes, 2008). In line with a cross-sectional design, the study used questionnaires to collect empirical data on postpartum anaemia among lactating mothers and the factors that influence PPA among lactating mothers in Techiman Municipality. In addition, data were collected at just a point in time, with no intention of going back to the same respondent at a later time as done in longitudinal studies. A cross-sectional study design was adopted for this study because of several reasons. Firstly, it allowed me to collect data on the sampled respondents (which is representative of the population) within a relatively short time frame. In a cross-sectional study, time is assumed to have a random effect that produces only variance, not bias (Creswell, 2012). Secondly, this design was chosen because of the scope and focus of the study. It allowed for larger sample size and in this case, the entire lactating mothers in the Municipality were reached within a short period (Taherdoost, 2016). This enabled the researcher to ascertain the current situation and help inform policies going into the future. Lastly, the cross-sectional design is consistent with the quantitative methods that have been employed in the study. Whereas this design was deemed appropriate for this study, it has also limited the researcher in some ways. Since this design does not allow for experimental manipulation of the conditions, cause, and effect could not be explained. As such, the researcher was only able to describe trends in the data rather than offer rigorous explanations.

2.3 Study Population

Lactating mothers who delivered at the Health Centre within the cluster and have infants between the ages of 4-8 weeks were the target population for the study. Any lactating mother who delivered in a Health facility located outside the cluster or has an infant with an age of fewer than 4 weeks or more than 8 weeks was not selected for the study.

2.4 Sample and Sampling Procedures

A total of 503 lactating mothers were sampled from a population of about 6,475 lactating mothers in the study area for the study using Yamane formula (Yamane, 1967). A multistage sampling technique was employed for the selection of the 503 participants in the study. In the first stage, the study area was divided into 8 clusters according to the number of sub-districts. The second stage involved the selection of communities. Accordingly, four clusters were selected through a simple random sampling method for the study. In each selected cluster, 4 communities were randomly selected. In the third stage, the main health facility serving these 4 communities was chosen for the study. Lactating mothers who delivered at the Health Centre within the cluster and have infants between the ages of 4-8 weeks were selected to participate in the study. Any lactating mother who delivered in a Health Facility located outside the cluster or has an infant with an age of fewer than 4 weeks or more than 8 weeks was not selected for the study. The final respondents (lactating mothers) were selected through systematic random sampling.

2.5 Data Collection Instruments and Procedures

A structured questionnaire consisting of closed and few open-ended questions and a data extraction (record review) checklist was designed and used for the collection of primary and secondary data respectively. The questionnaire was designed to comprise sections that captured data from mothers on variables that were not captured in the antenatal or hospital records. The questionnaire for the data collection was designed based on the study objectives as well as the existing literature. The questionnaire was divided into three sections. Section A collected information on the demographic characteristics of the respondents. Section B was made up of 39 items which were mainly put together to obtain information on the factors (socio-demographic, physiological, healthcare-related, and Life Style) and the postpartum practices of mothers after delivery that could influence PPA in the Municipality. The data extraction checklist was mainly used to collect data on haemoglobin levels of lactating mothers during the postpartum period. Each question or item on the questionnaire has a logical link with the objective of the study. Informed by the study objectives, the questionnaire was divided into sections with each section covering full range issues being measured. For instance, section A of the instrument covered a full range of issues on socio-demographic characteristics that were deemed critical for the study. The researcher ensured that the coverage of the issues was balanced. Thus, each aspect had a similar and adequate representation in the questions or items. Data were collected in the selected health facilities in the study area. The management of the various facilities was contacted and permission was obtained to conduct the study in their facilities. In each of the health facilities, the researchers arranged to meet lactating mothers during the Child Welfare Clinic (postnatal care). A record review was done to collect data on mothers after delivery (postpartum period). This data was obtained from the antenatal cards. After identifying potential respondents for the study, they were then grouped based on their localities. A simple random technique was used to select lactating mothers with infants between the ages of 4-8 weeks from each locality to make up the final sample. The purpose of the study was explained to each participant and they were allowed to decide to either participate in the study or not. The participants were then invited to respond to questions on the questionnaire with the interviewer indicating their responses.

2.6 Data analysis

Data was entered into the Microsoft Access database and verified (Valea et al., 2012). Descriptive and inferential statistics were used to present the results of this study. The prevalence of PPA in the Techiman Municipality was estimated at a haemoglobin level less than 11g/L. Chi-square test and t-test were used to assess the relationship between postpartum anaemia prevalence and the background characteristics of the respondent. For the inferential statistics, logistic regression was used to study the association between PPA and postnatal cultural practices, physiological factors, healthcare-related factors, socio-demographic factors, and lifestyle factors. A logistic regression model was used since the response variable (PPA) was defined as a categorical variable that has only two levels - presence or absence of anaemia after birth. The analysis was done in Stata version 14.0 (StataCorp, USA) (Figueiredo, Gomes-Filho, Silva, Pereira, Da Mata, Lyrio & Pereira, 2018).

2.7 Ethical Considerations

A prior, free, and informed consent was sought from the various research participants. The participants upon agreeing to take part in the study will be required to sign or thumbprint a written consent form. Also, issues regarding anonymity, confidentiality, and privacy were duly respected. In effect, the names of the respondents were not included in the field data.

The respondents were consistently reminded of their right not to respond to questions regarding issues that they consider private. Participants were assured of the confidentiality of their responses and the fact that it is only going to be used for only academic exercise. Voluntary participation was strictly adhered to. Finally, ethical clearance was obtained from the University of Cape Coast Ethical Review Board with additional clearance from the Kintampo Health Research Centre (KHRC) Institutional Ethics Committee before the commencement of data collection.

3. Results and Discussion

3.1 Demographic Characteristics of the Respondents

Results in Table 1 show that the majority (55.7%) of the lactating mothers were between the ages of twenty to thirty years. The least and highest age enrolled in the study was fifteen years and forty – two years respectively. The Christian religion was the most populated in the study area. Less than one percent of the population did not have any religious background, being Islam nor traditionalist or Christianity. The majority (73.8%) of the women enrolled in the study were married with just, about eleven percent being divorced. Widowed was the least percentage in terms of marital status, whereas about 12.5% of them were single. Furthermore, the majority of the women in the study had attained senior high school level as their highest educational level. Women with tertiary level as their highest attainment in education were about 21.9% and those with no educational level were also about 13% of the entire study population. In addition, the most occupational status is the unskilled manual type of job example farm labourers, cashiers, grocery clerks, shop attendants, cleaners, and sweepers. Women in agriculture were the second-lowest occupational status in this study area. The clerical job was the least occupational status of these women. Table 1 gives a detailed description of the demographic characteristics of the respondents.

Table 6: Demographic Characteristics of the Respondents

Demographic Characteristics	Frequency	%
Age Group /Years		
15- 20 years	64	12.7
21 – 25 years	118	23.5
26 – 30 years	162	32.2
31 – 35 years	108	21.5
35 – 40 years	43	8.5
41years and above	8	1.6
Total	503	100
Religious Status		
Christian	327	65.0
Islam	152	30.2
Tradition	16	3.2
No Religion	8	1.6
Total	503	100
Marital Status		
Married	371	73.8
Divorced	57	11.3
Widowed	12	2.4
Single	63	12.5
Total	503	100
Level of Education		
None	66	13.1
Primary	45	8.9
JHS	124	24.7
SHS	158	31.4
Tertiary	110	21.9
Total	503	100.0
Occupational Status		
Professional	85	16.9
Clerical	8	1.6
Sales & services	105	20.9
Skilled manual	93	18.5
Unskilled manual	79	15.7
Agriculture	48	9.5
Other	85	16.9
Total	503	100.0
Residency		
Urban	299	59.4
Peri-urban	131	26.0
Rural	73	14.5
Total	503	100.0

Source: Field survey, 2018

From table 1, the highest level of education completed by the majority (31.4%) of these women was the Senior high school level and 13.1% of them had no formal education. Also, a little above 70% of the respondents are married and with a Christian background. Similarly, Christianity was found to be the dominant religion with 65.0% of the total population of the Techiman South Municipality (Ghana Statistical Service, 2014). Most of their work involves both unskilled and skilled manual types of job and about 20% of these respondents are unemployed with about a third of the proportion being students. About 59% of the respondents are urban dwellers, a finding that corroborates a survey by the Ghana Statistical Service (2014) which established that 64.5% of the Techiman South Municipal population live in urban areas as compared to 35.5% in the rural areas. On the contrary, the majority (>90%) of the available empirical literature reviewed on PPA studies established that the studies were predominantly conducted in a rural setting.

3.2 Prevalence of Postpartum Anaemia in Techiman Municipality

The prevalence of postpartum anaemia in the study based on the haemoglobin level taken within the first twenty-four hours after delivery is 44.3%. About 13% of the women in the study did not have their haemoglobin level checked at all after delivery. There was no haemoglobin level checked within twenty-four to forty-eight hours, six to seven days, or within forty-two days after delivery for any of the women in the study area. Details of PPA prevalence are described in Table 2. The prevalence rate was slightly higher (50.4%) when the data on only measured values of postpartum haemoglobin levels were analyzed. The results above corroborated Abubakari, (2017) indicated that 42% of pregnant and lactating mothers in Ghana are anaemic. Similarly, Milman (2011), in his study established that 50% to 80% of women in developing countries suffer from postpartum anaemia (PPA).

Table 2: Prevalence of Postpartum Anaemia (PPA)

PPA Status	Number	Prevalence
Positive	223	44.3
Negative	215	42.7
Not done	65	12.9
Total	503	100.0

Source: Field survey, 2018

It is, therefore, evident from the results that postpartum anaemia is prevalent in the study area. This is not surprising as the findings confirm that of earlier studies (Bergmann, Richter, Bergmann, & Dudenhausen, 2010; Milman, 2011, 2012; Lakew, Biadgilign, & Haile, 2015) that there about 50 to 80% of lactating mothers in developing countries suffer from postpartum anamia.

3.3 Factors Related to PPA

3.3.1 BASIC DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS RELATED TO PPA PREVALENCE

The Age range of the women with PPA ranged between seventeen to forty years with a mean age of twenty-eight. The majority of mothers with PPA status were within the ages of twenty to thirty years. Figure 3 gives a detailed distribution of the women with PPA among the total population of lactating mothers studied.

Post-Partum Anaemia Prevalence by Women Age Group

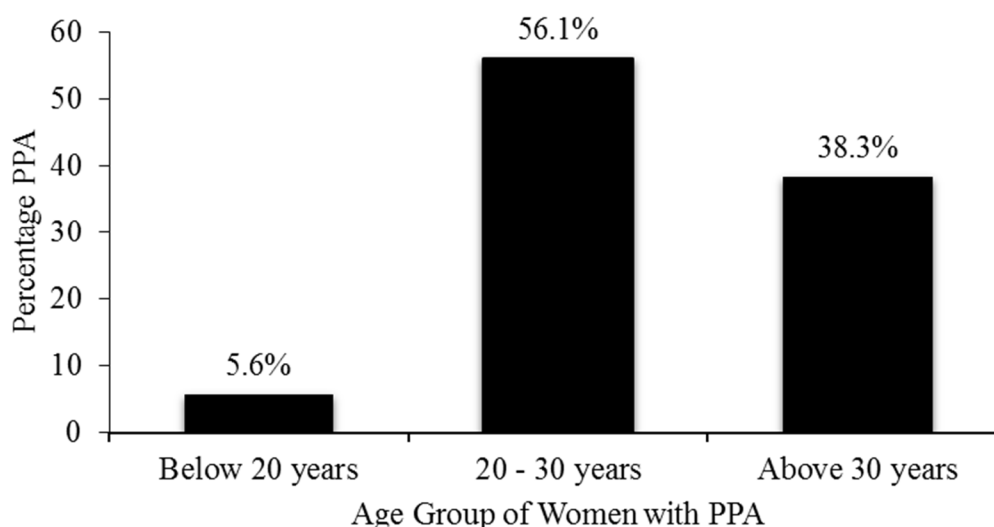


Figure 3: Postpartum Anaemia Prevalence by Women Age Group

3.3.2 RELATIONSHIP BETWEEN RESPONDENTS' EDUCATIONAL LEVEL AND PPA STATUS

The educational level of the respondent was tested against their PPA status. The reason behind the tests was based on the assumption that the women's PPA status and postpartum depression could be influenced by their level of education. Pearson Correlation Analysis was used to determine the significant relationship between Respondents' Educational Level and PPA Status of lactating mothers. The Pearson Correlation results are presented in Tables 3 below.

Table 3: Relationship between Respondents' Educational Level and PPA Status

		Level of Education	<i>PPA Status</i>
Level of education	Pearson Correlation	1	-.143
	Sig. (2-Tailed)		.091
	N	503	503
PPA Status	Pearson Correlation	-.143	1
	Sig. (2-Tailed)	.091	
	N	503	503

Source: Field survey, 2018

The Results from the Pearson Correlation analysis score (-0.143), show a negative and weak relationship between the two variables at a significance of 0.091. This is an indication that there is a weak relationship between the respondents' educational level and the PPA status of lactating mothers. Hence, this result implies that the PPA status of the respondents is not significantly influenced by their level of education. However, the negative relationship

(though insignificant) denotes that the lactating mothers with a higher level of education suffer less postpartum anaemia than those with lesser levels of education.

This concurs with the findings of Sharma, Mehta, and Nagar (2013) and Mahashabde, Arora Sharma, Shahjada1 and Dabhi (2014), who similarly found that “lactating mothers who have had a higher level of formal education are less likely to suffer postpartum anaemia”.

3.3.3 THE RELATIONSHIP BETWEEN RESPONDENTS’ MARITAL STATUS AND PPA STATUS

Furthermore, this study examined the relationship between the respondents’ Marital Status and PPA Status. In other words, this study examines whether the Marital Status of the lactating mother has any influence on their PPA status, using Pearson Correlation analysis. The outcome of this analysis is presented in Table 4.

Table 4: Relationship between Respondents’ Marital Status and PPA Status

Variables	Single	Married	Widowed	Divorced	PPA Status
Single	1				
Married	.113**	1			
Widowed	.011**	.108**	1		
Divorced	.135**	.094**	.102**	1	
PPA Status	.106**	.128**	.146**	.181**	1

Source: Field survey, 2018

**Correlation is significant at 0.01 level (2-tailed).

The result from Table 4 shows a positive relationship between Marital Status and PPA Status of the lactating mothers selected for this study. Divorced women had the highest correlation ($r=.181$, $p<0.01$) widowed women ($r=.146$, $p<0.01$), married women ($r=.128$, $p<0.01$) and single women ($r=.106$, $p<0.01$). This implies Postpartum Anaemia is more common in divorced lactating mothers and single mothers. This finding disagrees with that of Cheema, Bajwa, Kaur, and Joshi (2016) who found that “married women are more likely to experience postpartum anaemia compared to divorced or single mothers”.

3.3.4 RELATIONSHIP BETWEEN RESPONDENTS’ OCCUPATIONAL STATUS AND PPA STATUS

Furthermore, this study looked at the Relationship between Respondents’ Occupational Status and PPA Status. To ascertain this, the respondents’ response to their Occupational Status in Table 1 was matched against the Prevalence of Postpartum Anaemia in table 5, using Pearson Correlation analysis. The outcome of this analysis is presented in Table 5.

Table 5: Relationship between Respondents' Occupational Status and PPA Status

Variables	P	C	SS	SM	UM	A	O	PPA
P	1							
C	.036**	1						
SS	.107*	.053**	1					
SM	.091**	.191**	.071*	1				
UM	.033**	.046**	.031**	.027**	1			
A	.026*	.083**	.077**	.061**	.103**	1		
O	.053**	.096**	.046**	.085**	.117*	.063**	1	
PPA	.094**	.066**	.017**	.054**	.125**	.059**	.025**	1

Source: Field survey, 2018

**Correlation is significant at 0.01 level (2-tailed).

* Correlation is significant at 0.05 level (2-tailed).

Keys: P=Professionals, C=Clerical, SS= Sales & services, SM= Skilled Manual, UM= Unskilled Manual, A= Agriculture, O= Other, and PPA= Postpartum Anaemia

The result from table 5 shows no significant relationship between Respondents' Occupational Status and PPA Status. All the professions of the respondents had no significant relationship with their PPA Status. However, from the tables, only lactating mothers who constituted Unskilled Manual or labour had a somewhat weak relationship with PPA status ($r=.125$, $p<0.01$), the rest recoded insignificant coefficient. The results above concur with the findings of Singh et al. (2009) in their study to find out the prevalence of anaemia among pregnant and lactating women in Dehradun district and the different factors affecting anaemia prevalence. The study established that "occupation of the women did not significantly affect the prevalence of anaemia". In contrast, Mahashabde, Arora Sharma, Shahjadal, and Dabhi (2014) in their study to determine the prevalence of anaemia in pregnant women and also establish the correlation between anaemia and socio-demographic factors found a strong correlation between mother's occupation and anaemia in pregnancy. Anaemia in pregnancy was found to be a strong precursor for PPA.

3.3.5 BASIC DEMOGRAPHIC CHARACTERISTICS OF HUSBAND'S AND THE LEVEL WOMAN'S PPA PREVALENCE

The relationship between a woman's husband's educational level and the status of occupation (thus a proxy for the socio-economic level of the household) and the woman's status of PPA twenty-four hours after delivery is described in Tables 6 and 7 respectively. Again, there was no significant relationship between these two indicators of the husband's demographics and a woman being PPA positive.

Table 6: Relationship between Husband’s Educational Level and Woman’s PPA Status

		Level of Education	PPA Status
Level of Education	Pearson Correlation	1	-.023
	Sig. (2-Tailed)		.911
	N	503	503
PPA Status	Pearson Correlation	-.023	1
	Sig. (2-Tailed)	.911	
	N	503	503

Source: Field survey, 2018

Table 7: Relationship between Husband’s Occupational Status and Woman’s PPA Status

Variables	P	C	SS	SM	UM	A	O	PPA
P	1							
C	.041**	1						
SS	.024*	.037**	1					
SM	.029**	.041**	.108*	1				
UM	.082**	.032**	.094**	.178**	1			
A	.074*	.028**	.079**	.061**	.103**	1		
O	.053**	.096**	.046**	.054**	.081*	.048**	1	
PPA	.061**	.047**	.082**	.098*	.068**	.043**	.016**	1

Source: Field survey, 2018

**Correlation is significant at 0.01 level (2-tailed).

* Correlation is significant at 0.05 level (2-tailed).

Keys: P=Professionals, C=Clerical, SS= Sales & services, SM= Skilled Manual, UM= Unskilled Manual, A= Agriculture, O= Other, and PPA= Postpartum Anaemia

The results from table 7 show no significant relationship between the husband's Occupational Status and Woman's PPA Status. All the professions of the respondents' Husband's Occupational Status had no significant relationship with the PPA Status of the women. This finding contradicts a study conducted by Lakew, Biadgilign, and Haile (2015) that sought to recognise factors that contribute to anaemia in lactating mothers in Ethiopia where husband's level of education and occupation was found to be associated with the PPA status of mothers.

3.3.6 RELATIONSHIP BETWEEN PHYSIOLOGICAL FACTORS OF THE LACTATING MOTHER AND THEIR LEVEL OF PPA PREVALENCE

This study looked at how the physiological factors related to women's PPA prevalence. Table 8 presents the Linear Regression analysis between Physiological Factors and the level of the women's PPA Prevalence. The rationale here is to determine whether the Physiological Factors of the lactating mothers have any impact on the level of PPA Prevalence. Some of the Physiological Factors that were matched against the level of PPA Prevalence of the lactating mothers were Age at First Birth, Number of Children, and Type of Birth at Current Delivery. Tables 8, 9, and 10 present the result below.

Table 8: Relationship between Woman’s Age at First Birth and their PPA Status

Regression Statistics	
Multiple R	0.393
R Square	0.629
Adjusted R Square	0.616
Standard Error	1.319
Observations	503

Source: Field survey, 2018

Table 8 presents the exact output of the Linear Regression analysis between the respondents' age at first birth and their PPA status. The result showed a coefficient (r) score (Multiple R) of 0.393, depicting a positive and moderate relationship between the women's Age at First Birth and their PPA Status. From the table, "Multiple R" denoted the regression coefficient. It depicts how strong or weak the linear relationship is. Therefore, in this study, a Multiple R of 0.393 signifies a moderately positive relationship between the women’s Age at First Birth and their PPA Status. R squared (r^2) is the Coefficient of Determination; “it shows the number of points that fall on the regression line”. The Standard Error estimates “the standard deviation of the error μ and tells the precision of how the regression coefficient is measured”. The Observation illustrates “the number of observations in the sample”, in this case, 503. That notwithstanding, the results from Table 8 are an indication that the women's Age at First Birth does have a moderate impact on PPA Status. The positive coefficient indicates that, as the values of the independent variable decrease, the mean of the dependent variable also tends to increase. This result proceeds to suggest that women with higher age (Above 25 years) at the time of first are likely to develop PPA than those with lower age (15-20 Years) the time of first birth. This finding contradicts the findings of Rakesh, Gopichandran, Jamkhandi, Manjunath, George, and Prasad (2014) who equally found in India that younger maternal age was a major determinant of the postpartum status of lactating mothers.

3.3.7 RELATIONSHIP BETWEEN THE WOMEN’S NUMBER OF CHILDREN AND THEIR PPA STATUS

Table 9 presents the exact output of the Linear Regression analysis between the respondents' Number of Children and their PPA status. The result showed a coefficient (r) score of 0.174, depicting a positive but weak relationship between the Women's Number of Children and their PPA Status. Similarly, this is an indication that the number of children, of the respondents of the study, does not have any significant impact on their PPA Status. However, the positive coefficient indicates that, as the values of the independent variable increase, the mean of the dependent variable also increases. As such, it can be deduced from the result (though very weak) that the PPA status of the respondents was somewhat dependent on their number of children. This finding concurs with that of Nwizu et al., (2011) that “women who had more pregnancies (high parity), were 4.96 times more likely to be anaemic compared to those who had fewer pregnancies (low parity)”.

Similarly, the findings also corroborate that of Cheema, Bajwa, Kaur, and Joshi (2016) who established that “women with anaemia with parity more than 3 were 90.8% as compared to anaemic women with parity of two (2) (56.2%) and parity one (1) (29.4%) showing strong statistical significance”.

Table 9: Relationship between Women’s Number of Children and Her PPA Status

Regression Statistics	
Multiple R	0.174
R Square	0.841
Adjusted R Square	0.596
Standard Error	1.206
Observations	503

Source: Field survey, 2018

3.3.8 RELATIONSHIP BETWEEN WOMAN’S TYPE OF BIRTH OF CURRENT DELIVERY AND THEIR PPA STATUS

Table 10 presents the output of the Linear Regression analysis between the respondents' Type of Birth at Current Delivery and their PPA status. Type of Birth at Current Delivery in the study denotes whether the respondent had Singleton or Twin at the time of their current delivery, and ultimately whether this type of delivery had any significant relationship with their PPA status. The result from table 10 showed a coefficient (*r*) score of 0.089, portraying an insignificant relationship between the two variables. Likewise, this illustrates that the type of birth at current delivery of the respondents of the study does not have any significant impact on their PPA Status. However, the positive coefficient suggests that the women with twins’ type of birth or delivery are likely to have a high prevalence of PPA than those with Singleton birth or delivery, however that coefficient (*r*) score of 0.089, makes this assumption weak.

Table 10: Relationship between Woman’s Type of Birth at Current Delivery and Her PPA Status

Regression Statistics	
Multiple R	0.089
R Square	0.307
Adjusted R Square	0.715
Standard Error	1.448
Observations	503

Source: Field survey, 2018

3.3.9 HEALTHCARE RELATED FACTORS OF LACTATING MOTHERS' PPA STATUS

In addition, this study further examined the relationship between the lactating mother's healthcare factors like an iron supplement, intake of IPTp SP, and Deworming during pregnancy and how they relate to PPA prevalence. Table 11 presents the result below.

Table 11: Pearson Correlation analysis between the intake of iron supplement, intake of IPTp SP, and deworming during pregnancy

Healthcare Related Factors		PPA Status
Intake of Iron Supplement	Pearson Correlation	-0.287
	Sig. (2-Tailed)	0.005
	N	503
Intake of IPTp SP	Pearson Correlation	-0.503
	Sig. (2-Tailed)	.005
	N	503
Deworming during pregnancy	Pearson Correlation	-0.461
	Sig. (2-Tailed)	.005
	N	503

Source: Field survey, 2018

Table 11 showed a positive correlation between the intake of iron supplements and the PPA Status of the respondents. The result from the table showed a negative Pearson Correlation coefficient of -0.287 suggesting a negative but weak between the intake of iron supplement during pregnancy and the PPA Status. Thus, the Intake of Iron supplements does have some impact on the PPA Status of the respondents. In effect, this result further suggests that the respondents or women who reported or affirmed the intake of iron supplement during pregnancy were more likely to test PPA negative after delivery, whereas those who do not take iron supplements during pregnancy are more likely to test PPA positive. This finding concurs with the findings of Rakesh, et al (2014) who maintain that iron supplementation during the postpartum period was associated with postpartum anaemia. Nevertheless, of those with PPA positives who took Iron supplements during pregnancy, the majority of them took less than 50 tablets throughout their entire pregnancy. Figure 4 gives the distribution of the number of Iron tablets taken during pregnancy among PPA positives.

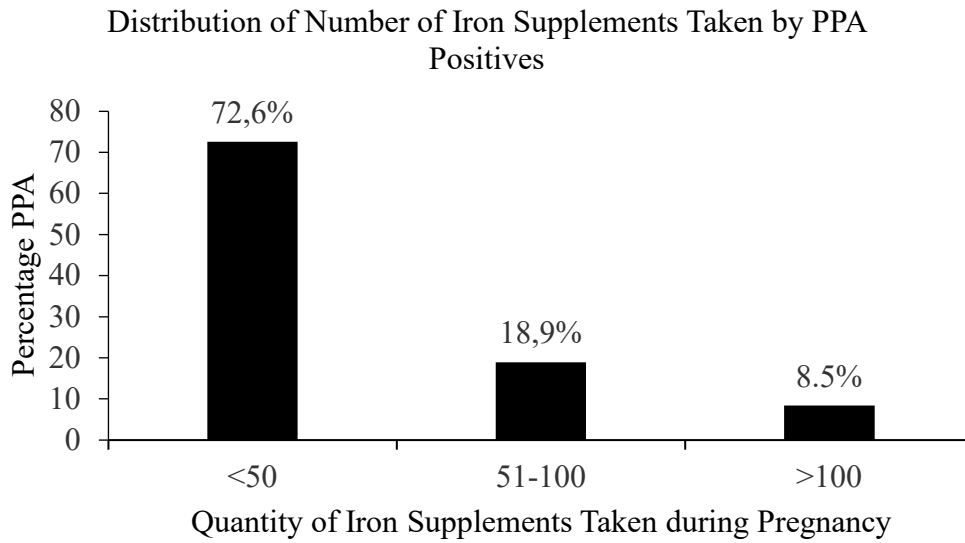


Figure 4: Distribution of Number of Iron Supplements Taken by PPA Positives

Also, Table 11 showed a negative correlation between the intake of IPTp SP and the PPA Status of the respondents. The Pearson Correlation coefficient of -0.503 shows a significantly moderate relationship between the intake of IPTp SP during pregnancy and the PPA Status. The implication of this result is that a high intake of IPTp SP leads to a moderate decrease in the chances of testing PPA positive after delivery. In this study, in effect, taking SP during pregnancy reduces the chances of PPA after delivery. The moderate relationship between the intake of IPTp SP and PPA status as established by this study underscores the WHO policy adopted by MOH, Ghana. It also corroborated the study by WHO in 2002, which established that “malaria contributes to postpartum anaemia throughout life and specifically during pregnancy” (WHO, 2011).

However, of those with PPA positive status, the majority of them took less than two doses of SP during pregnancy. Details of the distribution are in Figure 5.

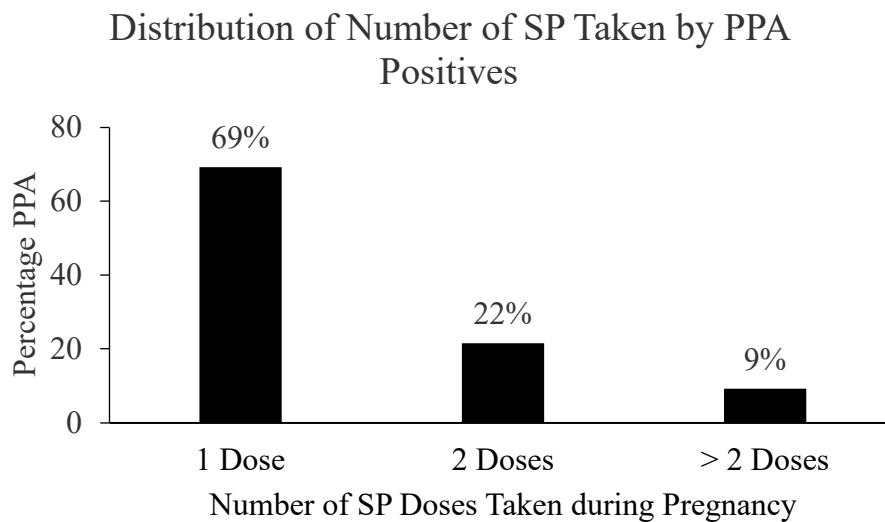


Figure 5: Distribution of Number of SP Taken by PPA Positives

Finally, the result from table 11, a negative correlation between deworming during pregnancy and the PPA Status of the respondents. The negative Pearson Correlation coefficient of -0.461 shows a moderately significant inverse relationship between deworming during pregnancy and the PPA Status of the respondents. In effect, deworming during pregnancy does have some significant impact on the PPA Status of the respondents. The implication of this result is that the respondents of those who never dewormed during pregnancy had a higher prevalence of PPA positives compared to those who dewormed. This concurs with the finding of Ndibazza et al. (2010) that deworming reduces the chances of Postpartum Anaemia.

3.3.10 LIFESTYLE FACTORS RELATED TO WOMAN'S PPA PREVALENCE

Moreover, this study examined the lifestyle factors of the respondents, such as Smoking and Alcohol Intake during Pregnancy, and how such behaviour affects the prevalence of PPA. Table 12 presents the result below.

Table 12: Pearson Correlation analysis between Smoking and Alcohol Intake during Pregnancy and the Prevalence of PPA

		PPA Status
Smoking During Pregnancy	Pearson Correlation	.155
	Sig. (2-Tailed)	.005
	N	503
Alcohol Intake During Pregnancy	Pearson Correlation	.369
	Sig. (2-Tailed)	.011
	N	503

Source: Field survey, 2018

The result from Table 12 shows a negative correlation between Smoking during Pregnancy and the PPA Status of the respondents. The result from the table showed a weak Pearson Correlation coefficient of 0.155 suggesting smoking during pregnancy has a weak impact on the PPA Status of the respondents. This result could be the consequence that the majority of the respondents who reported PPA, do not smoke during pregnancy. In effect, the positive correlation of 0.155 implies that high (frequent) smoking during pregnancy increases the possibilities of Postpartum Anaemia. Finally, the result from Table 12 revealed a moderate relationship between Alcohol Intake during Pregnancy and the prevalence of PPA. This is shown by the Pearson Correlation coefficient of 0.369. The positive correlation suggests that a high level of Alcohol Intake during Pregnancy leads to moderate increases in the PPA status of the respondents. In effect, the respondent who affirmed consumed alcohol during pregnancy has moderate chances of reporting PPA after delivery.

3.3.11 RELATIONSHIP BETWEEN MODE OF DELIVERY AND PPA PREVALENCE

Furthermore, this study examined the relationship between the respondent's mode of delivery and their PPA status. The modes of delivery as captured by the study included SVD, SVD + Episiotomy, SVD + Retained Placenta, SVD + Episiotomy + Retained Placenta, Pre-labour

Caesarean section, and Caesarean section in Labour. The result was analyzed using Pearson Correlation Analysis. Table 13 presents the result below.

Table 13: Pearson Correlation Analysis between Modes of Delivery and PPA Status

Variables	PPA Status
SVD	.145*
SVD + Episiotomy	.161**
SVD + Retained Placenta	.249*
SVD + Episiotomy + Retained Placenta	.296**
Pre-labour Caesarean section	.437**
Caesarean section in Labour	.461*

Source: Field survey, 2018

**Correlation is significant at 0.01 level (2-tailed).

* Correlation is significant at 0.05 level (2-tailed).

The result from Table 13 shows the Pearson Correlation Analysis between Modes of Delivery and PPA Status of the respondents for this study. The overall result suggests that modes of delivery do have a significant impact on the PPA Status of the respondents. From the results, the respondents who reported Caesarean section in Labour, Pre-labour Caesarean section, SVD + Episiotomy + Retained Placenta and SVD + Retained Placenta mode of delivery have increased chances of experiencing PPA than those who reported SVD and SVD + Episiotomy mode of delivery. In other words, these modes of delivery (SVD + Retained Placenta, SVD + Episiotomy + Retained Placenta, Pre-labour Caesarean section, and Caesarean section in Labour) had some significant relationship with the prevalence of PPA, as such, the respondent with these modes of delivery reported PPA after delivery. This is showed by Pearson Correlation coefficient of $r = 0.249$, $r = 0.296$, $r = 0.437$, and $r = 0.461$ respectively. In effect, the respondent who had (Caesarean section in Labour and Pre-labour Caesarean section) were more likely to report PPA within twenty-four hours after delivery than those who had SVD and SVD + Episiotomy. This result, therefore, concurs with the findings of Uргуizu, Rodriguez, Garcia, & Perez (2016) who found that antepartum anaemia and instrumental delivery, including cesarean section as major risk factors for postpartum anaemia.

3.4 Management Modalities of PPA

This section describes findings on the level of implementation of official protocols adopted from the WHO-recommended guidelines on routine ANC and some of the management modalities of women with postpartum anaemia after they were discharged from the health facilities. It includes dietary modalities, cultural management modalities, and personal modalities like Abstinence from Sex, Restrained from Visitors.

3.4.1 PPA MANAGEMENT MODALITIES IN HEALTH FACILITIES IN THE TECHIMAN MUNICIPALITY

The results indicated that the haemoglobin level measured in mothers who delivered in the hospital within the first twenty-four hours after delivery is 44.3%. About 13% of the women in the study did not have their haemoglobin level checked at all after delivery. Likewise, there was no haemoglobin level checked within twenty-four to forty-eight hours, six to seven days, or within forty-two days after delivery for any of the women in the study area. These findings were in contrast to the Ghana Health Service adopted WHO recommended FANC policy formulated as the “Mothers Card” which captured the guidelines of checking the haemoglobin level of mothers at the four (4) critical periods postpartum (Lincetto, Mothebesoane-Anoh, Gomez, & Munjanja, 2016; Tunçalp, Were, MacLennan, Oladapo, Gülmezoglu, & Bahl, 2015). Similarly, the result further contradicts Lincetto et al., (2016) who also recognised focused antenatal care as a targeted approach towards achieving dependable interventions scheduled at four critical times during pregnancy (Lincetto, Mothebesoane-Anoh, Gomez, & Munjanja, 2016).

3.4.2 WOMEN WITH POSTPARTUM ANAEMIA AND THEIR DIETARY PRACTICES

Table 14 below presents the results on how the women with postpartum anaemia observed dietary practices after they are discharged from the health facilities. From table 14, out of the 223 women with postpartum anaemia within the first twenty-four hours of delivery, about 41% of them have their meal sizes changed after being discharged home. Also, about 37% of women with positive postpartum anaemia changed their frequency of meal intake after their discharged from the health facility. Furthermore, about 39% of the women with postpartum anaemia had their meal composition changed after being discharged home and 36.8% of postpartum anaemia women in the study changed their timing in meals. The most reasons for these changes were due to health conditions, cultural customs, and personal preference. These findings were similar to that of Raven, et al, (2007) who identified some healthy as well as harmful practices among mothers, including dietary advice, such as eating more food and eating warm or avoiding cold food. However, in their study, mothers cited reverence for tradition and respect for the elders and custodians of customs as the main reasons for observing the practices (Raven, Chen, & Tolhurst, 2007).

Table 14: Women with Postpartum Anaemia and their Dietary Practices

	N	%
Change in Meal Size		
Yes	92	41.3
No	131	58.7
Total	223	100
Meal frequency change		
Yes	84	37.7
No	139	62.3
Total	223	100
Meal composition change		
Yes	87	39.0
No	136	61.0
Total	223	100
Meal timing change		
Yes	82	36.8
No	141	63.2
Total	223	100

Source: Field survey, 2018

3.4.3 WOMEN WITH POSTPARTUM ANAEMIA AND COMMUNITY CULTURAL PRACTICES

Table 15 below presents the results on how women with postpartum anaemia adhere to some Cultural Practices after they are discharged from the health facilities, to control their PPA status.

Table 15: Description of Women with PPA and Some Cultural Practices Observed

Cultural Practices	N	%
Sit on warm water	35	15.7
Sit on warm water with Dettol	28	12.6
Sit on warm water with camphor	36	16.1
None	124	55.6
Total	223	100.0

Source: Field survey, 2018

From Table 15 above, the majority (55.6%) of the women with PPA did not observe any cultural practices such as sitting on warm water, however, for those who sat on warm water about 24% of them sat on warm water that has been mixed with Dettol.

In Table 16 below, most of the PPA women always stayed indoors during the postpartum period (51.1%). The most reason attributed to the indoor stay was due to personal preference, cultural customs and, health conditions. This means, therefore, that the cultural practices engaged during the postnatal period could have a direct influence on the health of the mother and equally so, the postpartum haemoglobin level (Raven, Chen, & Tolhurst, 2007).

Table 16: Description of Women with PPA and Some Other Cultural Practices

Cultural Practices During Postpartum	N	%
Always indoors	114	51.1
Often outdoor	73	32.7
Daily moving out	36	16.1
Total	223	100.0

Source: Field survey, 2018

3.4.4 WOMEN WITH POSTPARTUM ANAEMIA AND PERSONAL PRACTICE MODALITIES

Table 17 below presents the results on how women with postpartum anaemia adhere to some personal practices after they are discharged from the health facilities, to control their PPA status.

Table 17: Description of Women with PPA and Abstinence from Sex

Abstinence from Sex	N	%
Throughout breastfeeding	38	17.0
Till first PNC	43	19.3
Until child's outdoor	38	17.0
No exemption	104	46.6
Total	223	100.0

Source: Field survey, Owusu (2018)

From Table 17 above, the majority (46.6%) of the women with PPA within the study area had no exemptions from sex during the postpartum period. However, about 19.3% and 17.0% said they abstained from sex until their first PNC visit (thus six weeks) and until their child was outdoored, respectively. The finding concerning 46.6% of mothers with PPA with no exemptions from sex postpartum supported the findings of Raven, Chen, and Tolhurst, (2007) where postpartum haemorrhage was identified as the leading cause of maternal mortality in Africa and accounted for 34% of deaths, the majority of which occurs in the postnatal period (Raven, Chen, & Tolhurst, 2007). The study further revealed that postnatal sepsis or infections, could be triggered by premature or early postpartum sexual intercourse, and this condition accounted for 10% of maternal deaths, practically during the postnatal period. Raven, Chen, and Tolhurst, (2007) further confirmed that traditional practices engaged during the postnatal period have a direct influence on the health of the mother and equally so, the postpartum haemoglobin level (Raven, Chen, & Tolhurst, 2007).

Table 18 below presents the distribution of how Women with PPA use restriction of visitors as the means of controlling their PPA Status.

Table 18: Description of Women with PPA and the Extent of Restrained from Visitors

Visitors Restrained	Frequency	Percentage
Confined to Spouse	35	15.7
Confined to Family Members	28	12.6
Confined to Friends and Family	36	16.1
Available to All Visitors	124	55.6
Total	223	100.0

Source: Field survey, 2018

Most (55.6%) of the women with PPA had no restrictions to visitors, about 16% of them were confined to their friends and family members with about 12.6% being confined to only family members. The implication for visitors having free access to postpartum mothers could be less time for rest and recuperation necessary for physiological recovery. In addition, this could expose the affected mothers to infection, a factor that could eventually affect their haemoglobin level (Raven, Chen, & Tolhurst, 2007; Souza, et al., 2013). It is, therefore, evident that although the Ghana Health Service and the Ministry of Health have various management modalities for postpartum anaemia, such interventions are not properly implemented and the policies are not well explained to the mothers. There is, therefore, the likelihood that there may be a policy gap and the implementation gap between the policymakers and the consumers of such policies. Invariably, this may thwart the effort of the health authorities in curbing postpartum anaemia.

Conclusion

The study has shown that the prevalence of postpartum anaemia the study is based on the haemoglobin level taken within the first twenty-four hours after delivery. None of the Basic Demographic factors tested was found to have any association with the PPA status of the woman after delivery. Physiological factors such as *Age at First Childbirth* and *Birth Interval* could show some association with a larger sample size with test results. The Health Care factor of taking anti-malarial prophylaxis however shows a strong statistical relationship between a woman taking SP during pregnancy and the status of PPA twenty-four hours after delivery. Also, there was a significant relationship between a woman's lifestyle as well as the mode of delivery and PPA status after twenty-four hours of delivery. Institutionally, the only gap identified in the management of PPA is the haemoglobin level monitoring which failed to measure the haemoglobin level at all four recommended periods in the policy. The study established that haemoglobin level of mothers was measured only once (within 24 hours) leaving other recommended periods unchecked. However, other interventions such as supplementary and preventive measures to avert PPA were implemented and practised. Some cultural practices such as dietary, personal care, and observation of customs were carried out among these mothers during the postpartum period which could affect their PPA status.

The study concluded that there is a high prevalence of postpartum anaemia among lactating mothers in the Techiman Municipality. There is a strong statistical relationship between a woman taking SP during pregnancy and the status of PPA twenty-four hours after delivery. A significant number of mothers engage in cultural practices such as dietary, personal care, and observation of postpartum customs which could affect their PPA status. The study established that haemoglobin level of mothers was measured only once postpartum instead of the four recommended schedules. There is a need for further studies to establish the proportion of PPA of morbidity and mortality in the total annual death due to anaemia in Ghana. However, based on these conclusions arrived at, the following recommendations have been made by the researchers:

1. The Ghana Health Service and the Techiman Municipal Health Directorate should plan and provide further education on the causes, contributing factors, and prevention of PPA among women in and around Techiman.
2. Health workers in the Techiman municipality especially, ANC staff must step up the education of pregnant women on anaemia and its deleterious effect on both mother and fetus during pregnancy.

3. The Ghana Health Service through the Techiman Municipal Health Directorate should plan and organize the targeted distribution of ITN's to pregnant women and they should be educated on its importance and the proper way of its use.
4. Health staff at ANCs in the municipality should dedicate more time to explaining the need for pregnant mothers to be put on Intermittent Preventive Treatment (IPT) and Anti – helminthic drugs.
5. The Policy Planning Monitoring and Evaluation (PPME) unit of GHS and MOH should be concerned about PPA monitoring according to the recommended schedules in the mother's ANC card.
6. The ANC staff should also educate pregnant women on the essence of personal hygiene, good nutrition, and a balanced diet by linking them to culture with an emphasis on the positive cultural practices that promote health and prevent PPA.

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**FEAR OF CHILDBIRTH AMONG ANTENATAL WOMEN ATTENDING
ANTENATAL OUTPATIENT DEPARTMENT OF GOVERNMENT AND PRIVATE
HOSPITALS OF SIKKIM**

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ABSTRACT

Introduction: Pregnancy is a wonderful period in a women's life and she spends each and every day in pleasant anticipation. Even though it is a time of great happiness and fulfilment of the life, pregnancy causes a lot of mental conflicts and feelings which is a natural trend of this period. It is also a time when women might experience a number of physiological and psychological changes. Fear of labour pain is one of the most important reasons that make women go for caesarean section that too without a medical indication and it has been suggested that such requests are because of fear of childbirth. **Purpose:** The purpose of this study was to assess and compare the fear of childbirth among pregnant women irrespective of parity. **Material:** A descriptive comparative design was adopted where 320 antenatal women who were planning for normal vaginal delivery, with singleton pregnancy within the age range of 18 to 45 years and in 2nd and 3rd trimester of pregnancy were selected from Government and Private Hospitals, Sikkim were selected through convenience sampling technique. Data were collected through Standardized Wijma Delivery Expectancy/ Experience Questionnaire (W-DEQ) to assess the fear of childbirth among antenatal women. P values lower than 0.05 were considered significant. The reliability of the tool was measured by Cronbach's Alpha test ($r=0.7$) to assess the fear of childbirth among antenatal women. **Results:** The study depicted that overall fear of childbirth score was higher among antenatal women from Private hospital (179.25 ± 52.52) than that of Government hospital (166.48 ± 56.8) and the difference was statistically significant ($t= 2.06, p<0.05$). Primigravida women had more fear of childbirth than multigravida in both hospitals ($p<0.05$). It was also noted that in Government hospital, 3rd trimester primigravida women had more fear of childbirth ($p<0.05$) whereas in private hospital, 2nd trimester multigravida women had more fear of childbirth score ($p<0.05$). A significant association was found between fear of childbirth with information related to pregnancy and strategies for the management of fear of childbirth with ($p<0.05$). **Conclusion:** Overall fear of childbirth score was seen higher in antenatal women in private hospital as compared to those of government hospital. Primigravida antenatal women in both the hospitals were found to have more fear of childbirth than multigravida women **Keywords:** Childbirth fear, antenatal women, primigravida women, multigravida women, trimester

EMPOWERING WOMEN FOR A CLIMATE RESILIENT EARTH

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Abstract

Covid-19 pandemic and climate change related extreme weather events have revealed the inextricable relationship between people, environment and economy. Together, the two key issues have drubbed the world and exposed the vulnerability of our current, environmentally unsustainable, global economy. The present economic growth comes at a huge environmental cost, degrading and depleting natural ecosystems and services that constitute the very lifeline of economy. In one hand world is trying hard to get over the economic depression Covid-19 and extreme weather events have instigated on the other hand, struggling hard to achieve the net zero emissions goal COP26 have set, to address the climate change. Climate change has turned into a global urgency though the impacts are heterogeneous in nature. No part of the globe is immune to catastrophic events stemming out of climate change but developing countries are more prone to a severe blow and consequent casualties in terms of people's health, economic and environmental losses. Women, especially in developing countries are more vulnerable to climate change and can play crucial role in climate change adaptation and mitigation strategies, owing to the diverse roles they perform in the society. Therefore, it's imperative for any approach devised to address climate change to have women at the heart of it. Empowering women through capacity building to deal with climate change associated emergencies can turn them from a vulnerable gender to agents of much needed change in the society. For a long sustained economic development, climate change adaptation and mitigation strategies with women at the center are as essential as are technological advancements and innovations. Sustainable development, is the lynchpin of a low carbon, green, resilient and inclusive economy and women makes the vital core of it.

Keywords: Climate change, economy, environment, vulnerability, women

AN INVESTIGATION OF DIVERGENT RISKS AMONG PREGNANT WOMEN USING MACHINE LEARNING APPROACHES

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ABSTRACT

Background

The well-being of new-borns is an utmost important factor which is highly perturbed by their mothers' physical and psychological factors. The significance and relevance of predicting the mortality of childbearing women and understanding the key risk factors can actually prevent or reduce miscarriage in many high-risk scenarios.

Purpose

This study mainly describes and visualizes the global fatality rate among pregnant women from 2000 to 2017. This data visualization will reveal and mark the countries having high mortality rates. Further, this study approaches constructing an automated decision-making system which will be beneficial for the countries having high mortality rate among child-bearer women. The automated model will anticipate the possible risks among the pregnant women.

Methodology

An investigation on some important health related factors such as Blood Pressure, Glucose Level, Heart beat rate, Body temperature has been carried out infer prediction related to the pregnant women. This forecast will classify women as having a 'high risk', 'medium risk', or 'low risk' of perinatal death. The classification process has been implemented by using supervised ensemble machine learning techniques such as AdaBoost, Gradient Boost, Extreme Gradient Boost, Random Forest, Extra Trees models. All the models have been fine-tuned by a means of proper hyper-parameter selection and justification in terms of enhanced predictions.

Results and Conclusion

An exhaustive comparative analysis among all the ensemble models has been employed to identify the most promising predictions. Based on the comparative study, the top two competitive models are identified. Random Forest and Extra Trees are the models that have exhibited the accuracy of 83.58% and 82.67%. Another attempt has been made to further improve the prediction efficiency. As a result, the best two models are assembled to create a hybrid predictive model with further enhanced accuracy of 85.07% and Mean Squared Error (MSE) rate of 0.21. Finally, the hybrid model (Random Forest-Extra Trees) has provided an insight that the Glucose level and the Blood Pressure (Systolic) are the significant factors which can have high impact on the pregnancy risk.

Keywords: Women Pregnancy; Ensemble Learning; Machine Learning; Hybrid Model; Childbearing

IVF REPRODUCTIVE TECHNOLOGY

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Abstract

IVF is a assisted reproductive technology used for infertility treatment and gestational surrogacy. A fertilized egg may be implanted into surrogate uterus, and the resulting child is genetically unrelated to the surrogate. In IVF is the process of fertilization by extracting eggs, retrieving sperm sample, and the manually combining an egg and sperm in a laboratory dish to encourage fertilization. There are so many women which are infertile or their husband there are many reason behind it in women infertility occur due to blocked or damaged fallopian tube or women with ovulation disorders, premature ovarian failure or an individual genetic disorder with the help of this reproductive technology an infertile women or a couple can have a child. Due to advances in reproductive technology live birth rates by cycle five of IVF have increased from 76% in 2005 to 80% in 2010 despite a reduction in the number of embryos being transferred (which decreased the multiple birth rates from 25% to 8%). In next decade it is one of the best technology to reduce infertility rate.

Keywords: IVF, genetic disorders, infertility

ARE WE BREAST CANCER AWARE? - A COMPARATIVE STUDY OF URBAN AND RURAL FEMALES

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ABSTRACT

Background: Worldwide, breast cancer is the second most common cancer in women and is ranked number one cancer among Indian females. Awareness about breast cancer plays a major role in its early detection, treatment and prevention. Unlike other cancers, breast cancer is eminently treatable if detected at an early stage. Research shows lack of awareness in women regarding breast cancer globally, being more prevalent among Asian population. A systematic review conducted in the Indian population by A.Gupta, K.Shridhar, P.K.Dhillon in 2015 revealed low cancer literacy of risk factors for breast cancer among Indian women, irrespective of their socioeconomic and educational background. Nevertheless, there is a need for culturally appropriate breast cancer education and intervention strategies. This study aimed to comprehensively investigate and compare the level of knowledge about breast cancer risk factors and breast cancer screening among urban and rural females of Uttarakhand.

Design: A descriptive epidemiological study.

Methods: This study was carried out using a validated questionnaire to women in both urban and rural areas at community level. Convenient sampling was adopted for data collection.

Results: Of the women, 200 were taken from rural areas and 200 were taken from urban areas. The mean age of the participants was 33.4 (\pm 2.1) in rural areas and 37.6 (\pm 2.4) in urban areas, the majority were married (64.5%). Most of the respondents were house-maker from rural areas and professionals from urban areas. Living in an urban area was associated with higher knowledge of the risk factors like lump in breast (42%), nipple discharge (47.5%), no breast feeding (35%) etc as compared to rural areas (39%), (46.5%), (21%) respectively. However, living in an urban area was associated with some false ideas regarding a few risk factors like use of oral contraceptive pills (6%), having children at younger age (13%) and having more children (10%). Around one-third of participants among both rural and urban areas had the wrong idea that use of tight inner garments is a risk factor for breast cancer (30.5% and 27%) respectively. However, about two-thirds (63%) of the participants from the urban population thought breast-self-examination is important. The reason for not performing breast-self-examination was surprising: they felt it was unnecessary (40% rural and 25% urban).

Conclusion: Rural women had a poorer level of knowledge of breast cancer risk factors. However, this study reflects an overall lack of breast cancer awareness in both rural and urban female populations.

These findings suggest that additional education programs aiming to increase awareness and educate the public are needed. Thus, we strongly recommend the initiation of aggressive strategies regarding breast cancer awareness in both the educated and uneducated female population.

Keywords: Breast cancer , Awareness, Risk factors , Women

SURROGACY and it's FUTURE

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Abstract

Surrogacy is an arrangement in which a woman (the surrogate) agrees to carry and give birth to a child on behalf of another person or couple (the intended parent/s). The process of surrogacy is complex. Surrogacy legislation in Australia may vary from state to state. There are two types of surrogacy practices¹³ prevailing in India: (i) Traditional/Natural/Partial surrogacy; and (ii) Gestational surrogacy. The main difference between gestational and traditional surrogacy is simple: in traditional surrogacy, the surrogate's eggs are used, making her the biological mother of the child she carries; in gestational surrogacy, the surrogate has no biological link to the baby. From all over the world have pioneered modern day surrogacy methods through their compassion and dedication to their unborn child. Traveling across the world, spending small fortunes, and even facing imprisonment has not stopped them on their journey. Hopes abound that tales of these families' difficult circumstances will force the hands of lawmakers and oppositions to create a more surrogate friendly world. Until that moment, we can celebrate the success and strides altruistic surrogacy is one way that a few countries have found to answer that need. Altruistic surrogacy comes with its own share of pitfalls, however. Altruistic is a surrogacy contract that allows parent the promise of the child, but leaves the surrogate mother uncompensated. In countries like the UK, Canada, and Australia, laws contend that while surrogacy may be practiced, the mother is entitled to no reparations. Certain expenses, such as medical care, can be reimbursed, but those finances can be difficult to secure. These countries are seeing longer wait times for intended parents and complicated processes that few have realistic access to. Queues of hopeful parents, coupled with disgruntled surrogates have lead many prospective parents .

Keywords: medically assisted procreation, surrogacy, surrogate motherhood, bioethics, legislation

CORRELATION IN PROTEIN EXPRESSION OF KISS1, KISS1R AND MMP9 IN INVASIVE DUCTAL CARCINOMAS

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ABSTRACT

Metastases in breast cancer are the leading cause of fatal outcome therefore different proteins related to metastasis are widely studied for the potential to control the spread of metastatic cells. Metastasis suppressor gene KISS1 has been identified nearly two decades ago and it was later found that the product of this gene (KISS1) is the natural ligand of the G-protein coupled receptor KISS1R. Anti-metastatic role has been demonstrated for KISS1/KISS1R signalling in many types of cancer, in breast cancer, however, there is evidence, that it not only lacks such anti-metastatic properties, but it even promotes metastasis. On the other hand, the major role of metalloproteinase-9 is related to tumour progression and metastasis and it has been shown in various types of cancers that the anti-metastatic role of the KISS1/KISS1R system is carried out by suppressing MMP-9 expression. The relationship between KISS1/KISS1R signalling and MMP-9 in breast cancer, however, has not yet been clarified.

The aim of current study was to investigate the relationship between protein expression of KISS1, KISS1R and MMP9 in invasive ductal carcinomas by immunohistochemistry in 55 tissue specimens from invasive ductal carcinomas. Intensity of staining was assessed using Image J software by two experienced histologists on representative digital images and GraphPad Prism 5 was used for statistical analysis.

Results showed positive correlation in the expression of KISS1, KISS1R and MMP9 in studied tissue samples. Correlation between KISS1 and KISS1R was strong ($r=0,66$) which corresponds to the findings of other authors for similar distribution of KISS1R and its ligand. MMP-9 and KISS1R correlated very strongly ($r=0,8$), while correlation between MMP-9 and KISS1 was only moderate ($r=0,58$).

The very strong correlation between MMP-9 and KISS1R might indicate a possible common mechanism of regulation in breast cancer and current findings support the metastasis promoting properties of KISS1/KISS1R signalling in breast cancer.

Key words: KISS1, KISS1R, MMP9, invasive ductal carcinomas

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COMBINING HONEY, BROWN SUGAR AND ASIAN PENNYWORT TO CREATE AN EFFECTIVE HYBRID OF LIPBALM AND LIPSCRUB

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Abstract

This project is intended to produce and subsequently examine the effectiveness of a hybrid product created from the combination of honey, brown sugar and extracts of Asian pennywort that can be used as a lipbalm and lipscrub. Majority of women who live in Keningau, Sabah, Malaysia work in harsh environments such as open markets or closed air-conditioned workplace and they are also exposed to extreme tropical weather that can be very humid and hot. These harsh environments, coupled with some unhealthy daily routines, might cause their lips to be frequently chapped with dry surface and cracked skin. Their regular use of lipsticks in their daily makeup can sometimes worsen the conditions of their lips since many lipsticks pose harmful effects on the exterior areas of the lips. Thus, this product was created to help these women prevent their lips from becoming cracked and to feel more moist and smooth. Women's faces especially lips are prone to becoming chapped due to dry and cracked skin that is often associated with cold or dry weather, sun exposure, dehydration and harsh environment. Therefore, this product seeks to combine the functions of two most common cosmetic items that help to protect and preserve the lips, lip scrub and lip balm. Lip scrub is a type of mechanical exfoliation which can be translated as substance that helps to physically remove dead skin cells. Lip scrub helps women buff away dry skin to restore smoothness and softness of their lips. On the other hand, lip balm protects the lips as it contains moisturizing ingredients that prevent water loss. It soothes the lips and it makes the lips feel better and moist which may prevent future chapping. There will be 30 respondents for this product. They will be expected to try this product for two weeks and answer a self-rating questionnaire to obtain their feedback on the product and to understand their experience in using it. These findings might help to identify the ways that this product can be improved and commercialized in order to ensure better public acceptance.

Keywords: chapped lips, lip balm, lip scrub, women

GEBELERDE BİLİNÇLİ FARKINDALIK MÜDAHALESİ DOĞUM KORKUSUNU AZALTIR MI? SİSTEMATİK İNCELEME

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ÖZET

Amaç: Bu sistematik derlemede literatürde son beş yılı içeren gebelerde bilinçli farkındalık temelli müdahalelerin doğum korkusu semptomlarına etkilerini sentezlemek ve sunmak amaçlandı.

Gereç ve Yöntem: Literatür taraması “PubMed”, “Scopus”, “Web of Science”, “Cochrane” ve “Turk Medline” veri tabanlarından, “mindfulness”, “pregnancy”, “fear of childbirth”, “randomized controlled study” anahtar kelimeleri, Türkçe olarak ise “bilinçli farkındalık”, “gebelik”, “doğum korkusu” ve “randomize kontrollü çalışma” anahtar kelimeleri kullanılarak gerçekleştirildi. Veri analiz ve değerlendirme sürecinde veri analizi yazarlar tarafından PICOS ve dahil edilme kriterlerine göre yapıldı. Sistematik incelemeye yayın dili Türkçe veya İngilizce olan, araştırma örneklemi gebelerden oluşan, tam metnine ulaşılan, Ocak 2017-Şubat 2022 tarihleri arasında yayınlanan randomize kontrollü çalışmalar alındı. İngilizce ve Türkçe dışındaki dillerde yazılanlar, derlemeler, sistematik derlemeler, meta analizler, olgu sunumları, tezler, randomize kontrollü olmayan çalışmalar, kongre kitabında sunulan özet bildiriler, tam metnine ulaşılamayan makaleler ve protokol çalışmaları sistematik derlemeden dışlandı.

Bulgular: Araştırma sonucunda 553 makale tarandı ve incelemeye 3 randomize kontrollü çalışma dahil edildi. Araştırmalar 2014-2020 yıllarında yapılmış, 2017-2022 yıllarında yayımlanmış olup toplam örneklem hacmi 339’dur. Sistematik derlemeye alınan doğum korkusuna yönelik bilinçli farkındalık temelli müdahale çalışmalarında Wijma Doğum Beklentisi/Deneyimi Ölçeği(W-DEQ) en yaygın kullanılan ölçektir. İncelenen çalışmalarda, farkındalığa dayalı doğum eğitimi, farkındalık temelli başa çıkma stratejilerini öğretmek, özellikle doğumla ilgili korku ve acı üzerine tasarlanmış, kadınların doğumla ilgili değerlendirmelerini ve psikolojik işleyişini standart doğum eğitimine göre iyileştirmiştir. Farkındalık temelli doğum ve ebeveynlik eğitiminin ise doğum sonuçlarını iyileştirebileceği ve doğum korkusunu azaltmada etkili olabileceği belirtilmiştir. Çalışmalardan 1’i ise gebelik sırasında akıllı telefon tabanlı farkındalık eğitiminin zihinsel sağlık sorunları üzerinde olumlu etkisi olurken doğum korkusu üzerinde etkisi olmamıştır.

Sonuç: Sistematik incelemede 2 çalışma doğum korkusunda olumlu etki gösterirken, çalışmalardan 1’i doğum korkusu üzerinde bir etki göstermemiştir. Net sonuçlara varılabilmesi için gelecekte yüksek kaliteli randomize kontrollü çalışmalara ihtiyaç vardır.

Anahtar Kelimeler: Gebe, bilinçli farkındalık, doğum korkusu, randomize kontrollü çalışma

DOES MINDFULNESS INTERVENTION REDUCE FEAR OF CHILDBIRTH IN PREGNANCY? SYSTEMATIC REVIEW

ABSTRACT

Objective:In this systematic review, it was aimed to synthesize and present the effects of mindfulness-based interventions on fear of childbirth symptoms in pregnant women covering the last five years in the literature.

Materials and Methods:Literature search "PubMed", "Scopus", "Web of Science", "Cochrane" and "Turk Medline" databases, "mindfulness", "pregnancy", "fear of childbirth", "randomized controlled study" and in Turkish, the keywords "mindfulness", "pregnancy", "fear of childbirth" and "randomized controlled study" Data analysis was performed by the authors according to PICOS and inclusion criteria during the data analysis and evaluation process. Randomized controlled studies published between January 2017-February 2022, whose publication language was Turkish or English, whose research samples consisted of pregnant women, and whose full text was available, were included in the systematic review. Articles written in languages other than English and Turkish, reviews, systematic reviews, meta-analyses, case reports, dissertations, non-randomized controlled studies, abstracts presented in the congress book, articles whose full text couldn't be reached, and protocol studies were excluded from the systematic review.

Results:As a result of the research, 553 articles were scanned and 3 randomized controlled studies were included in the review. The studies were conducted in 2014-2020 and published in 2017-2022, and the total sample size is 339. The Wijma Birth Expectation/Experience Scale(W-DEQ) is the most widely used scale in mindfulness-based intervention studies for fear of birth, which was included in the systematic review. In the studies reviewed, mindfulness-based birth education, designed specifically on fear and pain related to childbirth, by teaching mindfulness-based coping strategies, improved women's assessments of birth and psychological functioning compared to standard birth training. It has been stated that mindfulness-based birth and parenting education can improve birth outcomes and be effective in reducing fear of birth. In one of the studies, while smartphone-based mindfulness training during pregnancy had a positive effect on mental health problems, it had no effect on fear of childbirth.

Conclusion:In the systematic review, 2 studies showed a positive effect on fear of childbirth, while 1 of the studies didn't show any effect on fear of childbirth. High-quality randomized controlled studies are needed in the future to reach clear conclusions.

Keywords: Pregnancy, mindfulness, fear of childbirth, randomized controlled trial

GİRİŞ

Doğum korkusu veya tokofobi, bir kadının umutsuzca bebek istemesine rağmen doğum yapmaktan kaçındığı fobik bir durumdur (Körükçü ve ark., 2010). Doğum korkusu, kadınların gebelik sırasındaki psikolojik sağlığı ve doğum deneyimi üzerinde olumsuz bir etkiye sahip olabilirken, olumsuz obstetrik sonuçlar ve doğum sonrası ruhsal sağlık sorunları ile ilişkilendirilmektedir (Slade ve ark., 2019). Bazı kadınlar için doğum korkusu endişelerin önüne geçebilir ve tokofobinin ortaya çıkmasına neden olabilir (O'Connell ve ark., 2015). Kadınların yaklaşık %33'ünün gebeliğin son üç ayında doğum korkusu ve kaygısına sahip olduğu belirtilmektedir (Narimani, 2016). O'Connell ve arkadaşlarının (2017) yaptıkları meta analizde, doğum korkusu sıklığının %14 olduğu saptanmıştır.

Doğum korkusunun bazı unsurları, bilgi eksikliğinden kaynaklı korku, ağrı korkusu, epizyotomi geçirme korkusu, durumu kontrol edememe korkusu, annenin bebeğinin hayatına yönelik korku yaşaması şeklindedir (Sheen ve Slade, 2018).

Doğum korkusu ile olumsuz doğum sonuçları arasında güçlü bir ilişki vardır. Her ikisi de annenin psikolojik iyi oluşunu, anneliğe uyumu, annenin bebekle olan ilişkisinin kalitesini etkileyebilirken (Pazzagli ve ark., 2015; Smarandache ve ark., 2016), kadınların sağlığını ve refahını etkileyen yaygın bir sorun olup sezaryen istemek için de yaygın bir nedendir (Nilsson ve ark., 2018). Gebelikte doğum korkusu, uterusu kan akışı üzerinde olumsuz etkilere neden olabilmekte (Aksoy ve ark., 2016) ve hipotalamik-hipofiz-adrenal eksenin aktivasyonu anne kanında stres hormonu olan kortizolün artan seviyesi ile ilişkili olabilmektedir (Adler ve ark., 2011). Bu mekanizma, hem uterusun hem de doğumdan sonra bebeğin gelişimi üzerinde zararlı olması açısından tartışılmaktadır (Beijers ve ark., 2014).

Doğum korkusu, fizyolojik (Rondung ve ark., 2016) ve obstetrik bozukluklar ve acil sezaryen olasılığını artırabilmeleri (Rouhe ve ark., 2016) gibi çeşitli sağlık sorunlarıyla ilişkili olduğu için önem taşımaktadır. Gebelik ve doğum ile ilgili korkuların gebelikten önce ele alınması gerekmektedir (Stol ve ark., 2015). Ancak, bu sorunu azaltmak için etkili müdahalelere ihtiyaç vardır.

Gebelik, annenin zihnine ve zihinsel tutumuna özen göstermenin önemli bir dönemidir (Donegan, 2015). Bunun desteklenebilmesinin bir yolu, duygusal pozitifliği ve istikrarı desteklediği bilinen farkındalıktır. Kabat-Zinn (1994) bilinçli farkındalığı “dikkati belirli bir şekilde vermek: bilerek, şu anda ve yargısız bir şekilde” olarak tanımlamıştır. Olayları olduğu gibi kabul etme ve durumlara açık fikirlilikle yaklaşma süreci, gerilimi ve korkuyu azaltır ve güveni artırır. Farkındalık, kadınlara hem perinatal dönemde hem de sonrasında destek sunabilir (Fisher ve ark., 2012). Farkındalık müdahalesi, gebeleri annelik stresinden kurtulma ve bebekleriyle güvenli bağlar oluşturma becerilerini geliştirmede kadınları desteklemenin bir yolu olabilir. Araştırmalar, farkındalık eğitiminin kişinin stresle başa çıkma, duyguları düzenleme ve başkalarına uyum sağlama yeteneğini önemli ölçüde artırdığını göstermiştir (Shapiro ve Carlson, 2009). Avustralya’da yapılan (2014) bir çalışmada farkındalığa dayalı doğum eğitiminin etkisi test edilmiştir. Dikkat, iletişim ve karar verme becerilerinden oluşan bu model, doğum korkusunu azaltmak için önemli ve etkili bir müdahale olduğunu göstermiştir (Byrne ve ark., 2014). Kantrowitz-Gordon ve arkadaşları (2018) doğum öncesi bir farkındalık programına katılımın gebe kadınların yeni doğan bebekleriyle olumlu ve anlamlı bir ilişki geliştirmelerine yardımcı olabileceğini öne sürmüştür.

Korkuyu hafifletmeyi amaçlayan tedaviler, şiddetli doğum korkusu ile ilişkili olumsuz sonuçları en aza indirebilir. Sağlık profesyonelleri yüksek veya şiddetli doğum korkusu olan gebeleri desteklemenin en iyi yolu hakkında bilimsel kanıtlara ihtiyaç duymaktadır (Striebich ve ark., 2018). Şimdiki ana odaklanmayı ve yaşamı yargılamadan kabul etmeyi içeren farkındalık temelli uygulamalar, doğuma hazırlıklı olmanın etkili yollarından biridir, kadınların kendilerini daha güçlü hissetmelerine ve annelik süreçlerinin farkında olmalarına yardımcı olur ve annelere bilgi ve duyguları paylaşma fırsatı verir (Smythe ve ark., 2016; Warriner ve ark., 2016). Bilinçli farkındalığa dayalı doğum eğitimi müdahalesinin kadınlar için uygulanabilir olduğu ve kadınların doğum yapma konusunda kontrol ve güven duygusundaki gelişmelerle ilişkili olduğu görülmektedir (Byrne ve ark., 2014).

Bu çalışmada, gebelerde bilinçli farkındalık müdahalesinin doğum korkusu semptomlarına etkilerini sentezlemek ve sunmak amaçlandı.

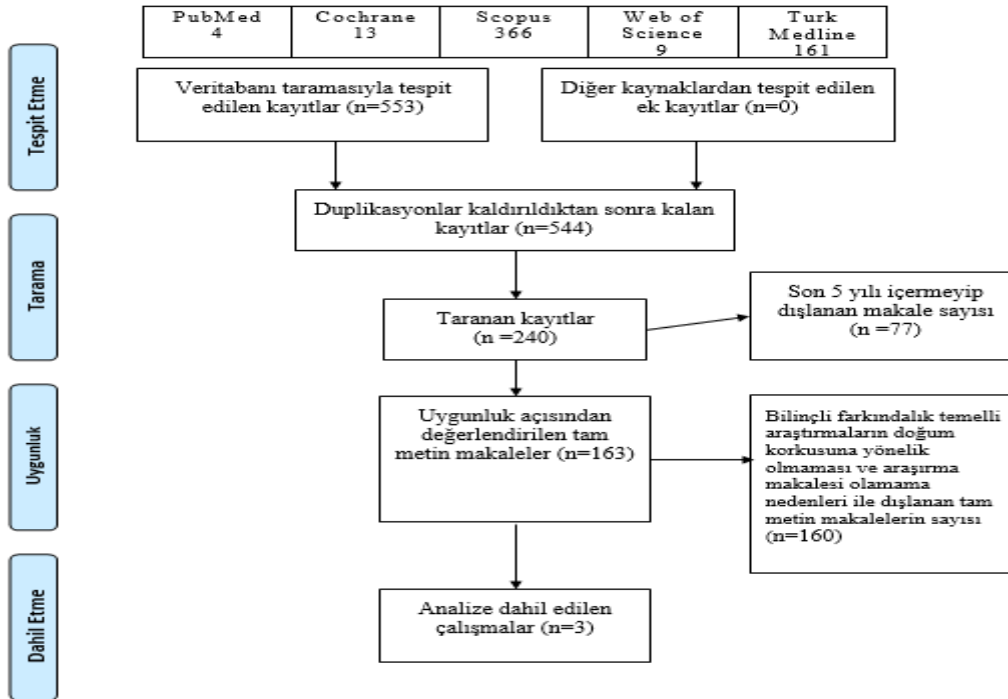
GEREÇ ve YÖNTEM

Bu sistematik derleme, bilinçli farkındalık temelli müdahalelerin geriye dönük olarak taranması için yapıldı.

Arama Stratejisi ve Verilerin Değerlendirilmesi

Sistematik inceleme, konuyla ilgili çalışmaların geriye dönük olarak taranması biçiminde gerçekleştirildi. İncelemede, “PubMed”, “Scopus”, “Web of Science”, “Cochrane” ve “Turk Medline” veri tabanlarından, “mindfulness”, “pregnancy”, “fear of childbirth”, “randomized controlled study” anahtar kelimeleri, Türkçe olarak ise “bilinçli farkındalık”, “gebelik”, “doğum korkusu” ve “randomize kontrollü çalışma” anahtar kelimeleri kullanılarak tarama yapıldı. Bu sistematik incelemeye 5 randomize kontrollü çalışma dahil edildi. Veri analiz ve değerlendirme sürecinde veri analizi yazarlar tarafından PICOS ve dahil edilme kriterlerine göre yapıldı.

Çalışmalar, araştırmacılar tarafından 3 aşamalı bir süreçle seçildi. İlk adım olarak elektronik veri tabanlarındaki tüm makaleler incelenerek 553 çalışmaya (Scopus’tan 366, Pubmed’den 4, Web of Science’dan 9, Cochrane’den 13 ve Turk Medline’den 161) ulaşıldı. 9 makale tekrar ettiği için 544 makale incelemeye alındı. İkinci olarak, son 5 yılı (Ocak 2017-Şubat 2022) kapsayan 240 çalışma (Scopus’tan 110, Pubmed’den 1, Web of Science’dan 4, Cochrane’den 11 ve Turk Medline’den 114) incelenerek, 77 çalışma son 5 yıla dahil olmadığından dışlandı. Üçüncü olarak ise, bu çalışmalardan dâhil olma kriterlerini karşılayan randomize kontrollü, tam metnine ulaşılabilen 3 çalışma seçilmiş ve 160 çalışma dışlanmıştır. Sistematik incelemeye, bilinçli farkındalık temelli eğitimlerin doğum korkusu üzerindeki etkisinin değerlendirildiği 3 randomize kontrollü çalışmalar dahil edildi. Makaleler, Şekil 1’de belirtildiği gibi PRISMA-P akış şeması ile sınıflandırıldı.



Şekil 1. Çalışma Akış Şeması

Seçim Kriterleri

Sistemik derlemeye, bilinçli farkındalık temelli randomize kontrollü arařtırmaların doğum korkusu açısından incelenmesi amaçlandığı için çalışmaların seçiminde tek bir konu ile ilgili çalışmalar değil; literatürde uygulanan tüm randomize kontrollü çalışmalar hedef grubunu oluşturdu. Bu sistemik derlemeye, yayın dili Türkçe veya İngilizce olan, araştırma örneklemi gebelerden oluşan, tam metnine ulařılan, Ocak 2017-Şubat 2022 tarihleri arasında yayınlanan randomize kontrollü çalışmalar alındı.

Dışlama kriterleri

İngilizce ve Türkçe dışındaki dillerde yazılan makaleler, derlemeler, sistemik derlemeler, meta analizler, olgu sunumları, tezler, randomize kontrollü olmayan çalışmalar, kongre kitabında sunulan özet bildiriler, tam metnine ulařılamayan makaleler ve protokol çalışmaları sistemik derlemeye dahil edilmedi.

Çalışmaların Metodolojik Kalitesinin Değerlendirilmesi

Bu sistemik derlemeye dahil edilen arařtırmaların metodolojik kalitesi Joanna Briggs Institute tarafından yayınlanan 13 maddeli kontrol listesi ile yapıldı. Listede yer alan her madde “evet, hayır ve belirsiz” olarak değerlendirilmektedir. Her bir araştırma için saptanan durum Tablo 1’de yer almaktadır.

Araştırmanın Etik Yönü

Sistemik derleme yapılırken arařtırmacılar maddi ve manevi zarar verme söz konusu değildir. Kullanılan kaynaklar kaynakça kısmında belirtildi.

Veri Analizi

Veri analiz ve değerlendirme sürecinde veri analizi yazarlar tarafından PICOS ve dahil edilme kriterlerine göre yapıldı.

Çalışmaların seçimi, katılımcılar (P: population), müdahaleler (I: interventions), karşılaştırma grupları (C: comparison), sonuçlar (O: outcomes) ve araştırma deseni (S: study designs); yani PICOS yöntemiyle ayrıntılı olarak oluşturularak aşağıdaki dahil edilme kriterlerine uyması beklendi.

P: Gebeler

I: Doğum korkusu ve bilinçli farkındalık ile ilgili müdahaleleri içeren randomize kontrollü deneysel çalışmalar dahil edildi. Doğum korkusu düzeylerini belirlemede ölçeklerin kullanımı.

C: Gebelerin doğum korkusuna yönelik yapılan girişimlerin etkilerinin karşılaştırılması.

O: Bilinçli farkındalık müdahalesinin doğum korkusu semptomlarını incelemek.

S: Sistemik derlemeye Ocak 2017-Şubat 2022 tarihlerinde yayınlanmış, dili İngilizce ve Türkçe olan ve konuyla ilgili kanıt düzeyi yüksek olan randomize kontrollü çalışmalar.

BULGULAR

Araştırma sonucunda 553 makale tarandı ve incelemeye 3 randomize kontrollü çalışma dahil edildi. Arařtırmalar 2014-2020 yıllarında yapılmış, Ocak 2017-Şubat 2022 yıllarında yayımlanmış olup toplam örneklem hacmi 339’dur. Çalışmaların yapıldığı ülkelere bakıldığında Hollanda, San Fransisco ve Çin’de olduğu görülmektedir (Tablo 1).

Sistemik derlemeye alınan doğum korkusuna yönelik bilinçli farkındalık temelli müdahale çalışmalarında Wijma Doğum Beklentisi/Deneyimi Ölçeği (W-DEQ) en yaygın kullanılan ölçektir. İncelenen çalışmalar Farkındalık ve Dikkat Eğitimi sonrasında doğum korkusunu değerlendirmiştir.

Duncan ve arkadaşları (2017) gebeliğin son trimesterinde nullipar kadınlara “Mind in Work” (MIL) programı geliştirmişlerdir. MIL, özel farkındalık temelli başa çıkma stratejilerini öğretmekle doğumla ilgili korku ve acıyı azaltmak için tasarlanmış gebeler ve eşleri için kısa bir müdahaleyi kapsar. Çalışma, eğitimin, doğumla ilgili değerlendirmelerde iyileştirmeler ve doğum sonrası depresyon semptomlarının önlenmesi de dahil olmak üzere önemli anne zihinsel sağlık yararlarına yol açabileceğini öne sürmektedir. MIL kursu, profesyonel sertifikalı eğitmenler tarafından verilmiş, Cuma akşamı ve Cumartesi ve Pazar günleri toplam 18 saatlik doğum ağrısı ve korkusuyla başa çıkmak için farkındalık eğitimini kapsamıştır. Doğum eylemiyle ilgili ağrı ve korkuyla başa çıkmak için farkındalık stratejileri, vücut taraması, dikkatli hareket, yoga, oturma ve yürüme meditasyonu, farkında yemek yemenin yanı sıra günlük yaşam aktiviteleri, ağrıyla başa çıkma stratejileri dahil olmak üzere formal farkındalık meditasyonu ve nefes, partner dokunuşu, vücut hareketi eğitimlerinden oluşmuştur. Çalışmada, ortalama Wijma Teslimat Beklenti Anketi (W-DEQ) puanları, MIL grubunda 57.1 ve kontrol grubunda 61.6 olup, her ikisi de olası aralığı (0 – 144) ortasına yakın olduğu fakat farkın anlamlı olmadığı saptanmıştır. Bulgular, farkındalığa dayalı doğum eğitiminin, kadınların doğumla ilgili değerlendirmelerini ve psikolojik işleyişini standart doğum eğitimine kıyasla iyileştirdiğini göstermiştir.

Veringa ve arkadaşları (2022) Farkındalığa Dayalı Doğum ve Ebeveynlik (MBCP), standart bakım ile karşılaştırıldığı bir çalışmada yüksek doğum korkusu yaşayan 141 gebeye MBCP programı uygulanmıştır. Programın içeriği beden taraması, oturma ve yürüme meditasyonları, korku ve mutluluk üzerine konuşma ve dinleme meditasyonu, yoga ve psikobiyolojik süreçler hakkında bilgilerden oluşmuştur. Katılımcılardan evde 30 dakika boyunca günlük meditasyon uygulamaları yapmaları istenmiştir. Aktif kontrol durumu standart bakım eğitimi ebeler tarafından 1.5 saatlik iki bireysel doğum korkusu programından oluşmuştur. Doğum korkusu ölçümleri, doğum ağrısı hakkındaki inançları ve dikkatli farkındalık, müdahale öncesi (T1) ve müdahale sonrası doğum öncesi (T2) toplanmıştır. Doğum sırasında kullanılan obstetrik müdahaleleri içeren doğum deneyimi doğumdan sonra toplanmıştır (T3). Bulgularda gebelerin MBCP'den sonra doğumu daha az stresli veya tehdit edici olarak deneyimledikleri ve kontrol grubundaki gebelere göre doğal doğum süreçlerine daha fazla maruz kaldıkları ve bunlara daha fazla uyum sağladıkları saptanmıştır. MBCP ve standart bakım karşılaştırıldığında yüksek doğum korkusu olan gebelerde doğal doğumu artırmada etkili olabileceği, gebeler için MBCP, annelerin doğum korkusunu, doğum sırasında acil olmayan obstetrik müdahaleleri azaltır ve doğum sonuçlarını iyileştirebileceği belirtilmiştir.

Akıllı telefon temelli müdahaleler, perinatal popülasyonlar için faydalı ve uygulanır olabilir, literatürdeki son araştırmalar kadınların büyük bir bölümünün internet üzerinden gebelikle ilgili bilgiler aradığını belirtmiştir (Sayahot ve ark., 2016; Wang ve ark., 2019). Sun ve arkadaşlarının (2021) gebelik sırasında akıllı telefon tabanlı bir farkındalık eğitimi müdahalesinde gebeler bilinçli farkındalık eğitime veya dikkat kontrol grubuna rastgele atanmıştır. Kontrol grubuna 8 haftalık dikkat eğitimi, dikkati kontrol etmek için 8 haftalık düzenli We-Chat sağlık danışmanlığı verilmiştir. Birincil sonuç olarak depresyon belirtileri ikincil sonuç olarak W-DEQ ile kadınların doğum sürecine ilişkin bilişsel değerlendirmeleriyle ilgili maddeler ile doğum korkusu düzeyine bakılmıştır.

Akıllı telefon tabanlı farkındalık eğitimi, gebeliğin erken döneminde potansiyel olarak perinatal depresyon riski altında olanlar için maternal perinatal depresyonu iyileştirmede etkili bir müdahale olduğu gözlenmiştir. Fakat doğum korkusu üzerinde anlamlı bir grup arası müdahale etkisi bulunamamıştır. Perinatal depresyon ve diğer zihinsel sağlık sorunları üzerindeki etkinliğini değerlendirdiği çalışmada, müdahale sonrası farkındalık grubundaki kadınların, pozitif depresif belirtiler riskinde %60.9'luk bir azalma yaşadıkları saptanmıştır.

TARTIŞMA

Gebe kalan ve doğum korkusunu ifade eden her kadın, gebeliğini yönetebilmek, güvenli bir doğum deneyimini mutlu ve huzurlu bir şekilde geçirebilmek için özel bakıma ihtiyaç duymaktadır (Abdkhodai ve ark., 2013). Doğum korkusu yüksek kadınlar için etkili, non-invaziv ve tıbbi olmayan bir müdahale olma potansiyeline sahip yenilikçi gebelerde bilinçli farkındalık temelli müdahalelerin popülerliği artmaktadır. Bu sistematik derlemede gebelerde doğum korkusuna yönelik bilinçli farkındalık müdahale çalışmalarına yer verilmiştir.

Araştırmamızda, farkındalığa dayalı doğum eğitimi, farkındalık temelli doğum ve ebeveynlik eğitimi ve akıllı telefon tabanlı farkındalık eğitimi müdahalelerinin doğum korkusu semptomlarına etkilerinin belirtildiği 3 randomize kontrollü çalışma incelendi. Sistematik incelemede, gebelerde farkındalık temelli eğitimlerin yer aldığı 2 çalışmada doğum korkusunda olumlu etki görülürken, çalışmalardan 1'inde doğum korkusu üzerinde anlamlı bir sonuç bulunamamıştır.

Sistematik incelemeye dahil edilen Duncan ve arkadaşlarının (2017) farkındalığa dayalı doğum eğitiminde, kadınların doğumla ilgili değerlendirmelerini ve psikolojik işleyişini standart doğum eğitimine kıyasla iyileştirdiği saptanmıştır. Benzer şekilde Byrne ve arkadaşları (2014) da "Farkındalık Temelli Doğum Eğitimi" kursunun gebelerde doğum öz-yeterliliği ve doğum korkusunda büyük gelişmeler gösterdiğini belirterek, bilinçli farkındalık ve becerilere dayalı doğum eğitimi müdahalesinin kadınlar için kabul edilebilir olduğunu ve kadınların doğum yapma konusunda kontrol ve güven duygusundaki gelişmelerle ilişkili olduğunu göstermiştir.

Bir diğer çalışmada Veringa ve arkadaşlarının (2022) MBCP müdahalesinin, standart bakım (ECAU) ile karşılaştırılmış, MBCP doğum korkusunu azaltma ve doğum ağrısının kabulünü artırmada ECAU'dan anlamlı derecede üstün çıkmıştır. Duncan ve Bardacke (2010) MBCP programının, farkındalık ve olumlu duygulanımdaki istatistiksel olarak anlamlı artışları ve ön testten son teste kadar gebelik kaygısı, depresyon ve olumsuz duygulanımdaki azalmalarını sağlamıştır. MBCP, yüksek doğum korkusu varlığında doğumun zorluklarına uyumu ve obstetrik müdahalelerin daha az kullanımını sağlamaktadır (Veringa ve ark., 2022). Doğum korkusu yüksek gebeler ve eşleri için uyarlanmış MBCP, gebeler için kabul edilebilir ve etkili bir müdahale gibi görünmektedir.

Aminolroayee ve Aghaei'nin (2019) primipar kadınlarda farkındalık temelli bilişsel davranışçı terapinin (BDT) doğum korkusu üzerindeki etkisini değerlendirdiği bir çalışmada, müdahale grubundaki 20 kadın farkındalık temelli BDT'nin sekiz seansa katılmış ve kontrol grubundaki kadınlar sadece kliniklerde rutin doğum öncesi bakım almıştır. Sonuçlar, kontrol grubuyla karşılaştırıldığında bu müdahalenin doğum korkusunu azaltmadaki etkinliğini göstermiştir. Pour-Edalati ve arkadaşları (2018) normal doğum öyküsü olan gebelere bilinçli farkındalığına dayalı stres azaltma (MBSR) müdahalesinin doğum korkusu üzerindeki etkinliğini belirlediği çalışmada, müdahale grubundaki kadınlara haftada iki kez sekiz seans bilinçli farkındalığına dayalı stres azaltma (MBSR) programı verilmiştir. Çalışmanın sonuçları, müdahale grubundaki doğum korkusu seviyelerinin kontrol grubundakilerden önemli ölçüde düşük olduğunu göstermiştir.

Guardino ve arkadaşlarının (2014) gebelik sırasında farkındalık meditasyonu müdahalesinin randomize kontrollü pilot deneme çalışmasında, gebelikte farkındalık eğitiminin endişeyi etkili bir şekilde azaltabileceğine dair bazı kanıtlar sağlamıştır. Benzer şekilde, Vieten ve Astin (2008) gebelikte ve doğum sonrası stresi azaltmaya ve ruh halini iyileştirmeye yönelik sekiz haftalık farkındalık temelli bir müdahale geliştirmiş ve pilot testi yapmıştır. Müdahaleyi alan gebelerde, müdahaleyi almayanlara göre üçüncü trimesterde kaygı ve olumsuz durumlar önemli ölçüde azalmıştır.

Sistemik incelemeye alınan Sun ve arkadaşlarının (2021) çalışmasında gebelikte akıllı telefon tabanlı bir farkındalık eğitimi müdahalesi uygulanmış, ikincil sonuç olarak W-DEQ ile kadınların doğum sürecine ilişkin bilişsel değerlendirmeleriyle ilgili maddeler ile doğum korkusu düzeyine bakılmıştır. Akıllı telefon tabanlı farkındalık eğitiminin doğum korkusu üzerinde anlamlı bir etkisi bulunamamıştır.

Sonuç olarak, bu sistemik inceleme, farkındalık temelli müdahalelerin doğum korkusu için faydalı olabileceğini doğum korkusu olan gebeler için uygulanabilir, kabul edilebilir ve etkili bir tedavi seçeneği olduğunun önemini vurgulamaktadır. Gebelikte farkındalık becerilerinin öğretilmesi, perinatal dönemde anne çocuk sağlığı için psikolojik ve fiziksel faydalar sağlayabilir. Bu nedenle gebe kadınlarda doğum korkusunun azaltılması için sınırlı düzeyde randomize kontrollü çalışmalar göz önüne alındığından, bu alanda daha kapsamlı kanıta dayalı çalışmalar önerilmektedir.

SINIRLILIKLAR

Literatür taramasında Türkçe ve İngilizce kaynaklara yer verilmiş, tam metine ulaşılamayan makalelerin dışlanması çalışmanın sınırlılıkları arasındadır.

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Tablo 1. Sistematik Derlemeye Alınan Araştırmaların Özellikleri

Yazarlar ve yılı	Çalışma Deseni	Örnekle m hacmi	Ülke ve araştırman ın yapıldığı tarih	Katılımcılar ve yaş ortalaması	Müdahaleler	Karşılaştırma	Ölçme Aracı	Sonuçlar	Kalite puanı
Duncan ve ark. (2017)	Randomize kontrollü çalışma	30 örneklem	ABD San Francisco 2014	Son trimesterdeki nullipar gebeler	Farkındalık Eğitimi (Mind in Labor) Özel farkındalık temelli başa çıkma stratejilerini öğreterek, özellikle doğumla ilgili korku ve acıyı hedeflemek üzere tasarlanmış gebe kadınlar ve eşleri için müdahale uygulanmıştır.	Müdahale: n =15 farkındalık eğitimi verilmiştir. Kontrol: n=15 standart doğum eğitimi verilmiştir. Dikkatli hareket / yoga veya diğer temel zihin / vücut bileşeni (örneğin, hipnoz) eğitimi standart bakımda verilmiştir.	W-DEQ CES-D FFMQ	Farkındalığa dayalı doğum eğitiminin, kadınların doğumla ilgili değerlendirmelerini ve psikolojik işleyişini standart doğum eğitimine kıyasla iyileştirdiğini göstermiştir.	Evet:9 Hayır:0 Belirsiz:4
Veringa ve ark. (2022)	Randomize kontrollü çalışma	141 örneklem	Hollanda Nisan 2014 ile Temmuz 2017	33 yaş Nullipar ve multipar gebeler	Dikkatli Doğum olarak yayınlanan, gebeler için yüz yüze, grup temelli MBCP programı	MBCP'ye (n = 75) veya ECAU'ya (n = 66)	W-DEQ-A	Gebeler için MBCP, annelerin doğum korkusunu, doğum sırasında acil olmayan obstetrik müdahaleleri azaltır ve doğum sonuçlarını iyileştirebilir.	Evet:9 Hayır:1 Belirsiz:3
Sun ve ark., (2021)	Randomize kontrollü çalışma	168 örneklem	Çin Mart 2018 ile Ocak 2020	12. ila 20. gebelik haftasında	8 haftalık farkındalık eğitimi ve dikkat eğitimi programı mobil uygulama aracılığıyla verildi.	84: bilinçli farkındalık müdahale grubuna (8 haftalık akıllı telefon tabanlı farkındalık) 84: dikkat kontrol grubu (8 haftalık düzenli WeChat sağlık danışmanlığı alan)	Edinburgh Doğum Sonrası Depresyon Ölçeği (EPDS) WDEQ	Doğum korkusu üzerinde anlamlı bir grup arası müdahale etkisi bulunmadı	Evet: 11 Hayır:2 Belirsiz:0

GEBELERDE BİLİNÇLİ FARKINDALIK MÜDAHALELERİ POSTPARTUM DEPRESYONU AZALTIR MI? SİSTEMATİK İNCELEME

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ÖZET

Amaç: Bu sistematik incelemede literatürde son beş yılı içeren gebelerde bilinçli farkındalık temelli müdahalelerin postpartum depresyon semptomlarına dair kanıtları sentezlemek ve sunmak amaçlandı.

Gereç ve Yöntem: Sistematik inceleme, konuyla ilgili çalışmaların geriye dönük olarak taranması biçiminde gerçekleştirildi. İncelemede, “PubMed”, “Scopus”, “Web of Science”, “Cochrane” ve “Turk Medline” veri tabanlarından, “mindfulness”, “pregnancy OR pregnant women”, “postpartum depression”, “randomized controlled trial OR randomized controlled study” anahtar kelimeleri, Türkçe olarak ise “bilinçli farkındalık”, “gebelik veya gebe kadın”, “postpartum depresyon” ve “randomize kontrollü çalışma” anahtar kelimeleri kullanılarak tarama yapıldı. Bu sistematik incelemeye 5 randomize kontrollü çalışma dahil edildi. Veri analiz ve değerlendirme sürecinde veri analizi yazarlar tarafından PICOS ve dahil edilme kriterlerine göre yapıldı.

Bulgular: İncelenen çalışmalar farkındalık temelli doğum ebeveyn eğitimi, farkındalık temelli mobil uygulama ve farkındalık temelli bilişsel terapinin etkinliğini değerlendirmiştir. Farkındalık temelli doğum ebeveynlik programı kullanılan çalışmalardan 1’inde doğum sonrası müdahale grubunda depresyonda önemli bir iyileşme görülürken diğerinde depresyon puanları müdahale sonrası azalmış doğum sonrası anlamlı bir değişiklik olmamıştır. Gebelikte farkındalık temelli mobil uygulama depresif belirtileri %60.9 oranında azalmıştır. Perinatal farkındalık temelli bilişsel terapi müdahalesinin genel psikolojik sıkıntı üzerinde önemli bir etkisi olduğu, ancak diğer semptomlar üzerinde olmadığı, diğer bir çalışmada farkındalık temelli bilişsel terapi müdahalesinin gebe kadınlarda depresyon ve anksiyete tedavisi olarak kullanılabileceği ancak depresyonun uzun vadeli etkilerini saptamak için yetersiz kaldığı belirtilmiştir.

Sonuç: Bilinçli farkındalık temelli müdahaleler genel popülasyon arasında depresif semptomların önlenmesinde güçlü kanıtlara ve perinatal depresyona umut vaat etmektedir. Farkındalık müdahalesi, yararlı etkilerini sürdürmek için hem doğum öncesi hem de doğum sonrası dönemlerde en iyi şekilde uygulanabilir fakat depresyonun uzun vadeli etkilerini saptamakta yetersiz olması nedeniyle daha fazla randomize çalışmaların yapılması gerekmektedir.

Anahtar Kelimeler: Gebe, bilinçli farkındalık, postpartum depresyon, randomize kontrollü çalışma

DOES MINDFULNESS-BASED INTERVENTIONS TO PREGNANT WOMEN REDUCE POSTPARTUM DEPRESSION? SYSTEMATIC REVIEW

ABSTRACT

Objective: In this systematic review, it was aimed to synthesize and present the evidence for the postpartum depression symptoms of mindfulness-based interventions in pregnant women in the last five years.

Materials and Methods: The systematic review was carried out as a retrospective review of the studies on the subject. In the review, "mindfulness", "pregnancy OR pregnant women", "postpartum depression", "randomized controlled trial OR randomized controlled trial" were obtained from the "PubMed", "Scopus", "Web of Science", "Cochrane" and "Turk Medline" databases. The search was conducted using the keywords "mindfulness", "pregnancy or pregnant woman", "postpartum depression" and "randomized controlled study" in Turkish. 5 randomized controlled studies were included in this systematic review. In the data analysis and evaluation process, data analysis was performed by the authors according to PICOS and inclusion criteria.

Results: The reviewed studies evaluated the effectiveness of mindfulness-based birth parent education, mindfulness-based mobile application, and mindfulness-based cognitive therapy. In one of the studies using the mindfulness-based birth parenting program, a significant improvement in depression was observed in the postpartum intervention group while in another study, the depression scores decreased after the intervention and there was no significant postpartum change. Mindfulness-based mobile application depressive symptoms decreased by 60.9% during pregnancy. It was found that perinatal mindfulness-based cognitive therapy intervention had a significant effect on general psychological distress but not on other symptoms, and another study showed that mindfulness-based cognitive therapy intervention could be used as a treatment for depression and anxiety in pregnant women.

Conclusion: Mindfulness-based interventions hold strong evidence for the prevention of depressive symptoms and perinatal depression among the general population. Mindfulness intervention may be best applied in both antenatal and postnatal periods to maintain its beneficial effects, but further randomized trials are needed as it is insufficient to detect the long-term effects of depression.

Keywords: Pregnant, mindfulness, postpartum depression, randomized controlled study

GİRİŞ

Kadın hayatında gebeliğin ruh sağlığı açısından savunmasız bir dönem olduğu öne sürülmektedir. Gebelikten anneliğe geçiş süreci stresli olurken, doğum sonrası depresyonu beraberinde getiren zorluklar içermektedir (Grote ve ark., 2007). Dünya geneline bakıldığında gebelerde başta depresyon olmak üzere ruhsal bozukluk yaşayan kadınların oranı yaklaşık %10 iken, yeni doğum yapmış kadınlar için bu oran %13'tür (WHO, 2019). Doğum sonrası depresyonun küresel prevalansı %17.7 olarak tahmin edilmiştir (Hahn-Holbrook ve ark., 2018).

Gebelik annenin zihinsel tutumlarına özen göstermesi gereken önemli bir dönem olup bunun desteklenebilmesinin bir yolu farkındalığa dayalı müdahaleler olabilir (Donegan, 2015). Farkındalık meditasyonları giderek artan bir şekilde zihinsel sağlık müdahalelerine dahil edilmekte (Wielgosz ve ark., 2019), son yıllarda gebelerde de yeni bir araştırma alanı oluşturmaktadır.

Farkındalığa dayalı müdahalelerde, depresyon (Dimidjian ve ark., 2015), anksiyete (Guardino ve ark., 2014) ve stres semptomlarının azaldığı (Pan ve ark., 2019) belirtilmektedir. Farkındalık programları, otomatik pilottan çıkarak kişinin kendi deneyimlerinin bir gözlemcisi olma özelliğinin geliştirilmesine yardımcı olabilirken, duygusal tepkiselliği yumuşatmaya ve deneyimler, duygular ve hoş olmayan düşüncelerle başa çıkmaya yardımcı olmaktadır (Kabat-Zinn, 2003).

Bilinçli farkındalığa dayanan müdahaleler yerleşik bilişsel davranışçı terapinin unsurlarını ve psiko eğitimsel içeriği birleştirerek, stresle ilgili semptomları azaltmayı, zihinsel ve fiziksel refahı iyileştirmek için kendi kendine etkili bir yaklaşımı desteklemeyi amaçlamaktadır (Goldberg ve ark., 2018). Farkındalık eğitimi sayesinde insanlar, ortaya çıkan düşüncelerine, hislerine ve duygularına dikkat etmeyi ve bu düşünce ve duygularda kendilerini kaybetmeden onları oldukları gibi kabul etmeyi öğrenirler (Isgut ve ark., 2017). Bu beceriler, gebelik ve doğum konusunda endişe yaşayan gebe kadınlara yardımcı olabilir. Nyklicek ve arkadaşları (2018) gebelik sırasında farkındalık becerilerini öğrenmenin ve uygulamanın annenin depresyon semptomlarını iyileştirebileceğini saptamıştır. Duncan ve arkadaşları (2017) gebelere özel farkındalık temelli başa çıkma stratejileri öğretmekle özellikle doğumla ilgili değerlendirmelerde iyileştirmeler ve doğum sonrası depresyon semptomlarının önlenmesi de dahil olmak üzere önemli anne ruh sağlığı yararlarına yol açabileceğini öne sürmüştür.

Psikolojik sıkıntıyı azaltmaya yönelik farkındalık müdahaleleri, bireyin olumsuz deneyimleri daha sakin ve olumlu bir şekilde yönetmesini sağlamak için bilişsel farkındalığı ve düşünce kalıplarındaki değişiklikleri öğretirken (Woolhouse ve ark., 2014), kısa ve farmakolojik olmayan yapıları nedeniyle gebelik için çok uygun olduğu, farklı popülasyonlarda tamamlayıcı bir tedavi olarak yararlı etkileri olduğu gösterilmektedir. Bu nedenle, gebelik sırasında ve doğumdan sonraki ilk yılda perinatal psikolojik sıkıntıyı (stres, depresyon ve anksiyete) azaltmak önemli bir halk sağlığı hedefi olmalıdır (Shi ve ark., 2017).

Şimdiki ana odaklanmayı ve yaşamı yargılamadan kabul etmeyi içeren farkındalık temelli uygulamalar, doğuma hazırlıklı olmanın etkili yollarından biridir ve kadınların kendilerini daha güçlü hissetmelerine, annelik süreçlerinin farkında olmalarına yardımcı olur, annelere bilgi ve duyguları paylaşma fırsatı verir (Smythe ve ark., 2016; Warriner ve ark., 2016). Bilinçli farkındalığa dayalı doğum eğitimi müdahalesinin kadınlar için uygulanabilir olduğu ve kadınların doğum yapma konusunda kontrol ve güven duygusundaki gelişmelerle ilişkili olduğu görülmektedir (Byrne ve ark., 2014). Bu nedenle, bu müdahaleler gebe kadınlar ve yeni anneler için gerekli kabul edilmektedir.

Son zamanlarda yaygınlaşan farkındalık müdahaleleri potansiyel olarak çekici, kanıta dayalı, tamamlayıcı bir yaklaşım sunarak psikolojik uyumu iyileştirebilir, gebelere uygulandığında faydalı olabilir, bu dayanıklılığın oluşturulmasında umut vaat edebilir. Bu nedenle, sistematik derlemenin amacı, mevcut literatürü değerlendirmek ve gebelikte gerçekleştirilen bilinçli farkındalık temelli müdahalelerin farkındalık düzeyleri ve postpartum depresyon üzerindeki etkisini değerlendirmektir. Literatürdeki çalışmalar ve eksik olan konuların belirlenmesi gelecekteki çalışmalar açısından gebelerde ruhsal bozukluklara değinirken, ailelerin psikolojik refahının da önemini gösterecektir.

Bu çalışmada, gebelerde bilinçli farkındalık müdahalesinin postpartum depresyon semptomlarına dair kanıtlarını sentezlemek ve sunmak amaçlandı.

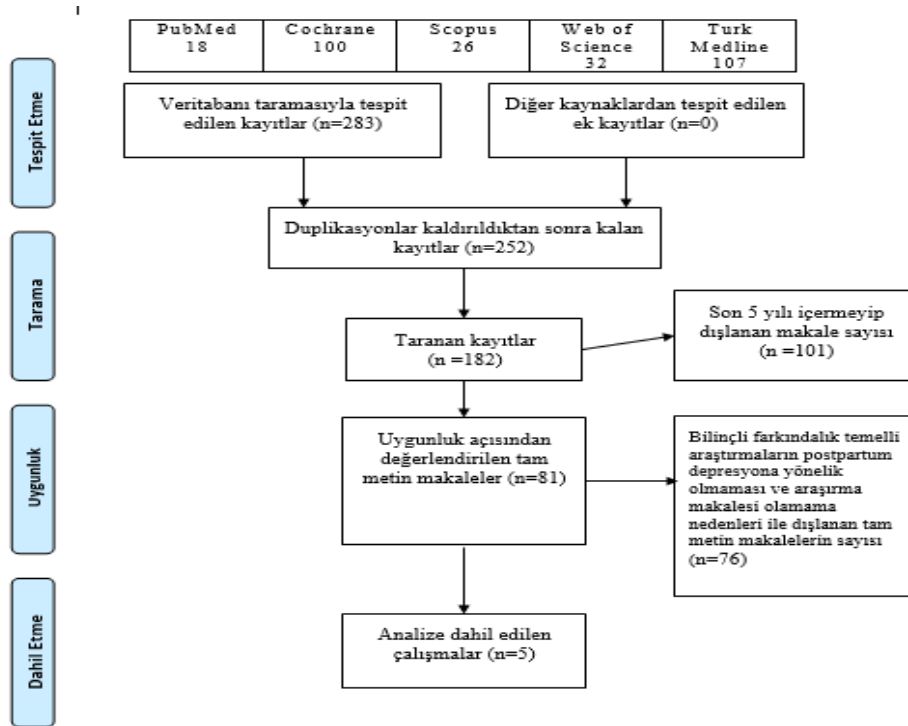
GEREÇ ve YÖNTEM

Bu çalışmada, sistematik derleme protokolünün yapılandırılması ve makalenin yazımında PRISMA Bildirimi'nden yararlanıldı (Moher ve ark., 2009; Karaçam, 2013).

Arama Stratejisi ve Verilerin Değerlendirilmesi

Sistemik inceleme, konuyla ilgili çalışmaların geriye dönük olarak taranması biçiminde gerçekleştirildi. İncelemede, “PubMed”, “Scopus”, “Web of Science”, “Cochrane” ve “Turk Medline” veri tabanlarından, “mindfulness”, “pregnancy OR pregnant women”, “postpartum depression”, “randomized controlled trial OR randomize controlled study” anahtar kelimeleri, Türkçe olarak ise “bilinçli farkındalık”, “gebelik veya gebe kadın”, “postpartum depresyon” ve “randomize kontrollü çalışma” anahtar kelimeleri kullanılarak tarama yapıldı.

Çalışmalar, 3 aşamalı bir süreçle seçildi. İlk olarak elektronik veri tabanlarındaki tüm makaleler incelendi ve 283 çalışmaya (Scopus’tan 26, Pubmed’den 18, Web of Science’dan 32, Cochrane’den 100 ve Turk Medline’den 107) ulaşıldı. 31 makale tekrar ettiği için 252 makale incelemeye alındı. İkinci olarak, son 5 yılı (2017-2021) kapsayan 182 çalışma (Scopus’tan 18, Pubmed’den 15, Web of Science’dan 26, Cochrane’den 68 ve Turk Medline’den 55) incelenerek, 101 çalışma son 5 yıla dahil olmadığından dışlandı. Üçüncü olarak ise, bu çalışmalardan dâhil olma kriterlerini karşılayan randomize kontrollü, tam metnine ulaşılabilen 5 çalışma seçilmiş ve 76 çalışma dışlanmıştır. Sistemik incelemeye, gebelik döneminde verilen bilinçli farkındalık temelli eğitimlerin postpartum depresyon üzerindeki etkisiyle ilgili olan randomize kontrollü çalışmalar dahil edildi. Akış şeması Şekil 1’de verildi.



Şekil 1. Çalışma Akış Şeması

Seçim Kriterleri

Sistemik derlemeye, bilinçli farkındalık temelli randomize kontrollü araştırmaların postpartum depresyon açısından incelenmesi amaçlandığı için çalışmaların seçiminde tek bir konu ile ilgili çalışmalar değil; literatürde uygulanan tüm randomize kontrollü çalışmalar hedef grubunu oluşturdu.

Ayrıca yayın dili Türkçe veya İngilizce olan, araştırma örneklemi gebelerden oluşan, tam metnine ulaşılan, Ocak 2017-Aralık 2021 tarihleri arasında yayınlanan randomize kontrollü çalışmalar alındı.

Dışlama kriterleri

İngilizce ve Türkçe dışındaki dillerde yazılanlar, derlemeler, sistematik derlemeler, meta analizler, olgu sunumları, tezler, randomize kontrollü olmayan çalışmalar, kongre kitabında sunulan özet bildiriler, tam metnine ulaşılamayan makaleler ve protokol çalışmaları sistematik derlemeden dışlandı.

Çalışmaların Metodolojik Kalitesinin Değerlendirilmesi

Bu sistematik derlemeye dahil edilen araştırmaların metodolojik kalitesi Joanna Briggs Institute tarafından yayınlanan 13 maddeli kontrol listesi ile yapıldı. Listede yer alan her madde “evet, hayır ve belirsiz” olarak değerlendirilmektedir. Her bir araştırma için saptanan durum Tablo 1’de yer almaktadır.

Araştırmanın Etik Yönü

Sistematik derleme yapılırken araştırmacılar maddi/manevi zarar verme söz konusu değildir. Kullanılan kaynaklar kaynakça kısmında belirtildi.

Veri Analizi

Veri analiz ve değerlendirme sürecinde veri analizi yazarlar tarafından PICOS ve dahil edilme kriterlerine göre yapıldı.

Çalışmaların seçimi, katılımcılar (P: population), müdahaleler (I: interventions), karşılaştırma grupları (C: comparison), sonuçlar (O: outcomes) ve araştırma deseni (S: study designs); yani PICOS yöntemiyle ayrıntılı olarak oluşturularak aşağıdaki dahil edilme kriterlerine uyması beklendi.

P: Gebeler

I: Postpartum depresyon ve bilinçli farkındalık ile ilgili müdahaleleri içeren randomize kontrollü deneysel çalışmalar dahil edildi. Postpartum depresyon düzeylerini belirlemede ölçeklerin kullanımı

C: Gebelerin postpartum depresyon sonuçlarına yönelik yapılan girişimlerin etkilerinin karşılaştırılması.

O: Bilinçli farkındalık müdahalesinin postpartum depresyon semptomlarını incelemek

S: Sistematik derlemeye 2017-2021 tarihlerinde yayınlanmış, dili İngilizce ve Türkçe olan ve konuyla ilgili kanıt düzeyi yüksek olan randomize kontrollü çalışmalar

BULGULAR

Bu sistematik incelemeye 5 randomize kontrollü çalışma dahil edildi. Araştırmalar 2014-2020 yıllarında yapılmış, 2017-2021 yıllarında yayımlanmış olup toplam örneklem hacmi 533’tür. Çalışmaların örneklem hacmi 38-193 arasında değişmektedir. Çalışmaların yapıldığı ülkelere bakıldığında Tayvan, Stockholm, İran ve Çin’de olduğu görülmektedir (Tablo 1). Sistematik derlemeye alınan postpartum depresyona yönelik bilinçli farkındalık temelli müdahale çalışmalarında Edinburgh Doğum Sonrası Depresyon Ölçeği (EPDS) en yaygın kullanılan ölçektir. İncelenen çalışmalardan 2’si farkındalık temelli doğum ebeveyn eğitimi (MBCP) programı, 1’i akıllı telefon tabanlı bir farkındalık eğitimi, 1’i perinatal farkındalık temelli bilişsel terapi ve 1’i de farkındalık temelli bilişsel terapi etkinliğini değerlendirmiştir.

Pan ve arkadaşlarının (2019) 74 gebe kadın ile MBCP programını uyguladığı randomize kontrollü bir çalışmada, katılımcılara 8 hafta boyunca gebelik, doğum ve doğum sonrası dönemin stresli olaylarıyla başa çıkmak için formal ve informal pratikleri kullanmaları öğretilmiştir. Farkındalık uygulamaları, beden taraması, dikkatli yoga, üç dakikalık nefes alma alanı ve oturma meditasyonundan oluşmuştur. Kontrol grubuna ise gebelik sırasında ve doğumdan sonra fizyolojik ve psikolojik bilgi ve uygulama becerileri hakkında hastanede 4 saat süren standart bir sunum yapılmıştır. Birincil sonuç için Algılanan Stres Ölçeği uygulanırken, ikincil sonuç ölçütleri için ise Edinburgh Doğum Sonrası Depresyon Ölçeği (EPDS) ve Beş Yönlü Farkındalık Anketi (FFMQ) uygulanmıştır. Anket, gebelik ortasında ve doğumdan 3 ay sonra olmak üzere iki zaman diliminde uygulanmıştır. Doğumdan sonraki 3. ayda, müdahale grubunda stres ve depresyon skorları azalmış ve farkındalık skorları başlangıca göre 9.29 artmış ve kontrol grubu tüm skorlar için başlangıca göre sadece minimal olarak değişmiştir. Doğum sonrası müdahale grubunda depresyonda önemli bir iyileşme görülmüştür.

Lönberg ve arkadaşları (2021) primipar ve perinatal depresyon riski taşıyan 193 kadını MBCP ve bir Lamaze doğum sınıfına randomized etmiştir. Kadınlar, algılanan stres, depresif belirtiler, olumlu ruh halleri ve Farkındalığın Beş Yönlü Anketi hakkında başlangıçta, müdahale sonrası ve doğum sonrası 3., 9. ve 12. aylarda kendi bildirdikleri verileri sağlamıştır. Program, doğum öncesi eğitimin beden taraması, oturma ve yürüme meditasyonu, dikkatli hareket, sevgi dolu şefkat meditasyonu gibi farkındalık uygulamalarıyla 8 oturumdan oluşmuştur. Müdahalenin başlangıcında gebelerin gebelik yaşları 19-26 hafta arasında, sonunda ise 27-34 hafta arasında olup seanslar arasında ev ödevlerine teşvik edilmiştir. Ev ödevleri, günde 30 dakika olan formal ve informal uygulamadan oluşmuştur. Kontrol grubuna sosyal destek ve psikoeğitimin olası etkilerini kontrol etmek için Lamaze programı uygulanmıştır. Bulgularda, her iki grubun da EPDS puanlarının önemli ölçüde azaldığı saptanmıştır. EPDS puanları müdahale grubunda kontrol grubuna göre daha yüksek bulunmuştur. Müdahaleden 12 ay sonrasına kadar gruplarda anlamlı bir değişiklik olmamıştır. Sun ve arkadaşları (2021) gebelikte farkındalık temelli mobil uygulama müdahalesinin perinatal depresyon ve diğer zihinsel sağlık sorunları üzerindeki etkinliğini randomize kontrollü bir çalışmayla değerlendirmiştir. Edinburgh Doğum Sonrası Depresyon Ölçeği ve Hasta Sağlığı Anketi-9'da (PHQ-9) pozitif depresif belirtiler eşliğinde veya üzerinde puan alan gebeler, bilinçli farkındalık müdahale grubuna 8 haftalık akıllı telefon tabanlı farkındalık eğitimi almış, kontrol grubuna ise 8 haftalık düzenli WeChat sağlık danışmanlığı alan gebeler randomize edilmiştir. Veri toplama ve sonuçların değerlendirilmesi, dört zaman noktasında gerçekleşmiştir. İlk temel değerlendirme T1, T2 değerlendirmesi 4 hafta sonra (ara müdahale), T3 değerlendirmesi 8 hafta sonra (müdahalenin son noktası), T4 tahsisten 18 hafta sonra (doğumdan önce) ve T5 doğumdan 6 hafta sonra şeklindedir. Takip değerlendirmeleri, mobil uygulama ile toplanmıştır. Eğitime bilinçli farkındalık deneyimine sahip bir psikolog, bir kadın doğum uzmanı, bir doğum hemşiresi ve farkındalık deneyimi olan iki araştırma görevlisi katılmıştır. Gebelere 8 haftalık farkındalık eğitim programı uygulanmıştır. Formal farkındalık eğitimi, beden taraması, dikkatli nefes alma, dikkatli germe ve günde 15-25 dakika süren dikkatli meditasyonu içermiştir. Günlük yaşamın ortasında duraklama, dikkatli yeme, dikkatli yürüme ve 3 dakikalık nefes alma uygulamaları dahil olmak üzere her gün informal eğitimin yapılması da önerilmiştir. Dikkat eğitimi programı ise, Çince Spirits Healing adlı özel olarak oluşturulmuş bir mobil uygulama aracılığıyla verilmiştir. Eğitim programı her gün otomatik olarak güncellenirken katılımcılar kendi programlarına göre çalışmıştır. Katılımcılara farkındalık eğitim programından yararlanmalarını hatırlatmak için her hafta WeChat tarafından bir mesaj gönderilmiştir.

Dikkat kontrol grubuna ayrılan gebeler, dikkat kontrolü olarak 8 haftalık düzenli WeChat sağlık danışmanlığı almıştır. Sağlık danışmanlığı, WeChat uygulamasını kullanarak doğum öncesi bakım konusunda deneyime sahip, klinik olarak eğitilmiş bir intörn hemşire tarafından sağlanmıştır. Müdahale sonrası değerlendirmede, farkındalık grubundaki kadınlar, pozitif depresif belirtiler riskinde %60.9'luk bir azalma yaşamıştır.

Mackinnon ve arkadaşlarının (2021) perinatal farkındalık temelli bilişsel terapinin etkinliğini değerlendirdiği randomize kontrollü çalışmada, yüksek düzeyde psikolojik sıkıntı yaşadıklarını tanımlayan gebeleri MBCT-PD'ye (n = 28) veya standart bakıma (n = 32) randomize etmiştir. Katılımcılar, kayıt sırasında, müdahaleden hemen sonra ve doğum sonrası 3. ay anksiyete, depresyon ve stres semptomlarını değerlendiren online anketleri doldurdular. Tedaviye yönelik bir yaklaşım kullanan çok düzeyli modelleme, MBCT-PD tedavisinin genel psikolojik sıkıntı üzerinde önemli bir etkisi olduğunu, ancak diğer semptomlar üzerinde etkisi olmadığını göstermiştir. Doğum sonrası depresyon veya yaygın anksiyete semptomları üzerinde tedavi etkileri gözlemlenmemiştir.

Zemestani ve Nikoo (2020) 8 haftalık farkındalık temelli bilişsel terapi (MBCT) müdahalesinin, depresyon ve anksiyetesi olan gebe kadınlar üzerindeki etkilerini incelemeyi amaçlamıştır. 38 gebe kadın, MBCT veya kontrol grubuna rastgele atanmıştır. Beck Depresyon Envanteri-II, Beck Anksiyete Envanteri, Duygu Düzenleme Anketi ve Psikolojik İyi Oluş Ölçekleri puanları, MBCT'ye başlamadan önce ve sonrasında ölçütler olarak kullanılmıştır. Gebe kadınlarda depresyon ve anksiyete tedavisi olarak MBCT için kültürler arası destek sağladığı, bu kısa ve farmakolojik olmayan tedavi, annenin psikolojik sağlığını iyileştirmek için kullanılabilmesi saptanmıştır. Çalışma depresyonun uzun vadeli etkilerini saptamak için yetersiz kalmıştır ayrıca MBCT'nin uzun vadeli etkilerini araştırmanın gelecekteki çalışmalar için önemli olacağını ve doğum sonrası 6. ve 12. aylarda tekrarlanan takip ölçümlerinin önemini belirtmiştir.

TARTIŞMA

Gebelikte ruh sağlığı sorunları, annenin doğum sonrası duygudurum bozukluklarını güçlü bir şekilde öngörmektedir (Milgrom ve ark., 2008). Depresyon, hem gelişmekte olan hem de gelişmiş ülkelerde dünya genelinde en yaygın perinatal ruh sağlığı durumudur (Shidhaye ve Giri, 2014). Gebelikte tedavi edilmeyen psikolojik sıkıntının anne ve çocuk sağlığı üzerindeki geniş kapsamlı ve uzun süreli etkisi göz önüne alındığında, gebelikte psikolojik sıkıntıyı yönetmek için müdahaleler geliştirilmiştir. Farkındalık temelli programlara ilgi son 20 yılda önemli ölçüde artmıştır (Pan ve ark., 2019). Farkındalık temelli müdahaleler (MBI'ler), perinatal bakımda potansiyeli olan nispeten yeni psikolojik yaklaşımlardır (Hughes ve ark., 2009). Gebeler için MBI ile ilgili son çalışmalar, depresyon, anksiyete, gebelikle ilgili stres semptomlarında azalma ve doğumda artan özyeterlilik dahil olmak üzere genel olarak olumlu etkiler göstermiştir (Khoury ve ark., 2013; Dunn ve ark., 2012; Duncan ve ark., 2017). Bu sistematik derlemede literatürde son beş yılı içeren gebelerde bilinçli farkındalık temelli müdahalelerin postpartum depresyon semptomlarına dair kanıtları sentezlemek ve sunmak amaçlanmıştır.

Sistematik incelemeye alınan çalışmaların genel olarak stres, depresyon, kaygıyı ölçtüğü gözlenmiştir. Sistematik derlemeye alınan 2 çalışmada farkındalık temelli doğum ebeveynlik programı kullanılmıştır. Pan ve arkadaşlarının (2019) çalışmasında, bilinçli farkındalık temelli bir doğum ve ebeveynlik programının doğum sonrası dönemde psikolojik sağlığı iyileştirmedeki etkinliği değerlendirilmiştir. Müdahale grubu, stres ve depresyon düzeyinde, standart bakım alan gruba göre önemli ölçüde daha büyük bir düşüş fark etmiştir.

Bu çalışma farkındalık eğitiminin doğumdan önce uygulanması gerektiğini, doğum sonrası dönemde refahı artırmak, stres ve depresyonu azaltmak için doğum öncesi eğitimde farkındalık eğitimlerinin tavsiye edildiğini belirtmiştir. Çalışmayı destekler nitelikte Lönnberg ve arkadaşları (2019) farkındalık temelli doğum ve ebeveynlik programına katılan gebeler arasında, aktif bir kontrol koşuluna katılanlara kıyasla algılanan stres, depresif belirtiler, pozitif ruh halleri ve farkındalıkta müdahale öncesi ve sonrası önemli gelişmeler bildirmiştir. İncelemeye alınan Sun ve arkadaşlarının (2021) gebelik sırasında akıllı telefon tabanlı bir farkındalık eğitimi müdahalesinin perinatal depresyon ve diğer zihinsel sağlık sorunları üzerindeki etkinliğini değerlendirdiği çalışmada, müdahale sonrası farkındalık grubundaki kadınların, pozitif depresif belirtiler riskinde %60.9'luk bir azalma yaşadıkları saptanmıştır. Akıllı telefon tabanlı farkındalık eğitimi, gebeliğin erken döneminde potansiyel olarak perinatal depresyon riski altında olanlar için maternal perinatal depresyonu iyileştirmede etkili bir müdahale olduğu gözlenmiştir. Çalışmalar gebelikte stres ve depresif semptomların azalmasına ilişkin antenatal müdahalelerin değerli olduğunu desteklemektedir.

Literatürde yüksek düzeyde algılanan stres ve gebelik kaygısı yaşayan kadınlardan oluşan bir pilot randomize kontrol çalışma, müdahale sonrası kaygıda düşüşler belirtirken, müdahale sonrası 6 haftalık bir sürede kalıcı etkiler göstermemiştir (Guardino ve ark., 2014). Sistematik incelemede yer alan Lönnberg ve arkadaşları (2021) gebelikte MBCT'nin uzun vadeli etkilerini, doğum sonrası ilk yıl boyunca kadınların algılanan stres ve depresif belirtileri üzerinde araştırmış, müdahale sonrasından doğum sonrası 12 aya kadar olan ikinci zaman diliminde, algılanan stres ve pozitif zihin durumlarının ölçümlerinde istatistiksel olarak anlamlı bir fark bulamamıştır. Çalışmadaki sonuçlar, etkilerin doğum sonrası 3, 9 ve 12. aylardaki uzun süreli takip değerlendirmelerinde sürdürülmediğini belirtmiştir. Benzer şekilde Zemestani ve Nikoo (2020) bilinçli farkındalığın kendini kabul eden ve yargılamayan yönleriyle hareket etmeyi önerdiği, gebelerde psikolojik iyi oluşun yordayıcısı olabileceğini ancak MBCT'nin uzun vadeli etkilerini araştırmak ve gelecekteki çalışmalar için önemli olacağını, doğum sonrası 6. ve 12. aylarda tekrarlanan takip ölçümlerinin faydalı olacağını vurgulamıştır.

MacKinnon ve arkadaşlarının (2021) psikolojik sıkıntı ve depresyon için MBCT-PD müdahalesi uyguladığı randomize kontrollü çalışmada, yüksek düzeyde psikolojik sıkıntı için tedavi arayan gebelerde MBCT-PD, genel sıkıntıda iyileşme ile ilişkilendirmiştir. Ayrıca MBCT-PD'nin, gebeliğin erken döneminde yüksek düzeyde gebelik kaygısını azaltarak erken doğum riskini azaltma potansiyeline sahip olduğu saptanmıştır. Dimidjian ve arkadaşlarının (2015) psikolojik hastalıkları olan gebe kadınlarda MBCT-PD müdahalesinde bulunduğu çalışmada, depresyon öyküsü olan 86 gebe kadının, normal tedavi gören katılımcılara göre doğum sonrası 1. ve 6. ayda anlamlı derecede daha iyi depresif sonuçlar bildirdiği saptanmıştır. MBCT müdahalesinin, depresyon ve anksiyetesi olan gebe kadınlar üzerindeki etkilerinin incelendiği çalışmada, MBCT'nin anksiyete semptomları ve genel refahta iyileşme üzerinde büyük etkiler gösterdiği saptanmıştır (Zemestani ve Fazeli Nikoo, 2019). Çalışmayı destekler nitelikte, gebeliğin 12-28. haftalarında uygulanan MBCT'nin bir pilot değerlendirmesinde, depresyon, stres ve kaygıda önemli düşüşler gözlenirken ve bu gelişmeler doğum sonrası 6. haftada etkili olmuştur (Dunn ve ark., 2012).

Depresyon, anksiyete ve doğum öncesi stres, erken doğum ve düşük doğum ağırlıklı bebeklerle ilişkilendirilmektedir (Bussieres ve ark. 2015; Grigoriadis ve ark. 2013). Bu nedenle, annenin stresini azaltan ve perinatal depresyonu önleyen, yalnızca annenin sıkıntılarını önleyen değil, aynı zamanda olumsuz sağlık etkilerinin gelecek nesillere aktarma riskini en aza indiren stratejiler aranması gerekir.

Perinatal depresyon ve anksiyeteyi ele almak için etkili nonfarmakolojik tedavi yaklaşımlarının geliştirilmesinde ve yaygınlaştırılmasında yeniliğe ihtiyaç bulunmaktadır (Bonacquisti ve ark., 2017). Bilinçli farkındalık temelli müdahaleler genel popülasyonda depresif semptomların önlenmesinde güçlü kanıtlar geliştirirken ve perinatal depresyona umut vaat etmektedir.

SONUÇ

Sistematik incelemede, farkındalık temelli doğum ebeveynlik programı 2 çalışmada kullanılmıştır (Pan ve ark., 2019; Lönnberg ve ark., 2021). Çalışmalardan 1'inde doğum sonrası müdahale grubunda depresyonda önemli bir iyileşme görülürken (Pan ve ark., 2019), diğerinde EPDS puanları müdahale sonrası azalmış, ancak doğum sonrası anlamlı bir değişiklik olmamıştır (Lönnberg ve ark., 2021). Gebelikte mobil uygulamalı farkındalık eğitiminin pozitif depresif belirtiler riskinde %60.9'luk bir azalma sağladığı belirtilmiştir (Sun ve ark., 2021). Bir çalışmada ise perinatal farkındalık temelli bilişsel terapinin genel psikolojik sıkıntı üzerinde önemli bir etkisinin olduğu, ancak diğer semptomlar üzerinde etkisinin olmadığı görülmüştür (Mackinnon ve ark., 2021). Diğer çalışmada ise MBCT müdahalesinin, gebe kadınlarda depresyon ve anksiyete tedavisi olarak MBCT için kültürler arası destek sağladığı, bu kısa ve farmakolojik olmayan tedavi, annenin psikolojik sağlığını iyileştirmek için kullanılabileceği saptanmıştır. Ancak çalışma depresyonun uzun vadeli etkilerini saptamak için yetersiz kalmıştır (Zemestani ve Nikoo, 2020).

Özetle, bilinçli farkındalık temelli eğitim müdahalelerinin gebelerde psikolojik semptomları iyileştirdiği ancak depresyonun uzun vadeli etkilerini saptamak için yetersiz kaldığı saptanmıştır. Bu nedenle doğum sonrası dönemde uzun vadeleri değerlendirmek için randomize kontrollü çalışmalara ihtiyaç bulunmaktadır. Sonuç olarak, bilinçli farkındalık temelli eğitimler gebeliğin erken döneminde potansiyel olarak perinatal depresyon riski altında olan kadınlar için semptomları iyileştirmede etkili bir müdahaledir.

SINIRLILIKLAR

Literatür taramasında Türkçe ve İngilizce kaynaklara yer verilmiş, tam metine ulaşılamayan makaleler dışlanmıştır.

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Tablo 1. Sistematik Derlemeye Alınan Araştırmaların Özellikleri

Yazarlar ve yılı	Çalışma Deseni	Örneklem hacmi	Ülke ve araştırmanın yapıldığı tarih	Katılımcılar ve yaş ortalaması	Müdahaleler	Karşılaştırma	Ölçme Aracı	Sonuçlar	Kalite puanı
Pan ve ark., (2019)	Randomize kontrollü çalışma	74	Tayvan 2 Şubat 2016- 1 Ağustos 2017	13 ve 28. Gebelik haftalarında kadın 32,8 ± 3,9	Farkındalık temelli doğum ve ebeveynlik (MBCP) programı	Müdahale: Danışmanlık programı n=45 Kontrol: Rutin bakım n=45	Algılanan stres ölçeği Edinburgh Doğum Sonrası Depresyon Ölçeği Beş Yönlü Farkındalık Anketi	Doğum sonrası müdahale grubunda depresyonda önemli bir iyileşme görülmüştür.	Evet: 10 Hayır:2 Belirsiz:1
Lönnberg ve ark., (2021)	Randomize kontrollü çalışma	193	2014 ve 2016 yılları arasında Stockholm	15-22. gebelik haftası	Farkındalık Temelli Doğum ve Ebeveynliğin (MBCP)	96'sı MBCP grubuna 97'si Lamaze grubuna randomize edildi.	Edinburgh Doğum Sonrası Depresyon Ölçeği (EPDS) Pozitif Zihin Halleri (PSOM) Beş Yönlü Farkındalık Anketinin (FFMQ) Algılanan Stres Ölçeği (PSS)	Her iki gruba da EPDS puanlarını başlangıçtan müdahale sonrasına önemli ölçüde azalttığını göstermiştir. EPDS puanları müdahale grubunda kontrol grubuna göre daha yüksek bulunmuştur. Müdahaleden 12 ay sonrasına kadar gruplarda anlamlı bir değişiklik olmamıştır.	Evet: 9 Hayır:3 Belirsiz:1

Yazarlar ve yılı	Çalışma Deseni	Örnekle m hacmi	Ülke ve araştırmanın yapıldığı tarih	Katılımcılar ve yaş ortalaması	Müdahaleler	Karşılaştırma	Ölçme Aracı	Sonuçlar	Kalite puanı
Sun ve ark., (2021)	Randomize kontrollü çalışma	168	Çin Mart 2018 ile Ocak 2020	12. ila 20. gebelik haftasında	8 haftalık farkındalık eğitimi ve dikkat eğitimi programı mobil uygulama aracılığıyla verildi .	84 bilinçli farkındalık müdahale grubuna (8 haftalık akıllı telefon tabanlı farkındalık) dikkat kontrol grubu (8 haftalık düzenli WeChat sağlık danışmanlığı alan)	Edinburgh Doğum Sonrası Depresyon Ölçeği (EPDS) Hasta Sağlığı Anketi-9'da (PHQ-9)	Müdahale sonrası değerlendirmede, farkındalık grubundaki kadınlar, pozitif depresif belirtiler riskinde %60.9'luk bir azalma yaşamıştır.	Evet: 11 Hayır:2 Belirsiz:0
MacKinno n ve ark., (2021)	Randomize kontrollü çalışma	60	İran	31.75 12-28. gebelik haftası	Perinatal Farkındalık Temelli Bilişsel Terapinin	Psikolojik sıkıntı için depresyon (MBCT-PD) müdahalesi. MBCT-PD'ye (n = 28) veya her zamanki gibi tedaviye (n = 32) randomize edildi.	Edinburgh Depresyon Ölçeği (EDS) Distress termometre ölçeği Gebelikle ilgili anksiyete ölçeği Genelleştirilmiş Anksiyete Bozukluğu Algılanan Stres Ölçeği	Yüksek düzeyde psikolojik sıkıntı için tedavi arayan gebelerde MBCT-PD, genel sıkıntıda iyileşme ile ilişkilendirildi, ancak anksiyete ve depresyon gibi diğer spesifik semptomlarla ilişkilendirilmedi.	Evet: 9 Hayır:3 Belirsiz:1

Zemestani ve Nikoo (2020)	Randomize kontrollü çalışma	38	İran	1-6 aylık gebe kadınlar	Farkındalık temelli bilişsel terapi (MBCT)	MBCT grubuna (n = 19) Kontrol grubuna (n = 19)	Beck Depresyon Envanteri-II, Beck Anksiyete Envanteri, Duygu Düzenleme Anketi Psikolojik İyi Oluş Ölçekleri	MBCT'nin kontrol grubu ile karşılaştırıldığında depresif ve anksiyete belirtilerini azalttığını buldu. Doğum sonrası depresyona ilişkin bulgu yoktur.	Evet: 9 Hayır:1 Belirsiz:3
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PATERNAL POSTPARTUM DEPRESYON

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ÖZET

Giriş ve Amaç: Ebeveynliğe geçiş duygusal belirtilerin eşlik ettiği, zorlu, uyum gerektiren bir süreçtir. Sadece annenin değil, babanın da emek harcamasını gerektirir. Gebelik süreci ve postpartum dönemde babalarda testesteron, östrojen, kortizol, vazopressin gibi hormon seviyeleri değişmekte ve bu değişimler paternal postpartum depresyon (PPD) ve baba-bebek bağlanmasını etkileyebilir. Doğum sonrası süreçte, maternal PPD ön plana çıksa da paternal PPD göz ardı edilmemelidir. Bu çalışma, paternal PPD ve ilişkili faktörleri literatür doğrultusunda incelemek amacıyla yapılmıştır.

Gereç ve Yöntem: Google Akademik, Science Direct, Scopus, Pubmed veri tabanlarından “paternal depresyon”, “postpartum depresyon”, “paternal postpartum depresyon” anahtar kelimeleri ile literatür taranmıştır.

Bulgular: Maternal PPD prevalansı gelişmiş ülkelerde %10-15 arasındadır. Paternal PPD yaygınlığı ise %8-30 arasında değişmektedir. Maternal PPD ile paternal PPD arasında ilişki vardır. Maternal PPD paternal PPD'nin prediktörüdür. Paternal PPD'nin risk faktörlerini tanımlamak için yapılan az sayıda çalışmada, istenmeyen gebelik, düşük sosyoekonomik düzey, genç yaşta baba olmak, babada depresyon geçmişi olması gibi risk faktörleri belirtilmiştir. Ayrıca bebeğin cinsiyetinin de hem maternal hem de paternal PPD üzerinde etkisi vardır. Paternal PPD en fazla 3.-6. ayda görülmekte, sonrasında giderek artmakta ve tanı koyulması zorlaşmaktadır. Paternal PPD'nin, annenin yetersiz emzirmesine, yenidoğanda duygusal ve davranışsal sorunlara, çocuklarda artan agresif davranışlara, babanın bebek bakımına katılımının azalmasına ve babada öz-kıyım riskinin artmasına neden olduğu belirtilmektedir.

Sonuç: Postpartum dönemde sağlık profesyonelleri tarafından, sadece annelerin değil babaların da depresyon açısından değerlendirilmesi, hiçbir belirti olmasa bile ebeveynlere yönelik ruhsal alanda eğitimlerin verilmesi, toplumun paternal PPD hakkında farkındalığının artırılması, bu konuda ileri çalışmaların yapılması önerilir.

Anahtar Kelimeler: paternal depresyon, postpartum depresyon, paternal postpartum depresyon

PATERNAL POSTPARTUM DEPRESSION

ABSTRACT

Introduction and aim: The transition to parenthood is a challenging and adaptive process accompanied by emotional symptoms. It requires the effort not only of the mother but also of the father. Hormone levels such as testosterone, estrogen, cortisol, and vasopressin change in fathers during pregnancy and the postpartum period, and these changes may affect paternal postpartum depression (PPD) and father-infant bonding. Although maternal PPD comes to the forefront in the postpartum period, paternal PPD should not be ignored. This study was conducted to examine paternal PPD and related factors in line with the literature.

Materials and methods: The literature was searched with the keywords “paternal depression”, “postpartum depression”, “paternal postpartum depression” from Google Academic, Science Direct, Scopus, PubMed databases.

Results: The prevalence of maternal PPD is 10-15% in developed countries. The prevalence of paternal PPD varies between 8-30%. There is a relationship between maternal PPD and paternal PPD. Maternal PPD is a predictor of paternal PPD. In a few studies conducted to define the risk factors of paternal PPD, risk factors such as unintended pregnancy, low socioeconomic level, being a father at a young age, and having a history of depression in the father was stated. In addition, the sex of the baby also affects both maternal and paternal PPD. Paternal PPD is 3rd-6th at most. It is seen every month, then it increases gradually and it becomes difficult to diagnose. It is stated that paternal PPD causes insufficient breastfeeding of the mother, emotional and behavioral problems in the newborn, increased aggressive behaviors in children, decreased participation of the father in infant care, and an increased risk of suicide for the father.

Conclusion: In the postpartum period, it is recommended that not only mothers but also fathers be evaluated in terms of depression, psychological training should be given to parents even if there are no symptoms, awareness of the society about paternal PPD should be increased, and further studies should be carried out on this issue.

Keywords: paternal depression, postpartum depression, paternal postpartum depression

PATERNAL POSTPARTUM DEPRESYON

Doğum sonu dönem, anne ve baba için oldukça stres içeren, fiziksel, duygusal ve sosyal anlamda birçok farklılığa sebep olan, yeni bir döneme geçiş sürecidir (Bruno et al., 2020). Ebeveynlik, anne ve babanın emek harcamasını gerektirir (Leach, 2018). Değişen rollere ve sürece uyum sağlamak beraberinde anksiyete, depresyon belirtileri ve üzüntü gibi duygulara sebebiyet verebilir ve bu duygusal belirtilerle birlikte ebeveyn olma süreci daha da zorlaşabilir (Takehara et al., 2020). Doğum sonu dönem birçok problemi beraberinde getirmekte ve bebeğin reddine kadar giden ciddi bir sağlık sorunu olabilmektedir (Takehara et al., 2020). Bebeklerin duygusal gelişiminde anne-babanın en önemli faktör olduğu ve ikisinden birinin bebekle bağ kuramamasının ileriki yaşamında sorunlara neden olacağı belirtilmektedir (Aslan et al., 2017). Maternal postpartum depresyon (PPD), ruhsal alanda en sık görülen sorunlardan biridir (Thiel et al., 2020). Depresyon, kalıcı üzüntü, düşük benlik saygısı, yalnız hissetme, uyku bozuklukları ve hatta intihar düşünceleri ile karakterize bir durum olarak tanımlanmaktadır (Letourneau et al., 2011). Postpartum depresyon için farklı tanımlamalar yapılmıştır. DSM-5'te gebelik sırasında ya da doğumdan sonraki ilk 4 hafta içerisinde majör depresif epizodlar şeklinde görülen bir durum olarak tanımlanmaktadır (American Psychiatric Association, 2013).

ICD-10'da ise "Fizyolojik Bozukluklar ve Fiziksel Etkenlerle Bağlantılı Davranış Sendromları" ana başlığı altında "Lohusalıkla Bağlantılı ve Başka Yerde Sınıflandırılmamış Ruhsal ve Davranışsal Bozukluklar" olarak bir bölüm ayrılmıştır (Çuhadaroğlu ve ark., 1993). Epidemiyolojik çalışmaların sonucunda gelişmiş ülkelerde ilk kez anne olanlarda %10-15 arasında PPD'nin kadınları etkilediği ve doğum sonrası üzerinde odaklanması gereken önemli bir sağlık sorunu olduğu vurgulanmaktadır (Epifanio et al., 2015). Yapılan çalışmalar maternal postpartum depresyonun bebeğin emzirilmesi, hastanede kalış süresi, çocuk gelişimi ve mortalite üzerindeki olumsuz etkisini göstermiştir (Hoffman et al., 2017). Maternal depresyonun bebeğin cinsiyetiyle ilişkisini belirlemek amacıyla yapılan bir çalışmada, kız bebek sahibi olanlarda maternal PPD riski arasında ilişki olduğu, kız bebek sahibi olan annelerin doğum sonu 2.günde emzirmeyi azalttığı bulunmuştur (Jain et al., 2014). Kadınların gebelik ve doğum sonrası dönemde depresyon gibi ruhsal hastalıkları iyi tanımlanmasının aksine babaların doğum öncesi ve sonrası dönemde ruh sağlıkları çoğu zaman dikkate alınmamaktadır. Gebelik ve doğum sonu dönemde bakım, anne ve bebek üzerine odaklanmıştır. Bu derleme, doğum sonu dönemde babalarda depresyon ile ilgili literatürü gözden geçirerek, tarama ve önlem alma için sağlık profesyonellerinin konuya dikkatini çekmeyi amaçlamaktadır.

Paternal PPD Risk Faktörleri

Paternal PPD için risk faktörlerinin istenmeyen gebelik, yoksulluk, babadaki depresyon geçmişi, evlilikte yaşanan anlaşmazlıklar (Scarff, 2019), işsizlik, iş kalitesinin düşük olması, düşük eğitim seviyesi, genç yaşta baba olmak, etnik sebepler ve sosyal sıkıntılara sahip olma (Suto et al., 2016), ebeveynlik için dış sosyal destek eksikliği, zayıf sosyal işlevsellik, eş desteğinden memnuniyetsizlik, ebeveynler arasında zayıf iletişim, bazı kültürlerde çocuğun cinsiyeti, uyum bozukluğu baba/yenidoğan bağı ve/veya annede/yenidoğanda dışlanmışlık duyguları olduğu bildirilmiştir (Edward ve ark., 2015). Ayrıca ebeveyn olmanın giderlerde artmaya ve ağır ekonomik yüke neden olması anksiyete ve depresyon gibi ruh hali bozukluklarının artmasıyla ilişkili olabileceği düşünülmektedir (Doran & Kinchin, 2019).

Paternal PPD ve maternal PPD arasında ilişki olduğu ve maternal PPD'nin paternal PPD için prediktör faktör olduğu ortaya çıkmıştır (Musser et al., 2013). Yapılan bir meta-analiz çalışmasında, gebelik sürecinde de maternal depresyon ve paternal depresyon arasında pozitif ilişki olduğu bulunmuştur (Thiel et al., 2020). Suto ve arkadaşlarının (2016) yaptığı çalışmada ise, paternal PPD ile ilgili çalışmalar arasında tutarsızlık olduğu ve postpartum dönemde görülen depresyonla ilgili risk faktörlerini tanımlamak için kanıtların yetersiz olduğu bulunmuştur (Suto et al., 2016).

Paternal PPD Görülme Sıklığı

Maternal PPD insidansının %10-30 arasında olduğu bilinmekle birlikte, paternal depresyona ait az çalışma ve kanıt vardır (Thiel et al., 2020). Birleşmiş Milletler'in yayınladığı raporda 2016 yılında dünya genelinde 140.46 milyon doğum gerçekleştiği göz önüne alındığında (The United Nations International Children's Emergency Fund, 2017), 13.71 milyon babanın prenatal depresyon, 12.29 milyon babanın ise postpartum depresyon yaşadığı tahmin edilmektedir (Rao et al., 2020). Yapılan meta-analizden elde edilen bulgulara göre, paternal depresyon prevalansının %10.4 olduğu ve paternal depresyonun daha çok ilk trimesterde ve postpartum ilk yılda görüldüğü, postpartum 3.-6.ay da %25.6'a yükseldiği (Paulson & Bazemore, 2010), başka bir çalışmada %8 oranında paternal depresyonu deneyimlediği (Cameron et al., 2016), başka bir meta-analizde ise %13.6 oranında görüldüğü bildirilmiştir (Wang et al., 2016).

Yaygınlığı %10 civarında olan bir sorunun halk sağlığı açısından bakıldığında önemli bir orana sahip olduğu düşünülmektedir. Erkeklerin postpartum depresyonu en fazla doğumdan sonraki 3 ila 6 ay arasında yaşadığı bildirilmektedir (Biebel & Alikhan, 2016). İlk bir yıl içinde babaların %10 oranında PPD'yi deneyimlediği, sonrasında ise 3. ve 6. aylarda paternal postpartum depresyonun giderek arttığı ve teşhis edilmesinin oldukça zor olduğu belirtilmektedir (Goldstein et al., 2020).

Paternal PPD'nin Aile ve Çocuk Gelişimi Üzerine Etkileri

Aile içerisinde psikolojik sorun yaşayan bir bireyin olmasının, çocuğun gelişimini tehlikeye sokacağı ve dikkat edilmesi gereken noktalardan biri olduğu vurgulanmaktadır (Işık & Egelioglu Cetişli, 2020). Depresyonlu babaların çocuklarıyla daha az iletişim kurduğu, aktif olarak bebek bakımına daha az katıldığı, bebeğe dokunuşlarının daha az olduğu ve paternal depresyon yaşanan ailede annenin emzirme süresinin daha kısa olduğu ve PPD yaşayan babada öz-kıyım riskinin arttığı da yapılan çalışmalarda belirlenmiştir (Goyal et al., 2017; Quevedo et al., 2011; Sethna et al., 2018). Paternal depresyonun çocuk üzerinde duygusal ve davranışsal problemlere de neden olacağı öngörülmektedir (Ertekin Pinar & Ozbek, 2021). Paternal depresyonun yüksek maliyete sebep olduğu rapor edilmesine rağmen, ebeveynlik girişimleri daha ağırlıklı olarak annelere yöneliktir. Yapılacak girişimlerin sadece annelere değil, her iki ebeveyne yönelik olması gerektiği önerilmektedir (Edoka et al., 2011).

Babalık görevinin, babanın refah seviyesini olumsuz etkilediği, bozulan refah seviyesinin paternal depresyona sebep olduğu, baba-bebek arasındaki bağlanmayı etkilediği ayrıca bebek/çocuk üzerinde sorunlara neden olabileceği belirtilmektedir (Tissot et al., 2017). Depresyon yaşayan ya da zihinsel sorunları olan babaların çocuklarında, %33-70 oranında duygusal ve davranışsal sorun oluşma riskinin arttığı bulunmuştur (Weitzman et al., 2011). Ayrıca, paternal depresyonun 0-4 yaş arasındaki çocuklarda artan agresif davranışlara etkisinin olduğu ve yüksek paternal PPD'nin çocuklarda ilk 5 yıldaki artmış agresif davranışlarla ilişkili olduğu bildirilmektedir (Narayanan & Nærde, 2016; Nath et al., 2015). Paternal depresyon ile ilgili yapılan kohort çalışmasının sonucunda depresyon yaşayan ebeveynlere ve küçük çocuklara müdahale programları önerilmiştir (Nath et al., 2015). Paternal PPD açısından babaları merkeze alan çalışmaların yapılması, depresyon açısından yüksek risk taşıyan ya da taşıyan tüm babaların değerlendirilmesi gerektiği ve babaların doğum sonu dönemde desteklenmesi gerektiği vurgulanmaktadır (Nath et al., 2015).

Babalarda Hormon Değişimlerinin PPD'ye Etkileri

Babaların, gebelik dönemi boyunca ve bebeğin doğumundan sonraki birkaç ayda hormonal değişiklikler yaşadığı ve bu değişimlerin baba-bebek bağlanmasında etkili olduğu belirtilmiştir (Scarff, 2019). Azalan testosteron ve değişen östrojen seviyelerinin babalarda ebeveynlik ve bebeğe karşı olan tutum ve davranışlarında etken bir faktör olarak tanımlanmaktadır. Babalardaki düşük testosteron seviyesinin PPD ile bağlantılı olduğu ayrıca östrojen, vazopressin, kortizol ve prolaktin gibi hormonların düşüklüğünün de baba-bebek bağlanmasıyla ilişkili olduğu vurgulanmaktadır (Scarff, 2019).

Sonuç

Yeni bir bebeğin dünyaya gelmesinde sadece onu doğuran annenin değil, babalık görevi gibi zor bir role geçiş sürecini yaşayan baba adaylarının da hazırlanmasına önem verilmesi, gebelik, doğum ve doğum sonrası dönemde babaların da anneler gibi depresyon için değerlendirilmesi gerekmektedir. Sağlık profesyonellerinin bireyi bir bütün olarak algılayıp, eğitim, bakım, danışmanlık rolü gereği önemli sorumlulukları vardır.

Anneler ve babaların doğum sonu dönemde depresyon için değerlendirilmesi, çiftlerin zor bir süreç olan doğuma ve ebeveynliğe ruhsal anlamda hiçbir sorun olmasa bile hazırlanması önerilir.

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AKILLI TELEFON UYGULAMALARI GESTASYONEL DİYABET ÜZERİNDE ETKİLİ MİDİR? RANDOMİZE KONTROLLÜ ÇALIŞMALARIN SİSTEMATİK İNCELEMESİ

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ÖZET

Amaç: Bu sistematik derlemenin amacı, gestasyonel diyabete yönelik akıllı telefon uygulamaları üzerinden yapılan girişimlerin etkinliğini saptamak ve bir sonuç ortaya koymaktır.

Gereç-Yöntem: Sistematik derlemede, dahil edilme kriterlerine uyan, son 10 yılda yayınlanan, randomize kontrollü çalışmalara ulaşılması hedeflenmiştir. PubMed, Web of Science, Scopus ve Cochrane veri tabanları üzerinden İngilizce “gestational diabetes mellitus, smartphone application” anahtar kelimeleri ile tarama yapılmıştır. Tarama sonucunda toplam 96 çalışmaya ulaşılmıştır. Ulaşılan çalışmalar 3 farklı yazar tarafından “Rayyan” uygulaması üzerinden, önce başlık, sonra özetlerin taranması ile körleme yapılarak değerlendirilmiştir. Fikir ayrılığı olan çalışmalarda, yazarlar toplanarak ortak bir karara varmıştır. Son olarak dahil edilme kriterlerine uyan, tam metnine ulaşılabilen, 7 randomize kontrollü çalışma dahil edilmiştir. Veri analizi ve değerlendirmesi yazarlar tarafından PICOS ve dahil edilme kriterlerine uygun olarak yapılmıştır.

Bulgular: Dahil edilen randomize kontrollü çalışmalar, gestasyonel diyabet yönetiminde kullanılan akıllı telefon uygulamalarının etkinliğini değerlendirmiştir. Çalışmaların bir tanesinde girişim grubunda daha iyi sağlık davranışları ve daha düşük kalori alımı görülmüş, bir tanesinde girişim grubunun daha az kilo aldığı sonucuna varılmış fakat gestasyonel diyabet üzerindeki etkisine yönelik anlamlı bir sonuç bulunamamıştır. Akıllı telefon uygulamaları üzerinden yapılan girişimlerin hasta uyumu ve kan şekeri kontrolünü arttırdığı, gebelerde insülin tedavisini ve kilo alımını azalttığı görülse de gestasyonel diyabet yönetimi üzerinde istatistiksel açıdan anlamlı bir etkisinin olmadığı görülmüştür.

Sonuç: Akıllı telefon uygulamaları üzerinden yapılan girişimlerin, gestasyonel diyabet yönetiminde etkili olmadığı sonucuna varılmıştır. Fakat gebelerdeki sağlık davranışları üzerinde olumlu etkisinin olduğu görülmüştür. Bu yönüyle akıllı telefon uygulamalarının gebelik döneminde umut verici olduğu düşünülmektedir. Daha büyük örneklemeler ile randomize kontrollü çalışmaların yapılması gerekmektedir.

Anahtar Kelimeler: akıllı telefon uygulamaları, gestasyonel diyabet, randomize kontrollü çalışma

ARE SMARTPHONE APPLICATIONS EFFECTIVE ON GESTATIONAL DIABETES? SYSTEMATIC REVIEW OF RANDOMIZED CONTROLLED TRIALS

ABSTRACT

Objective: The aim of this systematic review determine the effectiveness of interventions made through smartphone applications for gestational diabetes and to present a result.

Materials-Methods: In the systematic review, it was aimed to reach randomized controlled studies that met the inclusion criteria and were published in the last 10 years. A search was made on PubMed, Web of Science, Scopus, and Cochrane databases with the keywords "gestational diabetes mellitus, smartphone application" in English. As a result of the search, a total of 96 studies were reached. Retrieved studies were evaluated by 3 different authors over the "Rayyan" application, by scanning first the title and then the abstracts, by blinding them. In studies where there was a difference of opinion, the authors came together and reached a common decision. Finally, 7 randomized controlled trials that met the inclusion criteria and whose full text was available were included. Data analysis and evaluation was performed by the authors in accordance with PICOS and inclusion criteria.

Results: The included randomized controlled trials evaluated the effectiveness of smartphone apps used in the management of gestational diabetes. In one of the studies, better health behaviors and lower calorie intake were observed in the intervention group, and in one of the studies, it was concluded that the intervention group gained less weight, but no significant result was found for its effect on gestational diabetes. Although it has been observed that interventions made via smartphone applications increase patient compliance and blood sugar control, and reduce insulin therapy and weight gain in pregnant women, it has been observed that there is no statistically significant effect on gestational diabetes management.

Conclusion: It was concluded that the interventions made through smartphone applications are not effective in the management of gestational diabetes. However, it has been observed that it has a positive effect on the health behaviors of pregnant women. In this respect, smartphone applications are thought to be promising during pregnancy. Randomized controlled studies with larger samples are needed.

Keywords: smartphone application, gestational diabetes mellitus, randomized controlled trial

AKILLI TELEFON UYGULAMALARI GESTASYONEL DİYABET ÜZERİNDE ETKİLİ MİDİR? RANDOMİZE KONTROLLÜ ÇALIŞMALARIN SİSTEMATİK DERLEMESİ

Diyabetes Mellitus, insülin salınımı, insülin etkisi veya bu faktörlerin kronik her ikisinde de bozukluk nedeniyle ortaya çıkan hiperglisemi ile karakterize kronik bir hastalıktır (Türkiye Diyabet Vakfı, 2019). American Diabetes Association (ADA) etiyolojisine göre alt tipleri; Tip 1, Tip 2, Gestasyonel diyabet (GDM) ve spesifik türler olmak üzere olmak üzere 4 çeşittir. Tüm diyabetlilerin yaklaşık %90-95'i Tip 2 diyabete sahiptir. Her tip diyabetin patogenezi büyük ölçüde farklıdır ve bu yüzden her tipin etiyolojileri ve tedavi süreçleri birbirinden farklı olmaktadır (Sapra et al., 2022). Diyabet türleri içinde yer alan GDM, gebeliğin 2.ve 3.trimesterinde ortaya çıkan, öncesinde net bir şekilde belirti göstermeyen, gebelikle birlikte ortaya çıkan diyabet türü olarak tanımlanmaktadır (American Diabetes Association, 2013). Gestasyonel diyabet için tanı koyma kriterleri bulunmaktadır.

Amerikan Diyabet Derneği tarafından 2011 yılı Bakım Standartlarına göre, gebeliğin 24. ve 28.gebelik haftalarında tüm gebelere 75 gramlık oral glukoz tolerans testi (OGTT) yapılması önerilmektedir (American Diabetes Association, 2011).

Buna karşılık Amerikan Kadın Doğum ve Jinekologlar Koleji (ACOG), 1 saatlik 50 gr glukoz yüklemesi ve sonrasında 100 gr glukoz yüklemesini içeren 2 basamaklı bir tanılama ölçütünü tercih etmektedir (Vandorsten et al., 2013).

Beden kitle indeksinin (BKİ) 25 ve üzerinde olması, ailede diyabet varlığı, HbA1c değerinin 5.7 ve üzerinde olması, polikistik over sendromu olması, daha önce makrozomik bebek doğurmak (4 kg üzeri) ve hipertansiyonun (140/90 mmHg üzerinde) GDM risk faktörleri arasında yer aldığı görülmektedir (American Diabetes Association, 2016). GDM'nin gün geçtikçe artan bir sağlık sorunu olduğu belirtilmektedir. Tüm dünyada GDM prevalansı %1-14 arasında iken, ülkemizde bu oran %2.6-27.9 arasındadır (Avcı Dursun & Kızıltan, 2019). Uluslararası Diyabet Federasyonu'nun 2015 yılında yayınladığı raporda gebelerin yaklaşık %16.2'sinde hiperglisemi görüldüğünü açıklamıştır (Muche et al., 2019).2013 yılında Dünya Sağlık Örgütü'nün (DSÖ) hiperglisemi kriterlerine göre yaptığı değerlendirmede, dünya çapında gebelikte hiperglisemi prevalansının %16.9 olduğu ve tahmini 20 milyondan fazla doğumla sonuçlandığı öngörülmektedir. Singapur'daki gebeliklerde ise GDM'nin %20-30 oranında etkisi olduğu bildirilmekte (Yew et al., 2014), gebelikteki hiperglisemi vakalarının %90'ından fazlasının dar ve orta gelirli ülkelerde olduğu tahmin edilmektedir (Guariguata et al., 2014). Önümüzdeki yıllarda obezitenin küresel olarak artma ihtimalinin yüksek olmasıyla birlikte GDM'nin de muhtemel olarak artacağı düşünülmektedir (Chamberlain et al., 2015; Qian Chen et al., 2018).

GDM, sezaryen, preeklamsi, erken doğum, makrozomik bebek ve neonatal hipoglisemi gibi birçok komplikasyona sebep olmaktadır (Perkins et al., 2007). 2020 yılında yapılan bir çalışmada GDM'nin plesanta ağırlığının artmasına sebep olduğu ve yenidoğan enfeksiyon riskini arttırdığı ortaya çıkmıştır (Li et al., 2020). Ayrıca gestasyonel diyabetin postpartum kilo retansiyonu için güçlü bir prediktör olduğu belirtilmektedir (Margerison Zilko et al., 2010). Annede GDM varlığı ve bebeğin beslenmesi üzerine, 2 yaşından küçük yenidoğanlarla yapılan meta-analiz çalışmasında, GDM'li annelerin anne sütü protein içeriğinin düşük olduğu ve GDM ile bebek kilosu ve cilt kıvrım kalınlığı arasında herhangi bir ilişkili olmadığı ortaya çıkmıştır (Manerkar et al., 2020). Başka bir çalışmada gebelikte diyabetin artan BKİ değeri ve hipotroidizm ile yüksek düzeyde ilişkili olduğu bulunmuş, hipotroidizm tanısı olan gebelerin daha erken evrede GDM için taranması gerektiği belirtilmiştir (Giannakou et al., 2019). GDM'nin obezite, gestasyonel kilo alımı ve sağlıklı yaşam tarzı davranışları ile yakından ilişkili olduğu ve sosyodemografik dezavantajların gestasyonel diyabetin ortaya çıkmasında oldukça etkili olduğu bilinmektedir (Chamberlain et al., 2015). Yapılan bir çalışmada yaşam tarzı değişiklikleri ile, GDM riskinin %60 oranında azaltılabileceği belirtilmektedir (Avcı Dursun & Kızıltan, 2019). GDM'nin önlenmesi için sağlıklı beslenme ve fiziksel aktiviteye de önem verilmesi gerektiği ve gebelikte alınan kilo miktarının takibinin oldukça önemli olduğu (Simmons et al., 2017; Yew et al., 2021a), gebelikte egzersizin insülin duyarlılığını arttırdığı ve kilo alımını kontrol etmede etkili olduğu görülmektedir (Keshel & Coker, 2015). Bunun yanında tüm gebeler ve GDM risk faktörlerine sahip kadınlar için bir beslenme programı oluşturulması ve beslenme eğitimi verilmesi gerektiğine dair öneriler literatürde yer almaktadır (Wang et al., 2013). GDM'de kan şekeri takibi, düzenli bir takip ve kontrol eşliğinde yapılırsa gebelik, doğum ve postpartum dönemde anne/bebekte meydana gelebilecek komplikasyonları azaltabileceğini göstermektedir(Horvath et al., 2010).

Gestasyonel diyabeti önlemeye yönelik fiziksel aktivite, sağlıklı beslenme, kilo alımı, kan şekeri takibi vb. yaşam tarzı müdahalelerinin yapılması hemşirelik mesleğinin eğitimci rolü kapsamında oldukça önemli bir konudur.

GDM ve olumsuz sonuçlarını önlemek için sağlık profesyonelleri tarafından verilen eğitimlerin, günümüzde internetin yaygınlığı ve kolay ulaşılabilir olması sayesinde artık web tabanlı ve mobil sağlık uygulamaları üzerinden yapılmasına öncelik verilmektedir (Koivusalo et al., 2016). Yapılan çalışmalar, GDM yönetimi için kadınların web tabanlı ve akıllı telefon uygulamaları üzerinden yapılan desteklemeleri tercih ettiklerini ve kabul ettiklerini göstermektedir (Garnweidner-Holme et al., 2015; Miremberg et al., 2018). Ulaşılması zor olan kesimlerde gebelerin mobil sağlık uygulamalarına %96 oranında istekli olduğu ve uygulamaların verimli, etkin bir kullanım sunduğu bulunmuştur (Ünlü & Güngör Satılmış, 2020). 2017 yılında yapılan bir sistematik derleme sonucunda m-sağlık uygulamalarının GDM'yi önleme ve iyileştirme/yönetme aşamasında etkili olduğu bulunmuştur (Qiong Chen & Carbone, 2017). GDM yönetiminde akıllı telefon uygulamalarının sistematik derlemesinde, özellikle çift yönlü iletişimi sağlayan akıllı telefon uygulamalarının maliyetini ve sağlık profesyonellerinin yükünü azalttığı, gebelerin hızlı bir şekilde bilgiye ulaşmasına olanak sağladığı belirlenmiştir (Kılınç & Kartal, 2020). GDM için uygulanan mobil sağlık müdahalelerinin sonucunda, kan şekeri kontrolünün arttığı, kilo alımının azaldığı, gebelik sonuçlarının olumlu etkilendiği rapor edilmiştir (Guo et al., 2019). Yapılan başka bir çalışmada gestasyonel diyabeti olan kadınların kan şekeri takibi yapmak zorunda kalmaları ve bu sebeple sürekli kaygı ve stres yaşamalarına yönelik web üzerinden kişisel bakım eğitimi verilmiş, sonucunda ise HbA1c değerinin azalmasının yanı sıra gebelerde kişisel bakım davranışlarını ve kan şekeri takibi sıklığını arttırdığı gözlenmiştir (Kim et al., 2019). Ayrıca web tabanlı ve akıllı telefon uygulamaları üzerinden gebelerle yapılması planlanan geniş çaplı, doğum ve doğum sonrası dönemi de içine alan projeler literatürde karşımıza çıkmaktadır (Chamberlain et al., 2015). Literatürdeki bu bilgilerden yola çıkarak GDM yönetiminde kullanılan akıllı telefon uygulamalarının yer aldığı Randomize kontrollü çalışmaları dahil ettiğimiz bir sistematik derleme sunulmuştur.

Araştırmanın Amacı ve Araştırma Soruları

Çalışmanın amacı, gestasyonel diyabete yönelik akıllı telefon uygulamaları üzerinden yapılan girişimlerin etkinliğini saptamak ve bir sonuç ortaya koymaktır.

Tablo 1. Araştırma Sorusunun Oluşturulması

Sorunun Bileşenleri	Tanımlama/Açıklama
P (Patient, Population, Problem)	GDM'li gebeler
I (Intervention)	Akıllı telefon uygulamaları kullanımı
C (Comparison)	Rutin bakım
O (Outcomes)	Akıllı telefon uygulamalarının GDM yönetimi üzerine olan etkisi
S (Study Design)	Randomize kontrollü çalışmalar

Araştırma soruları PICOS kriterlerine uygun olarak oluşturulmuş ve şu şekilde sıralanmıştır:

- 1) GDM yönetiminde akıllı telefon uygulamalarının kullanımı uygun mudur?
- 2) GDM üzerine akıllı telefon uygulamalarının etkisi var mıdır?
- 3) GDM yönetiminde akıllı telefon uygulamalarının kullanımı önerilmeli midir?

YÖNTEM

Sistemik derleme niteliğinde olan bu çalışmada, PRISMA (Checklist for Reporting Items in Systematic Reviews or Meta-analysis Research Reports) kontrol listesi protokolü takip edilmiştir (Moher et al., 2009).

Çalışmalarda bias (yanlılık) riskini azaltmak için literatür tarama, makale seçimi ve makale kalitesinin değerlendirilmesi işlemleri üç farklı yazar tarafından yapılmıştır. Sürecin uygun işlemesi amacıyla, yazarlar ortak karara varamadığı makaleler hakkında tartışmak için bir araya gelmiş ve karara varılmıştır.

Tarama Stratejisi

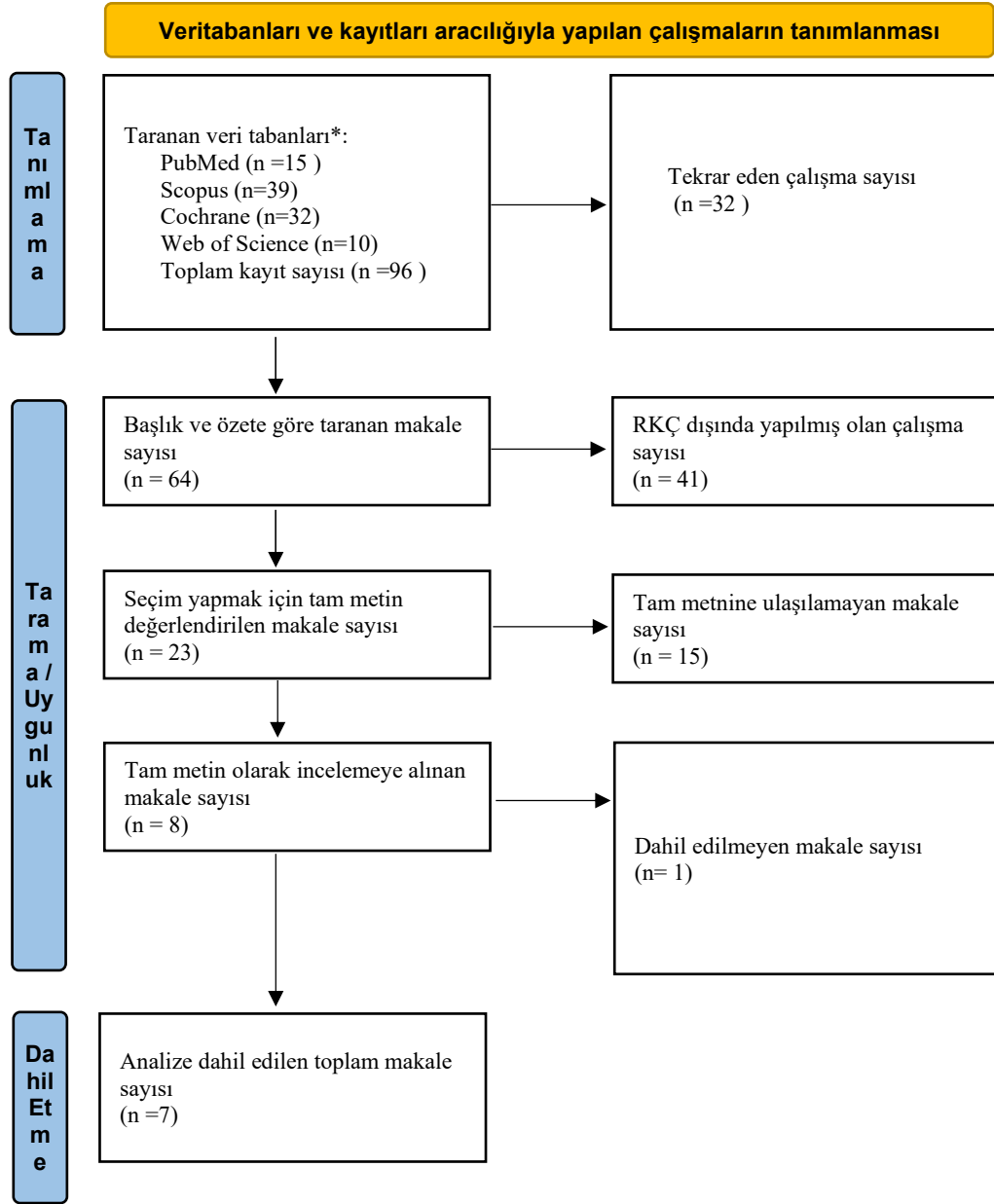
PubMed, Scopus, Web of Science ve Cochrane veri tabanları İngilizce “gestational diabetes mellitus, smartphone application” anahtar kelimeleri ile 28/01/2022 tarihinde taranmıştır. 2012-2022 yılları arasında GDM yönetiminde kullanılan akıllı telefon uygulamalarıyla ilgili yapılan toplam 96 çalışmaya ulaşılmış ve 7 makale analize dahil edilmiştir.

Çalışmaların Seçim Kriterleri ve Seçimi

PubMed, Scopus, Web of Science ve Cochrane veri tabanlarından çekilen makalelerden, aşağıdaki dahil edilme kriterlere uygun olan çalışmalar sistematik incelemenin analizine dahil edilmiştir. Bunlar:

- ✓ Son 10 yılı içeren,
- ✓ Randomize kontrollü çalışma,
- ✓ Gestasyonel diyabetin yönetimiyle ilgili olan,
- ✓ Akıllı telefon uygulamasının yer aldığı,
- ✓ Sadece internet temelli değil akıllı telefon uygulaması üzerinden gerçekleştirilen,
- ✓ Çalışma protokolü olmayan,
- ✓ Pilot çalışma olmayan,
- ✓ Çalışma sonuçlarında gestasyonel diyabete yönelik çıktılarının yer aldığı,
- ✓ Çalışma sonuçları açık ve net yayınlanmış olan,
- ✓ Tam metnine ücretsiz erişimi olan makaleler çalışmaya dahil edilmiştir.

Çalışmaların belirlenmesi ve dahil edilmesi süreci yazarlar tarafından bağımsız olarak gerçekleştirilmiştir. Taramalarda tekrar eden çalışmalar kaldırılarak, sonrasında başlık, özet ve tam metin incelemesi yapılarak makaleler değerlendirilmiştir. Çalışmaların seçimi ve alınma süreci şekil 1’de gösterilmiştir.



Şekil 1. Çalışmaların seçimi ve alınma süreci

Verilerin Çekilmesi

Veri tabanlarından ulaşılan, uygun olan makaleler “Rayyan” sistemine aktarılmıştır. Tekrara eden makaleler sayısal olarak toplam makale sayısından çıkarılmıştır. Yazarlar tarafından her makale için çift kör tarama yapılmıştır. Tarama yapılırken duplikasyonlar kaldırıldıktan sonra önce başlık, sonra abstract daha sonra da tam metin olmasına dikkat edilerek makaleler değerlendirilmiştir. Uygulama üzerinden tarama yapılırken çalışmanın yöntemi, hangi ülke ve yılda yapıldığı, örneklem hacmi, yapılan girişim, gebelik haftaları, girişim ve kontrol grubunun homojenliği, soruna ilişkin yapılan müdahalenin etkililik düzeyi hakkında bilgi toplanmıştır.

3 farklı yazar tarafından körlene yapılarak tüm makalelerin uygunluğunu değerlendirmiştir. Yazarların farklı görüşte olduğu ya da dahil edip etmeme konusunda net olmadığı makaleler için yazarlar bir araya gelerek ortak bir karara varmışlardır.

Her çalışmadan elde edilen veriler tablo eşliğinde sunulmuştur. Çalışma sonuçlarına göre yapılan girişimin etkili olup olmadığı, etkililik derecesi değerlendirilmiştir.

Çalışmaların Metodolojik Kalitesinin Değerlendirilmesi

İlk olarak çalışmaların tanımlanması, seçilmesi ve kalitesi yazarlar tarafından bağımsız olarak gerçekleştirilmiştir. Sistematik incelemeye dahil edilen çalışmaların kalitesi, Joanna Briggs Enstitüsü tarafından yayınlanan “Randomize Kontrollü Çalışmalar İçin Joanna Briggs Enstitüsü Kritik Değerlendirme Kontrol Listesi”ne göre değerlendirildi (The Joanna Briggs Institute, 2017). Kontrol listesinde yer alan toplam madde sayısı 13 ve “Evet-Hayır-Belirsiz” olmak üzere üç cevap yer almaktadır. Analize dahil edilen her bir çalışma için saptanan sonuçlar Tablo 2’te gösterilmiştir.

Çalışmanın Etik Yönü

Çalışmada, atıf yapılan tüm kaynaklar ilgili bölümde gösterilmiştir. Etik kurul izni gerekmediği için alınmamıştır. Çalışmada Helsinki Deklerasyonu ilkelerine uyulmuştur.

BULGULAR

Tarama bulguları

Dört veri tabanının tarama işlemi sonrası toplam 96 makaleye ulaşılmıştır. Ulaşılan makaleler başlık, özet, tam metin incelemesi sonucunda 7 makalenin uygun olduğuna karar verilmiştir. Makale seçimiyle ilgili süreç Şekil-1’de ayrıntılı olarak gösterilmiştir.

Metodolojik Kalite Değerlendirme Bulguları

Sistematik incelemeye, dahil edilen RKÇ’ler Joanna Briggs Institute tarafından yayınlanan 13 maddeli “Randomize Kontrollü Çalışmalar İçin Joanna Briggs Enstitüsü Kritik Değerlendirme Kontrol Listesi” ile değerlendirilmiştir (The Joanna Briggs Institute, 2017).

Çalışmaların Özellikleri

Bu sistematik incelemeye dünya genelinde, son 10 yılda yapılan GDM yönetiminde kullanılan akıllı telefon uygulamalarıyla ilgili 7 adet randomize kontrollü çalışma dahil edilmiş ve her çalışmanın özellikleri tabloda gösterilmiştir (Tablo 2). 2012-2022 yılları arasında tarama yapılan bu sistematik derlemede, çalışmaların 2018-2021 yılları arasında yapıldığı görülmüştür. Çalışmalarda toplam n=2070 gebe vardır. Girişim grubunda yer alan gebe sayısı 1025, kontrol grubundaki gebe sayısı ise 1045’tir. Çalışmaların biri İsrail, ikisi Singapur, ikisi Norveç, biri Çin ve biri İrlanda’da yapılmıştır. Çalışmaların örnekleminde, en az 16 haftanın altında olan gebeler alınıp, postpartum döneme kadar izlenen gebeler yer almıştır. Gestasyonel diyabeti olan, fazla kilolu, obez ve Beden Kitle İndeksi (BKİ) 25-39.9 kg/m² arasında olan gebelerin çalışmalara dahil edildiği görülmüştür.

Çalışmalardan bir tanesi, 2018 yılında İsrail’de Miremberg ve arkadaşlarının 120 gebe ile yaptığı, GDM tanısı olan, 34 hafta altındaki gebelerin alındığı çalışmadır. Girişim grubuna bir akıllı telefon uygulaması üzerinden günlük geri bildirim sağlayacak şekilde müdahaleler yapılmıştır (Miremberg et al., 2018). Kontrol grubu ise iki haftada bir GDM’ye yönelik sunulan rutin klinik bakımı almıştır.

Çalışmanın sonucunda girişim grubunun kan glukoz düzeyinin düştüğü, insülin tedavisinin azaldığı ve açlık kan şekeri düzeyinin düştüğü görülmüş fakat neonatal hipoglisemi, makrozomi, omuz distozisi gibi komplikasyonlarda iki grup arasında herhangi bir fark olmadığı ortaya çıkmıştır. Ek olarak yapılan girişimler sonucunda hasta uyumunun oldukça fazla olduğu, gebelerin %80'inin aplikasyon kullanımının zor olmadığını rapor ettiği, geri bildirim sağlayan uygulamalar ile yapılan girişimlerin etkili olacağı, daha fazla randomize kontrollü çalışmaların yapılması gerektiği önerilmiştir (Miremberg et al., 2018).

Sistemik incelemeye dahil edilen ikinci çalışma, Singapur'da, 12-30 hafta aralığında, GDM'si olan 340 gebenin dahil edildiği çalışmadır ve 2021 yılında yayımlanmıştır (Yew et al., 2021). Girişim grubu SMART GDM uygulaması üzerinden yaşam koçluğu alırken kontrol grubuna rutin standart bakım verilmiştir. SMART GDM uygulaması gebelerde aşırı kilo alımını önlemek, kan glukoz kontrolünün sağlamak ve maternal-neonatal olumsuz çıktıları önlemek için geliştirilmiş bir uygulamadır. Araştırmaya alınan gebelerin yaş ortalamaları 32.0 ± 4.2 'dir. Müdahale grubundaki gebelerin ortalama glukoz değerleri daha düşük çıkmıştır. Fakat girişim ve kontrol grubu olarak gebeler arasında aşırı kilo alımıyla ilgili, hipertansiyon bozuklukları ve insülin kullanımı konusunda istatistiksel olarak anlamlı çıkmamıştır. SMART GDM uygulaması gestasyonel diyabetle doğrudan bağlantısı olan aşırı kilo alımını azaltmamıştır. Doğum sonuçlarında ise bebeklerde neonatal hipoglisemi, hiperbilirubinemi, respiratuvar distres, erken doğum, APGAR skoru değerleri arasında fark çıkmamıştır. Sonuç olarak, SMART GDM uygulamasının her ne kadar aşırı kilo alımı açısından anlamlı bir etkisi görülme de gebelerde daha iyi glisemik sonuçları ortaya çıkarmıştır. Çalışma sonucunda akıllı telefon uygulamalarının GDM yönetiminde kullanılması için kanıtların yetersiz bu yüzden daha fazla çalışmaya ihtiyaç olduğu ortaya çıkmıştır.

Sistemik derlemeye alınan diğer çalışma, Norveç'te 33 hafta altındaki, 18 yaşından büyük, akıllı telefonu olan, Norveç, Urdu ve Somali dilini bilen, 238 gebe ile yapılan multi-etnik bir çalışmadır (Borgen et al., 2019). Çalışmada girişim grubuna, GDM'ye yönelik akıllı telefon uygulaması üzerinden sağlıklı bir diyetle adapte olmak, fiziksel olarak aktif olmak ve gebelerin kan glukoz seviyeleri hakkında geri bildirim almak için müdahale edilmiştir. Kontrol grubu ise standart bakımı almıştır. Bulgularında müdahale grubunun acil sezaryen ihtimali daha düşüktür, iki grup arasında ilk hafta emzirme ile ilgili herhangi bir fark bulunmamıştır, Çalışmanın sonunda gebelerin rutin postpartum 2 saatlik OGTT düzeyleri üzerine uygulamanın hiçbir etkisinin olmadığı bulunmuştur. Borgen ve arkadaşları çalışma sonunda anlamlı olarak bir etki ortaya koyamazlar da GDM yönetiminde dijital, internet tabanlı, akıllı telefon uygulamalarının olumlu anlamda etkisinin olacağını düşündüklerini ve sağlık alanından sorumlu kişilerin bu platformları desteklemesi gerektiğini önermişlerdir.

Sistemik incelemede sentezi yapılan diğer çalışma ise Garnweidner-Holme et al. (2020)'un sekonder analiz yapılarak ortaya koyulan bir çalışmasıdır. 33 hafta altındaki, GDM'li, 238 gebe ile yapılan çalışmada yine bir akıllı telefon uygulaması üzerinden GDM yönetiminde kullanılması gereken diyet davranışlarına yönelik müdahale yapılmıştır. Çalışmanın sonunda GDM'li gebelerdeki uygulamanın diyet davranışları üzerine herhangi bir etkisinin olmadığı ortaya çıkmıştır (L. Garnweidner-Holme et al., 2020).

Bu sistemik derlemedeki beşinci çalışma ise Lim ve arkadaşları tarafından (2021), 200 diyabetli gebenin dahil edildiği 24-34 hafta arasında olanların yer aldığı bir çalışmadır. Gebelerin yaş ortalaması 32.5 ± 4.3 olarak bulunmuştur. Girişim grubuna Nutritionist Buddy (nBuddy) adlı bir akıllı telefon uygulaması üzerinden müdahale yapılmıştır. Kontrol grubu rutin standart bakımı almıştır.

Girişim grubu doğumdan sonraki 4.ayda optimal en uygun ağırlığı kazandığı ve kontrol gurubuyla karşılaştırıldığında ise girişim gurubunun postpartum 4.ayda kalori alımını önemli ölçüde azalttığı ve sağlık odaklı davranışlarını arttırdığı bulgularda görülmüştür. Çalışmanın sonunda girişim grubundaki gebelerde kalori alımının azaldığı görülse de GDM yönetiminde ve doğumdan sonraki kilo takibinde herhangi bir etkisinin olmadığı, gebelerin daha erken dönemde alınıp daha uzun süre takip edilmesi gerektiği ve daha büyük örneklerde çalışma yapılması gerektiği önerilmiştir (Lim et al., 2021).

Bu sistematik derlemeye dahil edilen bir diğer çalışmada, 16 haftanın altındaki, fazla kilolu veya obez olan, 400 gebeyle yapılan maternal ve neonatal insülin direncinin üzerinde bireyselleştirilmiş düşük glisemik indeksli diyet değerlendirmesinde kullanılan, akıllı telefon üzerinden ulaşılan bir uygulama aracı ile girişim grubuna müdahale edilmiştir (Zhang et al., 2019). Kontrol grubu ise rutin GDM diyetini almıştır. Gebelerin yaş ortalaması 28.05 ± 3.6 'dır. Çalışma bulgularında girişim gurubundaki gebeler kontrol grubuna kıyasla daha az vücut ağırlığı kazandığı görülmüştür. Ek olarak bulgularda, kordon kanındaki C-peptid düzeyi, bebek doğum ağırlığı, makrozomi ve erken doğum gibi faktörlerde iki grup arasında istatistiksel olarak anlamlı bir fark olmadığı ortaya çıkmıştır. Bireyselleştirilmiş düşük glisemik indeksli diyet hesaplama aracının gebelerde maternal-neonatal insülin direncinde etkili olmadığı görülse de girişim grubunun daha az kilo alması gibi sağlıklı yaşam tarzı davranışlarını arttırdığı bu yüzden yüksek riskli gruplarda bu tür uygulamaların kullanılmasının olumlu etki edeceğinin düşünüldüğü belirtilmiştir (Zhang et al., 2019).

Sistematik derlemeye dahil ettiğimiz son çalışma ise; Kennely ve arkadaşları tarafından 2018 yılında yapılmıştır (Kennelly et al., 2018). 565 gebenin dahil olduğu çalışmada, BKİ değeri $25-39.9 \text{ kg/m}^2$ ve 10-15.gebelik haftası aralığında olan gebeler alınmıştır. İrlanda'da yapılan bu çalışmada gebelerin yaş ortalaması 32.5 ± 4.4 olarak bulunmuştur. Çalışmanın içeriğinde girişim grubuna antenatal bakıma ek olarak sağlıklı beslenme, diyet ve egzersize yönelik "Healthy Lifestyle Package" adı verilen bir akıllı telefon uygulaması üzerinden müdahale edilmiştir. Çalışma sonucunda girişim grubu daha az kilo almış, glisemik yükü azalmış ve egzersizi artmıştır. Akıllı telefon uygulaması gebelerin sağlıklı yaşam tarzı davranışlarını olumlu yönde etkilemiş fakat GDM insidansına bir etkisinin olmadığı görülmüştür (Kennelly et al., 2018).

Tablo 2. Sistematik incelemeye dahil edilen çalışmaların özellikleri

Yazarlar ve Yıl	Ülke	Çalışma Deseni	Örneklem Sayısı	Karşılaştırma	Araştırma Tarihi	Katılımcılar ve Yaş Ort.	Müdahaleler	Kullanılan Ölçekler	Sonuçlar	Kalite Puanı
(Miremberg et al., 2018).	İsrail	RCT	n=120	Deney:60 Kontrol:60	Mayıs 2016- Mayıs 2017	-GDM tanısı olan polikliniğe başvuran gebeler, -34 hafta altında -Deney (31.7±4.2) -kontrol (32±6.3)	Deney: Akıllı telefon uygulaması ile günlük geri bildirim içeren müdahale Kontrol: 2 haftada bir rutin klinik bakım	-Anket	Deney grubunda hasta uyumu ve glisemik kontrolü iyileştirdi, insülin tedavi dozunu azalttı.	11 E 2 H
(Wei Yew et al., 2021)	Singapur	RCT	n=340	Deney:170 Kontrol: 170	Ocak 2017	-12-30 hafta aralığındaki, GDM'li gebeler, -Deney (31.7±4.0) -kontrol (32.2±4.4)	Deney: HABITS GDM (SMART) uygulamasını aldı (manuel yazma özelliği olan) Kontrol: Yüz yüze rutin bakım	-Edinburgh Postnatal Depresyon Ölçeği - Durumluk, sürekli Kaygı Envanteri	GDM'li gebelerde aşırı kilo alımını azaltmadı.	9 E 3 B 1 H
(Borgen et al., 2019)	Norveç	RCT	n=238	Deney:115 Kontrol:123	Ekim 2015- Kasım 2017	-33 hafta altında olan gebeler -GDMli gebeler	Deney: Telefon uygulaması (GDM bakımı içerikli) Kontrol: Rutin bakım	- Sağlıkla ilgili yaşam kalitesi ölçeği, EQ-5D- - Doğum İçin Sağlıklı Beslenme Sıklığı Anketi - Hamilelik Fiziksel Aktivite Anketi - Edinburgh Postnatal Depresyon Ölçeği Kısa Versiyonu	-Rutin postpartum 2 saatlik OGTT üzerinde etkisi yoktur. -GDM üzerinde hiçbir etkisi bulunamamıştır.	11 E 2 H

Yazarlar ve Yıl	Ülke	Çalışma Deseni	Örneklem Sayısı	Karşılaştırma	Araştırma Tarihi	Katılımcılar ve Yaş Ort.	Müdahaleler	Kullanılan Ölçekler	Sonuçlar	Kalite Puanı
(L. Garnweidner-Holme et al., 2020)	Norveç	RCT/ sekonder analyze	n=238	Deney:115 Kontrol:123	Ekim 2015- Nisan 2017	-33 hafta altında olan gebeler -GDMli gebeler	Deney: Telefon uygulaması (GDM de diyeteye yönelik) Kontrol: Rutin bakım	-Yeme Sıklığı Anketi -Hamileler İçin Sağlıklı Beslenme Skoru + (HDS-P+)	-Uygulamanın GDMli kadınların diyet davranışları üzerine etkisi olmamıştır.	9 E 4 H
(Lim et al., 2021)	Singapur	RCT	n=200	Deney:101 Kontrol:99	Kasım 2017- Şubat 2019	-24-34 hafta arası -GDMli gebeler - Deney (32.6 ± 4.5) -Kontrol (32.4 ± 4.2)	Deney: <i>Nutritionist Buddy (nBuddy)</i> uygulaması Kontrol: Rutin bakım	-Sağlık Eğitimi Etki Anketi (heiQ), -RAND-12 (Sağlık anketi kısa formundan geliştirilen anket) - Öz Yeterlilik Anketi	-Müdahale grubu daha iyi sağlık davranışları, daha düşük kalori alımı göstermiştir. -Daha uzun süre ve büyük örneklemle çalışma yapılmalıdır.	8 E 5 H
(Zhang et al., 2019)	Çin	RCT	n=400	Deney:186 Kontrol:183	Haziran 2012- Ekim 2015	-16 hafta altında -Fazla kilo ve obez gebeler -Deney (28.1 ±3.6) -Kontrol (28.0 ± 3.7)	Deney: Bireyselleştirilmiş, Diet GI uygulamasını aldı (diyet kolu) Kontrol: Rutin GDM diyeti	-Anket	-Deney grubu daha az kilo aldı. -Maternal neonatal insülin direncinde etkili olmadı.	11 E 1 H 1 B
(Kennelly et al., 2018)	İrlanda	RCT	n=565	Deney:278 Kontrol:287	Mart 2013- Şubat 2016	-BKİ 25-39.9 olan kadınlar -10-15 gebelik haftası aralığında -Deney (32.8± 4.6) -Kontrol (32.1± 4.2)	Deney: Telefon uygulaması üzerinden diyet ve egzersize yönelik girişim Kontrol: Rutin bakım	-Anket	-Deney grubunda egzersiz arttı. -Mobil sağlık uygulamalarının düşük glisemik diyeti ve egzersizi desteklemektedir. -GDM insidansına etki etmedi.	9 E 3 H 1 B

TARTIŞMA

Bu sistematik derlemede günümüzde oldukça sık karşılaşılan ve anne-bebek sağlığı açısından birçok komplikasyona sebep olan GDM'nin yönetiminde kullanılan akıllı telefon uygulamaları ele alınmıştır. Dahil edilen çalışmalarda girişim ve kontrol grupları ayrı ayrı değerlendirilmiştir. Girişim grubuna bir akıllı telefon uygulaması üzerinden müdahaleler yapılırken kontrol grubuna sadece rutin, standart bakım verilmiştir. Dahil edilen çalışmalarda gestasyonel diyabette kilit nokta olan kalori alımı, uygun kilo alım miktarı, kan glukoz takibi, diyet, fiziksel aktivite gibi sağlıklı yaşam tarzı davranışlarına yönelik girişimler planlanmıştır. Sistematik derlemeye dahil edilen çalışmalarda birçok parametre esas alınarak GDM yönetimi amaçlanmıştır. Çalışmaların kalite değerlendirmeleri Joanna Briggs Enstitüsü RKÇ için kontrol listesi esas alınarak yapılmıştır (The Joanna Briggs Institute, 2017). 13 maddeden oluşan bu kontrol listesinde randomizasyonun nasıl ve neye göre yapıldığı, katılımcıların, tedavi verenlerin ve analiz yapanların atanmasının kör olup olmadığı, CONSORT'a uygun olup olmadığı, grupların homojenliği ve girişim grubunun kontrol grubuna verilen rutin/standart bakımı alıp almadığı gibi maddeler yer almaktadır (Schulz et al., 2010). Dahil ettiğimiz çalışmaların kalite değerlendirmeleri genelde orta ya da yüksek olarak değerlendirilmiştir.

Çalışmalarda girişim gruplarına yapılan müdahaleler incelendiğinde genellikle standart antenatal bakıma ek olarak bir akıllı telefon uygulaması üzerinden diyet davranışı, egzersiz, sağlıklı beslenme, kalori alımı, uygun kilo alımı, kan glukoz değeri, insülin düzeyi ve OGTT kontrolü gibi parametrelerin değerlendirildiği ortaya çıkmıştır. Bir çalışmanın sonucunda akıllı telefon uygulamaları üzerinden yapılan girişimlerin girişim grubunda yer alan gebelerde kan glukoz düzeyini düşürdüğü, insülin tedavisini azalttığı ve başka bir çalışmada ise glisemik yükü azalttığı ortaya çıkmıştır. Diğer beş çalışmada ise kilo alımının azaldığı fakat istatistiksel olarak anlamlı olmadığı, diyet davranışları üzerinde herhangi bir etkisinin olmadığı görülmüştür. Bunun yanında akıllı telefonlar üzerinden yapılan girişimlerin egzersizi arttırdığı, acil sezaryen oranını düşürdüğü, sağlık davranışlarını arttırdığı belirtilmiştir.

Bu sistematik derlemeye dahil edilen Miremberg et al., (2018)'un çalışmasında, girişim grubunda kan glukoz düzeyini düşmesi, insülin tedavisinin ve açlık kan şekerinin azalması gibi oldukça anlamlı sonuçlar bulunmuş olmakla birlikte diğer çalışmalarda iki saatlik OGTT değeri, kalori alımı, maternal/neonatal insülin direnci, diyet davranışları, kilo alımı gibi parametrelerde anlamlı bir fark olmadığı rapor edilmiştir. Randomize kontrollü çalışmaları dahil ettiğimiz bu sistematik derlemede GDM yönetiminde son 10 yılda kullanılan akıllı telefon uygulamaları hakkında çalışmaların yetersiz olduğu görülmüştür. İnternetin yaygın kullanımıyla birlikte artan akıllı telefona sahip olan birey sayısının ve internet temelli mSağlık uygulamalarının yaygın kullanılması sebebiyle birçok alanda bu uygulamaların kullanılması ve kadın sağlığı/gebelik dönemi gibi hassas ve kafada birçok sorunun olduğu bu dönemde gebelerin sorularına cevap bulabilmesi, her an soru sorabileceği alanda uzman biriyle iletişime geçebileceği birinin olması, gebeler için oldukça önemli, sağlığı geliştirici ve gebeleri psikolojik açıdan da oldukça rahatlatması sebebiyle desteklenmesi, sayıca artırılması ve üzerinde daha fazla deneysel çalışmalar yapılması gereken bir alan olarak düşünülmektedir. Ayrıca bizim ülkemizde bu konuda yapılan bir çalışmaya ulaşamamış olmamız, Türkiye'de konuyla ilgili çalışmalara yönelmemiz gerektiğini göstermektedir.

SONUÇ

GDM prevalansı gün geçtikçe artan ve obezitenin de artması sebebiyle daha fazla yaygınlaşması ihtimali olan bir sorun olarak düşünülmektedir. GDM'nin yönetiminde diyet, egzersiz, kan şekeri kontrolü ve takibi, kalori alımının yönetilmesi gerekmektedir. Sağlık profesyonellerinin karmaşık ve zor bir süreç olan GDM yönetiminde aktif rol alabilmeleri ve bu sürecin hem gebeler hem de sağlık profesyonelleri için kolay hale gelmesi için akıllı telefon uygulamalarının kullanımına ihtiyaç olduğu düşünülmektedir. Sağlık profesyonelleri eğitici rolü gereği sağlıklı her gebeye bu eğitimleri vermeli, hasta olan her gebe için de bakım verici ve destekleyici rolü kapsamında gebeleri bilgilendirmelidir. Sağlıklı bebekler dünyaya getirmek için, prekonsepsiyonel dönemden başlayarak anne/bebek sağlığının desteklenmesi ve takip edilmesi oldukça önemlidir. Ulaşılması zor olan kesimlere ulaşabilmek, önlenebilir hastalıklar konusunda farkındalık oluşturmak, gebelerin kendini güvende hissetmesi ve en zoru da herhangi bir hastalığın ortaya çıktığı gebelik sürecinde ihtiyacı olan her gebeyle iletişim kurabilmek, onlara eğitim verebilmek, farkındalıklarını ve konunun önemini anlatabilmek için akıllı telefon uygulamaları önemlidir. Bu konuda daha fazla kanıt gereksinim vardır.

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FATHERS' FEAR OF BIRTH AND HEALTH PROFESSIONALS' RESPONSIBILITIES

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ABSTRACT

Introduction and Aim: Although the concept of paternity is defined as the person who provides education and discipline and gives love, it starts during the pregnancy of the wife and continues throughout her life. When paternity is desired or planned, it can cause negative mood changes such as stress, anxiety and depression. This study was conducted to examine the literature on fear of childbirth in fathers and the responsibilities of health professionals.

Materials and Methods: The literature was searched between January 10 and February 10 with the keywords “fear of childbirth, paternal fear of childbirth, paternal role” from Google Academic, PubMed, Science Direct, Scopus databases.

Results: An increase in the level of anxiety during pregnancy affects both the mother and the father, and fathers are adversely affected due to the mother's reflection of the negative emotions experienced by her relatives. In the few studies on fathers' fear of childbirth, in which studies on fear of birth are studies that generally include mothers, approximately one in ten fathers has fear of childbirth, catastrophic thoughts about threats to the life and health of mother and baby, feelings of insecurity, feelings of inadequacy in coping, and fathers' fear of childbirth found to be related. It has been stated that the fear of childbirth of fathers can be affected by fear of childbirth of their spouses, the possibility of a complication that may develop in the mother and newborn during childbirth, and negative feelings about childbirth. Including the mother and father together to the pregnancy and postpartum period and monitoring the mental health of fathers as well as mothers are effective in reducing the fear of childbirth and increasing self-confidence.

Conclusion: Since the fear of childbirth and emotional changes experienced by the fathers affect the mental health of the mothers, they should be taken into account in the perinatal period follow-up. Health professionals should be able to identify fathers' fears of childbirth. Participation of father candidates in prenatal education programs should also be supported. Further research on fear of childbirth in fathers is recommended.

Keywords: Fear of childbirth, paternal fear of childbirth, paternal role

BABALARIN DOĞUM KORKUSU VE SAĞLIK PROFESYONELLERİNİN SORUMLULUKLARI

ÖZET

Giriş ve Amaç: Babalık kavramı eğitim ve disiplin sağlayan, sevgi veren kişi olarak tanımlanmakla birlikte eşinin gebelik sürecinde başlayıp ömür boyu devam etmektedir. Babalık istendiğinde ya da planlandığında stres, kaygı, depresyon gibi olumsuz duygu durum değişikliklerine neden olabilmektedir. Bu çalışma, babalarda doğum korkusu ve sağlık profesyonellerinin sorumlulukları ile ilgili literatürün incelenmesi amacıyla yapılmıştır.

Gereç ve Yöntem: Google Akademik, PubMed, Science Direct, Scopus veri tabanlarından “fear of childbirth, paternal fear of childbirth, paternal role” anahtar kelimeleri ile 10 Ocak - 10 Şubat tarihleri arasında literatür taranmıştır.

Bulgular: Gebelik sürecinde anksiyete düzeyinin artması, hem anneyi hem de babayı etkilemekte, annenin yaşadığı olumsuz duyguları çevreye yansıtmasına bağlı olarak babalarda olumsuz etkilenmektedir. Doğum korkusu çalışmalarının, genellikle anneleri kapsamına alan çalışmalar olduğu, babaların doğum korkusu üzerine olan az sayıdaki çalışmada, yaklaşık on babadan birinin doğum korkusu yaşadığı, anne ve bebeğin yaşamına, sağlığına yönelik tehditlere ilişkin katastrofik düşünceler, güvensizlik duygusu, başetmede yetersizlik duyguları ile babaların doğum korkusunun ilişkili olduğu belirlenmiştir. Baba adaylarının doğum korkusunun eşlerinin doğum korkularından, doğum sırasında annede ve yenidoğanda gelişebilecek bir komplikasyon olma ihtimalinden ve doğumla ilgili olumsuz duygulardan etkilenebildiği belirtilmiştir. Gebelik ve doğum sonu döneme, anne ve babanın birlikte dahil edilmesi ve anneler gibi babaların da ruh sağlığının izlenmesi, doğum korkusunun hafifletilmesi ve kendilerine olan güvenin artırılması için etkilidir.

Sonuç: Babalarda doğum korkusu ve duygusal değişimlerin annelerin ruh sağlığını etkilemesi nedeniyle, perinatal dönem izlemlerinde dikkate alınması gereken bir konudur. Sağlık profesyonelleri babaların doğum korkularını tanımlayabilmelidir. Doğum öncesi eğitim programlarına baba adaylarının da katılımı desteklenmelidir. Babalarda doğum korkusu konusunda ileri araştırmalar yapılması önerilir.

Anahtar Sözcükler: Doğum Korkusu, babalarda doğum korkusu, babalık rolü

INTRODUCTION

In recent years, with the increase in fathers' participation in the pregnancy and childbirth process, developments have been observed in the role of fatherhood, physical, emotional, economic, social responsibilities and contributions to perinatal care (Karaçam & Karatepe, 2020). It is stated that the paternal role of the spouse, which begins during pregnancy, continues throughout life, and how fathers perceive their own roles is also effective in the role of fatherhood (Mercan & Şahin, 2017). The role of paternity in society provides a living and arises from the positive expectations of the child (Şenol & Erdem, 2018). In addition, the concept of fatherhood, which varies according to time and culture, is defined as a person who provides education and discipline and gives love, as well as a changing and developing role that occurs as a result of interactions between family members (Akman et al., 2021). Although expecting a baby or having a baby is seen as a happy process, it has been determined that most men experience different emotions (Schumacher et al., 2008). When paternity is desired or planned, it can be perceived as a difficult transition period for some men and can lead to negative mood changes such as stress, anxiety and depression (Leach et al., 2016).

An increase in the level of anxiety during pregnancy may affect both the mother and the father directly, as well as the fathers are negatively affected as a result of the mother's reflection of the negative emotions experienced by the mother (Şayık et al., 2019). In the studies conducted, mental health and well-being related to paternity in first-time fathers; negative emotions and concerns have been associated with changes in lifestyle and roles in the family (Baldwin et al., 2018). Prospective fathers follow the pregnancy process with their spouses, gain a sense of love by looking after their baby after childbirth, and begin to accept the role of fatherhood (Akman et al., 2021). It has been stated that fathers can fulfill their fatherhood roles more willingly if their spouses are successful in sharing their pregnancy experiences and interacting more with their babies (Akbarzade, 2014). It has been determined that fathers' spouse relationship and paternity roles have an impact on their children's development and communication skills starting from the intrauterine period (Lu et al., 2010). This study was conducted to examine the literature on fear of childbirth in fathers and the responsibilities of health professionals.

Materials and Methods

The literature was searched between January 10 and February 10 with the keywords “fear of childbirth, paternal fear of childbirth, paternal role” from Google Academic, PubMed, Science Direct, Scopus databases.

Fear of Childbirth in Fathers

Fear of childbirth, which is related to factors such as past experiences and personality type, may increase in women with anxiety-causing situations such as loss of self-control, harm to the baby, physical and mental inadequacy, and harm to their own health (Sydsjö et al., 2012). Men can also experience fear of childbirth just like women experience (Serçekuş et al., 2020). Fathers' fear of childbirth has been associated with catastrophic thoughts about threats to the life and health of mother and baby, helplessness and avoidance behaviors (Bergström et al., 2013), and it has been reported to be associated with feelings of insecurity, inability to cope, and the health of their spouses and unborn babies (Hildingsson et al., 2014; Hanson et al., 2009). It is undesirable that the fear of childbirth, which is considered normal up to a certain level, exacerbates during pregnancy and delivery (Ghaffari et al., 2021). Studies on fear of childbirth have mostly focused on mothers, and there are few studies on fathers' fear of childbirth. (Johansson et al., 2021; Hildingsson et al., 2014). The fear of childbirth seen in fathers was found 13.6% by Hildingsson et al. (2014) and was found 13% by Errikson et al. (2005).

Fathers experience complex emotions ranging from indecision, anxiety, excitement and expectation with the pregnancy process and enter a process that requires psychosocial adaptation to a new life, and it is stated that men who will become fathers for the first time are more affected by this situation (Ganapathy, 2015). Fear of fathers-to-be; It may be affected by the fear of childbirth of their spouses, the possibility of complications that may develop in the mother and newborn during childbirth, and negative feelings about childbirth (Serçekuş et al., 2020).

Hildingsson et al. (2014) determined that the fear of childbirth is highest in those who will be fathers for the first time, and the probability of a positive life experience with pregnancy is low in prospective fathers. Bergström et al. (2013), on the other hand, found that fathers who have fear of childbirth perceive birth as a frightening experience and are more unprepared than those who do not.

It has been determined that women have fear of childbirth due to reasons such as losing control, experiencing pain, and episiotomy, and similar to the fact that these situations are effective in their cesarean delivery preferences, the fear of childbirth in prospective fathers is effective in their birth preferences (Hanson et al., 2009; Fenwick et al., 2010; Demšar et al., 2018). Serçekuş et al. (2020) found that 82.6% of women and 54.3% of their partners had fear of childbirth and this fear was effective in their preference for cesarean delivery. It has been determined that the fear of childbirth in prospective fathers becomes prominent during pregnancy and decreases significantly right after the childbirth of the baby (Johansson et al., 2021). It has been indicated that mood changes or traumas experienced by fathers affect the mental health of mothers (Iles et al., 2011; Johansson et al., 2015). Therefore, changes in the mental health of the father during the perinatal period are an important issue that should be emphasized because they affect the whole family (Moran et al., 2021).

Fathers' Emotions and Thoughts about Birth

Childbirth, which is a complex life event that can be associated with both positive and negative psychological reactions, can have a negative impact on the postpartum emotional health of the woman, especially when experienced traumatically (Bastos et al., 2015). The high stress levels faced by mothers during childbirth will constantly concern their bodies and minds and cause them to experience a wide variety of positive and negative emotions (Fathi Najafi et al., 2017). Being with the spouse at the time of childbirth is seen as psychological and physiological support for women (Kululanga et al., 2012).

Recently, the main role of fathers, who have been in the delivery room to support their wives during childbirth, is to provide emotional support to women (Premberg et al., 2021). It is stated that the presence of fathers at the time of childbirth facilitates the transition to paternity, improves mental health, facilitates bonding between father and baby, and strengthens relationships with their partners (Premberg et al., 2012; Jazayerinezhad et al., 2018). In a study, it was determined that the childbirth was easier with the support of the spouse at the time of childbirth and the complications related to the newborn were less developed (Mosallam et al., 2004). It has been determined that men's participation in childbirth not only for the health of the mother and child, but also for their own health is effective in the father-infant relationship (Bartlett, 2004). On the other hand, for fathers, labor can be seen as an uncontrollable and complex process (Hasman et al., 2014). In a study conducted in England, 57.1% of fathers who were followed for 60 hours after childbirth felt themselves under pressure, 56% thought of the pain their spouses endured at that moment and could not help, 38% believed they were not effective in supporting their spouses, and 12% It has been determined that they feel surprised when they are encouraged to be there during and after the childbirth (Johnson, 2002). In another study, it was determined that fathers who first entered the delivery room with curious feelings first felt fear and hesitancy, and then they made great efforts not to show these feelings and even felt helpless (Sapkota et al., 2012). While it has been determined that father's support at childbirth contributes to the positive experiences of mothers in all aspects of childbirth, it is perceived as a difficult and emotional process by fathers. (Gungor and Beji, 2007; Gemayel et al., 2021). In addition, it was determined that while participating in childbirth mostly has a positive effect on becoming a father, it also includes a feeling of discomfort and requires more effort than expected, and they perceive cesarean section or difficult vaginal childbirths as traumatic (Johansson et al., 2012). It has been indicated that fathers feel emotionally burdened and mentally tired due to the unpredictable process of childbirth and the pain experienced by their spouses at childbirth (Genesoni & Tallandini, 2009).

In cases of emergency cesarean section, it has been determined that fathers experience serious fear and anxiety and try not to make their spouses feel this, and try to remain calm in order not to disturb their spouses (Yokote, 2007).

Fathers' Ways of Coping with Childbirth Fears and the Responsibilities of Health Professionals

Conditions such as discomfort, fear and anxiety in father can cause severe mental distress (Hildingsson et al., 2014). Regulating the fear of childbirth and other psychological changes in the perinatal period is important to prevent the development of depression in father in the postpartum period (Moran et al., 2021).

Support and information from health personnel for fathers have a significant impact at the time of childbirth (Hildingsson et al., 2011; Johansson et al., 2012). It is stated that the inclusion of fathers in pre- and postnatal processes such as mother and baby care will alleviate fathers' fear of childbirth and increase their self-confidence (Ganapathy, 2015). In a study, it was determined that childbirth preparation classes including fathers and providing psychological support were effective in the formation of father identity for men (Hodgson et al., 2021). It has been determined that the childbirth training program planned for father candidates reduces anxiety in father candidates and takes a more active role in their roles in the childbirth and postpartum period (Li et al., 2009; Şayık et al., 2019). In the study of Bergström et al., (2013) indicated that fathers who have fear of childbirth can experience a more positive childbirth event with interventions that can be planned such as birth preparation courses. According to the results of a qualitative study, it was determined that, regardless of the number of pregnancies, improving the rapid emotional transitions, anxiety and fears experienced by fathers is important in improving the perinatal mental health of fathers (Fenwick et al., 2012). It helps fathers to be able to talk about their fears, to have sufficient information about childbirth, and to receive professional support for mood changes such as anxiety and fear (Johansson et al., 2021).

Conclusion

Fathers' transition to paternity is highly effective on father-infant attachment and perinatal mental health of both mothers and fathers. Health professionals should identify fathers' existing fears of childbirth and allow them to express their fears and concerns. Fathers should also be included in the antenatal care process of mothers. In addition, the participation of prospective mothers as well as father candidates in pregnancy information classes, pregnant schools and prenatal education programs should be supported. It is important to develop male-specific, valid, reliable and culture-specific measurement tools to identify fathers who need support. Research should be conducted to determine the risk factors for the development of fear of childbirth in fathers.

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POSTPARTUM DEPRESYONA WEB TABANLI MÜDAHALELER: BİR SİSTEMATİK İNCELEME

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ÖZET

Amaç: Bu sistematik incelemenin amacı, postpartum depresyon semptom yönetimine yönelik web tabanlı randomize kontrollü çalışmaların sistematik incelemesini yapmaktır.

Gereç ve Yöntem: Sistematik incelemede, “PubMed”, “Scopus”, “Web of Science”, “Cochrane” veri tabanlarından “postpartum depression AND web based”, “postpartum depression OR web based” anahtar kelimeler ile tarama yapılmıştır. Randomize kontrollü çalışmaların sistematik incelemeye alınma kriterleri, geçerli ve güvenilir depresyon ölçeği ile ölçümlerin yapılması ve tam metnine ulaşılabilmesidir. Makale seçimi 3 yazar tarafından “Rayyan software” programında bağımsız olarak yapılmıştır. Veri analiz ve değerlendirme süreci PICOS ve dahil edilme kriterlerine göre yapılmıştır.

Bulgular: Sistematik inceleme için sentez aşamasına dahil edilen randomize kontrollü çalışma sayısı 14’tür. Bu araştırmalar 2016 ve 2021 yılları arasında yayımlanmıştır. Sistematik derlemeye alınan postpartum depresyona yönelik web tabanlı randomize kontrollü çalışmalarda en yaygın Edinburgh postnatal depresyon ölçeği kullanılmıştır. Web tabanlı müdahalelerle kadınların duyu düzenleme güçlüklerinde azalma, ruh sağlığında iyileşme, depresyon semptomlarında azalma ve anne-bebek refahında artma bulunmuştur. Az sayıda çalışmada ise web tabanlı müdahalelerin postpartum depresyon semptomları üzerine iyileştirici etkisi olduğu, ancak kontrol gruplarına göre anlamlı fark olmadığı belirlenmiştir.

Sonuç: Web tabanlı müdahalelerin çoğunda postpartum dönemde annelerin depresyon semptomlarını azalttığı görülmüştür. Web tabanlı müdahalelere kolay erişilmesi ve esnek tedavi seçenekleri ile, hem doğum öncesi hem de doğum sonrası dönemde depresyonun semptom yönetiminde tercih edilebilecek yöntemdir. Web tabanlı müdahalelerin sonuçlarının uzun vadede izlenmesi, kalıcı etkilerinin değerlendirilmesi ve başka randomize kontrollü çalışmalar yapılarak, literatüre kanıt oluşturulması önerilir.

Anahtar Sözcükler: Postpartum depresyon, web tabanlı, randomize kontrollü çalışma

WEB-BASED INTERVENTIONS IN POSTPARTUM DEPRESSION: A SYSTEMATIC REVIEW

ABSTRACT

Aim: The purpose of this systematic review is to conduct a systematic review of web-based randomized controlled trials on symptom management of postpartum depression.

Materials and Methods: In the systematic review, "PubMed", "Scopus", "Web of Science", "Cochrane" databases were searched with the keywords "postpartum depression AND web based", "postpartum depression OR web based". The criteria for systematic review of randomized controlled studies are measurements with a valid and reliable depression scale and access to the full text. Article selection was made by 3 authors independently in the "Rayyan software" program. Data analysis and evaluation process was done according to PICOS and inclusion criteria.

Results: The number of randomized controlled studies included in the synthesis phase for systematic review is 14. These studies were published between 2016 and 2021. The most common Edinburgh postnatal depression scale was used in web-based randomized controlled studies on postpartum depression included in the systematic review. Web-based interventions have been found to decrease women's emotional regulation difficulties, improve mental health, decrease depression symptoms, and increase mother-infant well-being. In a small number of studies, it was determined that web-based interventions had a curative effect on postpartum depression symptoms, but there was no significant difference compared to the control groups.

Conclusion: It was observed that most of the web-based interventions reduced the depression symptoms of mothers in the postpartum period. With its easy access to web-based interventions and flexible treatment options, it is the method that can be preferred in the symptom management of depression both in the prenatal and postnatal period. It is recommended to monitor the results of web-based interventions in the long term, to evaluate their lasting effects, and to establish evidence in the literature by conducting other randomized controlled studies.

Keywords: Postpartum depression, web-based, randomized controlled trial

GİRİŞ

Fizyolojik, psikolojik ve sosyal değişimlerin yaşandığı özel bir süreç olan gebelik ve doğum, aynı zamanda bebeğini kucağına sağlıklı bir şekilde alma beklentisi içinde olan anne için ruhsal bozuklukların gelişimi açısından riskli kabul edilen süreçlerdir (Erdem ve Erten Bucaktepe, 2012 ; Gümüş ve ark., 2021).

Genellikle doğumdan sonraki ilk 3 ay içinde ortaya çıkan PPD, kadınların %12.9'unda görülmektedir (Milgrom ve ark., 2021). Başka bir çalışmada ise PPD prevalansının %27 olduğu ve düşük eğitim düzeyi, istenmeyen gebelikler, aile içi ilişkiler, sosyal destek eksikliği gibi faktörlerin etkili olduğu belirlenmiştir (Alshikh Ahmad ve ark., 2021). Ülkemizde de doğum sonrası birinci hafta ile 18.ay arasında yapılan çalışmalarda PPD görülme sıklığının %12.5 ile %42.7 arasında değiştiği saptanmıştır (Demir ve ark., 2016).

Postpartum depresyon gelişiminde cinsiyet, stres ve tiroit hormonları gibi hem biyolojik hem de psikososyal faktörler (Şebela ve ark., 2018), yaşam stresi, çocuk bakım stresi, doğum öncesi korku ve kaygı, sosyal destek sistemlerinin yetersizliği ve evlilik içinde var olan sorunların etkili olduğu belirtilmiştir (Anokye ve ark., 2018). Doğum sonrası dönemde annede meydana gelen ruhsal değişimler anneyi etkilemekte ve anne-bebek uyumunun bozulmasına da neden olmaktadır (Hutchens ve Kearney, 2020).

Anne bebek arasında zaman içinde gelişen maternal bağlanma postpartum dönemde annenin psikolojik ve sosyal durumundan etkilenebilmektedir (Yıldırım ve ark., 2011). Doğum sonrası dönemde ruhsal problemleri olan anneler, bebekleri ile ilgilenmek istememekte, bebeklerini yalnız bırakmakta ve bebeklerine olumsuz davranışlarda bulunabilmektedir (Çankaya ve ark., 2017). Depresif duygular yaşayan annelerin emzirme konusunda daha fazla kaygılandığı, emzirme davranışını olumsuz etkilediği saptanmıştır (Başer, 2018).

Ruhsal sıkıntılar yaşayan annelerin kendi duygu durumlarını değerlendirememeleri ve kendi başlarına destek veya yardım aramaya isteksiz olmaları nedeniyle, PPD tespit edilememekte ve bu nedenle tedavi edilememektedir (Haßdenteufel ve ark., 2021). Amerikan Obstetri ve Jinekologlar Birliği (ACOG) PPD'yi önlemek amacıyla perinatal depresyon taramalarının yararlı olduğunu, gebelikte ve doğum sonrası dönemde en az bir kere postpartum depresyon riski açısından değerlendirme yapılmasını önermektedir (ACOG, 2015; Knights, 2016). Web tabanlı müdahaleler ile birlikte depresif bozuklukların erken dönemde tespit edilmesi, gerekli müdahalede bulunulması ve psikoterapötik destek aramanın önündeki engelleri azalttığı söylenebilmektedir (Haßdenteufel ve ark., 2021).

Doğum sonrası dönemde kadınların rollerinde, sorumluluklarında ve benlik imajında yaşanan hızlı değişimler ile birlikte yeni düzenine alışmaya çalışırken annelik kimliğini de oluşturması beklenmektedir (Kanotra, 2007). Postpartum dönemde yaşanan değişimlere uyum zorluğu yaşanabilmekte ve PPD açısından riskli olan kadınlarla web tabanlı müdahaleler sayesinde iletişim sağlanabilmektedir (Fonseca ve ark., 2020). Yapılan bir nitel çalışma sonucuna göre kadınların doğum sonrası depresyon müdahalelerinde web tabanlı girişimleri tercih etme nedenleri arasında en çok kimliğini ortaya çıkarmak istememesi, damgalanmaktan korkması ve esnek tedavi seçenekleri gibi nedenler olduğu belirlenmiştir (O'Mahen ve ark., 2015). Loughnan ve ark.(2019) çalışmasında yapılan web tabanlı müdahaleler ile doğum sonrası depresyon ve anksiyete düzeyinde iyileşmeler görüldüğü, anne-bebek bağlanmasını güçlendirdiği bulunmuştur (Loughnan ve ark., 2019).

Bu sistematik derlemede postpartum depresyonda web tabanlı müdahalelerin etkinliğinin incelenmesi amaçlanmıştır.

GEREÇ VE YÖNTEM

Sistematik derleme niteliğinde olan bu çalışmanın yapılması ve raporunun hazırlanmasında Sistematik Derleme veya Meta Analiz Araştırma Raporunun Yazımında Bulunması Gereken Maddelerle İlgili Kontrol Listesi (PRISMA) protokolü takip edilmiştir.(Karaçam, 2013). Sistematik derlemede makale seçimi, veri çekme ve makale kalitesinin değerlendirilmesi işlemlerinin her bir aşaması 3 araştırmacı tarafından bağımsız olarak yapılmıştır.

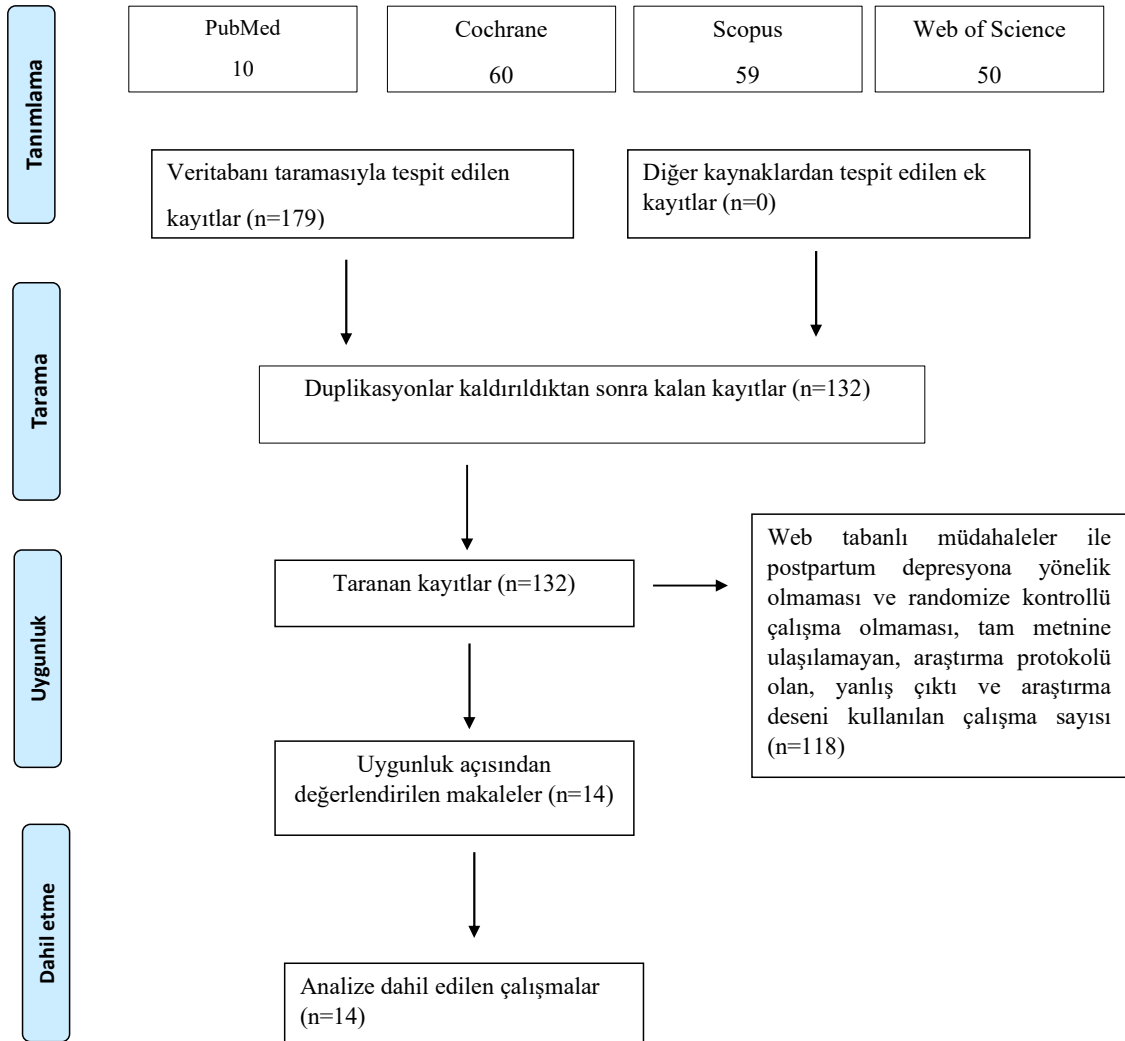
Tarama Stratejisi

Bu çalışmaya tam metnine ulaşılan yayın dili İngilizce olan, postpartum depresyona web tabanlı müdahale randomize kontrollü çalışmalarını inceleyen çalışmalar dahil edilmiştir. Çalışmada 20.01.2022-20.02.2022 tarihleri arasında “PubMed”, “Scopus”, “Web of Science”, “Cochrane” veri tabanlarından tarama yapılmıştır. Taramada “postpartum depression AND web based”, “postpartum depression OR web based” anahtar kelimeleri kullanılmıştır. Sistematik derlemeye yukarıda belirtilen kriterlere uyan 14 çalışma alınmıştır. Taranan araştırmaların seçimi ve seçilme süreci şekil 1’de verilmiştir. Sistematik derlemeden dışlama kriterleri ise, derleme ya da sistematik derleme, tanımlayıcı ya da fizibilite çalışma olması, araştırma protokolü olmasıdır. Bu sistematik derlemeye dahil edilen araştırmaların metodolojik kalitesi Joanna Briggs Institute tarafından yayınlanan, analitik kesitsel araştırmaların kalite değerlendirmesi 8 maddeli kontrol listesi ile yapılmıştır.

Bu listede bulunan her madde “evet, hayır, belirsiz ve uygulanmaz” olarak değerlendirilmektedir. Her bir araştırma için tespit edilen durum Tablo 1’de verilmiştir.

Verilerin Analizi

Verilerin sentezi, araştırmacılar tarafından hazırlanmış olan veri özetleme formu ile yapılmıştır. Veri özetleme formunda, çalışmanın yazarları, yılı, şekli, amacı, veri toplama araçları, örnekleme, bulguları ve sonuçları yer almıştır.



Şekil 1. Çalışmaların Seçimi ve Alınma Süreci

BULGULAR

Dahil edilen çalışmaların özellikleri

Bu sistematik derlemede, 2016-2021 yılları arasında yayımlanmış olan 14 makale yer almıştır. Çalışmalar Portekiz (3), Yeni Zelanda (2), Avustralya (2), Kanada (1), Singapur(1), İngiltere(1), Norveç(1), Hollanda (1), Avusturalya (1), ABD (1) ve Çin (1)’de yapılmıştır. Değerlendirmeye dahil edilen çalışmaların özellikleri Tablo 1’de verilmiştir.

Çalışmada İngilizce olarak tam metinde on dört makale incelenmiştir. Çalışmadan elde edilen bulgular ile web tabanlı müdahalelerin postpartum depresyona ve diğer etkileri başlıklar altında değerlendirilmiştir. Çalışmalarda en sık Edingburg Postpartum Depresyon Ölçeği kullanıldığı belirlenmiştir. Araştırmanın örneklemini doğum sonrası dönemdeki kadınların oluşturduğu görülmüştür.

Örnekleme Özellikleri

Çalışmaların web tabanlı müdahalelere dahil edilen kadınların özelliklerine dair verilerde incelenmiştir. Araştırmalara dahil edilen kadınların postpartum dönemdeki kadınlar olduğu sadece 5 çalışmada gebelik döneminde olduğu bulunmuştur. Araştırmalardaki kadınların yaş ortalamaları bilgi verilmeyen iki çalışma haricinde 29.8 ile 34.8 arasında değişmektedir.

Müdahalelerin Özellikleri

Demografik değerlendirmelere ek olarak, çalışmalardaki katılımcı sayıları, kontrol grupları ve müdahalelerin uygulanış biçimleri de incelenmiştir. Çalışmalardaki katılımcı sayıları 18 ile 1342 arasında değişirken 12 çalışmada web tabanlı müdahale ve kontrol grubu bulunurken 2 çalışmada kontrol grubu, web tabanlı müdahale grubuna ek olarak farklı bir müdahale içeren bir grup bulunmaktadır. Araştırmalarda uygulanan müdahalelerden 12 tanesi ruhsal iyileşmeye yönelik, bilişsel davranışçı terapiler içeren müdahaleler olup diğer çalışmalarda ebeveynlik yeterliliği ve fiziksel aktivitelere yönelik web tabanlı müdahalelerdir. Müdahalelerde değerlendirilen özelliklere bakıldığında; 9 araştırmada Edingburg Postnatal depresyon ölçeği kullanıldığı belirlenmiştir (Fonseca ve ark., 2020; Vigod ve ark., 2021; Jiao ve ark., 2019; Monteiro ve ark., 2020; Haga ve ark., 2018; Teychenne ve ark., 2021; Heller ve ark., 2020; Sawyer ve ark., 2019; Guo ve ark., 2020). Farklı depresyon ölçeklerinin olduğu çalışmalar bulunmakla birlikte (Gammer ve ark., 2020; Milgrom ve ark., 2021; Duffecy ve ark., 2019; Milgrom ve ark., 2016) sadece bir çalışmada (Monteiro ve ark., 2021) depresyon ölçeğinin kullanılmadığı belirlenmiştir. Depresyon ölçeği il birlikte araştırmalarda, anksiyete, stres, perinatal bebek bakım destek, ebeveynlik yeterliliği, ebeveynlik stresi ve öz-şefkat gibi özelliklerin de incelendiği belirlenmiştir.

Uygulanan Müdahalelerin Sonuçları

Bilişsel davranışçı terapi ilkelerine dayanarak hazırlanmış web tabanlı “Be a Mom” müdahaleleri ile Postpartum dönemdeki kadınların; müdahale grubunda, kontrol grubuna kıyasla, başlangıçtan müdahale sonrasına kadar depresif ve anksiyete semptomlarında önemli ölçüde daha büyük bir azalma yaşadıkları, öz duyarlılık ve öz anlayış düzeylerinde artış görülmesi ile ruh sağlığında iyileşme sağladığı bulunmuştur (Fonseca ve ark., 2020; Monteiro ve ark., 2021; Monteiro ve ark., 2020). Vigod ve ark.(2021) çalışmasında da doğum sonrası depresyon için kanıta dayalı birinci basamak psikolojik tedavi olan kişilerarası terapi (IPT) çerçevesine dayalı olarak geliştirilen “Mother Matters” programı ile müdahale grubundaki kadınların %38 i kontrol grubundaki kadınların ise %25’inin postpartum depresyon puanı 10’dan az olduğu ve müdahale grubunda remisyon oranının daha fazla olduğu bulunmuştur. Doğum sonrası erken dönemde ilk kez anne olacak kadınlar için web tabanlı ve ev tabanlı doğum sonrası psikoeğitim müdahalelerinin etkinliğinin incelendiği çalışmada ise web tabanlı müdahaleyi alan katılımcıların doğum sonrası depresyon puanları, uygulama sonrası değerlendirme de kontrol grubundakilere kıyasla anlamlı derecede daha düşük bulunurken, web tabanlı ve ev tabanlı müdahaleyi sürekli alan katılımcılar, kontrol grubundakilere kıyasla daha yüksek sosyal destek puanlarına sahip olduğu bulunmuştur. Web tabanlı ve ev tabanlı müdahalelerin anksiyete üzerinde etkisi olmadığı belirlenmiştir (Jiao ve ark., 2019).

Gammer ve ark. (2020) çalışmasında ise çevrimiçi, şefkate dayalı web tabanlı bir müdahale olan “Kindness for Mums Online” ile başlangıçtan (0.hafta) müdahale sonrasına (6. hafta) ve başlangıçtan takibe (12. hafta) kadar kontrol grubuna göre öz-duyarlılığı güçlü bir şekilde artırdığı bulunurken özeleştirici, özgüven ve depresyon, anksiyete ve stres üzerine etkisi bulunmadığı belirlenmiştir. Perinatal depresif belirtiler için geliştirilen “Mamma Mia” uygulaması ile “Mamma Mia” grubundaki katılımcıların takip sırasında kontrol grubundaki katılımcılardan daha az depresif semptom gösterdikleri belirlenmiştir (Haga ve ark., 2018). Doğum sonrası depresyon riski taşıyan anneler için ev tabanlı fiziksel aktivite müdahalesinin programın gebelikten sonra tekrar bir egzersiz rutini oluşturmaya katkı sağladığı, özgüvenlerini, ruh hallerini ve esenliklerini, aktif olma öz yeterliliklerini, egzersizden keyif almalarını, nasıl aktif ve kararlı olunacağına dair bilgi ve stratejileri geliştirmelerine yardımcı olduğu belirlenmiştir (Teychenne ve ark., 2021). Çevrimiçi, problem çözme tedavisine dayalı 5 haftalık rehberli bir web tabanlı müdahale “MamaKits” ile hastane anksiyete ve depresyon ölçeği ile Edinburg postpartum depresyon ölçeği ile yapılan ölçümlerde, semptomlarda önemli bir azalma gösterdiği ve müdahale grubunda afektif semptomların kontrol grubuna göre daha fazla azaldığı ancak aralarındaki farkın istatistiksel olarak anlamlı olmadığı bulunmuştur (Heller ve ark., 2020). Hemşire Moderatörlü Programın Etkinliği “eMums Plus” uygulaması ile depresyon ve ebeveynlik sorunları olan yeni annelerin doğum sonrası 8 ve 12. aylarda annelerin depresif belirtileri düzeylerine ve ebeveynlik yeterliliklerine ilişkin anne değerlendirmeleri müdahale ve standart bakım grupları arasında farklılık olmadığı bulunmuştur (Sawyer ve ark., 2019). Web tabanlı bilişsel davranışçı terapi temeline dayanan “MumMoodBooster” programı ile yüz yüze bilişsel davranışçı terapinin karşılaştırıldığı çalışmada ise müdahale grubunda yüz yüze terapi ve kontrol grubuna göre başlangıçtan 21 haftalık takibe kadar depresyon, anksiyete ve stres semptomlarını azalma oranının daha fazla olduğu ve aralarındaki farkın istatistiksel olarak anlamlı olduğu bulunmuştur (Milgrom ve ark., 2021). Doğum sonrası depresyonu önlemek için grup bazlı çevrimiçi bir müdahale için geliştirilen bilişsel davranış ilkelerine dayanan “Sunnyside” web sitesi ile müdahale ve kontrol grubunda depresyon semptomları birlikte azalma gösterdiği bulunmuştur (Duffecy ve ark., 2019). Semptomatik gebelerde bilinçli öz-şefkat müdahalesinin doğum sonrası depresyonu önleme üzerindeki etkisini değerlendirmeyi amaçlanan çalışmada ise 6 haftalık web tabanlı “Mindful Self-Compassion Programı” ile kontrol grubu ile karşılaştırıldığında, müdahale grubundaki kadınların depresif ve kaygılı davranışlarda azalma yaşadığı, anne- bebek refahında artış olduğu bulunmuştur (Guo ve ark., 2020). Bilişsel davranışçı terapi temeline dayanan “MumMoodBooster” programı ve telefon koçluğu ile müdahale grubundaki kadınlarda depresyon semptomlarının şiddetinde azalma bulunurken, kontrol grubunda daha az iyileşme saptandığı, 12. haftada müdahale grubunda kontrol grubuna göre daha düşük olduğu bulunmuştur (Milgrom ve ark., 2016).

Tablo 1.İncelenen Araştırmaların Özellikleri

Yazarlar ve Yılı	Çalışma Deseni	Örneklem Hacmi	Ülke ve Araştırmanın Yapıldığı Tarih	Katılımcılar ve Yaş Ortalaması	Müdahaleler	Karşılaştırma	Ölçme Aracı	Sonuçlar	Kalite puanı
1)Fonseca ve ark (2020)	Randomize Kontrollü Çalışma	194	Portekiz Haziran 2017 Ekim 2017	Postpartum dönem 3. Aya kadar olan kadınlar Müdahale grubu=32.22±4.36 Kontrol grubu=32.94±5.24	Web tabanlı “Be a Mom” Bilişsel Davranışçı Terapiyi temel alan 5 modülden oluşan programdır. Müdahale grubundaki kadınlar uygulamaya 7 gün erişim sağlamazsa otomatik hatırlatma e-postası iletilmiştir. Kontrol grubundaki kadınlara herhangi bir uygulama yapılmamış ve başka müdahalelere erişimi engellenmemiştir. Değerlendirmeler başlangıçta ve tedavi sonrası (8 hafta sonra) yapılmıştır.	Be a Mom Müdahale Grubu =98 Kontrol Grubu=96	*Postpartum Depression Predictors Inventory *Edinburgh Postpartum Depression Scale *Hospital Anxiety and Depression Scale * Maternal Confidence Questionnaire * Postnatal Negative Thoughts Questionnaire * Revised Dyadic Adjustment Scale	“Be a Mom” programı ile erken dönemde postpartum depresyon riski belirlenmiş ve PPD semptomlarının T1 ve T2 değerlendirmesine göre müdahale grubunda kontrol grubuna göre daha fazla azaldığı görülmüştür. Müdahale grubundaki kadınlarda daha yüksek oranda iyileşme saptanmıştır. (müdahale=%42.2, kontrol=%18.3)	Evet:12 Hayır:- Belirsiz:1
2)Vigod ve ark. (2021)	Randomize Kontrollü Çalışma	98	Kanada Ekim 2016 Ocak 2017	0-12 aylık bebeği olan 18 yaş üstü postpartum dönemdeki kadınlar Müdahale grubu=33.4±4.49 Kontrol grubu=32.6±5.51	“Mother Matters” Web Tabanlı Müdahale Müdahale psikiyatrik belirtiler, sosyal destek ve kişilerarası sorunları temel alan üç aşamalı bir programdır. 10 haftalık modül eğitimlerden oluşmaktadır.	“Mother Matters” Müdahale Grubu=50 Kontrol Grubu=48	*Edinburgh Postpartum Depression Scale	Her iki grup karşılaştırıldığında müdahale grubundaki kadınların %38’i kontrol grubunda %25’inin EPDS puanı 10 un altındadır.	Evet:9 Hayır:4 Belirsiz:-
3)Jiao ve ark. (2019)	Randomize Kontrollü Çalışma	205	Singapur Ekim 2016 Ağustos 2017	Postpartum dönemde ilk kez anne olan kadınlar Web based grubu=31.1±3.8 Home based grubu=30.5±3.9 Kontrol grubu=30.3±3.7	Web based and home based postnatal psychoeducational interventions Takip verileri doğumdan 1,3,6 ay sonra toplanmıştır. Web tabanlı müdahale grubundakiler için bir ay geçerli web erişimi sağlanmıştır. Ev tabanlı müdahalede ise ev ziyaretleri sağlanmış ve eğitim kitapçığı hazırlanmıştır.	Web based =68 Home based=68 Kontrol grubu=68	* Perceived Maternal Parental Self-efficacy tool * Perinatal Infant Care Social Support tool * Edinburgh Postnatal Depression Scale * Hospital Anxiety and Depression Scale * Ordinal Descriptive Scale.	Web tabanlı müdahale, öz yeterliliği arttırmada ve postpartum depresyonu azaltmada etkili olmuştur. Ev tabanlı müdahale ise kontrol grubu ile karşılaştırıldığında tüm son testlerde öz-yeterlik ve doğum sonrası depresyon üzerinde anlamlı bir farklılık göstermemiştir.	Evet:11 Hayır:2 Belirsiz:-

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4)Monteiro ve ark. (2021)	Randomize Kontrollü Çalışma	367	Portekiz Ocak 2019 Ocak 2020	Postpartum dönemdeki kadınlar "Be a Mom" grubu=32.97±4.04 Kontrol grubu=33.03±4.43	"Be a Mom" Müdahale grubundaki kadınlar "Be a Mom" web sitesine dahil edilmiştir. Be a mom 45 dakikalık 5 modül içeren bir uygulamadır. Katılımcılar başlangıçta 8 hafta ve ay sonra değerlendirilmiştir.	Be a Mom grubu=191 Kontrol grubu=176	*Self-Compassion Scale—Short Form * Acceptance and Action Questionnaire-II *Difficulties in Emotion Regulation Scale-Short Form	"Be a Mom" programı ile öz şefkat düzeylerinin önemli ölçüde arttığı ve bu artışın ruh sağlığında iyileşme ile ilişkili olduğu bulunmuştur.	Evet:7 Hayır:3 Belirsiz:3
5)Gammer ve ark. (2020)	Randomize Kontrollü Çalışma	206	İngiltere	Postpartum dönemdeki 12 aydan küçük çocuk olan kadınlar Müdahale grubu =35.55±4.17 Control grubu =34.81±3.89	"Kindness for Mums Online" etkileşimli bir web tabanlı programdır. İçeriğinde annelerin yaşayabileceği ortak zorluklar görev ve sorumlulukları yer almaktadır. Program, 5 ila 6 hafta boyunca takip edilecek şekilde tasarlanmıştır. Kontrol grubu çalışmanın tamamlanmasından sonra programa erişebilmişlerdir.	Müdahale grubu=105 Kontrol grubu=101	* Self-Compassion Scale Short Form * Forms of Self-Criticizing/Attacking and Self-Reassuring Scale * Depression, Anxiety and Stress Scales short form	Program ile annelerin öz şefkati arttırılabileceği belirlenmiştir. Diğer ölçülen değerlerde etki görülmemiştir.	Evet:12 Hayır:- Belirsiz:1
6)Monteiro ve ark (2020)	Randomize Kontrollü Çalışma	367	Portekiz Ocak 2019 Şubat 2020	Postpartum dönemdeki kadınlar Be a Mom grubu =33±4.04 Kontrol grubu =33±4.43	"Be a Mom" web based Uygulama 30-45 dakikalık modüllerden ve tematik konulardan oluşmaktadır. Katılımcılardan haftada bir modülü tamamlamaları istenmiştir. Kontrol grubundaki katılımcılara araştırma sonucunda programı kullanabileceğine dair bilgi verilmiştir. Katılımcılar başlangıçta ve 8 hafta sonra değerlendirilmiştir.	Be a Mom grubu=191 Kontrol grubu=176	*Mental Health Continuum Short Form *Edinburgh Postnatal Depression Scale *Anxiety Subscale of the Hospital Anxiety and Depression Scale *Empowerment Scale	Klinik boyutu olmayan depresyon sonuçlarında depresif ve anksiyete semptomlarını azalttığı ve ruh sağlığını yükseltmede ön etkinlik göstermektedir. Ayrıca müdahale grubunda ilk değerlendirmeden son değerlendirmeye depresyon ve anksiyete belirtilerinde azalma olduğu belirlenmiştir.	Evet:9 Hayır:2 Belirsiz:2

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7)Haga ve ark. (2018)	Randomize Kontrollü Çalışma	1342	Norveç	Gebeler Mamma Mia grubu =31.0±4.6 Kontrol grubu =31.1±4.5	“Mamma Mia” Web based. 3 aşamadan oluşan uygulamada; İlk olarak 21-25 gebelik haftası ikinci trimester da başlayan ve 37. haftaya kadar devam eden ve ikinci aşama doğum sonrası 2-3 hafta da başlayan ve haftada 3 seans olmak üzere 6 hafta devam eden web tabanlı bir müdahaledir. Son aşama ise 18 haftalık bir süre boyunca 10 seanstan oluşmak üzere müdahale 44 seanstan oluşmaktadır. Katılımcılar gebelikte 2 kez, doğum sonrası dönemde 3 kez değerlendirilmiştir.	Mamma Mia grubu=678 Kontrol grubu=664	*Edinburgh Postnatal Depression Scale	Mamma Mia programı ile, müdahale grubu kontrol grubuna göre daha az depresif semptom göstermiştir.	Evet:8 Hayır:- Belirsiz:5
8)Teychenne ve ark. (2021)	Randomize Kontrollü Çalışma	62	Yeni Zelenda Temmuz 2018 Ekim 2018	Postpartum 3-9 aylık dönemde PPD açısından riskli olan kadınlar	“Mums on the Move” 12 haftalık bir program içeren çevrimiçi egzersiz uygulamasıdır.	Müdahale grubu=32 Kontrol grubu=30	* Edinburgh Postnatal Depression Scale	Ev tabanlı egzersiz programı ile ruhsal değişiklik görülmemiştir.	Evet: 9 Hayır:2 Belirsiz:2
9)Heller ve ark. (2020)	Randomize Kontrollü Çalışma	159	Hollanda	Orta ila şiddetli anksiyete veya depresyon semptomları olan gebeler Müdahale grubu =32.08±4.61 Kontrol grubu =31.94±4.83	“Mama Kits” online, problem çözme tedavisine dayalı 5 haftalık rehberli bir internet müdahalesidir. Uygulama 5 modülden oluşmaktadır ve katılımcıların her hafta bir modül gerçekleştirmeye çalışmaları önerilir. Her modül bilgi, müdahaleyi gerçekleştiren depresif veya anksiyete belirtileri olan diğer gebe kadın örnekleri ve ev ödevlerinden oluşmaktadır.	Müdahale grubu =79 Kontrol grubu=80	*Epidemiological Studies Depression scale * Hospital Anxiety and Depression Scale-Anxiety Subscale *Edinburgh Postnatal Depression Scale	Her iki grupta da duyu durum değişikliklerine yönelik semptomlarda azalma görülürken gruplararası fark anlamlı bulunmamıştır.	Evet:9 Hayır:3 Belirsiz:1
10)Sawyer ve ark. (2019)	Randomize Kontrollü Çalışma	133	Yeni Zelenda	Postpartum dönem 2-6 aylık dönemde olan kadınlar	“eMums Plus” Müdahale grubuna randomize olarak, benzer yaşta bebekleri olan anneler, hemşire liderliğindeki çevrimiçi bir gruba atandı. 4 aylık müdahale, bebekler yaklaşık 2 ila 6 aylıkken yapıldı ve anneler tarafından bir cep telefonu uygulaması aracılığıyla erişilmiştir. Kontrol grubundaki anneler standart bakım almışlardır.	Müdahale grubu =72 Kontrol grubu=61	* Edinburgh Postnatal Depression Scale * Parenting Stress Index * Parenting Sense of Competence Scale * Nursing Child Assessment Satellite Training Scale	Uygulama ile müdahale ve depresif belirtiler açısından gruplararası fark bulunmamıştır.	Evet:9 Hayır:3 Belirsiz:1

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11) Milgrom ve ark. (2021)	Randomize Kontrollü Çalışma	116	Avustralya Ağustos 2014 Kasım 2017	DSM IV e göre major ve minör depresyon tanısı olan doğum sonrası kadınlar MumMoodBooster grubu =30.8±4.3 Face to Face Therapy grubu=32.2±5.3 Kontrol grubu =31.9±4.2	“MumMoodBooster” MMB, katılımcıların ruh hali ve aktivite düzeyleri arasındaki işlevsel ilişkiyi görmelerine yardımcı olmak için tasarlanmıştır. MMB, katılımcıların bazı kişiselleştirilmiş öğelerle bir programa katılımını sağlamak için metin, ses ve videoların yanı sıra önerilen stratejileri gerçekleştirmek için katılımcının öz yeterliliğini artırmak üzere tasarlanmış içeriği içermektedir.	MumMoodBooster grubu=39 Face to Face Therapy grubu=39 Kontrol grubu=38	* Patient Health Questionnaire * Depression Anxiety Stress Scale *Automatic Thoughts Questionnaire *Behavioral Activation for Depression Scale *Maternal Self-efficacy subscale of the Parenting Sense of Competence Scale	“MumMoodBooster” Uygulaması depresyon semptom şiddetini azaltmada ve kaygı, algılanan stresi azaltmada önemli ölçüde etkili bulunmuştur. Takipte MumMoodBooster yüz yüze bilişsel davranışçı terapi ve her zamanki tedaviye göre depresyon ve anksiyete semptom puanları %50 daha düşük bulunmuştur.	Evet:9 Hayır:2 Belirsiz:2
12)Duffecy ve ark. (2019)	Randomize Kontrollü Çalışma	30	Amerika Birleşik Devletleri Mayıs 2015 Ağustos 2015	Major depresyon tanısı olmayan 20-28. gebelik haftasında olan kadınlar	A Group-Based Online Intervention Çevrimiçi uygulama modülü bilişsel davranışçı terapiyi temel almaktadır. 8 haftalık müdahaleye ek olarak doğum sonrası 2., 4. Ve 6. Haftalarda da katılım sağlanmıştır.	Share week grubu =12 Kontrol week grubu=6	* Patient Health Questionnaire-9. * Hamilton Depression Rating Scale. * Inventory of Depression and Anxiety Symptoms.	Her iki grup, 6 hafta sonunda depresif belirtiler görülmemiş ve gruplararası fark bulunmamıştır.	Evet:8 Hayır:- Belirsiz:5
13)Guo ve ark. (2020)	Randomize Kontrollü Çalışma	314	Çin 2016 2019	18-40 yaş aralığında gebelik haftası 34'ten önce olan PPD açısından riskli olan kadınlar MBSP grubu=31.4±5.7 Kontrol grubu=29.8±6.2	Mindful Self-Compassion Intervention Web based Değerlendirme; gebeliğin ikinci veya üçüncü trimesterinde, doğum sonrası 3. ay ve doğumdan sonraki birinci yılda yapılmıştır. 6 haftalık program, her bölüm yaklaşık 15 dakika olmak üzere haftada 6 bölüm şeklindedir. Toplam 36 bölüm olmak üzere 10 saat eğitimden oluşmuştur.	MBSP Intervention grubu=157 Kontrol grubu=157	* the State-Trait Anxiety Inventory I and II *Edinburgh Postnatal Depression Scale. * Beck Depression Inventory	Müdahale grubunda kontrol grubuna göre EPDS puanlarında azalma görülmüştür. Ayrıca MBSP grubunda kontrol grubuna göre zaman içinde daha fazla iyileşme görülmüştür. EPDS puanları doğumdan sonraki 12 ayda daha da düşmüştür. Buna karşılık, kontrol grubunda başlangıçtan doğum sonrası 3 aya kadar EPDS puanlarında herhangi bir değişiklik gözlenmemiştir.	Evet:8 Hayır:- Belirsiz:5

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14) Milgrom ve ark. (2016)	Randomize Kontrollü Çalışma	43	Avustralya Mart 2013 Temmuz 2014	18 yaşından büyük bir yaşından küçük çocuğu olan kadınlar MumMoodBooster grubu=31.7±4.6 Kontrol grubu=31.5±4.3	“MumMoodBooster” Müdahale, erişilen ve optimal katılım ve davranış değişikliğini teşvik etmek için tasarlanan altı etkileşimli oturumdan oluşmaktadır. Uygulamalarda oturumlarda 30 dk geçirilmesi istendi ve 7 kişi tarafından takip edildi.12 hafta çevrimiçi devam eden uygulamaya katılım için e-posta ile hatırlatma mesajları gönderilmiştir.	MumMoodBooster grubu=21 Kontrol grubu=22	* Automatic Thoughts Questionnaire * Behavioral Activation for Depression Scale; * Dyadic Adjustment Scale * Parenting Sense of Competence.	MumMoodBooster uygulamasında kadınların depresyon şiddetinde azalma görülürken, tedavi grubunda çok az iyileşme olmuştur. Beck Depresyon Envanteri müdahale grubunda anlamlı derecede daha düşük bulunmuştur.	Evet:7 Hayır:4 Belirsiz:4
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TARTIŞMA

Bu sistematik derleme web tabanlı müdahalelerin postpartum depresyona etkilerini incelemek amacıyla yapılmıştır. Çalışma kapsamına web tabanlı müdahalelerin postpartum depresyona etkilerini değerlendiren 14 randomize kontrollü çalışma dahil edilmiştir. Sistematik derlemede dahil etme kriterlerine uyan makaleler incelenmiştir. Derleme kapsamına alınan çalışmalarda örneklemin en fazla 1342 (Haga ve ark., 2018), en az 30 (Duffecy ve ark., 2019) kadından oluştuğu görülmüştür. Çalışmalarda postpartum depresyona ek olarak anksiyete, stres, öz duyarlılık, öz anlayış, öz şefkat, perinatal bebek bakım desteği, ebeveynlik yeterliliği, ebeveynlik stresi gibi özellikler bakımından değerlendirildiği belirlenmiştir. Çalışmalarda kullanılan ölçüm araçlarının ve ölçüm zamanlarının farklılık gösterdiği görülmüştür.

Bilişsel davranışçı terapi ilkelerini temel alarak geliştirilen “Be a Mom” uygulaması ile bilişsel-duygusal ve davranışsal bağlantıları ele alarak postpartum depresyon risklerini en aza indirmeyi amaçlanmıştır. Yapılan bu web tabanlı uygulama ile müdahale grubundaki kadınların kontrol grubuna göre depresyon ve anksiyete semptomlarında azalma yaşadığı bulunmuştur (Fonseca ve ark., 2020). Monteiro ve ark. (2020) çalışmasında da benzer sonuçlar görülmesiyle birlikte uygulanan müdahale ile ruh sağlığını iyileştirmede etkili olduğu belirtilmiştir. “Be a Mom” uygulamasını tamamlayanlar arasında yüksek oranda uygulamadan memnun kaldığı ifade edilerek katılımcıların memnuniyet duydukları belirlenmiştir. Monteiro ve ark.(2021)’ın çalışmasında “Be a Mom” müdahalesi ile depresyona yönelik müdahale olmasa da psikolojik beceri ve kaynakların teşvik edilmesi yoluyla doğum sonrası kadınların ruh sağlığını arttırdığı belirlenmiştir. Başka bir bilişsel davranış ilkelerine dayalı geliştirilen Sunnyside web sitesi de ise hem müdahale hem de kontrol grubunda depresyon semptomlarında azalma görüldüğü bulunmuştur. Müdahalenin etkinliğinin görülmesi amacıyla için uzun vadede değerlendirme yapılması ve uygulamaya bağlılığın takibinin veya devamlılığın sağlanması için planlamalar yapılması uygulamanın etkinliği için etkili olacağı düşünülmektedir

Doğum sonrası dönemde fiziksel ve zihinsel değişimlerin yaşandığı kadınlarda ebeveynlik rollerine uyumda psikoeğitim müdahalelerinin etkili olması beklenmektedir. Jiao ve ark.(2019) çalışmasında görüldüğü üzere müdahale grubunda kontrol grubuna göre doğum sonrası depresyon puanlarının daha az olması ve sosyal desteğin olması programın etkinliğini öne çıkarmaktadır. Doğum sonrası depresyon için kanıta dayalı birinci basamak psikolojik tedavi olan kişilerarası terapi (IPT) çerçevesine dayalı olarak uzman psikologlar tarafından geliştirilen “Mother Matters” uygulaması ile müdahale grubunda depresyon semptomlarında iyileşme görülmesi, müdahalenin esnekliği ve uzman terapist desteği önemlidir (Vigod ve ark.(2021) . Haga ve ark. (2018), Gammer ve ark. (2020) Milgrom ve ark. (2021) çalışmalarında da benzer sonuçların bulunması web tabanlı müdahalelerin, yüz yüze gerçekleştirilen müdahalelerin önündeki engelleri kaldırabileceğini düşündürmektedir.

Bilişsel davranışçı terapiyi temel alarak geliştirilen web sitesi ve telefon koçluğu ile müdahale grubunda daha az depresif semptomlar görüldüğü bulunmuştur (Milgrom ve ark., 2016). Bu sonuçla birlikte web tabanlı girişimlerin mahremiyet ve damgalanma gibi sorunların önüne geçerek telefon ile desteğin sağlanması uygulamaya bağlılığı arttırarak daha fazla kullanılabilir hale geldiği ve kadınların yönlendirilmesi, rehberlik edilmesinin daha kolay olacağı düşünülmektedir. Bu çalışma sonuçlarına karşılık benzer şekilde geliştirilen web tabanlı uygulamalar ile kadınların hem müdahale hem de kontrol grubunda anksiyete ve depresyon düzeylerinde benzer iyileşmeler yaşadığı, ebeveynlik yeterliliklerine ilişkin anne değerlendirmelerinde müdahale ve kontrol grubu arasında farklılık göstermediği bulunmuştur (Heller ve ark., 2020 ; Sawyer ve ark., 2019).

Her iki grupta benzer sonuçların görülmesinde zaman faktörünün etkili olduğu, müdahale grubundaki kadınların uygulamaya bağlılığı ve memnuniyet düzeylerinin etkilediği düşünülmektedir.

Teychenne ve ark. (2021) ın çalışmasında doğum sonrası depresyon riski taşıyan anneler için ev tabanlı fiziksel aktivite müdahalesinin ruh sağlığı sonuçları üzerinde etkileri olmasa da doğum sonrası dönemde, egzersiz rutini oluşturabilmesi ruh sağlığını iyileştirmede ve stratejiler oluşturulmasında etkili olabilmesi beklenmektedir.

Yeni bir bebeğe sahip olmak ve doğum sonrası gelişen fizyolojik ve ruhsal değişimler ile baş edebilmek için geliştirilen “Mindful Self-Compassion Programı” ile yapılan Guo ve ark.(2020)’nın çalışmasında müdahale grubunun depresyon ve anksiyete düzeylerinde azalma görülmesi öz şefkat programının ruhsal iyileşmede etkili olduğunu ve böylelikle anne bebek konforunu olumlu yönde etkileyebileceğini göstermektedir.

SONUÇ

Doğum sonrası süreç, fizyolojik, psikolojik ve sosyal yönden değişim geçiren kadınlar için ruhsal yönden riskli bir dönem olabilmektedir. Doğum sonrası dönemde annede meydana gelen ruhsal değişimler anneyi etkilemekte ve anne-bebek uyumunun bozulmasına neden olabilmelerinden dolayı annenin ruh sağlığı perinatal dönemde takip edilmesi büyük önem taşımaktadır. Bu sistematik derleme postpartum depresyona web tabanlı müdahaleleri içeren çalışmalar incelenmiştir. Bulgular postpartum dönemde web tabanlı müdahalelerin postpartum depresyon semptomlarını azalttığını göstermektedir.

Postpartum depresyonun perinatal dönemde takip edilmesi, web tabanlı müdahalelerin geliştirilmesi, uzun vadede kalıcı etkilerinin değerlendirilmesi gerekmektedir. Konu ile ilgili farklı kültürlerde kanıt temelli randomize kontrollü çalışmalar yapılması önerilir.

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AYAK REFLEKSOLOJISININ LAKTASYON VE EMZİRME ÜZERİNE ETKİSİ: RANDOMİZE KONTROLLÜ ÇALIŞMALARIN SİSTEMATİK DERLEMESİ

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Özet

Amaç: Bu çalışma, ayak refleksolojisinin laktasyon ve emzirme üzerine etkisini inceleyen randomize kontrollü çalışmaların gözden geçirilmesi ve bu çalışmalardan elde edilen bulguların sistematik incelenmesi amacı ile yapılmıştır.

Materyal-Metot: Sistematik derleme niteliğinde olan bu çalışmada, PRISMA protokolünden yararlanılmıştır. Çalışmada, Google Akademik, Scopus, PubMed, Web of Science, Cochrane ve Türk Medline veri tabanlarından Ocak 2022 tarihinde tarama yapılmıştır. Taramada, Türkçe “emzirme, laktasyon, ayak refleksolojisi, randomized kontrollü çalışma” ve İngilizce “breastfeeding, lactation, foot reflexology, randomized controlled trial” anahtar kelimeleri kullanılmıştır. Bu sistematik derlemeye ayak refleksolojisinin laktasyona ve emzirmeye etkisini ele alan, tam metnine ulaşılan, Türkçe veya İngilizce olarak yayınlanan, tüm yıllar taranarak elde edilen randomize kontrollü çalışmalar alınmıştır. Sistematik derlemeye alınan çalışmaların belirlenmesi ve seçimi, dahil etme kriterlerine uygun olarak araştırmacılar tarafından bağımsız olarak yapılmıştır. Çalışmaların metodolojik kalitesi Joanna Briggs Institute tarafından yayınlanan kontrol listesi ile değerlendirilmiştir.

Bulgular: Çalışmada toplam 105 kayda ulaşılmıştır. Laktasyon döneminde toplam 404 kadın ile yapılan, Türkiye (2), İran (2) ve Mısır (1)’da gerçekleştirilen 5 randomize kontrollü çalışma analize alındı. Çalışmaların bulgularına göre, refleksoloji müdahalesinin prematüre bebeği olan annelerin anne sütü miktarını anlamlı derecede arttırdığı bulunmuştur. Refleksolojinin anne sütü ve bu annelerin prematürelerinin kilo alım miktarına etkileri inceleyen çalışmada, beslenme performansı puanları refleksoloji grubunda kontrol grubuna kıyasla anlamlı derecede daha yüksek saptanmıştır. Ayrıca uygulama grubunda belirgin iyileşme saptandı. Refleksoloji grubundaki sezaryen ile doğum yapan annelerin emzirme çizelgesi ve emzirme doyum puanları kontrol grubuna göre anlamlı derecede yüksek olduğu ve refleksoloji uygulanan annelerin emzirmeye daha erken başladığı bulunmuştur.

Sonuç: Refleksoloji stratejisi, annelerin rahatlamasına, daha iyi bir beden, zihin ve ruha sahip olmasına izin vererek, emzirmenin başlaması ve sürdürülmesine yardımcı olan işlevsel bir araçtır. Hemşirelerin refleksoloji stratejisini uygulamalarını sağlayacak hizmet içi eğitim programı tasarlanabilir ve uygulanabilir.

Anahtar Kelimeler: Emzirme, laktasyon, ayak refleksolojisi, randomize kontrollü çalışma, sistematik derleme

THE EFFECT OF FOOT REFLEXOLOGY ON LACTATION AND BREASTFEEDING: A SYSTEMATIC REVIEW OF RANDOMIZED CONTROLLED TRIALS

Abstract

Objective: This study was conducted to review randomized controlled trials examining the effect of foot reflexology on lactation and breastfeeding, and to systematically examine the findings obtained from these studies.

Material-Method: In this systematic review, the PRISMA protocol was used. In the study, Google Scholar, Scopus, PubMed, Web of Science, Cochrane and Turk Mealine databases were searched in January 2022. The keywords "emzirme, laktasyon, ayak refleksolojisi, randomized kontrollü çalışma" in Turkish and "breastfeeding, lactation, foot reflexology, randomized controlled trial" in English were used in the search. Randomized controlled studies on the effect of foot reflexology on lactation and breastfeeding, by scanning all years and published in Turkish or English, whose full texts are available, were included in this systematic review. The identification and selection of studies included in the systematic review were made independently by the researchers in accordance with the inclusion criteria. The methodological quality of the studies was evaluated with the checklist published by the Joanna Briggs Institute.

Results: A total of 105 records were reached in the study. Five randomized controlled studies conducted in Turkey (2), Iran (2) and Egypt (1) with a total of 404 women during the lactation period were included in the analysis. According to the findings of the studies, reflexology intervention was found to significantly increase the amount of breast milk in mothers with premature babies. In the study examining the effects of reflexology on breast milk and the weight gain of these mothers' premature babies, the nutritional performance scores were found to be significantly higher in the reflexology group compared to the control group. In addition, significant improvement was found in the administration group. Breastfeeding chart mean scores and breastfeeding satisfaction scores of mothers who gave birth by cesarean section in the reflexology group were found to be significantly higher than the control group. In addition, mothers who underwent reflexology started breastfeeding earlier. Breastfeeding Chart System and Documentation Tool (LATCH) breastfeeding scores of mothers who gave birth by cesarean section in the reflexology group were significantly higher than in the control group.

Conclusion: The reflexology strategy is a functional tool that helps establish and maintain breastfeeding by allowing mothers to relax and have a better body, mind and spirit. An in-service training program that will enable nurses to apply the reflexology strategy can be designed and implemented.

Keywords: Breastfeeding, lactation, foot reflexology, randomized controlled trial, systematic review

GİRİŞ

Dünya Sağlık Örgütü (DSÖ) ve Birleşmiş Milletler Çocuklara Yardım Fonu (UNICEF) anne ve bebeğin sağlığı için postpartum ilk bir saat içinde yenidoğanın emzirmeye başlatılmasını ve sadece anne sütü ile beslenmesini önermekte ve desteklemektedir. Ayrıca, DSÖ bebeğin ilk 6 ay yalnızca anne sütü ile beslenmesini, doğumdan sonra en az 2 yıl tamamlayıcı besinlerle birlikte emzirmenin sürdürülmesini önermektedir (World Health Organisation [WHO], 2017).

Anne sütü; postpartum sonrası ilk altı aylık süreçte, bebeğin sağlıklı bir şekilde büyümesi ve gelişmesi için gerekli tüm besin değerlerini içeren, bebek morbidite ve mortalite oranlarını en aza indiren doğal bir besindir (Lawrence vd., 2018).

DSÖ 2012 yılında yaptığı toplantıda; 2025 yılına kadar postpartum ilk bir saat içinde yenidoğanın emzirme oranını %70'e ve bebeğin ilk altı ay sadece anne sütü ile beslenme oranını da %50'ye çıkarmayı hedeflemiştir. Fakat dünya genelinde yenidoğanların postpartum ilk bir saat içinde emzirme oranı %44 ve bebeklerin ilk altı ay sadece anne sütü ile beslenme oranı ise %40 olup hedeflenen değerin oldukça altındadır (WHO, 2015; UNICEF, 2018). Türkiye Nüfus ve Sağlık Araştırmaları (TNSA-2018) raporuna göre, Türkiye'de yenidoğanın ilk bir saat içinde emzirme oranı %71 ve ilk altı ay sadece anne sütü ile beslenme oranı %41'dir (TNSA, 2018). Ülkemizde emzirme konusu desteklemesine ve bu konu ile ilgili sağlık politikaları geliştirilmesine rağmen ilk altı aylık süreçte emzirmenin bırakıldığı görülmektedir.

Emzirme sürecinin önerilen süreden kısa olması ve tam emzirmenin uygulanamaması birçok çeşitli sebeplerden kaynaklanabilmektedir. Annelerin emzirmeyi bırakma nedenleri arasında ilk sırada yetersiz süt üretimi gelirken diğer nedenler arasında; bebeğin emmeyi bırakması veya emmede güçlük çekmesi, anne sütünün bebeğin doymasında yetersiz olması, meme ve meme ucunun yapısal sorunları, tıkanmış süt kanalları, mastit, meme absesi gibi nedenler yer almaktadır (Safon vd., 2017; Karaçam ve Sağlık, 2018).

Laktasyon döneminde yaşanan emzirme sorunlarının tespit edilerek en kısa sürede çözüme ulaştırılması anne ve bebek sağlığı için oldukça önemlidir. Anneler bu dönemde emzirme sorunları ile baş etmek için farmakolojik ve nonfarmakolojik yöntemlere başvurmaktadır. İlaçların güvenilirliği, üretilen sütün miktarı ve kalitesi üzerindeki potansiyel etkileri emziren kadınlar için büyük endişe oluşturmaktadır. Bu durum yan etkilerinin azlığı ve daha ulaşılabilir olması nedeni ile anneleri nonfarmakolojik yöntemlere yöneltmiştir. (Vieira vd., 2017; Bettiol, vd., 2018). Literatür incelediğimizde nonfarmakolojik yöntemlerin laktasyon ve emzirme üzerinde olumlu etkileri olduğunu destekleyen çalışmalar yer almaktadır (As'adi vd., 2018; Nageeb vd., 2019). Laktasyonu arttırmak ve meme sorunlarının giderilmesi için başvurulan nonfarmakolojik yöntemlerden biri de tamamlayıcı tıbbın bir dalı olan refleksolojidir (Aksu ve Karaca, 2021).

Refleksoloji, el ve ayaklardaki vücut bölümleri, bezler ve organlar ile bağlantılı refleks noktalarının elle uyarılması ilkesi ile ilgilenen bilimsel bir disiplindir (Embong vd., 2015). Refleksolojinin laktasyon ve emzirme üzerine etkisi ile ilgili yapılan araştırmalar incelendiğinde yapılan randomize kontrollü deneysel araştırma sayısının oldukça az sayıda olduğu görülmektedir. Bu nedenle elde edilen veriler literatüre ve sağlık çalışanları için uygulama alanına katkı sağlayabilir.

Bu çalışmada, ayak refleksolojisinin laktasyon ve emzirme üzerine etkisini inceleyen randomize kontrollü çalışmaların sistematik olarak incelenmesi amaçlanmıştır.

GEREÇ VE YÖNTEM

Sistematik derleme niteliğinde olan bu çalışmada, sistematik derleme protokolünün yapılandırılması ve makalenin yazımında PRISMA Bildirimi'nden faydalanılmıştır (Page vd, 2020; Gülşah, 2020).

Tarama Stratejisi

Çalışmada, Google Akademik, Scopus, PubMed, Web of Science, Cochrane ve Türk Medline veri tabanlarından Ocak 2022 tarihinde tarama yapılmıştır. Taramada, Türkçe “emzirme, laktasyon, ayak refleksolojisi, randomized kontrollü çalışma” ve İngilizce “breastfeeding, lactation, foot reflexology, randomized controlled trial” anahtar kelimeleri kullanılmıştır. Bu sistematik derlemeye ayak refleksolojisinin laktasyona ve emzirmeye etkisini ele alan, tam metnine ulaşılan, Türkçe veya İngilizce olarak yayınlanan, tüm yıllar taranarak elde edilen randomize kontrollü çalışmalar alınmıştır. Bu sistematik derlemeye alınan çalışmalarda olası bias riskini azaltmak için literatür tarama, makale seçimi, veri çekme ve makale kalitesinin değerlendirilmesi işlemleri yazarlar tarafından bağımsız olarak yapılmış ve görüş birliği oluşturulmuştur.

Araştırmaların Seçim Kriterleri ve Seçimi

Araştırma kapsamına alınan çalışmaların dahil etme ve dışlama kriterleri PICOS yöntemine göre belirlenmiştir (Higgins and Green, 2011).

Dahil etme kriterleri; •P: Laktasyon döneminde olan kadınlar, •I: Ayak refleksoloji uygulaması olan çalışmalar, •C: Rutin bakım ya da farklı bir yöntemle karşılaştırmanın uygulandığı çalışmalar •O: Ayak refleksolojisinin laktasyona ve emzirmeye etki sonuçlarının değerlendirildiği çalışmalar •S: Randomize kontrollü çalışmalar, Hariç tutma kriterleri; •P: Laktasyon döneminde olmayan kadınlar •I: Ayak refleksoloji uygulamasının olmadığı çalışmalar •C: Rutin bakım ya da farklı bir yöntemle karşılaştırmanın uygulanmadığı çalışmalar •O: Ayak refleksolojisinin laktasyona ve emzirmeye etki sonuçlarının değerlendirilmediği çalışmalar •S: Randomize kontrollü olmayan çalışmalar

Sistematik derlemeye alınan çalışmaların belirlenmesi ve seçimi, dahil etme kriterlerine uygun olarak araştırmacılar tarafından bağımsız olarak yapılmıştır. Taramalarda başlık, özet ve tam metne göre seçim yapılmıştır. Sistematik derleme süreci Şekil 1’de verilmiştir.

Veri Çekilmesi

Araştırmada verilerin elde edilmesi için veri çekme aracı kullanılmıştır. Veri çekme aracı ile, araştırmaların yazarı, yayın yılı, yöntemi, örneklem hacmi, katılımcılar, çalışmanın yapıldığı ülke, yapılan müdahale, karşılaştırma, ölçme aracı ve sonuçlar hakkındaki verilerin elde edilmesi sağlandı (Tablo 1). Veri çekme işlemi birinci araştırmacı tarafından bağımsız olarak yapıldı ve ikinci araştırmacı tarafından kontrol edildi.

Çalışmaların Metodolojik Kalitesinin Değerlendirilmesi

Bu sistematik derlemeye dâhil edilen araştırmaların metodolojik kalitesi Joanna Briggs Institute tarafından yayınlanan kontrol listesi ile değerlendirilmiştir. Buna göre randomize kontrollü araştırmaların kalite değerlendirmesi 13 maddeli kontrol listesi ile yapılmıştır (Tufanaru vd., 2017). Bu listede yer alan her madde “evet, hayır, belirsiz ve uygulanmaz” olarak değerlendirilmektedir. Her bir araştırma için saptanan durum Tablo 1 verilmiştir.

BULGULAR

Tarama bulguları

Tarama sonucunda başlangıçta 105 kayıta ulaşıldı. Sırası ile başlık ve özete göre yapılan inceleme sonucunda 20 makaleye ulaşıldı. Tekrar eden 7 makalenin çıkarılması, alınma ölçütlerine göre inceleme sonrasında laktasyon döneminde toplam 404 kadın ile yapılan, Türkiye (2), İran (2) ve Mısır (1)'da gerçekleştirilen 5 randomize kontrollü çalışma ile veri çekme işlemi gerçekleştirildi. Makalelerin seçimi ile ilgili açıklamalar Şekil 1'de gösterilmiştir.

Çalışmaların bulguları

Mirzaie ve ark. (2018)'nin yaptıkları çalışmada, prematüre doğum yapan annelerin her iki ayağına 5'er dakika, günde bir defa ayak refleksolojisi uygulanmıştır. Ayak refleksolojisinin anne sütü miktarı üzerindeki etkisine bakılmıştır. Çalışma bulgularında, refleksoloji grubunda ki anne sütü miktarı kontrol grubuna göre anlamlı derecede artış göstermiştir.

Mohammadpour ve ark. (2018) yaptıkları çalışmada, preterm doğum yapan annelere altı gün boyunca günde bir defa, her iki ayağa 20'şer dakika ayak refleksolojisi uygulanmıştır. Çalışma bulgularında, refleksoloji grubundaki annelerin kontrol grubuna kıyasla 6 gün boyunca günlük süt miktarında istatistiksel olarak anlamlı bir artış olmuştur.

Nehal Allam (2019)'ın normal doğum yapan primipar anne ile yapılan çalışmada, refleksolojinin anne sütü miktarı ve annelerin prematürelere kilo alım miktarına etkilerine bakılmıştır. Deney grubundaki annelere refleksoloji uygulaması 21 gün boyunca her gün günde 1 defa her iki ayağa 15-20 şer dakika refleksoloji uygulanmıştır. Çalışma bulgularında, deney grubunun beslenme performans puanları kontrol grubuna kıyasla anlamlı derecede daha yüksek bulunmuştur. Ayrıca refleksoloji grubunun daha iyi emzirme performansı sergilediği ve 21 günde toplam kilo alım miktarının kontrol grubuna göre 3 kat daha fazla olduğu bulunmuştur.

Çankaya ve Rathwich (2020)'in sezaryen doğum yapan anneler ile yaptıkları çalışmada, ayak refleksolojinin laktasyona ve doğum sonu konfora etkisi incelenmiştir. Deney grubundaki annelere ilk 3 gün, günde bir defa her bir ayağa 30'ar dakika refleksoloji uygulanmıştır. Çalışma bulgularında, deney grubundaki annelerin kontrol grubuna kıyasla bebeklerini daha iyi emzirdikleri, ilk süt geliş zamanının daha erken olduğu ve annelerin konforlarının daha iyi olduğu bulunmuştur.

Aksu ve Palas Karaca (2021)'nin sezaryen doğum yapan anneler ile yaptıkları çalışmada, refleksolojinin laktasyon üzerine etkisi incelenmiştir. Çalışma bulgularında, refleksoloji grubunun emzirme skoru kontrol grubuna kıyasla daha yüksek bulunmuştur.

TARTIŞMA

Analize alınan çalışmaların çoğunlukla sezaryen doğum yapan ve/veya prematüre bebekleri olan anneler ile yapıldığı görülmüştür. Günümüzde artan sezaryen ve prematüre doğumlarda, doğum sonrası annelerde oksitosin ve prolaktin hormonunun hemen aktifleşmemesinden dolayı anne sütü üretimi yeterli olmamaktadır. Bu nedenle anneler emzirmeye başlama ve emzirmenin devamlılığı konusunda sorun yaşamaktadırlar. Emzirmeye başlama süresinin daha uzun olması ve başarılı emzirme oranlarının düşmesi nedeniyle sezaryen ile doğum yapan annelerin desteklenmesi çok önemlidir. Sınırlı farmakolojik yöntemin kullanılması, ilaçların istenmeyen yan etkileri, bakteriyel kontaminasyon, anne sütünü arttırmaya yönelik kültürel inanışlar, kendilerine ve bebeklerine zarar verme kaygısı gibi faktörler kadın ve yakınlarını tamamlayıcı tedavileri denemeye yöneltmiştir (Kosava vd., 2016; Varışoğlu ve Güngör Satılmış, 2019).

İncelediğimiz çalışmalarda, refleksoloji stratejisinin, emzirme skorunu yükselterek laktasyonu olumlu etkilediği (Aksu ve Palas Karaca, 2021); annenin anne sütü hacmini arttırdığı (Mirzaie vd., 2018; Mohammadpour vd., 2018); annelere iyi emzirme davranışı kazandırdığı ve prematürelere erken kilo alımını desteklediği (Nehal Allam, 2019) görülmüştür. Danasu (2015) tarafından yapılan bir başka çalışmada, emzirme yetersizliği olan 60 primipara ve multipar anneye beş gün süreyle günde bir kez refleksoloji uygulanmış ve refleksolojinin emzirmeyi başlatma ve sürdürmeye etkisi araştırılmıştır. Araştırmada refleksolojinin emzirmeyi başlatma ve sürdürmede etkili olduğu bildirilmiştir. Bu çalışmanın sonuçları incelediğimiz çalışmaların sonuçlarını desteklemektedir.

Dünya çapında yenidoğan ölümlerinin önlenmesi için doğumdan sonraki ilk bir saat içinde erken emzirmenin teşvik edilmesi büyük bir öneme sahiptir (UNICEF, 2018). İncelediğimiz Çankaya ve Rathwich (2020)'ın çalışmasında, refleksoloji grubundaki annelerin bebeklerini daha iyi emzirdikleri ve ilk sütün gelme zamanının daha kısa olduğu bulunmuştur. Refleksoloji stratejisinin doğum sonrası annelerde ağrı ve stresi azaltarak ve gevşeme sağlayarak hormonal dengeye katkı sağladığı ve laktasyonu desteklediği düşünülmektedir (Farag vd., 2019).

SONUÇ

Bu çalışma ayak refleksolojisinin laktasyon ve emzirme üzerine etkisini inceleyen randomize kontrollü çalışmaların sistematik olarak incelendiği ilk çalışma olması bakımından önemlidir. Literatür taraması sonucunda, refleksolojinin laktasyon ve emzirme üzerine etkisi ile ilgili yapılan randomize kontrollü deneysel çalışma sayısının oldukça az sayıda olduğu görülmektedir. İncelediğimiz çalışmalarda postpartum erken dönemde refleksolojinin laktasyonu olumlu etkilediği bulunmuştur. Ancak ayak refleksolojisinin etkinliğini değerlendirebilmek için kanıt düzeyi yüksek daha fazla sayıda randomize kontrollü çalışmalara ihtiyaç duyulmaktadır. Laktasyon döneminde uygulanan ayak refleksolojisinin kullanımının yaygınlaştırılması için ilgili alanlarda çalışan hemşire ve ebelerin hizmet içi eğitim almaları ve ayak refleksolojisini aktif olarak yapmaları önerilmektedir.

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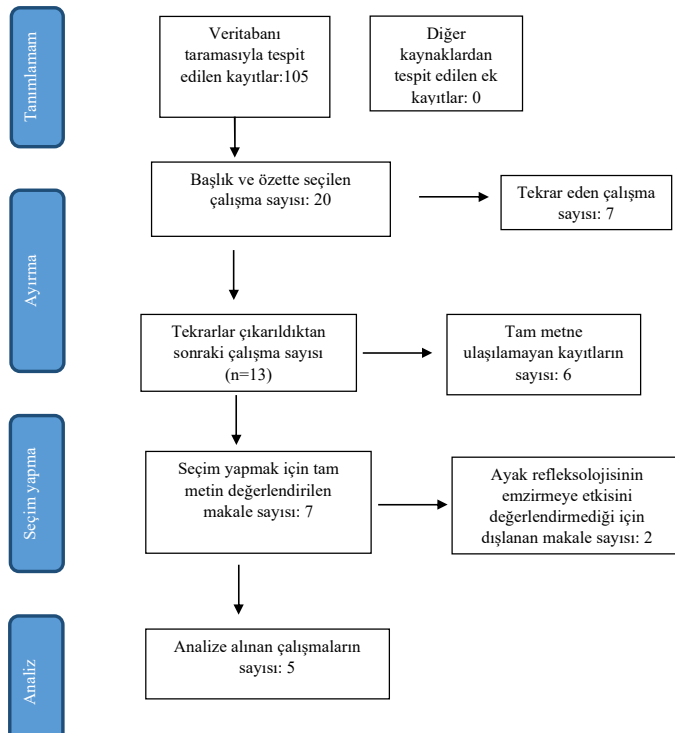
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Şekil 1. Taranan araştırmaların seçimi ve seçilme süreci

Tablo 1. Sistematik derlemeye alınan randomize kontrollü çalışmaların özellikleri ve sonuçları

Çalışma yazarı ve yılı	Çalışma deseni	Örneklem hacmi	Katılımcılar	Ülke	Müdahaleler	Karşılaştırma	Ölçme aracı	Sonuçlar	Kalite puanı
Mirzaie ve ark., 2018	Randomize kontrollü, refleksoloji ve kontrol gruplu çalışma	Refleksoloji grup (n:37), Kontrol grup (n:37)	Prematüre doğum yapan kadınlar	İran	Annelerin her bir ayağa 5'er dakika toplam 10 dakika, günde bir kez anne sütü ile ilgili noktalara ayak refleksoloji uygulaması yapılmıştır.	Annelerin her bir ayağa 5'er dakika toplam 10 dakika, günde bir kez anne sütü ile ilgili olmayan noktalara masaj yapıldı ve bastırıldı.	Günlük anne sütü miktarı (ml)	Müdahale grubunda kontrol grubuna kıyasla refleksolojinin anne sütü miktarını istatistiksel olarak anlamlı derecede artırdığı saptanmıştır.	Evet:10 Hayır:3
Mohammad pour ve ark., 2018	Randomize kontrollü, refleksoloji ve kontrol gruplu çalışma	Müdahale grup (n:25) Kontrol grup (n:25)	Preterm doğum yapan anneler	İran	Deney grubuna altı gün boyunca günde bir kez, her bir ayağa 20'şer dakika olacak şekilde toplam 40 dakika ayak refleksoloji uygulaması yapılmıştır..	Müdahale yok, rutin bakım	Günlük anne sütü miktarı (ml)	Deney grubunda kontrol grubuna göre 1., 2., 3., 4. ve 5. günlerdeki süt miktarı istatistiksel olarak anlamlı derecede daha yüksek bulunmuştur.	Evet:10 Hayır:2 Belirsiz:1
Nehal Allam, 2019	Randomize kontrollü, refleksoloji ve kontrol gruplu çalışma	Müdahale grup (n:60) Kontrol grup (n:60)	Normal doğum yapan anne	Mısır	Deney grubundaki annelere 21 gün boyunca her gün günde 1 kez uygulanmıştır. Her bir ayağa 15-20 dk seans başına toplam 30-40 dk uygulanmıştır.	Müdahale yok, rutin bakım	A. Tüple beslenmeden ağızdan beslenmeye geçiş, B. Prematüre Bebek Emzirme Davranışı Ölçeği, Anne-Bebek-Emzirmeye dayalı üç Değerlendirme Aşamalı gözlemsel kontrol listesi İlerleme Aracı	Beslenme performansı puanları refleksoloji grubunda kontrol grubuna kıyasla anlamlı derecede daha yüksek tespit edilmiştir. Refleksoloji grubunun çoğunluğunun kontrol grubuna göre daha iyi emzirme davranışı sergilediği, uygulama grubundaki annelerin prematür doğanlarının 21 günde toplam kilo alım miktarının kontrol grubuna göre üç kat daha fazla olup bu farkın istatistiksel olarak anlamlı olduğu saptanmıştır.	Evet:10 Hayır:1 Belirsiz:2

Tablo 1 devamı. Sistematik derlemeye alınan randomize kontrollü çalışmaların özellikleri ve sonuçları

Çalışma yazarı ve yılı	Çalışma deseni	Örneklem hacmi	Katılımcılar	Ülke	Müdahaleler	Karşılaştırma	Ölçme aracı	Sonuçlar	Kalite puanı
Çankaya ve Rathwich, 2020	Randomize kontrollü, tek kör, paralel grup refleksoloji ve kontrol gruplu çalışma	Refleksoloji grup (n:50), Kontrol grup (n:50)	Sezaryen doğum yapan kadınlar	Türkiye	Annelerin her bir ayağa 5'er dakika toplam 10 dakika, günde bir kez anne sütü ile ilgili noktalara ayak refleksoloji uygulaması yapılmıştır.	Müdahale yok, rutin bakım	Emzirme Tablosu Sistemi (LATCH), Laktasyonun Başlangıcının Bir İşareti Olarak Görsel Analog Skala (VAS), Doğum sonrası konfor ölçeği	Kontrol grubuna göre deney grubundaki annelerin bebeklerini daha iyi emzirdikleri ve ilk sütün gelme zamanının daha kısa olduğu (deney 2,82 saat, kontrol grubu 8,88 saat), annelerin konfor düzeyinin daha yüksek olduğu tespit edilmiştir.	Evet:11 Hayır:1 Belirsiz:1
Aksu ve Palas Karaca, 2021	Randomize kontrollü, tek kör, refleksoloji ve kontrol gruplu çalışma	Müdahale grup (n:30) Kontrol grup (n:30)	Sezaryen doğum yapan anneler	Türkiye	Postpartum ilk iki gün, günde iki kez 8 saat arayla, her bir ayağa 10'ar dakika ayak refleksoloji uygulaması yapıldı.	Müdahale yok, rutin bakım	Emzirme Tablosu Sistemi (LATCH), Laktasyonun Başlangıcının Bir İşareti Olarak Görsel Analog Skala (VAS),	Deney grubunda emzirme skorunun kontrol grubuna kıyasla daha yüksek olduğu saptanmıştır.	Evet:12 Hayır:1

POSTPARTUM STRESİ ÖNLEYİCİ MÜDAHALE YÖNTEMLERİ VE SAĞLIK PROFESYONELLERİNİN SORUMLULUKLARI

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ÖZET

Amaç: Postpartum dönem, gebelik sırasında annede meydana gelen değişikliklerin gebelik öncesine döndüğü dönem olarak tanımlanmaktadır. Bu derlemenin amacı, doğum sonrası dönemde strese yönelik müdahale çalışmalarını incelemek ve sağlık profesyonellerinin sorumlulukları konusunda farkındalığı artırmaktır.

Materyal ve Metod: Çalışmada Google Akademik, Pubmed, Cochrane veri tabanlarından “postpartum”, “stres”, “müdahale”, “çalışma” anahtar kelimeleri kullanarak tarama yapılmıştır.

Bulgular: Postpartum dönemde, annenin süreç hakkında bilgisinin olmaması, eğitim düzeyindeki farklılık, doğum korkusu gibi durumlar stres düzeyini etkiler. Postpartum dönemde kadının stresli durumlara karşı baş etme gücünü artırmak için, eğitim, sosyal destek, fiziksel aktivite, yoga, psikoterapi, kişiler arası ilişkiler psikoterapisi, bilişsel davranışçı terapi, grup terapisi, gevşeme terapisi, progresif gevşeme, müzik terapisi, aromaterapi ve magnezyum gibi müdahale çalışmaları uygulanmaktadır. Eğitim programlarına katılmanın, yeterli düzeyde sosyal destek almanın, doğru fiziksel aktivite yapmanın, düzenli grup, gevşeme ve müzik terapilerine katılmanın, aromaterapi uygulamasının postpartum dönemde stres ve depresyon semptomlarını azalttığı, psikolojik iyiliği sağladığı belirtilmektedir. Yeterli magnezyum alımının stres üzerine pozitif etkisiyle ilgili çalışmalar olmakla birlikte, daha fazla çalışmaya gereksinim olduğu gösterilmiştir.

Sonuç: Yapılan literatür incelemesinde, postpartum dönemde uygun müdahalelerle stres düzeyinde azalma sağlanabildiği gösterilmiştir. Bununla birlikte bu konuda daha fazla kanıtı ihtiyaç vardır. Postpartum dönemde sağlık profesyonellerinin stres belirtilerini tanımlaması, postpartum stresi azaltmaya yönelik müdahaleler hakkında bilgi sahibi olması ve postpartum stresi azaltmak için girişimler planlaması, ileri çalışmalar yapılması, anne sağlığı, bebek sağlığı, aile sağlığı ve toplum sağlığı açısından önemlidir.

Anahtar Kelimeler: Doğum sonu dönem, postpartum, stres, önleyici müdahale yöntemi

PREVENTIVE INTERVENTIONS FOR POSTPARTUM STRESS AND RESPONSIBILITIES OF HEALTH PROFESSIONALS

ABSTRACT

Aim: The postpartum period is defined as the period in which the changes that occur in the mother during pregnancy return to their pre-pregnancy. The purpose of this review is to examine the postpartum stress intervention studies and to raise awareness of the responsibilities of health professionals.

Material and Method: In the study, Google Scholar, Pubmed, Cochrane databases were scanned using the keywords "postpartum", "stress", "intervention", "study".

Results: In the postpartum period, the mother's lack of knowledge, education level, and fear of childbirth affect the stress level. In the postpartum period, interventions such as education, social support, physical activity, yoga, psychotherapy, interpersonal relations psychotherapy, cognitive behavioral therapy, group therapy, relaxation therapy, progressive relaxation, music therapy, aromatherapy and magnesium interventions are implemented. It has been stated that by participating in training programs, receiving adequate social support, doing the right physical activity, participating in regular group, relaxation and music therapies, and applying aromatherapy, stress and depression symptoms can be reduced in the postpartum period and psychological well-being can be achieved. Although there are studies on the positive effect of adequate magnesium intake on stress, it has been shown that more studies are needed.

Conclusion: In the literature review, it has been shown that stress levels can be reduced with appropriate interventions in the postpartum period. However, more evidence is needed in this regard. It is important for health professionals to define the symptoms of stress in the postpartum period, to have knowledge about interventions to reduce postpartum stress, to plan interventions to reduce postpartum stress, to carry out further studies, in terms of maternal health, infant health, family health and community health.

Keywords: Postpartum period, postpartum, stress, preventive intervention method.

GİRİŞ

Postpartum dönem, bebeğin ve plasentanın doğumundan sonra, tüm sistemlerin gebe kalmadan önceki haline dönmeye başladığı, 6-12 haftayı kapsayan süreçtir. Bu dönemde evde yeni düzen oluşmaya başlar, anne uyum sağlamaya çalışır, anne bebek bağlanması gerçekleşir (Dönmez ve Karaçam, 2017).

Postpartum dönemde ilk iki hafta içerisinde involüsyon hızlı olmaktadır. Ancak vücut hiçbir zaman gebelikten önceki haline tamamen dönmez. Kadınların involüsyon süreçlerinin hızı aldıkları sosyal destek, gebeliğin istenmiş olması, fiziksel ve psikolojik problemler ve stres gibi birçok etkenden etkilenir (Güleç ve ark., 2014).

Stres ilk olarak Selye tarafından "vücudun herhangi bir dış uyarana verdiği özel olmayan tepkidir" şeklinde tanımlanmıştır (Selye, 1977). Stres, vücudun olağan işlevleri yerine getirirken, içinde yer aldığı şartlarla çatışması halinde ortaya çıkan (Baltaş ve Baltaş, 2015), kişileri normal yaşam sürecinden ayıran, normal olmayan davranışlar yapmasına neden olan bir durumdur. Stres etkenleri, her kişide ve her koşulda farklılıklar içerir. Kişilerin stresi algılama ve onu anlamlandırma durumları da farklıdır (Aydın, 2017). Eğer birey, stres ile sağlıklı bir şekilde baş edemezse önemli psikolojik problemlere ortaya çıkabilir. Yapılan araştırmaya göre stres, anksiyete ve depresyon gibi önemli ruhsal rahatsızlıklara sebep olabilmektedir (Demir ve Ilgaz, 2019).

Doğum öncesi, doğum ve postpartum süreci kadın hayatında önemli yere sahip olduğu ve kaygı yaşadığı dönemlerdir. Doğum sırasında kişinin ağrı duyması stres ve doğum mekanizmasını etkiler. Bu durum da postpartum dönemdeki sürece etki eder. Bu dönemde, annenin süreci bilmeme, eğitim düzeyindeki farklılık, doğuma yönelik korku duyma gibi durumlar onda stres yaratır, kadının hormon düzeyinde değişiklikler meydana gelir (Güleç ve ark., 2014; Mete, 2017). Doğumda annenin gereksinimleri erken dönemde belirlenmeli ve karşılanmalıdır. İhtiyaçları karşılanan annenin memnuniyet düzeyi artar, bu durum stres düzeyini azaltır ve daha sağlıklı postpartum süreç geçirmesine yardımcı olur.

Kadın eğer stresle baş etmede sorun yaşarsa emzirme ve anne-bebek bağlanması gibi konularda problemler yaşayabilir. Bu problemler yalnızca anneyi değil bebeği de birçok yönden etkiler (Alp Yılmaz ve Başer, 2017; Yu ve ark., 2019).

Postpartum dönemde kadınların yaşadığı ağrı düzeyi ve sosyal destek alma durumu gibi etkenler, algılanan stres düzeyinde ve psikolojik iyi halinde etkilidir. Kadınların birçoğu doğum sırasında ve postpartum süreçte ağrı yaşadığı için stres yaşamaktadır. Bu durumla ilgili kişinin hüznü, aslında ağrıya karşı verdiği stres ve reaksiyondan kaynaklı olduğunu belirten kaynaklar da bulunmaktadır (Boudou ve ark., 2007; Kılıç, 2016).

Postpartum dönemde kadınlar çevre ve sağlık profesyonellerinden edindikleri bilgileri sürece uyum sağlamak amacıyla aktif olarak kullanırlar. Bu süreçteki destek ve bilgiler yeterliyse anneler stres etkenleriyle baş etmede, yetersiz olanlara göre daha başarılı olurlar (Negron ve ark., 2013). Negron ve ark. (2013) tarafından yürütülen çalışmada, postpartum dönemde destek almanın fiziksel ve emosyonel iyilik halini artırdığı, kişilerin ihtiyaçlarını daha kolay giderdiğini belirtmişlerdir.

Bu dönemde annenin destek ve değerlendirilmesi aşamasında hemşire başta olmak üzere sağlık profesyonellerine önemli rol ve sorumluluklar düşmektedir. Doğum öncesi ve postpartum izlemlerde kadını hem fiziksel hem psikolojik olarak gözlemlemelidirler. Gözlem ve değerlendirme sonucunda kadınların yaşadığı stres etkenleri belirlenerek bu konulara çözümler getirilmelidir. Gerekirse sosyal destek düzeyi artırılmalı ve başka uzman görüşleri alınmalıdır (Gümüşdaş ve ark., 2014).

Doğum sonu dönemde kadının stresli durumlara karşı sağlık çalışanlarının desteği, eğitim vermesi gibi bazı müdahale çalışmalarının etkinliği de günümüzde araştırılmaktadır. Bu müdahale çalışmalarının etkinliği belirlenerek anne, baba ve bebeklerin süreci daha az etkilenerek atlatılması amaçlanmaktadır.

1.Postpartum Strese Yönelik Müdahale Çalışmaları Bulguları

Postpartum dönemde strese yönelik müdahalelerin önemi günümüzde yadsınamaz. Müdahale çalışmaları sayesinde stres etkenleriyle baş etme kolaylaşır.

1.1.Eğitim

Annelerin doğuma hazırlık eğitimi almaları, doğum eylemi ve doğum sonu dönemde stres üzerinde önemli yer tutar. Anne gebeliği planladığında ya da gebeliğini öğrendiğinde eğitim programlarına katılabilir. Doğum öncesi eğitim sürecinde eğitimin içeriği; doğum korkusu, annenin öz bakım ve gelişimi, süreç içerisindeki olabilecek psikolojik durumuyla ilgili olabilir. Doğum öncesi dönemde annelerin hazırlık kurslarına katılması onların bilgi birikimini artırırken psikolojik olarak güçlenmesine yardımcı olur. Güçlü kadın stresle nasıl başa çıkabileceğinin farkına varır ve farkındalık düzeyinin artmasıyla anne bebek iletişimi güçlenir (Çankaya ve Şimşek, 2020).

Doğum öncesi eğitim sınıfları pek çok ülkede tercih edilmektedir. Eğitim lamaze ve hipnoz gibi teknikleri kapsayabilmektedir. Ülkemizde ise bu eğitim sınıflarında gebeliğe ve öz bakıma uyum, doğuma hazırlık süreci, anormal durumlarda farkındalık oluşturma, doğum sonu süreçte kontrasepsiyon seçimi ve emzirme süreci eğitimleri planlanmakta, kişilere sunulmaktadır. Khaikin ve ark. (2016) tarafından yürütülen çalışmada eğitim programlarına katılan kadınların katılmayan kadınlara oranla daha az anksiyete yaşadığı belirlenmiştir. Li ve ark. (2016) tarafından yürütülen bir başka çalışmada ise doğuma hazırlık eğitimlerinin doğum öncesi dönemdeki stres ve anksiyeteyi, primiparların depresif semptomlarını azalttığı belirlenmiştir.

Byrne ve ark. (2014) yürüttükleri yarı-deneysel çalışmada ise 8 hafta boyunca gebelere doğum eğitimi verilmiş ve sonrasında depresyon durumları değerlendirilmiştir. Eğitime katılan gebeleri hem doğum öncesi hem de doğum sonu dönemde stres ve anksiyete düzeylerinin, eğitime katılmayanlara oranla daha düşük olduğu belirlenmiştir.

1.2.Sosyal Destek

Postpartum dönem, fizyolojik ve psikolojik değişimlerin yaşandığı, aile dinamiklerinde farklılıkların olduğu dönemdir. Doğum öncesi ve doğum sürecinde olduğu gibi postpartum dönemde de kadınlara verilen sosyal destek onların fizyolojik ve psikolojik iyilik hallerinin korunması ve sürdürülmesinde önemli yer tutar. Yeterli düzeyde verilen sosyal destek kadınların annelik rolüne uyumunu ve özgüvenini artırır. Stres, depresyon ve kaygı düzeyinde azalma sağlar. Annenin bebek ve çevresiyle olan iletişimini güçlendirir. Yenidoğanın sağlığının korunmasında önemli yer tutar (Garipey ve ark., 2016).

Doğum öncesi dönemde, doğum sürecinde ve postpartum dönemde sağlık profesyonelleri, sosyal çevre ve aileden alınan destek, kadınların doğum eyleminde karşılaşılan travmatik durumlardan daha az etkilenmelerine yardımcı olur (Bal, 2019; Ertekin Pınar ve Polat, 2019). Ancak ülkemizde Türkoğlu ve ark. (2014) tarafından yürütülen çalışmada postpartum dönemde kadınların %41.7'sinin sosyal destek almadığı, Aksakallı ve ark. (2012) yürüttüğü çalışmada da önemli derecede sosyal desteğe ihtiyaç duydukları ama bu desteğin karşılanmadığı belirlenmiştir. Zörer ve ark. (2019) tarafından yürütülen çalışmada da destekleyici partner varlığının stres düzeyini, postpartum depresyon riskini azalttığı belirlenmiştir. Ayrıca çalışma sonucunda yetersiz sosyal desteğin, anne bebek bağlanmasında güven sorununa ve depresyonda rol oynadığı belirlenmiştir. Ertekin Pınar ve Polat (2019) tarafından yürütülen araştırmada kadınların algıladığı sosyal destek düzeyleri azaldıkça, stres bozukluğu belirtilerinin arttığı, anne bebek ilişkisinin de azaldığı belirlenmiştir. Bu nedenle posttravmatik stres belirtilerinin minimum olması ve anne bebek ilişkisinin güçlendirilmesi için sosyal destek düzeyinin yeterli seviyede olması önerilmektedir.

1.3.Fiziksel Aktivite

Fiziksel aktivite, doğum öncesi dönemde kadının fiziksel ve psikolojik sağlığında önemli yere sahiptir (Kołoma 'nska ve ark., 2019). The American College of Obstetricians and Gynecologists (ACOG)'e göre postpartum dönem, sağlık profesyonelleri için sağlıklı yaşam tarzını oluşturmak ve devamlılığını sağlamak için uygun zamandır. Fiziksel aktivite, postpartum dönemde fiziksel ve psikolojik sağlığı geliştiren ucuz ve basit bir müdahaledir (ACOG, 2020). Doğum sonu dönemde yer alan kadınlar doğumdan sonra bir hafta içerisinde en az orta derecede aktivitede bulunmalıdır (ACOG, 2020; Kołoma 'nska ve ark., 2019).

Fiziksel aktivitede bulunmak, egzersiz yapmak gebelik sonrası forma girmeyi kolaylaştırır, postpartum depresyon riskini en aza indirir. Postpartum dönemde fiziksel aktiviteyle kan dolaşımı artar, emzirme uyarılır, involüsyon süreci gerçekleşir, ürojinekolojik disfonksiyon önlenir. Genel olarak, fiziksel aktivitenin postpartum dönemde kadınların sağlığı için faydalı ve önemli olduğu ispatlanmıştır. Bununla birlikte, çalışmalar postpartum kadınların fiziksel hareketsizlik yönünden yüksek risk taşıdığını ve farkındalıklarının düşük olduğunu göstermiştir (Adeniye ve ark., 2014; Kołoma 'nska ve ark., 2019).

Kadınların doğum şekline göre fiziksel aktiviteye başlama zamanları farklılık gösterebilir. Sezaryen doğum yapan kadınlar güvenli fizik tedaviye doğumdan sonra 6-12 saat sonra, normal doğum yapanlar 6 saat sonra başlayabilir.

Ancak anne yaşının küçük olması, sosyo-ekonomik düzeyin düşük olması, doğum şekli gibi durumlardan dolayı fiziksel aktivite seviyelerinde değişimler görülebilir (Kołoma'nska ve ark., 2019).

Sonuç olarak gebelik döneminde ve postpartum dönemde annenin fiziksel aktivite yapması olası depresyon semptomlarını azaltır. Genç annelerde yaşam kalitesinin artışı ve psikolojik iyilik halini sağlar, yorgunluk ve stres düzeyini azaltır, anne bebek bağlanmasını artırır. Ancak yapılan fiziksel aktivitenin bir uzmana danışılarak, doğru şekilde yapılması önemlidir (Kołoma'nska ve ark., 2019).

Jimnastik, postpartum dönemde düzenli performans sergileyen annelerin güvenilir şekilde tercih edebileceği bir egzersizdir. Yang ve Chen (2018) tarafından postpartum dönemdeki Tayvanlı 140 kadına yapılan çalışmada, kadınlara evde kompakt disk kullanarak üç ay boyunca haftada en az üç kez (bölüm başına 15 dakika) aerobik jimnastik egzersizi yaptırılmıştır. Çalışma sonucuna göre aerobik jimnastik yapmanın, postpartum dönemdeki kadınların yorgunluk, stres, uyku kalitesi üzerinde olumlu etkileri olduğu belirlenmiştir. Bu nedenle çalışma sonunda sağlık profesyonellerinin stres, yorgunluk ve uykusuzluk sorunu karşısında annelere aerobik egzersiz yapmaları, sağlık protokollerine eklemeleri önerilmektedir.

Yoga, “dikkati yoğunlaştırmak, birleştirmek, kavuşma, birleşme, birlik” anlamlarına gelmektedir (Rathfisch, 2015). İçsel anlamda parçalanmış bir kişinin karşıtı olarak kendisiyle bir olan bütün bir kişi demektir. Yoganın amacı beden zihinle, zihnin de ruhla birleşmesidir (Ünver, 2019). Yoga, bir beden-zihin pratiğidir. Yoga ile beden ve ruh olumsuzluklardan uzaklaşıp pozitif düşüncelerle dolmaktadır. Yogada kullanılan nefes teknikleri gerginliği gidermeye ve canlanmaya, vücut çalışmaları ise fiziksel yorgunluk ve rahatsızlığı azaltmaya yardımcı olmaktadır. Yoga düzenli ve disiplinli uygulandığında, birey kendine ait olumlu ve olumsuz özelliklerinin farkına varabilir (Karadağ ve Kırcı, 2019).

Postpartum dönem kadında mutluluk, heyecan gibi olumlu duygular yaratabilirken, depresyon, stres gibi olumsuz durumlar da yaratabilir. Yoga ve meditasyon postpartum dönemde yapıldığında doğum sırasında stres ve anksiyetenin azalmasına, iyileşmenin hızlanmasına, bağlanmanın artmasına ve ağrıların azalmasına yardımcı olur (Rathfisch, 2015; Karadağ ve Kırcı, 2019; Ünver, 2019).

Buttner ve ark (2015), yoganın postpartum dönemde psikolojik iyileşmeye yardımcı olduğu ve bu konuda tamamlayıcı terapi olarak kullanılabilirdiğini belirtmiştir. Newham ve ark. (2014) antenatal yoganın postpartum anksiyete ve depresyona etkisini inceledikleri çalışmada yoganın anksiyeteyi azaltmada faydalı olduğunu depresif semptomların görülmesi üzerinde önleyici etkisinin olduğunu belirlemiştir. Timlin ve Simpson (2017) ilk kez anne olanlarda yoganın psikolojik iyilik haline etkisini inceledikleri randomize kontrollü çalışmada yoganın annelerde psikolojik iyilik halleri üzerinde yararlı olduğu sonucuna ulaşmıştır. Literatür bilgileriyle de desteklendiği üzere, postpartum dönemde yoganın kullanımıyla ilgili farkındalık oluşturulmalı ve yaygınlaştırılması postpartum dönemde annenin stres, anksiyete ve depresyonu önleme açısından yararlı olacaktır.

1.4. Psikoterapi

Psikoterapi, duygusal ve psikolojik problemlerin konuşularak tedavi edilme yönteminin genel adıdır. Ayrıca konuşma terapisi, psikososyal terapi ya da danışmanlık olarak da adlandırılır. Psikoterapi seanslarında bireylerin içinde bulunduğu durumun nedenlerini öğrenerek, problemin daha iyi anlaşılması sağlanır.

Ayrıca kişi, problem yaratan düşüncelerini nasıl belirleyip değiştirebileceğini, olayları nasıl inceleyeceğini, problemleri nasıl çözebileceğini, yaşamında gerçekçi hedefleri nasıl belirleyebileceğini öğrenir. Kısaca psikoterapiyle kişi yaşamında mutlu olmayı ve hayatını kontrol altına almayı öğrenir (Özakkaş, 2018).

Psikoterapi kısa süreli ya da uzun vadeli olabilir. Bireysel terapi, çiftler ve aile grup terapisi uygulanabilir. Gerekliliğine göre psikoterapi ilaç tedavisiyle birlikte uygulanabilir. Psikoterapinin; davranış terapisi, kognitif (bilişsel) terapi, bilişsel- davranış terapisi, bireylerarası terapi ve psikoanaliz gibi çeşitli yöntemleri vardır (Altın, 2017). Psikoterapinin, internet tabanlı olarak uygulanabilmektedir. İnternet tabanlı psikoterapi türü zaman ve maliyet açısından daha avantajlıdır. Pugh (2015) tarafından internet üzerinden terapist destekli araştırmada, terapi alan annelerin postpartum stres, depresyon belirtilerinde azalma ve yaşam kalitesinde iyileşme görüldüğü belirtilmiştir.

Kişiler arası ilişkiler psikoterapi (KİPT), postpartum depresyon tedavisinde, sorunlu kişilerarası ilişkilere ve koşullara odaklanır. Bu sorunlar evlilikteki çatışmaları ve annenin rol değişikliklerini içerir (Atar ve Aydın, 2019). Atar ve Aydın (2019), çalışmasında haftalık KİPT seansları yapılan hastalarda, yapılmayanlara göre daha yüksek oranda iyileşme saptandığı ve psikososyal işlevsellikte daha fazla düzelme olduğu belirlenmiştir. Markowitz ve ark. (2018) tarafından KİPT'in Travma Sonrası Stres Bozukluğu (TSSB) hastalarında etkililiği değerlendirmek için bir çalışma yürütülmüştür. Bu çalışmada 110 medikal tedavi almamış TSSB hastası, 14 hafta uzamış maruziyet, gevşeme terapisi veya KİPT ile tedavi edilmiştir. Üç tedavide de belirgin azalma olurken aralarında anlamlı farklılık saptanmamıştır. Çalışmada TSSB hastalarının KİPT tedavisi kazanımlarının tedaviyi bıraksalar da kısa dönemde sürdürdükleri belirlenmiştir (Markowitz ve ark., 2018).

Bright ve arkadaşları (2020) tarafından postpartum kadınları kapsayan derleme çalışmasında telefonla ve yüz yüze kişilerarası psikoterapi alan kişilerin, hiçbir müdahale almayan kişilere göre stres düzeylerinin daha düşük olduğu, sosyal destek ve ilişki kalitesinde iyileşmenin olduğu belirtilmiştir.

Psikoterapi yöntemlerinden bir diğeri olan bilişsel davranışçı terapi (BDT), duygu ve davranışların bilişlerden etkilendiği varsayımına dayanır. Bir kişinin bir durum karşısında verdiği tepkiler o kişinin durumu nasıl anlayıp yorumladığıyla ilgilidir. Negatif düşünme birçok psikolojik hastalıkların gelişmesine neden olur. Bilişsel terapi ilk olarak depresyonun tedavisi için geliştirilmiştir (Süler, 2017). Huang ve arkadaşları (2018), müdahale gruplarına evde BDT, internet tabanlı terapi, telefon tabanlı terapi, farkındalık terapisi uygulanmış, müdahalelerin hepsinin etkili olduğunu, BDT'nin depresyon, stres ve psikolojik iyilik açısından diğer müdahalelere göre üstün olduğunu belirlemiştir. Lau ve arkadaşları (2018) terapist destekli internet tabanlı BDT'nin kontrol grubuna göre postpartum kadınlarda stres, kaygı ve depresif semptomları önemli ölçüde iyileştirdiği saptanmıştır.

Mattheß ve arkadaşları (2020) tarafından yürütülen çalışmada ise psikoterapinin ebeveyn – bebek bağlanması ve annenin stres düzeyi üzerinde olumlu etkisinin olduğu belirlenmiştir.

Shaw ve arkadaşları (2013) tarafından stres üzerine psiko-eğitim ve ebeveynlerin yaşadığı duygu ve düşünce, bilişsel yapılandırma, kaygı ve stresi azaltmak amacıyla kas gevşetme eğitimi ve annenin travma öyküsünün işlenmesinin yer aldığı araştırmada, erken doğum yapan annelerin stres belirtilerinde, ebeveynlik eğitimi verilen kontrol grubundaki annelere göre, anlamlı düzeyde azalma olduğu belirlenmiştir. Ayrıca stres belirtilerindeki hızlı düşüş, eğitim seviyesi ve gelir düzeyinin düşük olmasıyla ilişkilendirilmiş ve psikoeğitimin erken doğum yapan annelerdeki stres belirtilerini önemli ölçüde azalttığı bulunmuştur (Shaw ve ark., 2013).

Missler ve arkadaşlarının (2018) kitap ve videoyla verilen psikoeğitim çalışmasında müdahale grubunun stres düzeyinin kontrol grubuna oranla daha düşük olduğu belirtilmiştir.

Toplumsal birey olan insan kendi çıkarları gibi toplumsal çıkarları da korumalıdır. Grup terapisinde toplumun küçüğü temsil edilir ve bireyler, kendilerini ve diğer bireyleri tanıma, anlama, gelişim ve değişim süreci içerisine girerler (Arslantaş ve Dereboy, 2016). Psikososyal tedavi yöntemi olarak bireysel terapiye ilaveten grup psikoterapisi de gösterilmektedir (Demir ve Ilgaz, 2019).

Grup terapisi, kişilerin düzenli olarak belirli yer ve zamanda birleşerek, duygu ve düşüncelerini diğer bireylerle paylaşarak kendilerinde ve diğer üyelerde farkındalık geliştirdikleri bir psikoterapi yöntemidir. Grup terapisi, bireylerde yüzleşme sağlar. Kişinin yüzleşme, kendini tanıma, anlama, çözüm üretmeye yardımcı olan terapi süreci, grup ortamında stres, anksiyete ve depresyon gibi psikolojik değişimler daha kolay fark edilir. Kişinin kabullenme süreci daha kolay olur (Demir ve Ilgaz, 2019). Demir ve Ilgaz (2019) tarafından yapılan araştırmada, grup terapisinin, bireylerin depresyon, anksiyete ve stres düzeylerini azaltmada önemli etkisi olduğu belirlenmiştir.

Sonuç olarak grup terapi tekniğinin katılımcıların stres belirti düzeylerini azaltmada etkili olduğu ve zamana bağlı olarak da etkisinin kalıcı olduğu söylenebilir (Süler, 2017).

1.5.Gevşeme Terapisi

Gevşeme terapisi stresi azaltma, vücuttaki gerginliği yok etme, mentalitenin sakin ve huzurlu yapısını destekleyen teknikleri anlatmak için seçilen terimdir. Gevşeme terapisinin progresif gevşeme, ipucu-kontrollü gevşeme, nefes egzersizleri, güdümlü (yönlendirilmiş) imgeleme ve biofeedback gibi yaygın kullanılan çeşitleri vardır (Demirsoy, 2019)1).

Emzirme, postpartum dönemdeki annelerin önemseydiği bir durumdur. Emzirme kararı sosyo-ekonomik, kültürel gibi etkenlere ek olarak annenin fizyolojik ve psikolojik durumundan da etkilenir. Anne stres varlığında emzirmeyi reddedebilir (Yu ve ark., 2019). Yu ve arkadaşlarının (2019), emziren annelerde gevşeme terapisinin etkilerini inceledikleri çalışmada, merkezi sinir sistemiyle gastrointestinal sistem arasında çift yönlü iletişim olduğu, emzirmede annenin yaşadığı stresin, anne bağırsak mikrobiyotasını dolayısıyla süt mikrobiyotasını etkileyebileceği, süt mikrobiyotasının da bebeğin bağırsak mikrobiyotasını etkileyerek fetal davranış değişikliklerine neden olabileceğini belirlemiştir. Çalışma özetle, maternal psikolojik durumun emzirme arasındaki ilişkisini ortaya çıkarmıştır.

Progresif Gevşeme: Derin bir gevşeme durumuyla kas gerginliğini azaltan tekniğe progresif kas gevşeme egzersizleri denmektedir (Kapucu ve Kütmeç, 2018). Progresif kas gevşeme egzersizleri, vücuttaki tüm kaslarda gevşeme oluşuncaya kadar sırasıyla kasların bilinçli olarak kasılıp gevşetilmesidir. Kişilerin yaşadığı negatif duygu durumlar anksiyeteyi tetikleyerek vücuttaki kasların gerilmesine neden olduğu teorisi üzerine temellenir (nöromusküler hipertansiyon teorisi). Oksijenin indirgenerek kana karışması sağlanır. Stres sırasında kasların kasılmasıyla meydana gelen, vücutta ağrı ve yorgunluğa sebep olan laktik asit, oksijenin aktive olmasıyla etkisini kaybeder. Kasların gevşemesiyle endorfin hormon seviyesi artar, anksiyete ve ağrı azalır (Alan, 2015).

Progresif kas gevşeme egzersizleri, invaziv olmayan, kolay kavranabilen bir tekniktir. Bu teknikle, birey vücudunu, kaslarını daha iyi tanır ve stres anında kaslarındaki gerilimin farkına varır. Egzersizlerle bu gerginlikleri daha kolay gevşetebilir. Gevşemeyi düşünme ve devamında egzersizin yapılmasıyla beyin korteksi uyarılarak gerginlik azaltılır, laktik asit salınımı durur ve ağrı düzeyi azalmaya başlar.

Progresif kas gevşeme egzersizleriyle organlar daha sağlıklı çalışır ve postpartum dönemde iyileşmeler hızlanır ve kişinin yaşam kalitesinin artmasını sağlar (Alan, 2015).

Progresif gevşeme egzersizleri sağlık profesyonelleri tarafından kolayca öğrenilip uygulanabilen bir tekniktir. Eğitim programları çeşitlilik göstermektedir. Eğitimler CD, ses kayıtları eşliğinde, bir veya birkaç seans şeklinde yapılır. Seanslar 20-30 dk arasında değişmektedir ama bu standart bir süre değildir (Genç ve Oğuz, 2018). Bu süreçte kişi sağlık profesyonelleri tarafından desteklenmelidir. Egzersiz alanı sessiz ve mümkün olduğunca dış uyaranlardan uzak olmalıdır.

1.6.Müzik Terapisi

Doğum öncesi dönemde, doğum sürecinde ve postpartum dönemde müzik terapisi rahatlatıcı, dinlendirici tekniklerden biridir ve yararlılığı yıllar öncesinden beri kabul görmüştür. Müzik terapisi, stres, anksiyete, kaygı ve ağrı düzeylerinde etkili olmasından dolayı kullanımı ekonomik, non-farmakolojik ve güvenli bir ajandır (Kılıç, 2016). Müzik terapi, postpartum dönemde annelerin ağrı düzeylerini azalttığı, fiziksel belirtileri iyileştirdiği, stres hormon düzeylerini azalttığı, vital bulguları stabilize ettiği, sedasyon kullanımını azalttığı, annenin doğumla ilgili memnuniyet düzeyini artırdığı belirlenmiştir (Simavli ve ark., 2014; Kılıç, 2016).

Doğum eyleminde kadınlara müzik dinletilmesinin iyileşmeye olumlu etkisinin olduğu, doğum sırasındaki ağrı ve anksiyeteyi azalttığı, olumlu doğum deneyimini sağladığı, postpartum depresyon oranını azalttığı belirlenmiştir (Simavli ve ark., 2014). Lee (2010)'nin postpartum dönemde 30 kadınla yaptığı çalışmada, kadınlara 8 gün boyunca günde bir kez 40 dakika müzik terapisi verilmiş, 8. günde postpartum hüznü azalttığı ve maternal bağlılığı artırdığı belirlenmiştir

Sonuç olarak müzik terapisi, postpartum ağrıların giderilmesinde, psikolojik yan etkiye sahip olmayan güvenli, ekonomik, alternatif, önerilebilir ve umut vadeden bir non-farmakolojik yöntemdir.

1.7.Aromaterapi

Fitoterapi ya da aromaterapi, terapötik ajan olarak uçucu yağların (EO'lar) kullanılmasını kapsar. EO'ların fizyolojik, psikolojik amaçlarla tercih edilmesi eski batı ve doğu uygarlıklarına kadar dayanmaktadır (Chang, 2014; Tsai ve ark., 2020).

Aromaterapi, 1937 yılında René Maurice Gattefossé tarafından kullanıldığı bildirilen bir kelimedir. Gattefossé'nin çalışmaları, EO'ların vücuda solunum ve emilim gibi yollarla girebileceğini ortaya çıkarmıştır (Chang, 2014). EO'lar, belirli bitkileri kullanarak çıkarılır ve damıtma, enfleuraj, kimyasal çözücüler, reçine akıtma, karbondioksit (CO₂) ve soğuk presleme kullanılarak üretilebilir. Şu anda kullanılan düzinelerce popüler EO; biberiye, çay ağacı, tarçın, bergamot, adaçayı, ylang-ylang, papatya, sardunya, yasemin, lavanta, limon ve nane içerir (Ali ve ark., 2015; Chang, 2014).

Aromaterapinin sağlığa yararları, sağlık profesyonelleri tarafından yaygın olarak kabul edilmiştir (Ali ve ark., 2015). Postpartum dönemdeki sağlık problemlerini gidermek amacıyla aromaterapi gibi invaziv olmayan yaklaşım kullanmak, postpartum dönemde kadınların iyilik düzeyini artırırken hemşirelik bakımının bağımsızlığını vurgulayabilir. Akbari ve ark. (2014) tarafından meme başı çatlağı iyileşmelerini değerlendirme amacıyla iki hafta boyunca her emzirme öncesi meme başı ve areola 4 damla mentol özü uygulanmıştır. Çalışma sonunda, ilk emziren annelerde mentol özünün meme başı çatlak ve hasarlarını önlemede ağrıyı azaltmada etkili olduğu belirlenmiştir.

Kadınlarda ağrının azalması stres düzeyini azaltarak postpartum dönemde psikolojik iyilik hali sağlamaktadır.

Postpartum dönemde epizyotomi uygulaması nedeniyle, yaşanan ağrı kişilerde strese neden olur. Aromaterapinin epizyotomi üzerindeki etkisini görmek amacıyla çalışmalar yürütülmüştür. Vaziri ve ark. (2017), lavanta yağı solunmasının ağrı ve yorgunluğun azalmasını sağlayarak, stres düzeyinde olumlu etkisi olduğu belirlenmiştir.

Sezaryen doğum sonrası kadınlarda olabilecek ağrı ve bulantıyı azaltmak amacıyla aromaterapinin etkinliğinin araştırılan çalışmalarda, nane kullanımının bulantıyı azalttığı (Lane ve ark., 2012), doğum sonrası kadınların üç ve beş dakika lavanta özünü solumalarının doğum ağrısını azaltmada etkili olduğu belirlenmiştir (Tsai ve ark., 2020).

Keshavarz Afshar ve ark. (2015) tarafından postpartum dönemde kadının uyku kalitesi değerlendirilmiştir. Kadınlara lavanta yağı ve susam yağı damlatılmış kaptan 10 kez solumaları istenmiş ve gece boyunca kabı yastıklarının yanında bırakılmıştır. Çalışma sonunda postpartum 8. haftada kadınların uyku kalitesinin arttığı ve aromaterapinin uygulanabilir bir yöntem olduğu belirtilmiştir. Mirghafourvand ve ark. (2016) tarafından postpartum 8 hafta boyunca her öğünde günde üç kez 10 damla portakal kabuğu EO'ların ilave edildiği bir bardak su içirilmiştir. Çalışmada baş dönmesi ve sık idrara çıkma gibi yan etkiler görülse de uyku kalitesinde iyileşmeler belirlenmiştir. Kadının uyku kalitesinin artması, stresle baş etmesinde yardımcı bir etkidir.

Sharifipour ve ark. (2015) tarafından Citrus aurantium özünün anksiyete üzerindeki etkisi araştırılmıştır. Katılımcılara 5 dk boyunca Citrus aurantium özünü solumaları istenmiş, müdahalenin anksiyeteyi kontrol altına alma amacıyla kullanılabilir bir terapi olduğu belirlenmiştir. Mirghafourvand ve ark. (2017) portakal kabuğu EO'nun postpartum dönemdeki kadınların depresyon ve anksiyete düzeylerine etkisi konulu çalışmada, kadınlarda anksiyete ve depresyon düzeylerinde anlamlı olmayan bir azalma belirlenmiştir.

Sonuç olarak EO'lar genel sağlık düzeyini, postpartum dönemde annenin duygu durumunu olumlu hale getirmek ve korumak amacıyla invaziv olmayan bir yöntem olarak tercih edilebilir. Aromaterapi uygulamalarında soluma, banyo suyuna katma ve cilde uygulama gibi yöntemler kullanılabilir, ancak bunlardan cilde uygulamada bazı yan etkiler görülmüştür. Etkileri belirleyebilmek adına aromaterapiyle ilgili daha fazla çalışma yapılmasına gereksinim vardır (Ali ve ark., 2015; Tsai ve ark., 2020).

1.8.Magnezyum

Magnezyum, insan vücudunda homeostazı sürdürmek amacıyla kofaktör olarak aşırı miktarda kullanılan temel bir mineraldir. Magnezyumun nükleik asit üretimi, tüm adenoze katılım gibi biyolojik fonksiyonları geniş ve çeşitlidir (Tuğtepe ve Koç, 2020). Batı popülasyonlarında magnezyum alımının yeterli düzeyde olmadığı belirlenmiştir. İnsan ve hayvanlarda tükenme ve takviye çalışmaları, magnezyumun afektif duygudurum bozukluklarının etiolojisinde önemli olduğu belirlenmiştir (Boyle ve ark., 2017; Tuğtepe ve Koç, 2020).

İnsanlarda yürütülen çalışmada 12 haftalık 450 mg elemental Mg alımının, trisiklik antidepresan (Imipramine 50 mg) kadar depresyon belirtilerini azaltmada etkili olduğu, tedaviye yardımcı olduğu belirlenmiştir. Ayrıca magnezyum maninin klinik semptomlarını iyileştirmede, kronik yorgunlukla ilişkili semptomların hafifletilmesinde, anksiyete ve stresin giderilmesinde, duygudurum dengelenmesinde etkileri olduğu belirtilmiştir (Boyle ve ark., 2017).

Kişide stres varlığında idrarla magnezyum atımı olur. Kaybedilen magnezyum diyetle desteklenmezse, seviyesinde azalmalar görülür. Bu durum, magnezyumun etkili olduğu görevlerde aksamalara neden olur. Kişi kaygı, stres ve anksiyete düzeyini ayarlayamaz ve bu durum doğum öncesi, doğum süreci ve postpartum dönemde olursa kişiler daha fazla etkilenir. Doğum sonu süreçte baş etmede sorun yaşar, süreci yönetirken psikolojik sorunlarla karşı karşıya kalır (Boyle ve ark., 2017; Tuğtepe ve Koç, 2020).

Sonuç olarak magnezyum eksikliği ve depresyon arasında pozitif ilişki olduğunu belirten çalışmalar mevcut olmasına rağmen, magnezyumun strese karşı psikolojik tepkiyi azaltmadaki rolünü ölçmek, işleyiş mekanizmasını tam olarak açıklayabilmek için daha fazla çalışmaya gereksinim vardır (Boyle ve ark., 2017; Tuğtepe ve Koç, 2020).

2. Postpartum Streste Hemşirenin Rolü

Postpartum dönem kadın yaşamında önemli yere sahiptir. Bu dönemde annelerin algıladığı sosyal destek travma sonrası stres belirtilerini ve maternal bağlanmayı olumlu etkilemektedir. Hemşireler annelerin yaşayabileceği travma sonrası stres belirtilerini ve risk faktörlerini doğum öncesi dönemden başlayarak ele almalı ve bunların neden olabileceği olumsuz sonuçlar hakkında dikkatli olmalıdır (Milgrom ve ark., 2019).

Hemşireler kadınların yaşayabileceği stres belirtilerini doğum öncesi, doğum süreci ve postpartum dönemlerde inceleyerek, olumsuz sonuç risklerini göz ardı etmemeli, dikkatli olmalıdır. Çünkü doğum sonu süreçte kadında stres etkenleri onun psikolojik ve fizyolojik sorun yaşamasına neden olabilir. Hemşireler danışmanlık, izlem ve destek programlarıyla bu durumu engelleyebilir, sorunların erken fark edilmesini sağlayabilir (Milgrom ve ark., 2019).

Hemşireler yalnızca prenatal değil, postpartum dönemde de anneye en yakın sağlık profesyoneli. Bu dönemdeki anneye etkili iletişim kurulması onların ilerleyen zamanlardaki süreçlerinin kolay geçmesine yardımcı olur (Alp Yılmaz ve Başer, 2017; Ertekin Pınar ve Polat, 2019).

Doğum öncesi eğitim programlarında verilen eğitimin düzeyi önemlidir. Kadınlara fazla miktarda eğitim verildiğinde bu kişilerde yetersizlik hissi yaratabilir ve depresyon, kaygı, stres düzeylerinde artışa neden olabilir. Bu nedenle bu dönemdeki eğitim süreçlerinde tıbbi bilgiler daha kısa tutularak eğitim planlamalıdır. Hemşire annenin anlayabileceği ifadelerle annenin sorularını yanıtlamalıdır. Postpartum süreçte ise süreci nasıl anlamlandırdığına dikkat etmeli, olumsuz durumları konuşarak aydınlatmalıdır. Psikolojik olarak yardım almasının daha doğru olacağı düşünülen kadınlar ikinci basamak sağlık kuruluşuna sevk edilmelidir (İşbir ve İnci, 2014; Çankaya ve Şimşek, 2020).

SONUÇ VE ÖNERİLER

Doğum sonrası dönemde strese yönelik müdahale çalışmalarının incelendiği bu derlemede, postpartum dönemde, strese baş etmede eğitim, sosyal destek, egzersiz, psikoterapi, gevşeme terapisi, müzik terapisi, aromaterapi ve magnezyum gibi strese yönelik müdahalelerin önemli yere sahip olduğu, ancak daha fazla randomize kontrollü çalışma yapılmasına gereksinim olduğu belirlenmiştir. Hemşireler bu dönemde olumsuz durumların önüne geçmek için müdahale çalışmaları hakkında bilgi sahibi olmalı, annelerin stres belirtilerini gözlemlemeli, emzirmeyi desteklemeli, psiko-sosyal sağlıkları ile ilgilenmeli, izlemleri hem hastane ortamında hem de ev ortamında yapmalıdır. Annelere gerekli durumda sağlık kuruluşuna başvurmaları önerilmelidir. Hemşireler, bu süreçte annenin eşi, ailesi ve sosyal çevresiyle iletişim halinde olmalıdır.

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**THE EFFECTS OF FAMILY PLANNING METHODS USED AMONG WOMEN IN
TURKEY ON DEPRESSION, ANXIETY AND STRESS LEVELS**

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Abstract

This study was planned to determine the effects of family planning methods used among Muslim women in Turkey on depression, anxiety and stress. This descriptive and comparative study was carried out with 453 married women using an online survey. In the study, it was determined that the stress and anxiety levels of the women who used one of the hormonal contraceptive, intrauterine device, condom and tube ligation methods were lower than the levels of the women who did not use any method. The stress and anxiety levels of the women who did not use any family planning method or used traditional methods were higher than those of the women who used any of the modern methods. There was no significant difference between the depression levels of the groups. It may be stated that the provision of counseling about modern family planning methods for women and their spouses by midwives and nurses can reduce mental problems that could result from the use of family planning methods.

Keywords: Muslim Women, Family planning, Depression, Anxiety, Stress

**COMPONENTS OF OBSTETRIC VIOLENCE IN TURKEY: A DESCRIPTIVE
STUDY ON PHYSICAL ABUSE, NON-CONSENTED CARE AND NON-
CONFIDENTIAL CARE**

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Abstract

Objective: This study aimed at assessing the components of obstetric violence of women in receiving care during labor and postnatal period.

Method: This research was designed as a web-based descriptive study. The study was conducted with 556 women who had a vaginal delivery were within the first 6 weeks after delivery. The data of the research were collected between November-December 2021.

Results: The mean age of women was 27.33 ± 5.75 , and the mean gestational week was 38.96 ± 1.42 . It was determined that while 95% of the women who underwent the intervention had a vaginal examination for less than 4 hours, 86.9% of them had no freedom of positioning at birth, and information was not provided to 41.2% of them before shaving, 31.8% of them before the enema, 22.2% of them before the amniotomy, 9.3% of them before bladder catheterization, 6.3% of them before oxytocin administration, 7.8% of them before episiotomy administration, 23.6% of them before fundal pressure, and 88.9% of them before vacuum support. It was found that 69.8% of the women did not have a companion during the delivery process, 67.1% of them were not involved in the decisions during the delivery process, and 93.9% of them asked for getting permission and providing information in the interventions during the delivery process.

Conclusions: According to the result of the study, it was determined that women were subjected to some types of obstetric violence during labor and during the delivery process.

Keywords: obstetric violence; physical abuse; non-consented care; non-confidential care; midwifery

**GENDER ANALYSIS OF THE TUNA VALUE CHAIN'S PURCHASING STAGE IN
THE SOUTH CENTRAL PROVINCES OF VIETNAM- CASE STUDY OF BINH
DINH PROVINCE**

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Abstract

This study aims to identify the gender disparities between men and women as purchasing actors in the tuna value chain in South Central provinces, thereby suggesting gender-sensitive policies towards gender equity, women's empowerment, and sustainable tuna fisheries management. The study was conducted with the aid of a set of structured questionnaires executed through personal interview surveys. Tam Quan and Quy Nhon fishing ports in Binh Dinh province were chosen as study sites for conducting gender analysis at the tuna value chain's purchasing stage in the South Central provinces of Vietnam. Forty respondents were directly interviewed at their home or at the fishing ports in Binh Dinh province in May 2020, of which are ten middlemen and nine middlewomen purchasing yellowfin and bigeye tunas at Tam Quan fishing port; and twelve middlewomen and nine female traders purchasing skipjack tuna at Quy Nhon fishing port. This study used gender analysis tools such as the Harvard, Moser, and the USAID's six gender dimensions to identify gender differences between men and women in the tuna purchasing stage in productive, reproductive, and community managing roles. Some policy recommendations for improving gender equity, women's empowerment, and sustainable tuna fisheries management were proposed, including (i) describe the importance of women's reproductive role in gender-responsive strategies; (ii) establish tuna trading management board at the fishing port to collect information on the needs, issues, and interests of purchasing actors;

(iii) organize training courses on tuna business and management skills at the fishing ports during the low season for the full participation of middle-actors, especially women; (iv) provide access to savings, credit, and microfinance for female traders to create opportunities for expanding their business; (v) improve facilities at the fishing ports to increase the overall well-being of the fish trading communities; (vi) introduce alternative job opportunities for laborers in the tuna purchasing stage during the low season; (vii) support laborers trading yellowfin and bigeye tuna in seeking other ways to make a living due to the depletion of these tuna resources.

Keywords: tuna value chain, gender analysis, middle-actors, gender equity, women's empowerment, sustainable tuna fisheries management, Vietnam

ROLE OF WOMEN IN THE GREEN ECONOMY AFTER COVID -19: A REVIEW

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ABSTRACT

The green economy is an economy for growth in income and employment which is driven by public and personal investments that reduce carbon emissions, enhance resource efficiency, prevent loss of biodiversity and ecosystem services. The green economy aims to improve production processes and consumption practices to reduce resource consumption, waste generation, and emissions across the full life cycle of processes and products. COVID -19 pandemic has evolved from a major health crisis to become also a major economic and job crisis. The economic impact is enormous, as we are facing the most severe recession with long-lasting repercussions for people, enterprises, and governments.

The economic stimulus packages and recovery plans that governments are now fixing place have the eventuality to make a recovery that is both green and inclusive. Numerous governments have included “green” recovery measures in their policy packages designed to deal with the pandemic's short- and medium-term socio-economic impacts. Women everywhere on the planet are engaged in several activities from providing necessities for their families to running businesses and countries. However, their contribution to societies and economic processes is unrecognized and undervalued. The green economy presents new opportunities for women but there's an opportunity that they're going to be deprived of the implicit benefits arising from the green economy especially in developing countries unless the governments act and initiate structural reforms which will reduce gender inequality in labor requests. Women are the most affected by climate change, loss of income, displacement, relegation, relocation, and other adverse effects. In the post-Covid-19 economy focus should be on encouraging women's participation in green industries. In climate policies across the globe, gender is becoming a significant factor. India is also doing well in recognizing the climate crisis and working towards meeting its Paris obligations. But India is relatively slow in recognizing the gender dimension of climate. It is time to find out from global best practices and evolve a strong framework for ladies and therefore the green economy.

Keywords: Biodiversity, Ecosystem services, Green economy, Pandemic, Gender dimension

RECOGNISING THE ROLE OF WOMEN IN GREEN ECONOMY

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Abstract

The year was 1973 when the women of Garhwal had sustained a dialogue with woodworkers and demanded they left their lands away from the crude fires of monetisation. As the men stood with their axes, ready to wipe out acres of lush Himalayan forests, these women embraced the woods, protecting their home, their green valleys. While the men couldn't see the significance of just a few trees, the women knew better. In Garhwal, the women were responsible for cultivation, livestock and children, all lost to the disasters that struck in lieu of economic development, a link perceived by them and vainly ignored by the men. This is how subsistence economy was organised in the area, the entire country in fact. Chipko highlighted women's role in the approach for a sustained world, a green economy. The image of rural women from a developing country struck by a disaster is not lost in international media; In India alone, women make up over 75% of the agricultural workforce (OXFAM) and account for 12.8% landholders in the world (UN Women). According to the findings of IPCC, due to the impacts of climate change it's the vulnerable and marginalised that will be pushed further down the poverty line. Unsurprisingly, most of them remain workers in the agriculture sector. Furthermore, women represent the majority of world's poor (70% of 1.3 billion in poverty; UN Chronicle) that remain dependent on threatened natural resources, be it encroached land, unsanitary water or lack of clean, safe and affordable energy. From time immemorial, it's the women pushing towards a sustainable household. The solution lies amongst those worse affected, motivated by survival, not greed. Women can visualise the concept of a green economy, managing the natural resources efficiently and inclusive for all. Both women and the environment are undervalued in our economies. Sectors such as agriculture, forestry and energy will be the major focus of the transition to green economies around the world, recognising the often unrecognised and undervalued work of women in sustainable activities as farmers, forest stewards, natural resource managers and entrepreneurs.

Keywords: green economy, women, agriculture, sustainability, nature, resources, UNwomen, policies

STUDY ON THE EVALUATION OF WOMEN'S WELL-BEING IN NORTHWEST CHINA

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Abstract

Human well-being refers to the state of health, happiness, and material abundance, involving various attributes such as wealth, education, health, safety, amenities, livelihood, and happiness. As a key driver of economic development and social progress, women have become an important subject of well-being research. This paper constructs the women's Development Index in ecologically vulnerable areas, and measures the development level of women in five provinces of Northwest China, namely Shaanxi, Gansu, Qinghai, Ningxia and Xinjiang during 2003-2017 from the perspective of objective well-being. Concurrently, a spatial decomposition and comparative analysis of the spatial imbalance of women's well-being in Northwest China is carried out through the Theil index and Gini coefficient, and the results show that: (1) The women's development index in ecologically vulnerable areas in Northwest China increased from 0.5591 in 2003 to 0.6879 in 2017, indicating an overall upward trend in well-being; (2) The women's development index in each province has gradually increased amidst fluctuations, with all four provinces except Shaanxi at a low development level in 2003, and by 2017, Qinghai, Ningxia, and Xinjiang had increased to medium development, while Gansu and Shaanxi had reached a high level of development, of which Shaanxi consistently maintained the first position in women's development index. (3) From 2003 to 2017, the spatial imbalance of women's well-being in Northwest China first increased and then decreased, reaching a peak in 2010 and then fluctuating down, yet the regional imbalance was still higher in 2017 than in 2003, where the gap in women's well-being in Northwest China was smaller than the economic gap; (4) Initiatives such as encouragement of women's participation in politics, higher expenditure on women's social security, upgradation and transformation of industrial structures, improvement of women's education attainment, increase in women's employment and acceleration of regional urbanization are all conducive to the advancement of women's well-being in ecologically vulnerable areas in Northwest China.

Keywords: Northwest China; ecologically vulnerable areas; objective well-being; women's development index; Unbalanced well-being space

EVALUATING THE PARAMETER OF WOMEN'S WELL-BEING IN INDIA

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Abstract

Sen's capability approach characterizes well-being as a rich and multifaceted concept. He emphasized on the importance of considering the opportunity of transforming the characteristics of available resources into functioning rather than the possession of resources.

Objective- The present paper provides a range of indicators reflecting the well-being of Indian women and enlightens the several basic functionings, such as food intake, educational attainment, asset ownership and reproductive health affecting well-being of Indian women.

Method – The paper uses data collected by the National Family Health Survey (NFHS-4), and applied factor analysis method on a set of variables to highlight basic functioning. It intends to find out the effect of a set of factors, which includes the household and individual characteristics along with the social variables, on the level of achieved functionings by applying logistic regression models.

Results - This study contributes significantly to the literature by focusing on the achieved functioning of women who are currently breastfeeding and their perception on domestic violence. The breastfeeding women have better access to food compared to their counterpart and have limited freedom to mobility, but enjoy better level of overall well-being than non-breastfeeding women. The study concludes that the likelihood of women being intolerant to domestic violence is more for Hindu women as compared to Muslim or Christian women, and for unmarried women in comparison with the married women. Also, the women belonging to female-headed households are more likely to have better reproductive health than male-headed households but less likely to have access to a better quality of life goods than the latter.

Conclusion – It concludes that individual and societal factors affects the well-being of an individual, which are further determined by functionings. It is important to look for factors constraining the opportunity to achieve, what an individual value, and provide more freedom to them.

Keywords: Capability Approach, Gender, functionings, Domestic violence

IMPACT OF HOUSEHOLD APPLIANCES OWNERSHIP ON HOMEMAKERS' LABOR FORCE PARTICIPATION

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ABSTRACT

Women all around the world are investing more time in unpaid work. This investment of time by women in household chore is severe in developing countries. With increase in economic development, there is a decline observed in time required to perform household work. Many factors have contributed to make life of women easier, one such factor is adoption of modern household appliances. In this study, the impact of the ownership of household appliances on female labor force participation was examined by using data from Pakistan. Pakistan is a country of 210 million people and women constitutes 48.50% of the total population. However, compared to males (approx. 82%) female labor force participation rate is only 25%. In traditional societies like Pakistan, women are responsible for all kind of household chores and lack of ownership of household appliances increases burden of household chores. Lack of ownership of appliances is one major hindrance to women participation in productive work. Therefore, this study aims to explore effect of household ownership of appliances on labor force participation. Primary data was collected from 400 female homemakers by using a semi-structured questionnaire. By using a binary logit model, the impacts of different appliances ownership on female labor force participation were analyzed. The results of the study show that, ownership of washing machine, ownership of vacuum cleaner, ownership of microwave oven, education of the homemaker, and residential location have significant impact on labor force participation of female homemaker. The results of the study are very important form policy perspective.

Keywords: homemaker; female labor force participation, household appliances, household chores, Pakistan

A CRITICAL STUDY ANALYZING THE POLICIES RELATED TO ECONOMIC EMPOWERMENT OF WOMEN IN INDIA

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ABSTRACT

Economic Empowerment of women and bolstering women's autonomy is a global challenge. Investing in women's economic empowerment is intrinsic to achieving the Sustainable Development Goals (SDG 5) that focus on achieving gender equality and empowering women and girls. Despite several initiatives and implementation of policies for the economic empowerment of women, yet they remain among the world's most economically disadvantaged groups.

Present study outlines the factors contributing to the persistently low economic participation of Indian women. Gender smart policies and solutions are recommended in this study, to boost economic status of women and also provide solutions to narrow gender gaps. The study provides the context of women's share of the public space as reflected in their access to education, health, social protection, and decent work opportunities. It provides qualitative insights into women's perceptions regarding working conditions and challenges, affecting women's work in the workplace. The paper provides recommendations to promote gender diversity in the workplace, and boosting the inclusion of women, particularly in leadership positions. In addition the authors analysed various central and state government schemes implemented by the Indian Government. It enumerates the various schemes implemented for the economic empowerment of women across India. The researchers made an attempt to evaluate and study the constraints and loopholes in effectively implementing the existing policies. The study employs a critical gender lens to identify promising exemplars of transformative policies in terms of design features, implementation efficacy, and impact. It also highlights the gaps in the broader policy landscape of India, as well as the evidence landscape for various schemes and policies, with respect to women. Overall, the study aims to inform priorities for addressing critical evidence, data and knowledge gaps to improve the enabling environment for women's economic empowerment, and reduce the barriers for accessing quality work in India, thus leading to long term economic empowerment of women.

Keywords: economic empowerment of women, women at workplace, sustainable development goals, gender equality, government policies and schemes

INFLUENCE OF EMPLOYMENT ON EMPOWERMENT AND LIFE SATISFACTION OF WOMEN

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ABSTRACT

Background: Women are an integral part of society and a vital force in socio-economic progress. Therefore, the empowerment of women is widely recognized as a key strategy for the achievement of sustainable development. For women's empowerment, education and employment are considered as essential. However, the quality of women's lives is adversely affected by multiple forms of deprivation and exploitation that has been institutionalised by patriarchal norms and values both in public as well as private spaces. This has led to an increasing concern regarding the implication of work on women's life. The present study is undertaken to analyse whether women as waged workers have more empowerment and if their life satisfaction has improved or deteriorated in comparison to those who stay at home and are homemakers. The study also aims to find out if empowerment is related to life satisfaction.

Method: The Satisfaction With Life Scale (Diener, Emmons, Larsen, & Griffin, 1985) and Empowerment Scale developed by the researcher was used on a sample of 400 women comprising 200 working and 200 non-working women. Correlation analysis and t-test were employed to analyze the data.

Results: Overall, women as waged workers and homemakers exhibited significantly different levels of empowerment as well as life satisfaction. The findings of this analysis also reveal that there is a significant correlation between empowerment and the life satisfaction of women.

Conclusion: The results of this study suggest that employment is important to empowerment and that women who are employed have a greater likelihood of higher empowerment than those women that do not, and with empowerment comes life satisfaction.

Keywords: Empowerment, Life satisfaction, Women, Work, Wellbeing.

Category: Human Rights of Women, Gender Equality and Empowerment

Presentation Type: Oral presentation (virtual)

FOR THE MEN, BY THE MEN- A LOOK AT SEXISM IN HEALTHCARE

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Abstract

The current paper is an understanding of sexism in medical research and overall healthcare culture. In his book, *On the Generation of Animals*, Aristotle defines “female” as “mutilated man”. Incidentally, this limited and belittling definition, though put forth in 332 BC, largely depicts where women stand in the field of medicine. Although there have been significant advancements in health and medicine, conditions of women are often ignored, diagnosed later than males and often also misdiagnosed. The conditioning that puts male over female reflects the disparities in the medical treatment of males and females. There is a deep-rooted bias in the culture of medicine that, actively or passively, excludes women from research trials. There is also a “gender gap” in the funding allocated to research and trials of males and females. This review paper analyzes existing research surrounding the various ways in which there is presence of sexism in healthcare and medicine. Consideration of patterns and data suggest that there is gender bias in healthcare which is observed in exclusion of women in research trials and treatment options available for women are majorly based on male-centric research. There is also a lack of funding for research centered around health conditions affecting only women. Analysis also shows that there is a pattern of disbelief in symptoms reported by women. The gaps in medical research have caused to a systematic misunderstanding of women’s health. Additionally, the paper also examines the consequences of this bias in the medicine culture.

Keywords: Sexism, health care, gender gap, medical research, treatment

Sexism, in its very basic element, is defined as discrimination on the basis of sex, i.e., the assigned sex at the time of birth that is distinguished on the basis of anatomical and biological characteristics.¹ Often, the terms ‘sex’ and ‘gender’ are used interchangeably in research and other academic fields. While the term ‘gender’ means an individual’s view of themselves (gender identity) which can be different from the society’s stereotypical labelling of a person’s gender on the basis of their biological sex, the focus of this paper is on the experiences of women, in the biological sense of being female. This is not to limit to the binary notion of gender and sex but to explore the understanding, or the lack thereof, of individuals with female anatomical characteristics and to understand the discrimination faced by the people with female anatomy.

Sexist behavior begins with the conditioning that places the male sex over the female sex and leads to prejudice and discrimination that has caused the inequality in the society as we know it. Often this discrimination also leads to misogyny, which in simple terms means hate towards. This hatred is often the root cause of the various forms of violence faced by women.

¹ Villines, Z. (2021, June 29). *What is sexism? Types, examples, and their impact*. Medical and health information. <https://www.medicalnewstoday.com/articles/what-is-sexism>

Sexism and misogyny are deeply entrenched and influence not just personal and social lives, but also exist on systematic levels, including politics, sciences and other professional spheres. While sexism can impact any person belonging to any biological sex or gender identity, the most adverse impacts are faced by non-male individuals, and males enjoy certain privileges due to this bias in all spheres of life. This creates disparities in the experiences and opportunities available to men and women. Like all different spheres of personal and societal arenas, this disparity also translates into the sciences in the form of lack of representation, bias and prejudice and harassment.

Sexism in the field of medicine and healthcare is multifaceted. Women experience prejudice and discrimination not just as professionals in the industry but also as recipients of treatment and healthcare. The issue can be best understood as a cycle- exclusion of women in positions of power and prejudice in lower positions may cause lack of representation and exclusion of women from research trials and treatment planning. This can further cause a systematic lack of understanding of the female body. Due to the deficit in knowledge, practitioners' bias and disbelief in symptoms reported by women can be intensified when coupled with unconscious or conscious biases against women, causing negative experience and worsening health conditions, leading to more detrimental treatment outcomes.

Given such conditions, there is a dire need of feminist research in mainstream healthcare practices. The absence of feminist orientation in medicine and health sciences can be attributed as a major reason for the multifold problems faced by women at different levels, and the existence of sexism in the field of healthcare (Bevan & Learmonth, 2012, p. 153).² Therefore, feminist approach to research focusing on the experiences of women as professionals in medicine as well as recipients can reveal a great deal of information which can be utilized to create better policies and planning, as well as to sensitize practitioners in order to empower women to enjoy their right to highest standard of health, in equality with men.

The current paper explores the existence of sexism in various forms and levels in the field of medicine and healthcare and the repercussions caused by it.

I. Gender Discrimination in Research Trials

History: Lack of Understanding of Female Anatomy

The history of anatomical study and discovery shows that "human body" was mostly represented by male body, whereas the female body was understood as different from male, but still in relation to male body, as is also pointed out by Beauvoir, "man is defined as human being while woman is defined as a female" (Beauvoir, 1997).³

In ancient Greek texts, the difference between male and female bodies is always defined by comparing it to the body of males and drawing its inferiority on the basis of the difference between the two. The biological thought present in Greek culture also had certain social implications for the perception of males and females. For example, the majority of the theories imply that the most desirable outcome in the process of reproduction was the birth of a boy resembling its father.

Hippocratic treatises concerned with embryogenesis like *The Seven-Month* include affirmations that male fetuses are stronger and form more rapidly than females.

2 Bevan, V., & Learmonth, M. (2012). 'I wouldn't say it's sexism, except that ... it's all these little subtle things': Healthcare scientists' accounts of gender in healthcare science laboratories. *Social Studies of Science*, 43(1), 136-158. <https://doi.org/10.1177/0306312712460606>

3 Beauvoir, S. D. (1997). *The second sex*. Random House.

The body of women was considered to possess excess moisture. This variation in the amount of moisture was linked to the amount of blood in the body, which was thought to be abundant in women. The purpose and composition of menstruation was not clearly understood then and it was believed that the purpose of menstruation was to get rid of this excess moisture. The absence of menstruation outside pregnancy was taken as a sign of hemorrhage. It was believed that for women who do not menstruate, the blood should be excreted through nostrils. Signs of physical disorders like ringing in ears or tremors were thought to be early signs of menstruation rather than being looked into as indicators of illness. The absence of menstruation, which could have been signs of different ailments, was thought of as a signal of the excess blood being present in a different organ having harmful, rather stigmatized, consequences. For example, accumulation of blood in breasts was considered a sign of insanity (Bonnard, 2014).⁴

One-Sex Theory was a popular basis of understanding of the human anatomy, as articulated in Aristotle's and Galen's work, they expressed that the male and female bodies were essentially same, except that the male organs were outward while female organs, inward, or naturally reversed. According to this theory, heat caused organs to grow out in the final stages of gestation, thus creating a male. The absence of this heat, there would be an incomplete male, i.e., female.⁵

The one-sex model explained "female" as "lesser" or "incomplete man". This went on to shape the beliefs about women, thereby validating the oppression and obedience expected out of women in those times.

Hippocratic gynecological treatises represented the essential difference between a male and a female body with respect to the existence of a "supplementary" organ- the uterus- in females, which was considered to be a mobile living creature, having its own will- to move towards moisture and conceive. This was further developed by Plato, a contemporary of Hippocrates, in the *Timaeus*, who described uterus as an internal animal having the desire to conceive . This led to the idea that the female body is hysterical, which is further discussed ahead.

The purpose of women was defined by the uterus. The knowledge about female anatomy was thus centered around the women's capacity to reproduce.⁶ To call this conception as the origin of the perception of the female body, and female lives, with reproduction as its only purpose of existence is only appropriate, as we look back at the history of mental health. Hysteria was the first mental disorder attributed to women. With its origin dating back to 1900 BC Egypt, hysteria was considered to be caused by the uterus moving around the body. The term was coined in the 5th Century BC by Hippocrates. The symptoms of this "wandering womb" condition included anxiety, uncontrollable emotional states, inability to sleep, irritability, excessive lubrication in the vagina , or basically any emotional or physical ailment which could not be explained due to the lack of understanding, or more often, the biased understanding of women's health. Around the time of 200 AD the popular understanding was that hysteria was caused lack of satisfaction through childbearing.

⁴ Bonnard, J. (2014). Male and female bodies according to Ancient Greek physicians. *Clio*, (37). <https://doi.org/10.4000/cliowgh.339>

⁵ One-sex theory. (n.d.). Encyclopedia.com | Free Online Encyclopedia. <https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/one-sex-theory>

⁶ The long history of gender bias in medicine. (2021, June 17). *Time*. <https://time.com/6074224/gender-medicine-history/>

Over the centuries, many solutions were provided for hysteria ranging from doctor recommendations like pelvic massage, child bearing, to demonological approaches ("history of hysteria: Sexism in diagnosis," 2018).⁷ The conceptualization of hysteria is evident in the history of psychology, with the work of Charcot and Freud, which is not very long ago. Sigmund Freud wrote many studies on hysteria and was the first to formalize that hysteria was not a result of the wandering uterus but psychological trauma or repression. However, the cause he assigned to such psychological damage, again was a result and also a cause of the biased understanding of women's bodies. Freud's understanding of hysteria was through this popular Oedipus complex theory, in which a girl realizes she has no penis and has been "castrated". He believed that females experience hysteria as a result of not being able to cope with the loss of their penis (a metaphor for a sense of superiority). The solutions he provided were not any better than the ancient misinformed recommendations- marital sex and childbearing- and in situations where that was not possible- uterine massage, which was invented by a Swedish Army Major, Thure Brandte. The process involved insertion of the hand of the performing physician in the vagina or the anus, which was many times done without the consent of the women and thus was rather traumatic. Hysteria was a mental disorder classified in the DSM, published by the APA until as late as 1980 ("history of hysteria," 2017).⁸

Examples as such are reflective of the dominance of men in the field of medicine, healthcare and even psychology. Gendered stereotypes have existed for the entirety of the existence of human beings, practices arising from such stereotypes continue to exist and shape modern society. The deeply entrenched conditioning that places men over women and defines the existence of women by their ability to reproduce has caused tremendous damage to the lives of women and still continues to do so.

Exclusion from Clinical Research

Clinical research is an umbrella term used to describe four aspects according to National Institutes of Health - epidemiology, which focuses on studying patterns, causes, effects of diseases to improve knowledge and understanding; behavioral research, which enhances the understanding of how human behavior causes, effects or gets affected by health and diseases; health services, which focuses on provision and accessibility of healthcare by considering things like cost; and clinical trial, which evaluate interventions on health outcomes ("basics," 2017).⁹

Female subjects have been historically excluded from clinical research which has led to inadequate knowledge of how diseases affect women. The assumption that the difference between male and female is only their reproductive organs has further fueled the lack of understanding of the female anatomy ("Women were left out of clinical trials until the '90s," 2020).¹⁰ The evidence which forms the basis of medicine could be flawed at a fundamental level owing to the failure of research tools to accommodate sex differences.

7 The history of hysteria: Sexism in diagnosis. (2018, September 28). Talkspace. <https://www.talkspace.com/blog/history-hysteria-sexism-diagnosis/>

8 The history of hysteria. (2017, July 31). Office for Science and Society. <https://www.mcgill.ca/oss/article/history-quackery/history-hysteria>

9 The basics. (2017, October 20). National Institutes of Health (NIH). <https://www.nih.gov/health-information/nih-clinical-research-trials-you/basics>

10 Women were left out of clinical trials until the '90s. (2020, June 30). Well+Good. <https://www.wellandgood.com/women-clinical-trials/>

The situation that arises is that the knowledge of diseases in women is understood through generalization of the findings of trials including only male participants. (Holdcroft, 2007).¹¹ The biggest cause of death for women in the U.S is cardiovascular disorders, yet, only 1/3 of the clinical trial subjects of cardiovascular diseases are females. (Westervelt, 2017).¹² A study by Zucker et al. (2020) stated that females experience adverse reaction to drugs nearly two times more than males, but still the role of biological sex is inadequately factored in.

Over the years, many reasons have been given to validate the exclusion of women from clinical trials. For example, in 1977, the U.S. FDA suggested that women of child-bearing ages be excluded from trials so as to protect unborn children from possible adverse effects. But this measure went on to contribute to the lack of understanding of the effectiveness of drugs for women.

Lack of Funding and Grants

Besides male bias and exclusion from trials, gender discrimination in clinical research also occurs in form of lack of funding allocated to trials aimed at understanding manifestations of different diseases in women, for example, allocation of research funding for coronary heart disease is much lesser for women even though the at-risk population is older women who have more severe manifestations than men. (Holdcroft, 2007).¹³ Even though gender differences in management of coronary heart disease are recognized¹⁴ guidelines laid down for the management by the U.K NHS are not specific to gender, nor do they state that the guidelines are formulated on the basis of evidence obtained from male subjects.¹⁵ Arthur A. Mirin conducted a study to examine the disparity in terms of gender in regards to allocation of funds for diseases by the NIH. It was found that in 3/4 of the cases the pattern of allocation of funds favors males, in the sense that the disease prevalent more in women is inadequately funded, or the disease prevalent more in men is excessively funded. (Mirin, 2021).¹⁶

It has also been observed that, for conditions that affect only women, there is a serious dearth of funding. For example, endometriosis, a genetic condition in which tissue which normally grows within the uterus, grows outside of it causing extreme pain and discomfort due to which many women are unable to hold jobs and education. Due to its complex nature, many women receive delayed or inaccurate diagnosis, often in critical stages, leaving little room for effective intervention and treatment.

¹¹ Holdcroft, A. (2007). Gender bias in research: How does it affect evidence based medicine? Journal of the Royal Society of Medicine, 100(1), 2-3. <https://doi.org/10.1177/014107680710000102>

¹² Westervelt, A. (2017, September 20). The medical research gender gap: How excluding women from clinical trials is hurting our health. The Guardian. <https://www.theguardian.com/lifeandstyle/2015/apr/30/fda-clinical-trials-gender-gap-epa-nih-institute-of-medicine-cardiovascular-disease>

¹³ Holdcroft, A. (2007). Gender bias in research: How does it affect evidence based medicine? Journal of the Royal Society of Medicine, 100(1), 2-3. <https://doi.org/10.1177/014107680710000102>

¹⁴ Raine, R. (2002). Influence of patient gender on admission to intensive care. Journal of Epidemiology & Community Health, 56(6), 418-423. <https://doi.org/10.1136/jech.56.6.418>

¹⁵ Holdcroft, A. (2007). Gender bias in research: How does it affect evidence based medicine? Journal of the Royal Society of Medicine, 100(1), 2-3. <https://doi.org/10.1177/014107680710000102>

¹⁶ Mirin, A. A. (2021). Gender disparity in the funding of diseases by the U.S. national institutes of health. Journal of Women's Health, 30(7), 956-963. <https://doi.org/10.1089/jwh.2020.8682>

The treatment options available include surgeries, hysterectomy, or induced menopause with hormonal replacement, all of which can seem quite daunting and continue to cause serious implications on health and reproduction even after treatment. Due to this, many women continue to live with pain instead. Another reason why women choose to ignore early signs and symptoms of endometriosis is because of a sense of bravery attributed to tolerance of women in women. The notion that women must endure menstrual pain and that no matter how extreme, it is “normal” prevents women from seeking professional help. The lack of clearer signs, symptoms and detection tools, availability of treatment options and dismissal of pain which is a major cause of delayed diagnosis, can be attributed to lack of funding. Since it is a condition that affects only women, the allocation of funds for endometriosis is very low ("Endometriosis: A painful lack of research," 2021).¹⁷ The funding for trials for endometriosis was only six million in the year 2017, fifteen million during the period 2008-2020, which has been recently cut down to fourteen million.¹⁸

II. Gender-based Discrimination in Medical Professions

Despite an increasing number of women entering professions in medicine and healthcare, there remain a number of obstacles and challenges, such as under representation in leading positions and gender discrimination in the workplace, more often in addition with racism.

Sexism in Academics

There are many challenges that hinder progress of women in the field of academic medicine. These obstacles may range from systematic sexist practices like withholding positions of power from women, to misogynist and predatory behavior, like sexual harassment. Though in recent years, the pattern shows that women outnumber men as medical students, that gender parity is not free from harassment for female students, and hasn't yet been reflected in senior, power-holding positions. For example, Carr et al. (2018) conducted a study which highlighted that senior-level positions were more likely to be attained by men than women (Carr et al., 2018).¹⁹ Researchers at Johns Hopkins in a report published in the Journal of General Internal Medicine on March 3, 2020 revealed that majority (seventy-nine percent) of academic hospital programs are run by males (Herzke et al., 2020).²⁰

¹⁷ Endometriosis: A painful lack of research. (2021, March 11). Understanding Animal Research. <https://www.understandinganimalresearch.org.uk/news/research-medical-benefits/studying-endometriosis-with-mice/>

¹⁸ Published by Jenny Yang, & S. (2021, September 8). Research funding for endometriosis U.S. 2008-2022. Statista. Retrieved February 26, 2022, from <https://www.statista.com/statistics/1242205/endometriosis-research-funding-united-states/#:~:text=From%202008%20to%202020%2C%20research,States%20from%202008%20to%202022.>

¹⁹ Carr, P. L., Raj, A., Kaplan, S. E., Terrin, N., Breeze, J. L., & Freund, K. M. (2018). Gender differences in academic medicine. *Academic Medicine*, 93(11), 1694-1699. <https://doi.org/10.1097/acm.0000000000002146>

²⁰ Herzke, C., Bonsall, J., Bertram, A., Yeh, H., Apfel, A., & Cofrancesco, J. (2020). Gender issues in academic hospital medicine: A national survey of Hospitalist leaders. *Journal of General Internal Medicine*, 35(6), 1641-1646. <https://doi.org/10.1007/s11606-019-05527-0>

Interestingly, the few percent of women in senior positions make far less than their male counterparts despite performing equally well and having similar responsibilities. Efforts were taken by Johns Hopkins University School to eradicate disparity in salaries, the percentage of disparity was cut from 2.6 percent to 1.9 in 2016 ("Johns Hopkins faculty data highlight how gender disparities in salary add up over a lifetime," 2019).²¹

Workplace Challenges to Female Practitioners

Despite increasing percentage of women joining the workforce, especially healthcare, there remain numerous challenges to women as a result of male dominance, especially in powerful positions. These challenges include denial of career advancement opportunities, unfair and biased treatment by seniors or coworkers, sexual harassment, underrepresentation in positions of power and age bias. Family responsibilities reinforced by gender roles are also a big obstacle that female healthcare workers experience. Many women doctors experience marital problems as their careers require prolonged working hours. While the working hours are the same for male doctors as well, they have different implications for both men and women. Women are often deterred from entering medical professions as families believe that the long working hours will leave little time for them to invest in their families, an expectation that is only placed upon women. The pressure for childbearing poses another challenge, many female doctors in their residency experience cold attitudes and remarks from seniors as it is assumed they will soon take maternity leave. Such biases prevent women from receiving career advancement opportunities. They are also perceived as less committed than their male counterparts. Maternity leaves are not fully supported by many institutions even today, which has negative consequences for women, both in terms of their family lives and their health as they opt for shorter leaves due to the possibility of being demoted, leaving them inadequate time to recover from pregnancy. At the same time, they are also criticized for leaving their newborns so early in their lives. Women doctors are thus judged not by their skills and talent but by their sex. Due to these reasons, women doctors are expected to perform twice better than their male counterparts and also commit more time to their work in order to "prove" their seriousness and commitment to the job. They are provided with less flexibility than males, both in their personal as well as professional lives.²²

Women doctors often experience discrimination in a multi-layered manner. Age and race also form the basis of the biases against female healthcare workers. Younger women early in their careers are regarded as "too young to know what they are doing" and older women in healthcare are thought to be not up to date with the current changes.²³

Gendered racism is oppression or discrimination that occurs due to race and sex. It is perpetuated through biases and stereotypes against certain groups.²⁴ In a study by Wasudha Bhatt, it was found that gender discrimination is present in healthcare professions for female workers as early as in the recruitment process.

²¹ Johns Hopkins faculty data highlight how gender disparities in salary add up over a lifetime. (2019, January 28). Johns Hopkins Medicine Newsroom. <https://www.hopkinsmedicine.org/news/newsroom/news-releases/johns-hopkins-faculty-data-highlight-how-gender-disparities-in-salary-add-up-over-a-lifetime>

²² *The challenges faced by women doctors.* (n.d.). medvocation. <https://medvocation.com/en/blog/the-challenges-faced-by-women-doctors/17>

²³ *Challenges faced by women physicians don't disappear with age.* (2020, 16). American Medical Association. <https://www.ama-assn.org/delivering-care/health-equity/challenges-faced-women-physicians-don-t-disappear-age>

²⁴ Gendered racism. (n.d.). Google Arts & Culture. <https://artsandculture.google.com/entity/gendered-racism/m012gc673?hl=en>

The perception of possible motherhood further increased this discrimination throughout their careers from training to practicing (Duffy 2007; Glauber 2007), majority of the women respondents reported being discriminated on the basis of their ethnicity (Bhatt, 2009).²⁵

III. Problems Women Face as Recipients of Healthcare

The instances of sexism discussed in this paper so far, such as lack of understanding of female anatomy, exclusion from clinical trials, inadequate funding allocations for the health of women and discrimination in medical professions have far-reaching implications. The most profound consequences are observed in the experiences of women as recipients of healthcare services. The following discussion points are both consequential, and instances of sexism in medicine and healthcare at the same time.

Negative Experiences and Disparities in Treatment

A very important contributing factor for success in getting optimum standard of healthcare is the doctor-patient relationship. Trust, knowledge and regard are the four key elements in a relationship of healthcare provider and the patient. (Chipidza et al, 2015).²⁶ History of medicine and healthcare has just as much cultural and social significance as scientific, it is the history of individuals, and their bodies, as social beings ("long history of gender bias in medicine," 2021).²⁷ As illustrated by discussions in this paper, the characteristic of being male or female had certain implications pertaining to how illness was perceived in the society as well as by medical care providing professionals. Healthcare has reflected and even reinforced gender discrimination in the society.

The prevalence of gender bias and sexism is also visible in women's encounters with healthcare workers. A study by Upmark et al., illustrated that the experiences female patients mirrored larger instances of disrespectful behavior in medical encounters than men, like being treated with aggression, disbelief, mistrust and being considered stupid. A lot of women shared that they were treated with indifference, considered stupid, inducement shame and prejudicial rehabilitation efforts. They additionally reported greater on factors highlighting doubt on part of the tending health care. Many women confirmed that they were not listened to properly and were cut short (Upmark et al., 2007).

Disbelief in Symptoms and Problems in Diagnosis

The notion that women are the weaker sex and more likely to experience physical pain due to psychological factors leads to very detrimental consequences for the health of the women. As a result, there is widespread disbelief in symptoms as reported by women and their pain is trivialized by doctors. A survey in 2019 found that 45 percent of the respondents believed that their healthcare providers took their pain less seriously.²⁸

²⁵ Bhatt, W. (2009). The gender dimension of migration in India: The politics of contemporary space in Orissa and Rajasthan. *Development in Practice*, 19(1), 87-93. <https://doi.org/10.1080/09614520802576419>

²⁶ Chipidza, F. E., Wallwork, R. S., & Stern, T. A. (2015). Impact of the doctor-patient relationship. *The Primary Care Companion For CNS Disorders*. <https://doi.org/10.4088/pcc.15m01840>

²⁷ *The long history of gender bias in medicine*. (2021, June 17). Time. <https://time.com/6074224/gender-medicine-history/>

²⁸ *Women's pain is often dismissed or not believed*. (2021, August 2). HealthyWomen. <https://www.healthywomen.org/condition/pain-gap-womens-pain-undertreated/womens-pain-is-often-dismissed-or-not-believed>

It has also been shown that when reporting similar severity of pain in the abdomen, male patients wait approximately forty-nine minutes before being treated, while female patients experience a delay of sixty-five minutes at least usually.²⁹ A considerable body of research has highlighted that females tend to receive sedating medications rather than pain-alleviating medicines for their physical complaints more than men (Calderone, 1990),³⁰ suggesting that they are perceived as being anxious, or psychologically distressed, rather than having actual physical symptoms. The focus is on bringing them back to a rational state rather than relieving them of the actual physical ailment.³¹

Hoffman and Tarzian, showed that women express greater severity of pain which sustains longer than men, but the treatment they receive is less effective and less focused on the alleviation of the pain (Hoffmann & Tarzian, 2003).³² Women are often thought to be exaggerating the pain they experience, whereas when men complain of the same pain, they are taken seriously, as the conditioning that men are strong and women weak comes into play.³³ The interplay of gender and race has significance here as well. There is a gap in treatment of black women and white women, due to implicit bias. The stereotype of a black patient portraying “drug-seeking behavior” becomes an obstacle in black patients receiving adequate treatment.³⁴

Increased Negative Health Outcomes

Widespread disbelief in women’s symptoms and the consequential disparity in treatment implies that women suffer longer than men and they are more likely to be misdiagnosed and therefore have more detrimental and fatal health outcomes.³⁵ A very prominent example as discussed earlier is endometriosis. There is a deeply conditioned belief that women must learn to endure pain. Menstrual pain is highly normalized and every woman is expected to “deal with it” even though research has suggested that it can be as severe as pain arising from heart attacks. Endometriosis is a very complex and understudied disease. Given its complex nature, there are no direct diagnostic tests for it other than looking out for certain signs and symptoms, of which severe menstrual cramps is a significant indicator.

²⁹ Fenton, S. (2016, August 15). *Period pain is officially as bad as a heart attack - so why have doctors ignored it?* The Independent. <https://www.independent.co.uk/voices/period-pain-is-officially-as-bad-as-a-heart-attack-why-have-doctors-ignored-it-the-answer-is-simple-a6883831.html>

³⁰ Calderone, K. L. (1990). The influence of gender on the frequency of pain and sedative medication administered to postoperative patients. *Sex Roles*, 23(11-12), 713-725. <https://doi.org/10.1007/bf00289259>

³¹ Fenton, S. (2016, July 27). *How sexist stereotypes mean doctors ignore women's pain.* The Independent. <https://www.independent.co.uk/life-style/health-and-families/health-news/how-sexist-stereotypes-mean-doctors-ignore-women-s-pain-a7157931.html>

³² Hoffmann, D. E., & Tarzian, A. J. (2003). The girl who cried pain: A bias against women in the treatment of pain. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.383803>

³³ *Women’s pain is often dismissed or not believed.* (2021, August 2). HealthyWomen. <https://www.healthywomen.org/condition/pain-gap-womens-pain-undertreated/womens-pain-is-often-dismissed-or-not-believed>

³⁴ *Women’s pain is often dismissed or not believed.* (2021, August 2). HealthyWomen. <https://www.healthywomen.org/condition/pain-gap-womens-pain-undertreated/womens-pain-is-often-dismissed-or-not-believed>

³⁵ *Women’s pain is often dismissed or not believed.* (2021, August 2). HealthyWomen. <https://www.healthywomen.org/condition/pain-gap-womens-pain-undertreated/womens-pain-is-often-dismissed-or-not-believed>

However, the normalization of menstrual pain is a major reason why endometriosis is underdiagnosed and why it takes approximately 6.2 years for women to get a formal diagnosis and treatment.³⁶

Such biases act as obstacles and prevent women from receiving optimum standard of healthcare, thereby creating inequality between men and women. Gender equality awareness has been very significant in the current times. There are efforts to inculcate equality on personal, social, and organizational levels, yet practices like such continue to exist on systematic levels. There is a dire need for medicine and healthcare to be more inclusive and accommodate the differences between sexes to provide the highest possible standard of healthcare to not just men and women but also to intersex and transgender people. Only when every individual regardless of their sex, has access to equal standards of healthcare and the freedom to enjoy wellbeing, can we move to a world where people of all sex can enjoy equal opportunities and quality of life.

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³⁶ Cohut, M. (n.d.). *Endometriosis: Its true impact and why it is so hard to diagnose*. Medical and health information. <https://www.medicalnewstoday.com/articles/endometriosis-experiences-the-long-painful-road-to-diagnosis>

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GENDER ROLE AND LIFELONG CYCLE OF INEQUALITY

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Abstract

The diversity that rules the world with different societies in charge of creating stability in terms of norms and ideal versions of everything we do, providing humans a model to strive for or go along with. With the society having its roots in the old patriarchal soil, any wave of change that dares to challenge it is considered as inappropriate and labelled as abnormal by the preachers of society. The famous notion of behavior given by society for satisfying its age-old traditions gives birth to the stereotypical gender norms that govern a large part of patriarchy and foster the existence of this sexist model of behaving called society. The ideal way of behaving for women given by society is phrased under the line "act like a lady", this four-word sentence governs a millennia year of injustice, a women's role etc

Acting like a lady generally asks a woman to be polite, sophisticated, submissive, a master of household chores. This general definition of being like a lady or a real woman confines a woman to household chores and reproductive purposes, not giving her enough space for breathing the air of freedom and control, stopping her from spreading her wings, limiting her to the ground when she was made for the sky too. This ideal way of behaving is not only limited to woman, it also specifies a man's role or contribution towards the world under the phrase of "be a man", this phrase gives man enormous freedom to achieve his dreams along with a baggage of fulfilling his responsibilities as a father, husband and a son, mostly these responsibilities are economic in nature. Even though this sentence seems great in its form but it is also embedded in flaws, it restricts a man from emotional expression, asking him to be tough every time everywhere, making him look strong from outside and slowly and steadily breaking him from inside. This notion not only is harmful for a man itself; it is also a breeder for an entire upcoming generation of males as being a man comes along with the domination of the submissive, abusing authority and destroying any hopes for an equal power distribution.

Questioning these notions surely points out the structure of injustice and inequality between the two sexes but it also gives space for counter questions like why are we still going along this societal version of ideal man and woman, if we know what we are breeding at the end, what factors motivates one to choose this already defined path and stops one to build one's own that is far more just?

Keywords: Patriarchy, gender stereotypes, inequality, sexism, domination of the submissive, unequal power distribution

The world is divided on the basis of land, cultures, religion etc. and to eradicate these weeds of destruction from the pasture of civilization, society was created. Societies were created with an aim to stabilize the world and to tame these wild differences under the general norms and ideal versions of everything we do, providing humans with a singular model to strive for or go along with.

Even though society has helped in creating stability in this world, it has failed enormously in creating harmony, it definitely helped people to stick together irrespective of all the differences but in the process of nullifying these differences it only bred more differences.

The famous notion of behavior given by society for satisfying its age-old traditions gives birth to the stereotypical gender norms that govern a large part of patriarchy and foster the existence of this sexist model of behaving called society. The ideal way of behaving for women given by society is phrased under the line "act like a lady", this four-word sentence governs a millennia year of injustice, a women's role etc.

Acting like a lady generally asks a woman to be polite, sophisticated, submissive, a master of household chores. This general definition of being like a lady or a real woman confines a woman to household chores and reproductive purposes, not giving her enough space for breathing the air of freedom and control, stopping her from spreading her wings, limiting her to the ground when she was made for the sky too.

A real woman is expected to not raise their voice or opinions, they are always expected to act under the protection of man, under the umbrella of patriarchy. This ideal way of behaving is not only limited to woman, it also specifies a man's role or contribution towards the world under the phrase of "be a man", this phrase gives man enormous freedom to achieve his dreams along with a baggage of fulfilling his responsibilities as a father, husband and a son, mostly these responsibilities are economic in nature. Even though this sentence seems great in its form but it is also embedded in flaws, it restricts a man from emotional expression, asking him to be tough every time everywhere, making him look strong from outside and slowly and steadily breaking him from inside. This notion not only is harmful for a man itself; ¹it is also a breeder for an entire upcoming generation of males as being a man comes along with the domination of the submissive, abusing authority and destroying any hopes for an equal power distribution.

Questioning these notions surely points out the structure of injustice and inequality between the two sexes but it also gives space for counter questions like why are we still going along this societal version of ideal man and woman, if we know what we are breeding at the end, what factors motivates one to choose this already defined path and stops one to build one's own that is far more just? There are various reasons or theories given by philosophers that explain or try to answer the above question.

A HISTORICAL SEXIST MODEL

These reasons can be traced back in history, to the creation and propagation of it. The only history that is known to exist outlines men's hegemony¹ over the world and it only applauds ideologies that work towards strengthening domination of men and subduing women's roles and existence.

Women's role in history is not known to exist, that is what the society says, women are not provided with any examples of heroism or action from their side, they are always shown as marginal and their work as unimportant even when they make up half of the humankind and have equally participated in creating history and foster its existence too.

Society totally overlooks any contribution of women in history, for instance, 90% of the figurines of the period 40,000 BC to around 50,000 BC² belonged to women but this fact was not highlighted in the pages of history.

¹ Lerner, Gerda. The Creation of Patriarchy. New York: Oxford University Press, 1986.

There were many contributions and revolutions led by women in the past like the works of the legend Agnodice who settled an unforgettable feat in the field of medicine, but what's the sad part is that not many people know about her unlike the other men of her field. Also, the women that are featured in pages of history are for the most part sexualised like Cleopatra, Helen of Troy. Their picture is implicit in such a way that their works get eclipsed by the typified example of their bodies and character. Cleopatra was a poet and a logician and she had an excellent handle over math but due to thin depiction of her personality by the set of experiences, she is recollected more as an enchantress than a rationalist.²

Women are not projected as characters in history, they are somewhat introduced as³ regrettable illustrations and generalizations like animals who draw men towards their bed and demise. And because the majority of the world doesn't know about the real and true version of history, Women don't know how to question and what to question because they are not offered any precedent of their own and when there is no precedent, thinking of a better alternative seems futile. Men are given a wrong perspective on their picture in the general public, they are caused to feel more remarkable and prevalent than females, producing the chauvinist view that they are the more grounded sex. They are instructed most of the time to overwhelm that resistance to accommodation appears to be compromising and unseemly to them.

THE EXCUSE OF BIOLOGY

Sex refers to the biological construct of a person, It consists of reproductive or chromosome composition whereas Gender refers to the social identity of a person, It consists of social norms and behavior and even the relationship between the two sexes. The biological construct of a person is widely used as an excuse to reason out the prevalence of such injustice. Biological differences are used to describe social role differentiation even when sex and gender are explained deeply by feminists.

Deckard concerning mental generalizations of⁴ guys and females says 79 clinically prepared analysts, therapists, and social specialists were approached to portray the regular, sound male and the normal, solid female. These experts defined a solid female as somebody who is less forceful, irrational, overly emotional, accommodating, tricky, subordinate, she is somebody whose sentiments are effectively harmed, who experiences issues in settling on choices and so on. While a solid male is somebody who is exceptionally autonomous, more forceful, prevailing, not in the least passionate, difficult to impact, extremely goal and self-assured in nature, he is exceptionally sensible and has a decent command over choices and isn't effectively harmed and so on. Yet, when these equivalent specialists were approached to portray a sound human, their responses matched more to the depiction of a solid male.

Sigmund Freud characterizes women who are inverse to the overall meaning of female I.e. forceful and mentally aggressive as psychotic and penis-envy in nature. Freud has been exceptionally reprimanded for his misogynist view against ladies by different rationalists and analysts like Juliet Mitchell⁴, she opposes Freud's hypothesis and obviously expresses that the assumed all-inclusive peculiarity of a male and female is only a simple mental portrayal of the equivalent made by male centric society for its own benefits.

²Wilson, C. (2017, February 28). Why were women written out of history? An interview with Bettany Hughes. English Heritage Blog. <https://blog.english-heritage.org.uk/women-written-history-interview-bettany-hughes/>

³ Lerner, Gerda. The Creation of Patriarchy. New York: Oxford University Press, 1986.

⁴ Subhadra Channa, sex , Gender and Ideology- Some Reflection in Gender Consciousness and Feminism , 35-36 , Indian Anthropologist , December 1995, Vol. 25, No. 2 (December 1995), pp. 35-48

These sex-based distinctions in sexual orientation emerges from the division of work that has been followed and thought about major to human progress.⁵ Since at first civilization required more muscle power, men were assigned this undertaking because of their actual prevalence over females and women were enslaved to family tasks yet with time this distribution of power and responsibility became stale and the power got circulated in a manner that violates a single sex of its basic rights, precluding females opportunity to excel .

But these differences aren't universal in nature because body, strength and mind differ from person to person. For instance, Sojourner Truth, an American abolitionist and women's rights activist during her visit to the Ohio women's convention during her speech said, "I have as much muscle as any man, and can do as much work as any man. I have plowed, and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear de lash as well! And ain't I a woman?"⁵

Some revolutionary feminists, like Katha Pollitt, says that women are basically people and Perspectives that separate the genders instead of joining them are believed by these progressives to be misogynist rather than women's activist⁶. Feminists doesn't want to beat men to leave a trace of theirs but they just want women to be viewed as human before as a women or sex.

HABITUALITY

Another reason that contributes to the prevalence of this situation is habituality, we all have become so habitual to the ongoing patriarchal pattern of life that moving out of this bubble of comfort zone makes one anxious and sometimes even question one's existence. Men and women have for millennia participated in a system of exchange of responsibilities wherein men are responsible for providing economic security and protection to women and in exchange for this woman handles the children, family and all the household chores.

People have become so comfortable with this system of exchange tha⁶t even after knowing and understanding the unjust distribution of power between the sexes they are not ready to come out of this circle of inequality because moving out of this circle leads to identity crisis among them. People find living with this existing system more profitable and respectable in relation to their idea of existence. Many women consider this an easy path to follow as she gets a piece of the world as a property after she succumbs to a man, gets passed from the protection of one man to another and most importantly she is easily accepted by the society. And similarly, men who try to act against the gender norm like becoming a house-husband, have to face harsh criticism and backlash by the society even by their own family members. And this phenomenon of acceptance and criticism stops or restricts one to move out of this comfortable bubble of inequality.

⁵ Chang, R. (2020, August 17). Sojourner Truth's "Ain't I a Woman" Speech May Not Have Contained That Famous Phrase. Biography. https://www-biography-com.cdn.ampproject.org/v/s/www.biography.com/.amp/news/sojourner-truth-aint-i-a-woman-speech?amp_js_v=a6&_gsa=1&usqp=mq331AQKKAfQArABIIACAw%3D%3D#aoh=16469940195557&referrer=https%3A%2F%2Fwww.google.com&_tf=From%20%251%24s&share=https%3A%2F%2Fwww.biography.com%2Fnews%2Fsojourner-truth-aint-i-a-woman-speech

⁶ Rekha Pandey, The History of Feminism and Doing Gender in India, pg:3, Estudos Feministas , Vol. 26, No. 3 (2018), pp. 1-17.

LIABILITY VS ASSET

Gender inequality and neglect of a single gender starts before conception in the form of narrow mindsets and pressure laid on women for male child, after conception in the form of female feticide and after birth in the form of killing the female child and if given a chance to live, she is tortured by sexist and patriarchal mentality throughout her life. The assessment of gender in terms of profit or loss is one of the main reasons why people prefer male children over females.

The patriarchy-based society considers males as an asset to the family because of their societal-created tendency to be economically beneficial to the family and on the other hand, it labels females as a liability, burden and financially incompetent. The birth of a male child is considered as an occasion of celebration, honor and pride as males are often understood as the caregivers and breadwinner of the family, they are seen as the only resort of parents during old age. Whereas on the other hand, females are regarded as a burden to the family as parents feel obliged to pay dowry for their marriage and females are not considered as someone to rely on as she is considered as a part of her husband's family more than her own after marriage, females are often addressed as "paraya-dhan" in various parts of India.

There are various reasons people give to justify their preference of male child, some of the most common reasons are: -

- Firstly, girls are regarded as a financial burden to the family, people feel pressured for a girl's marriage due to the legally abolished but unofficially practiced practice of dowry.
- Secondly, many people fear the vulnerability of females to rape and other brutal crimes, as crimes against girls on small or large levels, makes people live in fear for their own female children.
- Thirdly, people's belief in various disturbing theories like having a son leads one to the path of salvation, people believe that having a son is one of the only ways to liberate their souls from this worldly sin.⁷
- Even though with time, people generally prefer to have one or two children only but most of the population still wants to have at least one child no matter what as they carry a family's lineage forward.

This differentiation of sex on this basis has not much rational or fair grounds to support it but still its prevalence and consequence has a devastating effect on the sex ratio by disturbing the ecological balance between the two sexes, having lesser females in relation to males, resulting in a skewed sex ratio in various countries.

The population census of India in 2011 reveals that India had a sex ratio of 940 females per 1000 males and the data of 2021 didn't show any marked improvement, in fact it only showed a decline by dropping to 929 females per 1000 males. This sex ratio differs from states to states and countries to countries. For instance - Kerala generally shows a high or equivalent sex ratio but on the other hand states like Punjab and Haryana generally ranks the lowest in this category. The city of Chandigarh displayed a skewed sex ratio at birth in the past five years by dropping from 981 females born per 1000 males in 2015-16 to 838 females born per 1000 males in 2020-21. This skewed distribution is not only limited to India, its existence and prevalence is seen in developed countries like the US, China too.

⁷ Choudhury, K. (2019, March 22). 5 Reasons Why Most Of Indian Society Still Prefers A Boy Over A Girl. Women's Web: For Women Who Do. <https://www.womensweb.in/2019/03/why-indian-society-prefers-boys/>

In 2017, 115 boys born per 100 girls in China⁸ and a poll conducted by Gallup in the US, 2018, to assess people's preferences for baby revealed that 43% of the population preferred a male child whereas only about 24% preferred a girl child, over the years America has witnessed this preference by an average of 25 points.⁸ Prenatal, selective abortion and post birth neglect has led to various innocent deaths and is also one of the reasons for such an ecological disturbance.

WOMEN ARE HUMANS BEFORE DEITIES

Many Asian cultures put females on a pedestal that's higher than that of normal human beings, but this higher status is only glorified on paper and words but in reality, it is used to abuse or ward off a woman of her rights and autonomy. Goddesses or deities are divine and immortal figures that are virtuous, righteous, kind and giver etc. and association of women with such divine figures wards her off from her humanness. When a woman is regarded or associated with a goddess or deity, she is in general expected to be more polite, kind, sacrificing and virtuous, she is expected to give her all for the sake of others with no expectations of anything in return.

This divine association definitely gives respect to a woman in some manner but a woman has to pay a high price for this respect. There are various examples or practices that show violation of women in various aspects.

A traditional practice or paratha practiced in the southern part of India called "devadasi paratha" is a great example of this inequality. In this practice young girls are married or dedicated to the deity and after this ritual, they are not given the right to get married in real by choice and they are handed over works of the temple like cleaning, dressing the deities etc.⁹, they are also made to sing and dance but this practice took an immoral turn when these young women became an instrument of enjoyment and sex toys for the rich. This practice shoved many women in the tainted depths of prostitution with no way out.

Even though this practice has been legally abolished in 1988, it is still practiced in some places under the cover. Such inhumane practices are not only limited to India, such practices can also be seen in Nepal too. In Nepal, there is a tradition wherein young girls are scouted, isolated from the society, and is worshiped by the locals and the royals in the temple, those young girls are required to fulfill their responsibility of being a form of human God till the time they reach puberty and when this time comes, a different batch of young girls are selected and the same process continues.

This tradition not only wards off young girls from their childhood but also makes them feel lost or misplaced after the end of their tenure, having a great physical and psychological impact on those young lads. Society should understand that girls don't need to be seen as some divine figure, they only need to be seen as humans before anything else and live their life with an equal share of power with men. All these reasons or theories has formed and strengthened the age-old pillars of gender inequality and there devastating effect can be seen today in one's everyday lives in the form of various crimes against women from restrictions to heinous crimes like rape etc.

⁸ There is an unequal human sex ratio of males to females at birth. (2021, October 7). The Irish Times. <https://www.irishtimes.com/news/science/there-is-an-unequal-human-sex-ratio-of-males-to-females-at-birth-1.4684931>

⁹ Reporter, G. S. (2021, September 25). Feminism for goddesses: does goddess worship empower girls? The Guardian. <https://www.google.com/amp/s/amp.theguardian.com/global-development-professionals-network/2014/mar/05/india-hinduism-goddesses-feminism-global-development>

Gender based violence against women have only increased with the passing years, bringing out heart wrenching statistics all over the world. In India, according to the NCRB, every 16 minutes a girl is raped and every 4 minutes a girl undergoes cruelty at the hands of her in laws. As of 1998, 17.7 million American women and 2.78 million boys had become victims to either rape or sexual harassment. Alaska recorded the highest number of rape cases (154.8 rapes per 100,000 inhabitants) in the United States as per the data of 2020. Somewhere around 200 million ladies and young ladies, matured 15-49 years, have gone through female genital mutilation in 31 nations where the training is concentrated. Approximately, 736 million, one in every three women have undergone physical or sexual violence by their sexual partners, non-partners or both at least once in their life at a global level. In 2020, the world witnessed the death of 81,000 females among which 47,000 died by the hands of their own partners, husbands, or family members. The effects of gender inequality can be of physical and psychological in nature, the discrimination and violence sprouted in response to all those practices that continuously tries to bridge the gap between the two sexes have fatal impact on the psyche and mental health of a person.

The above-mentioned data represents only a small percentage of the actual truth as half the cases of violence or abuse are never registered, it also represents only some forms of gender inequality faced by women, there are various other forms like honor killing, discrimination in workplace etc. There are various crimes like rape that are of physical nature but they have a long lasting traumatic psychological effect. All these different forms of gender inequality hamper a woman's mental health on a large scale, there are various women who are suffering from the trauma of these inequality consciously and unconsciously, with different degrees of severity. More serious forms of sufferings include depression, anxiety disorder, post-traumatic stress disorder etc. and less serious but still important forms of sufferings include low self-esteem, negative body and self-image, restrictions etc.

Having looked at the spectrum at which gender bias, sexism, discrimination, patriarchy, dogmatism lies, the consequences of the interplay of these facets can be materialized. It is now upon us to look beyond gender-based norms and critically examine downgrading stereotypes and sexism as a perennial and pervasive set of practices reflecting the gendered nature of power. With blatant honesty, its high time to challenge the well-established cultures of male dominance in our houses and then proceed to take charge at a greater level. This is important as one needs to recognize that the cognitive framework is a product of an amalgamation of the role played by the microsystem (immediate family), macrosystem, ecosystem and then at a larger level individual are placed in. As a result, such hollow practices of differential power assignment to men and women based on the social construct of gender leads to the direct subordination of women. It also leads to exclusion of women from competitive spheres as certain roles are reserved based on one's gender. It is to dawn upon the realization that we have long been living in a society made by men and conformed by women, hence abiding to 'hegemonic' forms of masculinity. At a greater level, this sidelines more than half of the world's talent, experience and knowledge, leaving our societies operating at under 50 per cent capacity. Also, such gender inequality and stereotyping is the precedent for abusive practices against women which are normalized and justified by the society. And such abusive firm of its manifestation is violence is, in fact, is culturally 'masculinized'.

This is because gender-based violence is a part of the system of power-where women are objectified and degraded. Some of the other measurable ways that gender inequality affects women globally, in comparison with men, include high dropouts due to early marriage, quitting of professional careers after marriage, partner abuse, and gender-based violence and lack of representation in terms of their voices, thus deliberately making women the supposed 'weaker' sections as compared to men in our society.

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THE ORIGIN OF ‘SUNDAR, SUSHEEL, SANSKARI’: A MODEL OF PATRIARCHY

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Abstract

Patriarchy is the top impediment to women’s advancement and development. Despite variations in degrees of domination, the extensive principles remain the same, i.e. men are in control, but variation in its nature exists. The concept of gender roles or the set of social and behavioural norms that are considered to be socially appropriate for individuals of a specific sex have played a key role in the origins of patriarchy. This oppression led to the emergence of feminism, a movement aimed at defining and establishing the personal, social, political and economic equality of the sexes. It is essential to understand the system of patriarchy and its reasons for prevalence even in today’s times, despite the rising beliefs of feminism. The present study aimed to understand the psycho-social basis of patriarchy by analyzing the historical and philosophical text Creation of Patriarchy written by Gerda Lerner. A thematic analysis study on patriarchy highlighting the origin of the patriarchal system was done, along with content analysis of various documentaries highlighting the patriarchal traditions in current times. Ideological analysis was used to supplement the findings of the thematic analysis to understand the beliefs and value systems of the existing patriarchal notions. Various themes that emerged from the text helped create a psychosocial model of patriarchy. Even though a lot has changed since brides were first sold in Mesopotamia, the wounds inflicted by centuries of systematic oppression continue to affect the lives of women today. Women continue to be objectified and neglected socially, psychologically and cognitively. The very few women who do get to have a say in their own lives are considered to be privileged. Along with the changing notions of gender equality in the contemporary world, this model can be further developed to understand and tackle the challenges of modern-day patriarchy.

Keywords: patriarchy, gender roles, feminism, psychosocial model

WELL BEING- A QUALITATIVE STUDY OF INDIAN WOMEN MANAGERS: A JOURNEY OF TWENTY YEARS

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ABSTRACT

Well-being refers to the presence of positive emotions and a state of comfort and good health. It thereby increases the overall quality of life. Employee well-being is an important concept as it is beneficial at both, individual and organizational level. At an individual level, it boosts employee productivity, reduces stress and anxiety and strives the employees to be the best versions of themselves. These above-mentioned factors contribute towards improving job satisfaction, employee satisfaction, increasing organizational productivity and improving inter-employee relationships and thus contributes towards organizational effectiveness. Well-being can vary with gender. Various factors like work-life balance and child-rearing, are different for both men and women thereby impacting their well-being differently. Hence, it becomes important to study the well-being of women in organizations even so during the pandemic. The article explores the notion of well-being among Indian-women-managers by focusing on their inner realities and meaning making processes through theme-based analysis. It is based on a comparative analysis of two researches. The first one was carried out twenty years ago on fifty senior and middle management level women-managers who resided in Delhi and Gurgaon. They were a diverse sample belonging to private as well as public sector and multinational corporations. They were single, married, divorced as well as cohabiting. This helped in capturing the diverse narratives related to the research variable. The second study will be carried out on 15 women managers with similar sampling characteristics in contemporary organizations. The article will explore how the notion of well-being has evolved and transformed. It will also examine the context of pandemic pertaining to the notion of well-being. It will specifically cull the role of gender in how the notion of well-being is lived out and its manifestations in the experiential world of women managers. It will represent a detailed comparative thematic analysis and its implications for women managers and the organizational policy-makers.

Keywords: Well being, women managers, senior and middle management levels

PORTRAYAL OF WOMEN IN INDIAN CINEMA AND ITS IMPRESSION ON SOCIETY: A PHILOSOPHICAL APPROACH

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Abstract

Misrepresentation or underrepresentation of women in Indian Cinema has a serious consequence for the society. "I want to look like that actress, I want to have an hour glass figure, beautiful lips, luscious hair" etc. These are the common desires coming in the form of such statements that we hear commonly on many occasions coming from the young and adolescent girls. Young girls and boys enjoy singing and dancing on songs without realizing the meaning of lyrics. This is not just a result of Bandwagon effect that something is so popular, trendy and we all want to follow but needs a deeper attention. The problem is reflected very well in such statements. Beauty restricted to the outer body or self is the beauty that the young girls desire for. Boys grow up watching such negative and restrictive representation of women in films which leads into gender stereotyping. For example, a desire for thin and glamorous girlfriend or wife. We commonly hear that cinema has always been a mirror reflecting the actual image of our society. However, it is equally true that even society is a mirror of cinema. Whatever content is grasped by the society from a movie, it is ultimately brought into use by the society in its language and behavior towards women etc. This leads to gender discrimination as women are seen as objectified and weaker gender (women portrayed as playing a minimal or secondary role in films) which eventually leads to gender discrimination or violence against them. This paper aims to focus on the connection between the misrepresentation of women in Indian Cinema leading to consequences like gender inequality, exploitation, violence against women etc. This paper aims to reflect on the importance of having gender-neutral language and roles in cinema and television to convey the right message to society as the impact of this form of art (cinema) on society is huge and unparalleled.

Keywords: Misrepresentation of Women, Gender Stereotyping, Cinema, Gender neutral language

PREVALENCE OF CONVERSION THERAPY OF WOMEN IN INDIA

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ABSTRACT

Conversion therapy is a pseudoscientific attempt to change a person's gender identity, gender expression or sexual orientation. In Indian society, the pseudoscientific nature of this "treatment", perceives sexual and gender orientation as "mental illness" and homosexuality as "abnormal". The methods to enforce heteronormativity vary from spiritual talking and aversion therapies (employing electroconvulsive shocks or nausea-inducing medication) to practices conducted in temples, with more extreme measures like exorcisms, physical torture, "corrective rape" and food/sensory deprivation also reported to have been used against trans and diverse women. As a country where family-arranged heterosexual marriages take prerogative over all other relationships, the sheer pressure and fear of honour and social acceptance among society enforce women to go through these unethical and life-long horrifying practises. Religious belief, which holds primacy in Indian society, has a huge influence on the families of trans women. Several women speak of being dragged to astrologers, local godmen, places of worship, black magic practitioners, and other such individuals or religious places. Many of these practitioners claim that trans women were possessed by demons and that corrective measures required exorcism, specific rituals, talismans, and/or a variety of purportedly curative concoctions and "corrective rape". The consequences that women face after their encounter with conversion therapy are eviction from home, ostracism by society, health complications and vulnerabilities leading to diabetes and high blood pressure, especially when administered for wrong reasons. An increased sense of helplessness, social withdrawal, substance addiction, lead to suicidal thoughts and inflicts self-harm. In light of this, in the year 2020, a 21-year-old from Kerala died by suicide. Anjana Harish, a bisexual woman as a result of forced conversion therapy by her family. It is an inhuman practice and should be banned completely in India. This futile "treatment" falls under the ambit of cruel, inhuman, and degrading treatment, thereby violating Article 5 of Universal Declaration of Human Rights. In addition, it also violates Section 319 of Indian Penal Code provides that causing infirmity will constitute the offence of "Hurt" due to sufficient evidence of mental infirmities like depression, anxiety, trauma, etc. caused by it. Though, in the year 2021 *S Sushma v. Commissioner of Police* became a landmark decision of the Madras High Court that prohibited conversion therapy in India, we still have a long way to go.

Keywords: conversion therapy, heteronormativity, unethical practises, pseudoscience

SINGLE MOTHERS AND PARENTING

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ABSTRACT

Single mothers have been facing various social and psychological problems since the dawn of time. Parenting is a concept which explains the different ways in which a parent attends to the needs and wants of his/her child. It is the way the parent behaves around the child and how the parent encourages the child to behave. Parents are the child's primary teachers and they shape the child's personality from the beginning and therefore it is important that the parents create a warm, loving and productive environment for their child.

The effects single parenting has on mothers and their children have been extensively studied. This study aims at systematically reviewing the effects of single parenting on mothers and their children in the past decade. Out of 1400 researches with common variables such as single mothers, parenting and single parenting, 10 were selected for this study. The results indicated that parenting style in single parenting affects the child's adjustment; single mothers were more likely to engage in negative and rejecting parenting practices which leads to adolescent psychopathology; maternal optimism is a positive resource, predicting lower levels of maternal internalising symptoms in mothers; financial hardship is not the main contributing factor to stress experienced by this single mothers, the lack of social support due to prejudice and stigma have a greater effect; religious participation may have an effect on the stress experienced by single mothers; gratitude, social support intervention and internal strength intervention help single mothers cope with daily life problems. The study further highlights the need to increase social support and psychological interventions to help single mothers deal with all these daily life issues.

Keywords: Single parent, parenting, women, parenting problems

THE GLASS CLIFF EFFECT “THE INVISIBLE PERIL TO FEMALE SUCCESS”

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Abstract

The Glass Cliff Effect is a recently discovered phenomenon which involves the appointment of women to the positions of power only in risky scenarios which would inevitably lead to failure. This phenomenon represents streaks of a subtle form of gender-based discrimination which gravely impacts women leaders and the overall society. The present study is an attempt to investigate the Glass Cliff Effect in the Corporate Sector. Further it aims to uncover gender differences in employees' perceptions about the said issue. To fulfill these objectives, a self-constructed questionnaire to tap the Glass cliff effect was administered to a sample of 60 participants which included 30 males and 30 females from the corporate sector. To discover and delve deeper into the subjective understanding of the participants, interviews were also carried out. This augmented the information made available in the question. Findings revealed the prevalence of the Glass Cliff Effect in the Corporate sector. Further, gender differences emerged clearly in the perception of the said effect with women perceiving it more than men.

The Glass Cliff Effect

Women have been increasingly carving a niche for themselves in various domains and have been working consistently to shatter the glass ceilings in numerous career fields to hold the leadership positions. Though this may appear as a sign of great progress and reduced gender-based discrimination, it is not as spotless a phenomenon as it seems. The Glass Cliff Effect refers to a phenomenon in which women tend to be promoted to leadership positions only during scenarios and situations which are highly risky or which would inevitably lead to a failure. This phenomenon impacts the kind and nature of leadership positions that women will hold and the consequences of the same. The term “Glass Cliff Effect” was coined in the year 2004 by Michelle K. Ryan and Alexander Haslam, United Kingdom. It is a metaphorical term derived from the related term “Glass Ceiling Effect”. It implies a phenomenon in which women or members of other marginalized sections are given an opportunity to take the lead in precarious situations or cases. These situations and cases are represented by the metaphor of Glass Cliff which portrays how the situations just like a Glass Cliff are symbolic of scenarios in which failure or falling off can be clearly visualized and is evident through the transparency of the cliff or risky situation, Ryan & Haslam (2005).

The term came into effect after Ryan & Haslam refuted the conclusions made in the research study conducted by Judge (2003). The study by Judge (2003) concluded that companies which had women on the board had encountered a lot of failures, Ryan and Haslam reconducted these findings which could be attributed to the lack in the leadership abilities of the women leaders. Ryan and Haslam investigated these findings which revealed a new perspective. It was found that women were inappropriately blamed for the failure encountered in a situation of crisis.

Ryan & Haslam (2005) pointed to the fact that it was not the leadership of women which was leading these organizations to fail but rather, a whole lot of contextual factors and an already prevailing unstable condition. This unstable condition had been found to precede the appointment of women candidates to the leadership positions. The Glass Cliff Effect came to be recognized from then. The effect highlights a subtle form of discrimination which women who have their way through the glass ceilings have to face because of the differential leadership positions which are allotted to them, Ryan & Haslam (2005). The contribution of the contextual factors and other significant variables that gravely play a role in determining the company's failure is completely sidelined (Lord et al.,1978; Meindl et al.,1985). The appointment of women candidates to leadership position in such rare cases only and the likelihood of the company facing a failure may be mistakenly perceived to have been related to each other (Hamilton et al.,1976) especially because it also reinforces the present ideologies related to gender stereotypes (Haslam et al.,1996; McGarty et al.,1993).

Unlike men who view holding leadership positions in risky situations as a way of enhancing personal skills or as a means to personal growth, women who battle hard to shatter the glass ceilings perceive these barriers posed by Glass Cliff phenomenon as hurdles in their career trajectory, Ohlott et al.(1994). The Glass Cliff Effect is also consistent with the earlier research depicting how charismatic leadership style which is strongly associated with women leaders emerge in times of confusion and fear associated with crisis (Bass,1990; Hunt,1991; Pillai,1996 et al.). This statement may also be analyzed in a positive light as charismatic leadership portrayed by women can be highly beneficial in situations which are precarious. Another possible perspective to analyze this phenomenon can be inspired from the idea of Pillai and Meindl (1998) which reveals a negative relationship between evaluations of a leaders and perceptions of crisis, leaders who take up the charge during the time of crisis may be portrayed as a "poor leader" who may be blamed for being the "part of the problem." (Emrich,1999).

Potential Causes of the Glass Cliff Effect

There can be a number of factors which may lead to the emergence of the phenomenon of the Glass Cliff Effect. The nature of crisis or the scenario in which the appointment of a leader needs to take place and the numerous gender related stereotypes play a crucial role in the occurrence of this phenomenon. According to a few researches conducted earlier, it has been found that women are preferred to be given leadership positions in organizations which are female dominated or professions which are stereotypically feminine whereas male leadership may be more suitable for fields which are stereotypically masculine or are male dominated. Moreover, females might be preferred to hold leadership positions in mid management levels as compared to males who might be preferred for high-level management positions (Paustian et al.,2014). A change in the leadership style may be required in a situation of crisis which may require a transition in beliefs, values and attitudes (Pearson & Clair, 1998). For instance, a masculine transactional style may be considered more appropriate in life threatening experiences (Dynes et al.,1983). Whereas in situations following a crisis, a more empathetic, warm and considerate leadership style may be required (Moxley et al.,2004). The nature of the crisis involved might stimulate the emergence of the Glass Cliff Effect.

To communicate change

Crisis management does involve changing the structure of management (Fink, Beak & Taddeo,1971; Pearson et al.,1998).

More specifically, times of crisis persuade the organizations to drift away from the conventional leadership styles which are predominantly associated with male leadership and switch to rarer cases of female leadership (Saxon,1998). As hypothesized by Haslam and Ryan (2008) and further tested by Bruckmuller and Branscombe (2010), it can be concluded that the phenomenon of Glass Cliff Effect came into being as a motive to signal a desire of the company to initiate a change. More specifically, it can be seen as a way of actively managing the crisis or finding solutions for it by substituting the conventional masculine leadership by feminine. The studies also implied that the Glass Cliff phenomenon only occurred when the cause of the crisis could be found in faulty male leadership rather than any external factors. If the cause was found to be related to an external factor, traditional male leadership was given preference.

To use women as a prototype of change

As hypothesized by Haslam and Ryan (2008) and tested by Kulich et al. (2011), it was found that women were given the leadership positions in crisis not because of higher perceived competency or skills but rather they were used as a “window dressing” to signal change. In one of the related studies performed by Kulich et al. (2011), it can be found that the performance related bonus increased proportionally for the male leaders who were assumed to own the agency for affecting the performance of the organization. No such promotions were found to be given to women leaders as they were not presumed to own any agency or power to affect the organization’s performance, rather they were just a way of projecting change to the outside world.

Gendered stereotypes and sensitivity to the organizational context

Gendered stereotypes and their association with the type of organizational context may be one of the potential causes of the occurrence of the Glass Cliff phenomenon in an organization. Gender stereotypes relate males more to a transactional form of leadership which is associated with dominance, autocratic, task oriented and aggressive ways of leadership whereas females are associated with a transformational type of leadership which is more people and relationship oriented (Eagly et al.,1992). This type of transformational leadership is given more preference in scenarios of crisis where people need to be encouraged and motivated, and the attributes and competencies of the leader are not considered to be of much importance.

Penalizing minority or providing the opportunity to excel

Another potential cause of the occurrence of the Glass Cliff Effect can be the attitude of the majority (male leaders in most cases) to strengthen the reputation of the majority by penalizing the minority or women by making them hold the leadership positions in extremely vulnerable times. This gives an opportunity to the traditional believers to reinforce gender stereotypes which reinstate that women can’t be successful leaders. It indicates an altogether different motivation of enabling the minority members or women to prove their mettle by being appointed to positions of leadership (Kulich & Ryan,2017). Both of these are presumptions and need further empirical testing and investigation.

Ingroup favoritism

This basically points to the fact that similar people may prefer one another as leaders i.e., women may prefer to see other women hold leadership positions as they might believe that women are more competent and deserving to deal with the crisis.

Thus, organizations in which the number of women employees is more than the male employees might appoint women to positions of power because of the favoritism shown by the majority of women employees. Another interpretation of this can be that individuals who are not so prototypical for the profession might be punished for not being so prototypical. Although this requires further investigation and analysis (Tajfel & Turner,1979).

To symbolize egalitarianism

The emergence of the Glass Cliff Effect may be stimulated by the urge of the organization to prove its progressive nature by giving equal opportunity to women to hold leadership positions, especially in the uncertain times when the organization is the center of everyone's attention.

Precariousness of the Glass Cliff

In the opinion of Haslam & Ryan (2008) , there are two ways in which we can visualize the phenomenon of the Glass Cliff Effect and its precariousness. The first might relate to the presumption about women regarding the possession of some inherent qualities which enable them to better manage things in such scenarios. The second might relate to the fact that women candidates willingly take up leadership positions in precarious scenarios as they don't want to expose men to unfavorable outcomes. This happens because women feel that they are better equipped to witness the failures as it does not affect their self-esteem to the extent it affects the self-esteem of men. The former explanation also supports the ideology that women might benefit from such positions to boost their career as they are already under-represented in the upper echelons specifically.

The precariousness of the Glass Cliff was found to be relatively higher for the women leaders, one probable explanation provided for this by Rink et al. (2013) who manipulated the availability of social support and studied the impact of it on the appointment of male versus female leaders. It was found that when a new leader could rely on substantial social support, men were generally chosen to lead in such situations as they were found to be better accepted and found to establish greater receptivity in relation to social support, whereas when the availability of social support was not that high, women candidates were chosen to lead in such cases because women were expected to create better acceptance and social support availability themselves. This undoubtedly adds to the responsibility of women leaders who not only struggle to deal with a precarious situation but also hold an additional mandate of garnering the necessary social support. This additional responsibility further increases the precariousness of the Glass Cliff for the women leaders.

Effects of Glass Cliff Phenomenon

A situation of crisis poses a diverse range of challenges and obstacles for all the leaders who are in charge. However, the situation may manifest itself in an uglier form for women, who need to fight the crisis as well as the perceptual set of people who may be holding stereotypical views of their abilities (Kulich & Ryan,2017). There are a few prominent effects of the Glass Cliff Effect. These include the stress which women leaders have to face because of role ambiguity in a precarious situation, reception of critical judgements of people and an additional mandate to garner social support in times of its unavailability. These effects have been described in detail with the help of some of the following valuable research studies.

As researches by Rink et al. (2013) suggest that women are particularly chosen to lead situations when there is lack of availability of social support.

Moreover, studies by Ashby et al. (2007) also point out to the fact that precarious leadership positions offer lower risk for a woman's career as compared to a man. The precariousness of the Glass Cliff is often undermined for women leaders who see these risky positions as opportunities to prove themselves without considering the risk of witnessing a personal blame for failure. The burden of the blame is then borne by the women candidate as the failure is associated with the deficit in her capabilities and not with the role of unfavorable organizational context (Ryan & Haslam, 2007). Another crucial effect of Glass Cliff phenomenon is related to the ambiguity of the role that women have to deal with as a leader (Kulich et al., 2016) i.e., women may be chosen as the leader just to signal change or to actually own the agency for improving the organization's performance (Ryan et al., 2011). To understand one's actual and precise role in such conflicting scenarios can be an additional stressor for the woman leaders. There is a better clarity of actual role for the male leaders whereas for women leaders there remains an ambiguity about the actual role which they need to perform.

Women may also face backlash for occupying atypical managerial positions which are often led by men, they may also be criticized for such an act and may be judged in a captious manner (Livingstone et al., 2012; Brescol et al., 2012). This may further have a deep impact on the self-esteem and self-concept of the women leaders (Livingstone et al., 2012). Other psychological stressors which women may have to face, post their appointment as leaders in such precarious scenarios is that of facing the negative attitude of investors to invest in the organization. Investors are often seen to be more comfortable investing in organizations led by males (Ahern & Dittmar, 2012).

Conclusively, the effects of Glass Cliff phenomenon often make women experience discrimination in a subtle form and put them at a position of ambiguity and stress. Apart from witnessing the stress that the challenging situation or crisis has to offer, women tend to experience numerous other stressors due to lack of social support, critical judgements by people and negative attitude of investors which may make it very difficult for women to actually hold these leadership positions. Another concept of "Context Minimization Error" (Shinn and Toohey, 2003) may be highlighted in relation to the Glass Cliff phenomenon. The Context Minimization Error comes into existence when the psychologist is solely focused on one individual at a time rather than the entire context (Shinn & Toohey, 2003). The phenomenon brings out a tendency of people to focus majorly on the leadership of the women leaders in a precarious context while gravely ignoring the impact that the situational variables or the risk laden context can have. The contribution of the unstable contextual variables is highly ignored or minimized and the entire blame of failure is put on the unskillful leadership of the women leaders.

Ways to minimize the Glass Cliff Effect

Professional mentoring and development may be used to overcome such barriers like the Glass Cliff (Mckimm et al., 2015). Professional mentoring of the aspiring women leaders by those in senior leadership positions can prove to be extremely beneficial.

A strategy of professional development which may include peer review, social support and mentoring by role models must also be considered to decrease the impact of Glass Cliff Effect (Mckimm et al., 2015). Effective mentoring can have a positive impact on both the mentors and the mentees and it can help women to enhance their progression in their careers and clarify their goals (O'Brien et al., 2008; Ragins & Cotton, 1999). Mentoring is also found to be equally beneficial in the fields of clinical medicine (Sambunjak et al., 2010).

It has been found that there is lack of availability of same sex role models for mentoring and this may be considered as a drawback.

Researchers suggest that women should be encouraged to have a greater number of mentors of different genders, variety of levels of seniority and varied purposes (Kram,1988).

The Prevalence of the Glass Cliff Effect in India

Not much has been researched about the phenomenon of the Glass Cliff Effect in the Indian context. There is a serious need of conducting research pertaining to the existence of this phenomenon. It is essential to study this effect holistically in order to gauge its impact on women and the overall society. Such researches could aid in the development of necessary interventions which could further help to curb unequal opportunities for women and overall gender-based discrimination which women have to face.

Glass Cliff Effect in the Corporate Sector

The phenomenon of the Glass Cliff Effect was identified in the Corporate Sector for the first time (Haslam and Ryan,2008). Its prevalence in the Corporate Sector is evident and has been supported by many research studies conducted in this sector specifically (Haslam and Ryan,2008). Though the Glass Cliff Effect is witnessed by almost all working women in all the sectors, its effects are more dangerous for women higher up in the corporate hierarchies (Chhabra,2021).

Haslam & Ryan (2008) conducted an experimental study to examine the prevalence of the Glass Cliff Effect. This was the first ever experimental study conducted in regard to the phenomenon of the Glass Cliff Effect. The results of this study clearly indicated that women were more prominently chosen as the leaders in the times of crisis and in the situations which would eventually lead to a failure.

A follow up study was conducted by Ryan & Haslam (2008) to recheck the results of the former studies which indicated the prevalence of the Glass Cliff effect in the corporate sector. This research study was conducted on 85 students of a community college in the United Kingdom. It was found that the majority of the respondents chose a female consultant between two equally competent male and female candidates in the situation when the performance of the music festival was declining and was critical. They were likely to choose the male candidate in case the performance of the festival was stable and increasing.

A study conducted by Mulcahy and Linehan (2013) revealed that organizational performance impacts the relative proportion of gender diversity of boards, which involve men leaving the board and women joining the board increasingly at the time of weak performance or crisis.

In a recent study conducted by Cook and Glass (2014) in the United States to study the phenomenon of the Glass Cliff Effect and the CEO transitions that took place from 1996-2010 for fortune 500 companies, it was found that both gender and racial minorities were more likely to be appointed to the CEO positions in the company only when the performance of the organization was poor, considering the performance of the organization one or two years prior to the appointment.

Brown et al. (2011) conducted a research study which reinforces the prevalence of the Glass Cliff Effect. The findings of the study provide indirect evidence for the phenomenon of the Glass Cliff Effect. The findings of the study state that it is understandable and logical to assume that decision makers in a collapsing organization would experience threat whereas decision-makers in a prospering and flourishing organization would not feel so inhibited.

In light of the review of related literature and the previous evidence on the existence of the phenomenon of Glass Cliff Effect, the present study was designed to find out the prevalence of Glass Cliff Effect in the Corporate Sector. The Corporate Sector is essentially an important sector, which irrefutably has a very significant role to play in the progress of any nation. Keeping in view the research studies conducted earlier, the present study is both replicative and exploratory in nature. It is replicative of the research studies which have been previously conducted in the context of the Corporate Sector, in countries other than India. The present study also aims at assessing and finding out any differences that exist between the perceptions of males and females with regard to the Glass Cliff Effect in the corporate sector. The purpose of the present research study is to add to the scanty pool of existing information regarding Glass Cliff Effect in India, with specific emphasis on its prevalence in the Corporate Sector. On the basis of this rationale, the following objectives were devised:

1. To understand the prevalence of the Glass Cliff Effect in the Corporate Sector.
2. To compare the perceptions of Males and Females working in the Corporate Sector with regard to the prevalence of Glass Cliff Effect in the Corporate sector.

To fulfil the above-mentioned objectives, the following hypotheses were formulated:

H₀₁: There is no prevalence of the Glass Cliff Effect in the Corporate sector.

H₀₂: There is no significant difference in the perceptions of Males and Females working in the Corporate Sector with regard to the prevalence of Glass Cliff Effect in the Corporate sector.

Method

Participants

The participants of the present study consisted of a total sample of 60 individuals including 30 male and 30 female participants. In order to conduct a comparative study, 60 individuals including 30 males and 30 females from the Corporate Sector were approached using the technique of convenience sampling. All the participants had been working in their respective organizations in Delhi NCR for at least 2 years and fell in the age range of 30-67 years. The 60 participants working in the corporate sector held a designation of project manager or general manager. These participants had at least 2 years of working experience in their respective organizations in Delhi NCR.

Materials

For the smooth facilitation of the study, basic internet accessibility, a self-constructed questionnaire to measure the prevalence of Glass Cliff Effect, basic telephone facility for the purpose of conducting a telephonic interview, SPSS-27 for statistical analysis along with basic stationary were required. A measure of the prevalence of the Glass Cliff Effect in the Corporate Sector was obtained using an author constructed questionnaire titled the "The phenomenon of the Glass Cliff Effect". This 20-item questionnaire asked the participants to answer in "Yes" or "No" for the items indicating the prevalence of the Glass Cliff Effect in the Corporate sector. The higher the score obtained in the questionnaire, the higher the indication of the prevalence of the Glass Cliff Effect. Two qualitative questions regarding the phenomenon of the Glass Cliff Effect were also formulated to seek descriptive answers from the participants during the interview.

Design

In order to study the difference in the prevalence of Glass Cliff Effect in the corporate sector and the existence of any differences in the perceptions of males and females with respect to it, a mixed approach for data collection and analysis was used. Both quantitative and qualitative research methodologies were used to facilitate primary data collection. A structured questionnaire (based on the Glass Cliff Effect) was circulated to the relevant participants through the medium of google forms. The study was conducted over a time span of 4 months. The relevant participants were selected using the technique of purposive and convenience sampling. Snowball sampling technique was also used for primary data collection. Keeping in mind the practicality and feasibility during the pandemic situation, online mode and medium of a google form was used to facilitate data collection. Results for the quantitative part were computed with the help of SPSS-27 software, using which further inferences and analysis was carried out. For the Qualitative part, the technique of interviewing was used to gather descriptive and comprehensive responses from the participants in regard to the Glass Cliff Effect. The participants were asked to answer two qualitative questions via a telephonic interview. For the analysis of these obtained responses the technique of Content Analysis was used.

Technique Used

The technique of Content Analysis was used to analyze the descriptive interview responses obtained from the participants.

Content Analysis. It's a technique used to recognize any patterns, themes or concepts which may be present in a descriptive and qualitative piece of information or data. Content Analysis helps in identifying the relationship between the views, ideologies or concepts that is prevalent in the data. It's an extremely useful tool to systematically study the answers of open-ended interview questions. ("Content Analysis,"n.d.)

Relational Content Analysis. This type of Content Analysis enables the researcher to explore relationships between different concepts or themes. Individual concepts are given no significant meaning, rather the meaning which is derived from the analysis of relationships among various concepts and themes is important. All the concepts and themes are conclusively summarized in the light of the research topic.

Procedure

In order to fulfil the aim and objectives of the present study, which was formulated on the basis of an in-depth study of the related literature which was available, a sample of 60 individuals was approached using the technique of convenience and purposive sampling. In order to facilitate the study, 60 participants from the Corporate Sector were approached. These 60 participants included 30 males and 30 females to facilitate the comparison of differences in the perceptions of both the male and female genders pertaining to the Glass Cliff Effect in the corporate sector. A pilot study was conducted on 3 males and 3 female participants from the sector before the final circulation of the self-constructed questionnaire, in order to rectify any possible errors by seeking constructive feedback from these respondents. The final questionnaire consisting of 20 matrix questions was circulated in the form of a google form and the participants were approached to fill out the questionnaire after filling the attached consent form and having agreed to participate in the study on a voluntary basis. 10 participants from the sector, including 5 males and 5 females, were also asked to answer two qualitative questions for further in depth and holistic analysis.

This data collection was followed by scoring and further statistical analysis and interpretation. Statistical analysis was done using of Independent Sample t-test to determine any existing significant differences in the perspectives of males and females in the corporate sector. All the statistical analysis was carried out with the help of SPSS-27. The descriptive answers obtained from the participants for the qualitative questions, via a telephonic interview were also analyzed using the technique of relational content analysis. The interview responses of the participants were studied to look for various emerging themes which could summarize the relationship between the common concepts which were implicit in the answers of different individuals. A table comprising of all the relevant formulated themes, inferential meaning based on the obtained interview responses and the supporting verbatim from various male and female participants who have been named as M1, M2, M3, M4, M5 ,F1,F2,F3,F4 and F5 (in the order of obtained responses and their respective genders to conceal their identity)was formulated for a systematic analysis. This statistical and qualitative analysis was further followed by an in-depth analysis based on which the discussion was formulated.

Results

Descriptive Data

Obtained Mean Scores on the Questionnaire to Measure the Prevalence of the Glass Cliff Effect

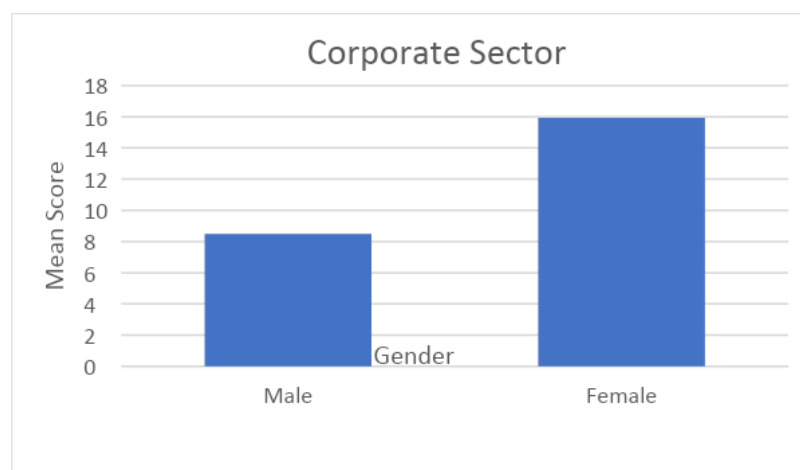


Figure1. This figure demonstrates the comparison of obtained mean scores of male and female participants on the questionnaire to measure the prevalence of Glass Cliff Effect in the Corporate Sector.

Range of Scores obtained on the questionnaire (Maximum Score obtainable-30)

Corporate sector. 0-23

Demographic Data

Age Range of the Participants

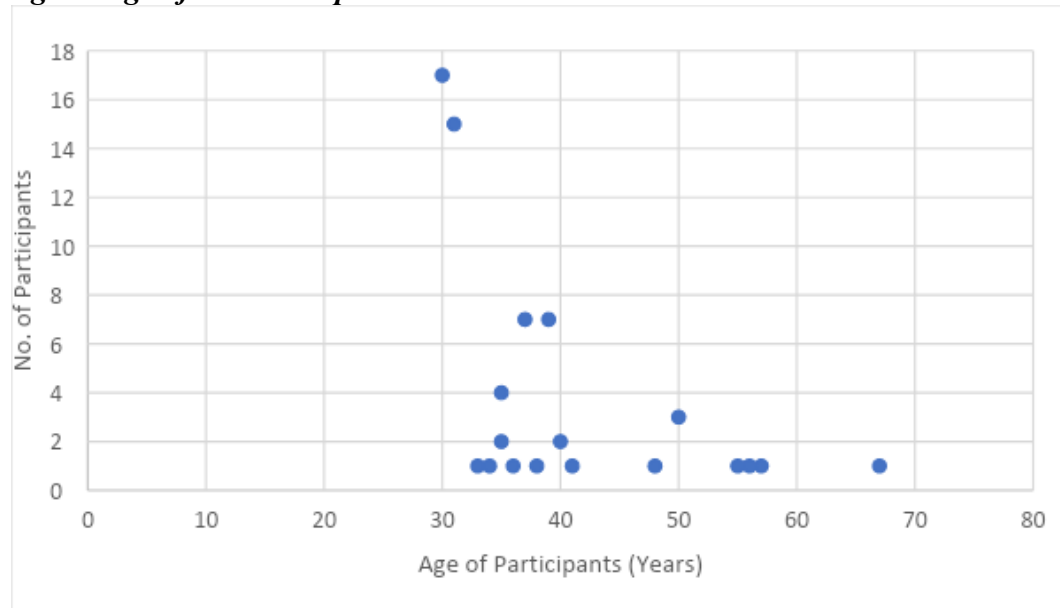


Figure. This figure demonstrates the variation in age of the participants from the Corporate Sector.

Inferential Statistics Results

Table 1: *t-test Results Comparing Perspectives of Males and Females on Glass Cliff Effect in The Corporate Sector*

Gender	Mean	SD	df	t-value	p-value
Male	8.5	37.2	30	2.042	0.0008*
Female	15.9	26.6			

Note. *less than .05 significance level

Content Analysis of Qualitative Data

Table 2: *Content Analysis of Interview Responses of Male Participants from the Corporate Sector*

S.No.	Theme	Description Based on Interview	Supporting Verbatim from the Interview
1.	Advancing towards Gender Equity	The responses of the male participants from the Corporate sector reveal that times are indeed changing and more and more women are reaching the high rank positions and they are being given equally lucrative opportunities to make a mark in the Corporate Sector.	M1-“ I have witnessed a significant change. There are more women reaching on the top and handling risky cases.” M2-“ There has been a significant shift in terms of women’s participation specially in the marketing field.” M5-“ The representation of women in the corporate world has increased now a days.”
2.	Increasing faith on Women Employees	Responses of a few participants reveal that the organizations are replacing their faith in women employees for the distinguishing strategic skills and competencies possessed by women. They are trusting women employees more than ever before and giving them the opportunities to excel and prove their mettle.	M1- “Management is reposing faith in their abilities to take strategic decisions and handle risky projects. They are also being offered middle level and top managerial posts.”
3.	Far from Utopia	According to many of the responses, though there has been a significant transition in the way	M2- “. But still I feel that not a very big number of women is reaching top position in the marketing

	women are presented with opportunities and the way they are being offered high rank positions, but still a large disparity does exist from being a perfectly gender-neutral work culture.	field.”
4.	Skills and competencies are preeminent	Many male participants completely dismissed the prevalence of any kind of gender discrimination in the Corporate Sector. Their responses point out to the preference of skills and competencies over gender as the deciding factors for one’s progress in the organization. M2-“ there is now less or no gender discrimination as such in man or woman working in office.” M3 - “your individual experience, skills and confidence matters most in achieving key position in any organisation.” M4-“ It actually depends on the availability, experience, and mastery—irrespective of them being male or female.”

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| 5. | “Women are not mere window dressings” | Many respondents bought forth the point that women are not merely used as a window dressing in handling risky cases, rather they are treated as equally competent individuals to take up the charge in risky cases. | M1-“. Women are not just as a window dressing with actual charge given to men. Women too handle these positions.”
M2-“ The best person having the understanding of the situation and experience is given the chance, women are given the opportunity to lead such risky cases and are not just used as a window dressing.”
M3-“ In professional organisations, women are given actual authority to make a change & make their presence felt.” |
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| 6. | Women as a prototype for traditional fields | Some male respondents also described how women employees are used just as prototype for some traditional fields with the actual charge lying in the hands of males , as the organizations view women as incompetent to actually contribute in the monetary productivity. | M3-“ But in traditional organisations involving family management, women staff are used just as window dresser with actual charge given to men as they consider women gender to be weak.”
M5-“Till date for getting the deals done, women are considered most fit to this job but when the critical decisions are taken at a leadership position, women may be considered as one of the participants and not the sole decision maker.” |
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7.	Benevolent Sexism in some fields	Some of the male respondents stated as to how it is fine for women to excel in some limited spectrum of job positions and not in others which are physically demanding and time consuming. They described how it's "okay" for the women employees to remain restricted to some typical jobs and not enter into other jobs which may be demanding and thus may not suit the women employee.	M5- "Women are doing their best in office positions associated with marketing and Human resource development but the field jobs which involve more movement in field has some physical & time limitations henceforth woman are not recommended or considered there and I feel that's okay."
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Table 3: *Content Analysis of Interview Responses of Female Participants from the Corporate Sector*

S No.	Theme	Description Based on Interview	Supporting Verbatim from the Interview
1.	Remarkable leadership of Women leaders	Many female respondents revealed how women leaders are increasing day by day and are doing an incredible work in many top rank positions.	F1- "There are women reaching on the top in the field. Examples - 1. Divya co-founded Byju's an educational platform to help students learn better. 2. Falguni is the founder of Nykaa.com and is popularly known for her entrepreneur journey in India. Equipped with 25 years of experience and grandly successful career in financial services."

2.	Increasing women leaders on board	Almost all the female participants pointed out to the fact that the number of women employees are increasing even in the upper echelons. They are handling risky cases and taking up the charge as the leaders in larger numbers.	F2-“ more & more women are breaking the glass ceiling & joining the bandwagon of Board members just like men.” F3-“. There is a certain shift in all the major fields when it comes to women handling risky cases which involves them handling more and more of such risky cases.” F4-“Consider the example of Current Finance Minister Mrs Nirmala Sitharaman- Women at the top handling economy of the biggest democratic country in the world, what more risky case than this. Simultaneously paving path for more women to come up at the top and handle things as swiftly as she is doing.” F5-“With the evolution of more females working it is now clearly visible that women are encouraged to take relevant steps under risky scenarios and excel in leading them.”
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3.	Shift towards gender neutral industries	Many female respondents pointed out towards the evident positive change in the Corporate Sector with regard to equality of opportunities for the women employees, and overcoming the mentality of women possessing only certain stereotypical attributes for specific kinds of jobs.	F4-“Industries are becoming more gender neutral, more encouraging towards women handling important stuff.” F2- “Women are given equal opportunity to have a take upon any risky situation. Women and Men both are given opportunity to take charge.” F3-“It’s not about women or men it’s about quality of work, decision making skills, and certain other factors.” F1-“It’s high time women are coming up with ideas and creativity of their own, and hardly are treated as window dressing.”
4.	Women as not mere window dressings	Just like the male respondents, the female respondents also stated that women are not used just as a window dressing anymore and they are given the control over the situation and the authority to make a significant contribution to tackle risky cases.	F5-“It’s is not true that women are just used as window dressing, they are equally given charge and kept at the same position with the men.”

5.	<p style="text-align: center;">Women must avail their rights to conquer</p>	<p style="text-align: center;">Some of the female respondents brought forth the point that in some organizations certain discriminant practices do exist mainly because of the weak work ethics and protocols in that organization. In such cases it is the duty of the women employees to take up a stand for themselves and avail their rights to end such malpractices.</p>	<p style="text-align: center;">F1-“ It’s something that differs from organization to organization. With the right work ethics & policies not only women but everyone is getting equal opportunity to prove their worth. If an organization is using women as window dressing then it certainly lacks strong work ethics. And in that scenario women should take a stand and put an end to it.”</p> <p style="text-align: center;">F4- “It’s high time women should be treated equally at workplace because women are better administrators than men.”</p>
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Discussion

The present study aimed at exploring the existence of the Glass Cliff Effect and gender differences in the perceptions of the same in the corporate sector. For fulfilling this objective, two null hypotheses were formulated and tested. The hypotheses which were formulated were, H₀₁: There is no prevalence of the Glass Cliff Effect in the Corporate sector and H₀₂: There is no significant difference in the perspectives of Males and Females working in the Corporate Sector with regard to the prevalence of Glass Cliff Effect in the Corporate sector. The results of the present study were very informative. Obtained results reveal that the mean score of female participants on the questionnaire to measure the prevalence of Glass Cliff Effect is higher as compared to the male participants. A higher score shows a higher presence of the said attitude. This reveals that females perceive that Glass Cliff Effect is more prevalent in the corporate sector as compared to males who feel that its prevalence is somewhat lower (*figure 1*). This result is in line with the previously conducted research study by Ryan et al. (2007) on the Glass Cliff Effect in which it was found that males were more likely to deny its prevalence as compared to females. The existence of the Glass Cliff effect was, however, validated by the male participants too.

Table 1 shows significant differences for t test results comparing perspectives of males and females in the Glass Cliff Effect in the Corporate Sector which are also justified by already existing study by Ryan et al. (2007) on the Glass Cliff Effect, in which it was found that males were more likely to deny its prevalence as compared to females.

The quantitative results computation was followed by a qualitative analysis of the obtained interview data. The technique of Content Analysis was used to summarize and organize the data systematically through the generation of common themes based on the interview responses. Table 2 depicts the Content Analysis of Interview Responses of Male Participants from the Corporate Sector. Responses of the male participants from the Corporate Sector reveal that they believe that we as a society are “Advancing towards gender equity” and that there is an “Increased faith in women employees”. Other generated themes also pointed out towards the fact of how men are not very acknowledging of the prevalence of this phenomenon, their opinions are indicative of how the society has almost transformed into an egalitarian one and how “women are not mere window dressings”. Other associated themes also highlight the fact of how men think that “Skills and competencies are preeminent”. Other themes which emerged were “Women as a prototype for traditional fields” and “Benevolent Sexism in some fields”. These themes highlighted how female leaders are preferred in some traditional fields which reinforce their stereotypical identity. This clearly shows the existing gender bias where certain occupations are considered synomorphic with the female gender. Moreover, in some fields, especially the ones which are physically demanding, women leadership is sidelined. This inequality in existing opportunities is falsely attributed to benevolence on the part of the appointers who believe that it’s for the essential for the wellbeing of women. Table 3 depicts the Content Analysis of Interview Responses of Female Participants from the Corporate Sector. The table comprises themes such as “Remarkable leadership of Women leaders” ; “Increasing women leaders on board”; “Shift towards gender neutral industries” which indicated that female participants did believe in some transition and progress that has definitely taken place in the Corporate Sector. Another novel theme which emerged from their interview responses was “Women must avail their rights to conquer” which indicated that women must be willing to take up a stand for themselves in situations of unequal availability of opportunities and any unjust organizational policies. This shows how women are aware of the efforts required by them and their sisters took to progress towards attaining leadership positions in the corporate world. Overall, the responses from both male and female participants in the Corporate Sector pointed to the transitions that have taken place in the field for increased gendered representation and the progress which is evident in the sector with regard to equal opportunities for female employees. However, the opinions of the male participants were less acknowledging of the existence of the Glass cliff effect in their sector as compared to the females who felt that such a phenomenon was indisputably present and operative.

Limitations of the Study

The present study has some important limitations. Due to paucity of time and resources and because of the pandemic scenario, the participants could not be reached out in a physical manner and thus important nonverbal cues could not be analyzed because of lack of face-to-face communication. Small sample size could also be a potential source of error in the obtained results. Due to the typicality of the phenomenon which makes it operate in precarious circumstances only, it was difficult to find women candidates actually placed in such situations. This was a prominent hinderance for substantial data collection.

Suggestions for Future Research

The present study on the prevalence of the Glass Cliff Effect in the Corporate Sector can be viewed as a groundwork for future research related to similar contexts. It can be seen as the foremost primary research related to the Glass Cliff Effect to have been conducted in the Indian context and serve to open doors for future research. The present study will broaden the horizon of analysis for future research conducted in regard to the phenomenon of the Glass Cliff Effect.

Conclusion

Conclusively, the results of the current study portray that there is a significant difference in the perception of male and female participants the Corporate Sector with regard to the prevalence of the Glass Cliff Effect in the sector, with females perceiving it to be more prevalent than males. The results of this study are also indicative of a high prevalence of the Glass Cliff effect in the corporate sector.

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**PRAKRITI AND PURUSHA--INTEGRATED OR DISINTEGRATED,
A PHILOSOPHICAL ANALYSIS FROM ANCIENT TO MODERN TIMES**

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Abstract

The universe is made up of infinite things, infinite energies, infinite creatures. In this paper I will be dealing with the two concepts prakriti and purusha, where prakriti is symbolises as a female and purusha is symbolises as a male creature of this universe. In human world when the prakriti and purusha intimate the process of new creation begins. In this manner the process of evolution is going on, and there is a very famous saying according to the biologist Darwin survival of the fittest. It means who fits the situation will survive, one who is able to fight for their survival will survive others will not. The aim of this paper is to find out whether prakriti and purusha is treated into integrated manner or they are disintegrated and based on the above analysis I will try to find out the present status of females in society.

After briefly discussing the above points. This paper will throw light on the status of women in ancient society in vedic period, in upanishadic era. I will briefly elaborate on status of some vedic women i.e Ghosa, Lopamudra, Sulabha, Maitreyi and Gargi. So, this paper will elaborate the concept of prakriti & purusha with the help of vedic women's status and try to find out the root of women's suppression.

Keywords: Prakirti, Purusha, Integration, Disintegration

ABSENCE OF WOMEN THOUGHT IN LEARNING LANDSCAPES OF INDIA

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ABSTRACT

With the advent spread of ideas of an egalitarian society, it was around the 18th century, when the women community of India began demanding their basic civic needs. The structure of Indian society, consisting of factors such as caste, creed, culture intersects directly with the marginalized. After the marginalized have been dragged to the margins under the rhetoric of an egalitarian society, with the conscious ideological agenda of undermining factors began the suppression of women. Classic Indian Philosophy while maintaining its male dominance in the respective knowledge systems, in a way that did not allow female thinkers in the center of excellence neither did the so-called insiders of the tradition allow their views and ideas to flourish. It becomes more evident when we come across the syllabus and readings of Philosophy as a course in the various institutes in India. The major barrier which comes under the path of women empowerment is their suppression in scholarly fields by setting a narrative that women are incapable of rational thinking, they are inherently inferior to establish and propagate rational reading and composition of thoughts, because men are the only who are and should be capable of rational thinking. This paper urgently puts the need for a change of narrative set against women by putting the need for the inclusion of more female intellectuals in the syllabus of Philosophy, keeping in mind that there are little to no female thinkers in the same. The article also aims to elaborate on respective concepts and concur to the direct relationship between recognizance of women in scholarly fields and patriarchy and how both are codependent for their survival by understanding the trajectory of female oppression in Knowledge systems of Philosophy. The paper explicitly recognises the concrete absence of Women and their thought in the Indian knowledge system of philosophical thinkers. The paper concludes that the deeply rooted patriarchal system had somehow sustained its oppression against women by not giving them consideration in the public spheres.

Keywords: Indian Philosophy, Indian knowledge system, women intellectuals, Philosophical syllabus.

Introduction

When a woman writes from her own experience, the validity of the propositions that she places while building any argument becomes more accurate. Philosophy, one of the main subjects of the humanities, got its institutionalized start much later after independence. Against this background, Philosophy in India constituted various aspects of human life, the knowledge of which was not available to laymen in general. The school system of gurukul bears testimony to this, where boys at a young age were asked to leave their homes, leading an ascetic life where they were taught the philosophy of the Vedas and Sanskrit and other skills. The beginning of Philosophy as an institutionalized discourse in India can be traced to the year 1931, when a chair of Philosophy was established at Aligarh Muslim University. The existence of epistemic dominance of men in the field of Philosophy in India in the ancient period began to see a change when women intellectuals began speaking staunchly against the prevailing evil practices against them under the arsenal of Religion. From men thinkers speaking on women reforms, women began speaking on their own.

Prima facie, the number of women thinkers in Philosophy is few, others never spoke or were suppressed or were fulfilling their respective social duties.

The epistemic feminist movement marked its beginning in India around 18th century, with Jyotiba Phule, who contributed tremendously to the women's education in India. It was also striking to witness the then rising women thinkers' geographical and social statuses that were particularly located at a specific position, Maharashtra, per se or were privileged or belonged to the upper castes.

After analyzing some presences of women thinkers in the 18-19th century and post independence we come to see that their recognition in the mainstream academia of universities in India is lacking and minimal. It is also not the case that there has not been any women thinkers in Philosophy, the syllabus of the same in India covers very less, there is also misrepresentation. No single woman thinker is seen in India's Philosophy syllabus on the main front, they are somehow there (quite a few) in the elective subjects. Their elevation is somehow not being considered by their minimum recognition under the knowledge system of Philosophy, per se. There are the Heroines of the epistemic background in India and more but the authorities fail to give them the due credits. They are negated, misarticulated, exploited.

What could be the plausible reason for such ignorance? There have been quite a few women intellectuals in the field of Philosophy, and a large number of blossoming female philosophers too. With their bare minimum readings and recognition, does it somehow represent a form of suppression? If yes, why isn't anybody doing anything about it? We as a woman, have after facing all kinds of hindrances, when we have made it to the level where we are no less than the male intellectuals, what stops the authorities to not mention them? Are they unaware?

A case studied by a professor at Savitribai Phule Pune University, Muzzafar Ali Malla at the university's Department of Philosophy, in his research project says, "*Curiously, the book Indian Philosophy in English: From Renaissance to Independence (edited by Nalini Bhushan and Jay L. Garfield, 2011) has thirty-one excerpts from the writings of modern Indian philosophers of which none is from a female scholar.*"¹

The project examines the probable absence of female thinkers in mainstream Philosophy in India and does conclude the inherent and prevailing male dominated atmosphere in the academia of Philosophy.

The long term impacts of including the woman, needs to be understood and there is some immediate requirement of including them in the syllabuses by the concerned authorities, for this will not only promote the blossoming women in Philosophy to contribute more, this shall also pave the way of an egalitarian epistemic environment in the field of Philosophy as a subject in India, or anywhere for that matter.

The status of women in the 19th century public sphere.

The status of women in the 19th century public sphere remains crucial as one of the major hindrances to women education in India. The social situation of women in India during the 19th century was suppressed, subjugated under the paradigms of a patriarchal society.

It was the Phule's who brought female education in India in 1848, and then got its revival in colonial times when thinkers like Ram Mohan Roy, Iswar Chandra Vidyasagar recognized and spread the need of women education in India.

¹ <https://www.researchgate.net/project/Contesting-the-Malestream-Nature-of-Philosophy-in-Contemporary-Indian-Academia>

Women literacy and its need increased after Independence. The rhetoric of “civilized mission” by the British while ruling over the Indians, also did give rise to the importance of women's education in India. On the contrary to which they in fact rationalized and also facilitated the long prevailing suppressions.²

In a country where one can see the plight of the need of educating girls in India taking almost a decade, it becomes plausible to find absence of women intellectuals during these times. Amidst the fight for providing basic education to females amidst male dominance in the intellectual fields, it can be concurred that women at large were kept away from the intellectual epoche in India. Their status was confined to leading a household life majorly through the religious traditions in India, which of course were majorly patriarchal and misogynist. Where dowry systems, bonded labor systems remain to be the barriers in education of women, how could one see many women thinkers in any field?³

Moreover, for setting such narratives, men had visionary intentions, since the beginning they were aware that providing education to women would imply them wanting to stand for their rights, because then they would be able to understand such. This would not sustain their male dominance. Suffering from male chauvinism, men knew what dangers did gaining knowledge possessed to them and their hierarchies in the society.

Research also suggests that there has been a convention in regard to education of women that when you educate a woman, she will bear a lesser child, would not marry at young and numerous such suppressive acts will cease to exist. Few privileged sections of the society still somehow managed to get basic education for women per se, having said that its not in complete absence although, great women thinkers and revolutionaries like Savitribai Phule, Kamala Sohoni, Pandita Ramabai, Tarabai Shinde, Dr Anandibai Joshi⁴ are the products of 18-19th century's India. The problem which still remains persistent is their absence in the mainstream academia of Philosophy.

Women philosophers of the 19th century.

The task of finding the connections between patriarchy and other structures in the spectrum of historical points was developed by Gerda Lerner (1986). It was with Savitribai Phule⁵, Pandita Rambai, Tarabai Shinde through which the Indian intellectual epoche saw the advent of women empowerment movements. They battled against the practice and battled for basic freedoms, privileges of schooling and privileges of human improvement. They took an extremely progressive substitute for their life throughout the entire existence of India. Like Pandita Ramabai dismissed Hinduism on gendered grounds. She dismissed customary practice constrained by supposed customs. Then again Savitribai was the educator who teaches all females and all oppressed people groups of India. The really freeing minutes for Indian ladies occurred in and through the duration of Savitribai, who decided to walk tall, in sync with her significant other forward thinking by hundreds of years.⁶

² Parth Chaterjee, *colonialism, nationalism, and colonialized women: the contest in India*, (Centre for Studies in Social Science, Calcutta)

³ Khusboo Singh, *Importance of Education in Empowerment of Women in India*, (Motherhood University, 2016), 39-48.

⁴ Archana Malik-Goure, *FEMINIST PHILOSOPHICAL THOUGHT IN COLONIAL INDIA*, (Journal of East-West Thought)

⁵ Savitribai Phule was the first feminist philosopher in Colonial India.

⁶ Archana Malik-Goure, *FEMINIST PHILOSOPHICAL THOUGHT IN COLONIAL INDIA*, (Journal of East-West Thought),27.

These women were battling against the perennial and longed suppression of women in India, backed by religious rationalization, which was the stronger battle that the women in Indian society faced.

India was under colonial rule, which also contributed to impeding the evil practices prevailing in India against women. The social practice of that time confined women to household chores.

Savitribai Phule, along with the immense support of her husband, founded the first girls school in Pune in 1896. Popularized as the mother of women education, she envisioned the emancipation of women from the patriarchal Indian traditions. She sought for women's right to become intellectual via education. It's also overwhelming and questionable what would have been the counter scenario if Savitribai Phule was not supported and promoted by her husband, Jyotirao Phule. His constant efforts, determination to reform the then 19th century was one of the major reasons why Savitribai Phule was able to transform the society. In an era where women were considered as second class citizens, she dared to fight for women equality and for equal opportunities. Where schooling was denied to the ladies, and lower caste society. They were treated as belongings, giving homegrown, monetary and sexual work in their family environmental elements. There was no open job for them in the public eye. They were not permitted to offer their viewpoint or meet up in the public eye. They were not given any schooling and needed to follow severe etiquette in their homes and child marriage were a standard and widows were expelled from society and had little freedoms, she stood determined. But without the constant support of her husband, was any of this struggle possible? Posing this question itself validates the inferior position of women in the society, which still somehow resonates in the current society where a woman leading a single life on her own is overlooked, over judged and remains under the questionable eye of the society her entire life.

Tarabai Shinde, hailing from a prosperous Maratha family, influenced by a case of Vijaylakshmi a widow who killed her then child born from another man and how she was dealt within the then public discourse, wrote *Comparison between Women and Men* in 1882.⁷ She contested the then patriarchal system and caste hierarchies. Her views remain relevant in today's time as well. Her work was a response to a paper article in Pune Vaibhav, a radically orthodox paper which upheld the position and orientation framework, the article was composed of assaulting a youthful Brahmin widow Vijayalakshmi who was condemned for execution for cutting short her ill-conceived youngster dreading public shame and alienation. The article likewise reprimanded ladies by and large, for their changing ethics and conduct. Shinde responded solidly against this through her work. However the book got negative perspectives from the general public, Jyotirao Phule liked Shinde's work and furthermore referred to it in his magazine, 'Satsar'.

Her work was a staunch response to male chauvinism and carries intensive remarks on the male chauvinism stemming from the religious traditions of India as well.

What is more surprising is the discovery of her work later in 1975, and how she never wrote afterwards. With Jyotirao Phule's remark later, it becomes clear that her work faced extreme criticism and was ridiculed like a chaff.⁸

⁷ ROSALIN O'HANLON, *A COMPARISON BETWEEN WOMEN AND MEN, Tarabai Shinde and critique of gender relations in colonial india*, (Oxford University Press), 1994.

⁸ Ibid.,16.

Pandita Ramabai, who stood up against the practices against women in the hindu society and adopted Christianity, remains one of the influential intellectual contributors to the women's movement in British India.⁹ Hailing from a orthodox Brahmin family born in 1858, society saw this not as an individual mission furthermore battle however as a betrayal of a religion currently threatened by outsider rule and as a renunciation of the juvenile social change movement. Her personal quest was displayed as a social drama then. She did submit to the social efforts of reformation by establishing the *Arya Mahila Samaj*. She also delivered various lectures on the crucial importance of educating women along with the utmost need for medical education as well.¹⁰ Due to medical reasons when she was denied medical education in England in 1883. She then accepted Christianity, reasons are worth noting, from the femine oppression she felt Hinduism¹¹ put to the need for an egalitarian religion were few of her reasons why she converted into Christianity. The engaging quality of the Christian confidence which guaranteed - salvation to all without segregation was built up by the enthusiastic deeds of the Christians which eventually led her towards taking her decision of conversion. She took on the mission to help the widows in India when her Association of Boston helped her raising sufficient funds to open Sharda Sadan¹² in Bombay. Her reform movement was much criticized later on the grounds of Proselytism. Very soon even the admirers like the *Kesari*¹³ and its founder Tilak got skeptical of her motives and began her condemnation. It was again Jyotirao Phule who glanced positive in her intentions and supported her. He also asserted her as the champion of the oppressed groups of women and shudras [Phule 1969:277-304].¹⁴

It is a given premise that the women's education in the Indian society then was limited to educating the women of their conduct and behavior towards making them a perfect housemaid. There is not much one could see of women thinkers in those times. What's more exuberating is the fact that the women thinkers that India got during the colonial time majorly belonged either to the upper caste society which was privileged or they were supported by their husbands and fathers respectively. Taking the case of Tarabai Shinde and Ramabai Shinde, the former received immense support from her husband Jyotirao Phule and the latter got the opportunity of education with the support of her father Anant Shastri, who differentiated against the then prevailing orthodoxes in regards to the women by educating them or not getting them married in the latter case. These are in fact the cases which got discovered or acknowledged, many of which we are unaware of even until now.

It gets more problematic, when such thinkers are not recognized in the mainstream academia of Indian Philosophy.

⁹ Meera Kosamabi, *Indian Response to Christianity, Church and Colonialism Case of Pandita Ramabai, (Economic and Political Weekly, 1992)*

¹⁰ Ibid.,26.

¹¹ In the Hindu shastras, "no woman as a woman can get liberation", [Testimony: 20]

¹² Sharda Sadan was the first ever residential school for upper caste widows and unmarried girls.

¹³ Kesari, a marathi newspaper founded by Bal Gangadhar Tilak in 1881.

¹⁴ Meera Kosamabi, *Indian Response to Christianity, Church and Colonialism Case of Pandita Ramabai, (Economic and Political Weekly, 1992)*,26.

Women Philosophers post India's Independence.

It was largely after independence, when women's education to women's rights got recognition and the movement was largely influenced by thinkers motivated by the West. It was then, when women started to recognise their rights as an individual.

It is contested that the advent of women's studies goes back to 1974 report *Towards Equality*, published by CWSI, a body which was then appointed by the government in India in 1972 to analyze the condition of India, additionally when the women's activist development was seeing a strong ascent.¹⁵ It was also the *Towards Equality* report which exceptionally stressed ladies' undeniably troubling circumstances in the circles of wellbeing, work, cultural status and political support, carrying these issues to the forefront. The discoveries provoked the Indian Council of Social Science Research (ICSSR) to support research projects in colleges, which was one more significant improvement in the direction of ladies' examinations programs. In 1974, a unit for research on ladies was set up in the SNDT Women's University, Bombay, formally turning into a center in 1985. With the hues and cries of women empowerment in the education sector, there are a lot of factors that still hinders the contribution of women in academia. With a comparatively lesser amount, female intellectuals during the 18-19th century did exist, given the situations of those times. There was not an absence, but suppression seen.

Gayatri Chakravorty Spivak, born few years after India's independence in Calcutta is an Indian literary theorist, feminist critic, postcolonial theorist, and a professor of comparable literature at the Cambridge.¹⁶ She was also awarded the prestigious Padma Shree in 2013. In 1976 Spivak published *Of Grammatology*, an English interpretation of French deconstructionist thinker Jacques Derrida's *De la grammatologie* (1967). In a progression of later expositions Spivak encouraged ladies to become engaged with, and to intercede in, the advancement of deconstructive hypotheses. She likewise encouraged her partners to zero in on ladies' historicity. Reproachful of "phallogocentric" (colonialist as well as communist) chronicled translation, Spivak blamed "bourgeois" Western women's activists of complicity with worldwide capitalism in persecuting and taking advantage of women of the developing world.¹⁷

Uma Chakravorty is a women's activist history specialist who has instructed at Miranda House College for Women, Delhi University. She composes on Buddhism, early Indian history, the nineteenth century and on contemporary issues. Among her numerous distributions are: *Social Dimensions of Early Buddhism* (1987), *Rewriting History: The Life and Times of Pandita Ramabai* (1998, Zubaan), *Gendering Caste through a Feminist Lens* (2002) and numerous altered volumes. She is very much familiar with the ladies' development as well as the development for vote based freedoms in India, and has been essential for some reality tracking down groups to examine common liberties infringement, mutual brutality and state restraint.

There are Indian scholars of philosophy such as Meena Kelkar, Kanchana Natarajan who have tried to bring the mainstreamness of Indian philosophy to the fore. None of which are included in the syllabus.

¹⁵ eminisminindia.com/2017/07/26/evolution-womens-studies-india/#:~:text=Women's%20studies%20have%20provided%20new%20and%20improved%20perspectives%20on%20major,larger%20feminist%20movement%20in%20India.

¹⁶ <https://www.britannica.com/biography/Gayatri-Spivak>

¹⁷ Britannica, T. Editors of Encyclopaedia. "Gayatri Chakravorty Spivak." *Encyclopedia Britannica*, February 20, 2022. <https://www.britannica.com/biography/Gayatri-Spivak>.

The findings of the Absent and non-recognition

All over India, there are around 40 Central Universities. 426 State universities. This is to say, being such a huge and vast country that India is, with so many Universities and so many Departments of Philosophy all over. Talking about all their syllabus is a huge task therefore, I have chosen to briefly discuss the syllabus of a prominent few, briefly beginning with *University of Delhi*, while having my hands on the University's Philosophy course pdf, in its Bachelors in Philosophy. Reading the syllabus thoroughly in hope of finding female thinkers, I could not find anybody other than Uma Chakraborty and Bina Aggarwal. In the entire 42 pages of the course, and of history of philosophy, the University could only accommodate two female thinkers. This got me to wonder, were there no female thinkers in all the vast history of the Indian Philosophical system, or were they very carefully excluded? I argue with the later from the discussed course.

Moving on. In DU's MA Philosophy course, the University somehow again managed to accommodate few, *Tarabai Shinde* in its recommended readings and yet again an optional course of feminism in some last semester had *Sharmila Rege*. We could see a few, including *Nivedita Menon*. There is apparently no discussion of the popular feminist education movement figures of India, the Phule's even in the optional "*The Feminist Thought*". Has no woman ever written on *Gandhi* till now? Or was her work not recognizable enough? Has no woman ever done a single commentary on ancient systems of Indian Philosophy?

Well there are thinkers on the other side of the dominant gender too, One such prominent name is *Bettina Sharda Baumer*, one of the foremost considered expounders of Kashmir Shaivism, and a Padma Shri, who also couldn't occupy some space in the course of Philosophy of Kashmir Shaivism. None of the commentators mentioned in the essential readings are Padma shri. Holder of the most prestigious and the most honored award, lacks what?

Jawaharlal Nehru University, one of the leading universities across the globe, in its Center of Philosophy, under its MA course in Philosophy covers one Indian woman intellectual, Shefali Moitra. *Banaras Hindu University*, oldest of its epistemic regime and content. The university in its BA Philosophy program has Shanti Joshi. *Hyderabad University*, in its M.A Philosophy programme has barely one women thinker in the entire course.

The National Eligibility Test for becoming eligible to teach as an Assistant Professor in India, in its syllabus of Philosophy has no single women thinker except for two. Does the test fail to serve at least the major female thinkers and reformers of the 18-19th century ?

The findings suggest that there has been a non recognition of the Female Philosophical thinkers in the syllabuses of the Institutes. The epistemic patriarchy that is thus seen under the paradigms of the syllabuses needs to be removed. Chances are very likely of some kind of deliberate attempt to continue to set the already prevailing tone in regard to women and their intellectual virtues. The epistemic oppression and suppression of women shall be philosophically daunting for the rhetorics of Philosophy has always shown itself to be egalitarian in approach.

Conclusion

Advocating the teachings of women's rights to postgraduate understudies in the classroom is actually a great experience. Indian Culture doesn't view ladies in a serious way, as erudite people. Very skillfully, presenting a partial picture is the trend of history, as is evident in the body of this chapter. While advocating the readings composed beautifully and skillfully by women thinkers of the 18th century is an urgent need, but most important part of the study of the research of such women is the recognition that they lack in the Academic Syllabi.

One must take note when I say beautiful texts composed by women, I do not merely mean in terms of creative writing, this is also to present a picture of the profound books composed with rich philosophical arguments. This clarification is important because women have always been subjected to the realm of the 'beautiful' realm of the abstract world. It's not the case that there were not any female thinkers. They were in abundance, some suppressed and some of whose works undiscovered. From Savitribai Phule to Pandita Ramabai the paper has articulated the existence of women philosophers in the 18th century. Moving further, Gayatri Spivak, Uma Chakraborty, Kanchana Natrajan, Ananya Bajpayee and Divya Dwivedi are one of the many female philosophers post India's Independence. The urgent need of the proper cognizance of women intellectuals in the academia and syllabus shall not only promote gender equality but also enrich women to do more. While including a lesser amount of women intellectuals in the syllabus, there is somehow a continuation of a narrative that always puts women down. There is also a need for reconsideration of the methodology used by the concerned authorities on why the knowledge system of women intellectuals are ignored or subsided. Women, on their part, need to dive into this ocean of long ubiquitous patriarchal systems in the epistemic domain and rightfully question their respective absence in the syllabus of many Indian universities. When, in today's epoch women are seen succeeding in many fields of life, their success needs to be celebrated and for the least, considered.

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FEMINIST ANALYSIS OF MASLOW'S "HIERARCHY OF NEEDS"

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Abstract

The 'Hierarchy of needs' as proposed by Abraham Maslow, in 1943, is a system of classifying universal needs of the Society. This system of hierarchy has been used to study the intrinsic motivation of Humans, and is a popular tool used in Sociology, Management training and Psychology. Although it explains the intrinsic behaviors and motivation in theory at large, it fails to be accessible to Women. Considering factors such as Abortion rights, Beauty standards, unequal pay, maternity leave, representation in power positions, and access to higher education, etc., reflect the non-inclusivity of Women. Betty Friedan in her "The Feminine Mystique" attempts to understand the theory of motivation as a target for women to reach— at the same time critiquing the hierarchy for its exclusivity. Following her methodology, this paper proposes to study the relevance and applicability of the theory in today's world, alongside assessing its shortcomings. This paper analyses and provides a critique of the Need Hierarchy, through a feminist lens. Upon analysis of the five stages, it aims to modify the Hierarchy making it accommodative to all genders— pointing out the depth, nuances of each layer, and the gender-specific concerns.

Keywords: Maslow's Hierarchy, Hierarchy of needs, Feminism, Women Empowerment, Psychology

1. Introduction

Abraham Maslow's 'Theory of Human Motivation' or the popularly known 'Hierarchy of needs' is an idea which understands the human's innate curiosity by segregating them into five fundamental sections. This theory, alongside other works, provided a base in Psychology, Management training, Sociology, Health care sector, educators etc., to understand the human psyche and work efficiently. This paper proposes a feminist argument of how women, their needs are not represented in the Hierarchy; along with how this theory does not stand accessible to the many female sections of the population, till date.

The paper begins with a brief understanding of the 1940's Academic - Psychology atmosphere, which helps understand Maslow's arguments, and exclusion in depth. After dwelling into the systematically organized five stages of Maslow, we move to breaking down the different aspects of the hierarchy, and how each fails to accommodate women's concerns. The paper concludes on how society, with men, women, non-binaries, and institutions can come together to make 'motivation theory' accommodative to everyone. Much of the paper is inspired by Betty Friedan's "*feminine mystique*", and follows her methodology, and way of analysis. This paper largely focuses on women from India, identifying the third world concerns, and the intersectional nuances of the subcontinent's feminine population.

2. Background

Psychology in the late 20th century was dominated by men, and was inspired by Freudian strain of thoughts.¹ Helen Deutschland's phenomenal research, in 1944, equated femininity with

passivity, while understanding masculinity with activity. This further strengthened the association of women with passive chores, they were looked down upon, if they were found aspiring for any extra characteristics, apart from being docile and submissive. Every Psychological, and scholarly research that emerged during this period suggested these lines. Preceding the "Hierarchy of Needs", Abraham Maslow published the "Dominance-feeling, Behavior and Status" in which he studies the behavior of men and women through various psychoanalytical ways to divide them into either of the three categories: High-dominance, Low- dominance, Middle-dominance. This division was laid out for both the sexes, under the backdrop of US culture in 1937. Aware of the social-conditioning of women in the patriarchal society, Maslow points out how the "very definitive training that most women in our culture get in being lady-like (or non-dominant) exerts that its effects are forever afterwards". The dominance behavior was always regulated by the society— from having to act feminine, or choose to be neurotic, and as a result, unhappy. Women wanting careers, higher education, political rights, were projected as unfeminine, and hence to be pitied. The 'compensation behavior' exhibited from a handful of the samples, shows how women aspired to be powerful, even though they knew they don't hold any in public. Maslow notes the various ways in which women have been dominated by the Men. The sexual aggression, through forced marriages and rape were prevalent during his times, and with the beginning of the war, they only accelerated. He notes "force itself was restricted to the male who alone are psychologically and technically equipped to physically violate". (Millet, 1977) Sexual potency is another sign of domination, which fails to apply to the females. "While the male's potency is limited, the female appears to be biologically nearly inexhaustible— this belief in the higher sexual potency of the male is part of the patriarchal myth". (Millet, 1977)

The propaganda of the Second World War subtly hinted at women to redirect themselves back indoors, into passivity— by giving up jobs, ambitions. Literature and media encouraged women to point out the need for workers in traditional roles like teaching and assistance. It was against this backdrop that Maslow's theory of Human Motivation came up. Influenced by the neglect of women's identity and needs, the research survived the scientific community for years being approved by managerial and technical practicality. With the increased involvement of women in the workforce, it is important to test the theory if it seems plausible and accessible to them. I hereby proceed briefing the hierarchy.

3. The Hierarchy

The Human needs according to Maslow arrange themselves into hierarchies of pure-potency, which means the need arises upon the satisfaction of another need prior to it. All motivational behaviors (whether preparatory or consummatory) must be considered as channels through which basic needs are satisfied.

¹ Sigmund Freud is known for his controversial views regarding women and their psyche. His psychoanalysis, concepts like 'penis envy', treatments of hysteria, all in a way shaped the psychological outlook towards females. He writes "women oppose change, receive passively, and add nothing of their own". (The Psychical Consequences of the Anatomic distinction between the Sexes, 1925).

3.1 The Physiological Needs

These needs are considered the starting point of the Theory of motivation. They cover the basic needs of diet, sleep, shelter, sexual desires, etc. The *homeostatic*² needs do not include the sensory pleasures which could possibly have physiological barriers to them (such as tickling, taste sensitivity etc.). Any physiological needs alongside the consummatory behaviors can be used to serve as the channels for other needs—which means, a person who is thirsty may actually be seeking more for comfort, through water, than for other supplements like vitamins. Similarly, it is very much possible to satisfy one's thirst as a part of other activities such as eating meals. Therefore, the physiological needs are incontestable to a certain extent. Considering these as the primary step of the hierarchy, these needs become pre-potent of all needs. Which upon reflection, means, any being who is lacking food, safety, love and esteem would crave the most for food, than anything else. Upon satisfying, the other needs of the hierarchy begin to exist.

Until this point, “the capacities that are not useful lie dormant or are pushed to the background” (Maslow, 1943).³ Utopia for a person fixated in ‘hunger’ needs, comprises a place with plenty of food. They begin to then think that if at all he is guaranteed food, they would be perfectly happy and would need nothing else. Life therefore is defined through these lenses, of what one desperately seeks.

3.2 Safety Needs

While the physiological needs act as the organizers of an individual's behavior, the individual then seeks for safety. Everything looks less of safety, sometimes even the physiological needs which have already been satisfied. The individuals' receptors and effectors of the intellect are all primarily safety seeking. Maslow demonstrates the safety needs by observing infants, in whom these needs are simpler. Infants when disturbed by noises or by other sensory stimulations, tend to react in an endangered way.⁴ One can observe this in children wanting a systematically undisrupted routine. Their liking towards predictability and organized-ness. Physical punishment injects panic and terror in children that we must assume more is involved than the physical pain alone. One translation of this could be losing parental love—but another extreme would be beginning to hate the authority.

3.3 Love Needs

After both the physiological and the safety needs are gratified, the individual then emerges to crave for a certain love and affection, belongingness needs. These become the things they look for—being sensitive towards the absence of a listener, a friend, a partner or a child. The individual will crave for affectionate relationships with people in general, looking for a place to fit in, striving intensely for this goal. This stage of needs includes both giving as well as receiving love. Here, ‘love’ does not equate to ‘sex’. Sex, is understood as a pure physiological need.

² Homeostasis is the mechanism by which an organism maintains stability while adjusting to the conditions of its neighborhood.

³ As Maslow points out a peculiar feature of humans, when. Subjugated by a certain need—their entire philosophy tends to change accordingly.

⁴ “The healthy, normal and fortunate adult is largely satisfied with his safety needs” Maslow says. The ‘good’ society makes its members feel safe from extremities.

3.4 Esteem Needs

The desire for stability, achieved by a highly evaluated version of themselves, comprises the prime goal of this stage. This involves attaining self-respect, self-esteem, and esteem of others. This is based on real capacity, achievement and respect from the society. Maslow classifies these needs into;

1. Desire for strength, where the individual cares for achievement, confidence, independence and freedom. And;
2. Desire for reputation, where the individual cares for recognition, importance and appreciation.

Both these needs lead to feelings of self-confidence, strength and adequacy. The thwarting of these needs results in feelings of inferiority, submission, and helplessness. Causing discouragement and similar neurotic trends. Betty Friedan in 'the Feminine Mystique' discusses in detail the self-esteem needs of women, and the multiple reasons for their lagging behind.

3.5 Self- actualization Needs

Even if the physiological, safety and belongingness needs are met, one may still feel a level of dissatisfaction and discontent, unless the individual is doing what one is 'fit for'. "A musician must make music, an artist must make art, what a man can be, he must be" (Maslow, 1943). The self-actualization refers to the tendency to become actualized in what one has the potentiality for. This tendency is the desire to be what one is, to become everything an individual is capable of becoming.

4. The Inaccessibility factors

The theory of motivation provides a clear demarcation between the different needs, and explains the strategy of human motivation. The theory, apart from its applicability in various fields, has received a wide scale of criticisms, by the newly emerging disciplines. Andrew Neher, draws a linguistic critique of Maslow. Pamela Rutledge, points out the lack of social-connection. The feminist analysis points out the lack of access of all sections of the society,⁵ smoothly, through the hierarchy. The reader needs to be sensitive to whom we consider 'women' in this text. For an effective understanding of the issues, I shall consider different samples of women with traits I would hereby mention. Betty Friedan, in 'the Feminine Mystique' bases her arguments on the white American housewives. I would base my methodology on her research, and adapt for generalized conclusions in the third world domain, for a better sample of Intersectionality.

4.1 Inaccessibility of Physiological Needs

Betty Friedan while focusing her research on White women excludes the marginalized women of the very society. While she skips to speak of the *voiceless* housewives lacking self actualization and self-esteem aspirations, one needs to understand the parallel section of women who lack even the basic physiological needs. As the homeostatic needs involve basic needs for survival, this argument is based on the sections where the chances of survival itself are very low.

⁵ In relation to gender, race and socio-economic factors.

The skewed ratio, as released by Sample Registration System (SRS) Statistical report (2018) suggests, has been declining in India, which is currently the lowest than all the other countries

except China.⁶ The low digits in sex-ratio can be attributed to various reasons in the subcontinent, from preference to sons, elaborate investment in female children through dowry, and the Patriarchal gender bias. The discrimination against girl children, reflects in the adverse child sex ratio of the country. According to Lena Edlund, apart from the traditional factors, social mobility could also be an important contributor to the increased sex ratio.⁷

Considering the introduction of birth control in 1960, Maslow's exclusion of the usage or access is understandable. But since the inclusion of sexual needs in the physiological sphere, it is important to discuss the choice to not conceive and the availability of the option to the masses. Women, in many parts of the world still do not have access or freedom to use contraceptive pills. Despite India being the oldest to adopt family planning, it has not made 'contraception' a healthy topic of discussion in households, even today. The study by International center for Research on Women⁸ shows how the burden of contraception falls on women while men who have the control over the decision, are ill-informed about the measures and campaigns aimed at family planning. The National Family Health Survey (2015-16) points out that nearly 20% of men believe contraception makes women promiscuous and every three out of eight men believe it is a women's job to use contraception. This shows that the men have the control of choosing the contraception, while the women bore the consequences of its usage. Modern contraception like intrauterine contraceptive devices are targeted at women, and are promoted more than the methods of contraception for Men.⁹ Women's agency in terms of having the choice to opt for family planning are restricted by patriarchal constraints in decision making and lack of education. Abuse from the Husband, threats of separation and divorce, made women succumb to handing over their reproductive liberty to men. This, vis-a-vis their socio-economic condition, restricts women from voicing out their concerns, and studies show most women take contraception in secret.¹⁰

Abortion too is linked to the socio-economic-religious and political conditions, and are still in the hands of the doctors and not the pregnant women. Considered one of the stigmatized practices in India, Abortion is not accessible on many grounds to women.

⁶ According to the World Bank, India would have 936 females per 1000 male, which is lower than the sex ratio in 1951.

⁷ Social Mobility is the movement of individuals and families through a system of social hierarchy or stratification. Women have a higher risk of being downwardly mobile, as the status of women does not change between families, or within families in a dynamic way. women born in poor families are likely to remain poor.

⁸ "It's on him too: Pathways to engage men in family planning" studies the culture of birth control usage and Barriers to the usage in six districts in Uttar Pradesh and Bihar. The study concludes that the pressures of having to bare many children alongside being the house runners often led to violent outcomes in the family.

⁹ Chandrasekhar concludes in his study how in the 1960's-70's vasectomy was a popular method of contraception due to the excess use during the emergency forced sterilization campaigns resulted in negative connotation. This led to the popularization of contraception in women. Chandrasekhar, S. (1972). DANDEKAR AND BHATE," Prospects of Population Control: Evaluation of Contraception Activity (1951-1964)"(Book Review). Journal of Asian Studies, 32, 724.

¹⁰ Parsekar, S. S., Hoogar, P., Dhyani, V. S., & Yadav, U. N. (2021). The voice of Indian women on family planning: A qualitative systematic review. Clinical Epidemiology and Global Health, 12, 100906.

Another form of expressing oneself, and what can be considered to fall under the basic needs of the individual is their clothing, and way of lifestyle. Women, especially in the internet era have been subjected to body shaming by the netizens. Body shaming not only mocks and stigmatizes the individuals by shredding their self-respect, but also injects the idea that one's unique physical appearances should be compared to the society's standards of 'perfect'. Women have been told for decades through media on how the female body should look,¹¹ through movies, television and print. National Eating Disorders Association (NEDA) notes "we...learn the language of body shaming from the mass media culture. [The] overweight characters are often the butt of the jokes, making body shaming the norm". With the influence of mass media, fashion and beauty- themed dolls, (like Barbie), add pressure on women to conform to a certain definition of "beauty". This gives rise to multiple psychological effects such as eating disorders, dysmorphia and depressive disorders etc., Apart from the expectations placed on women to look a certain way, society even controls the way females dress. Although the demands in dressing are different from one culture to another, in most cultures a woman covered from head to toe represents the 'Epitome of righteous women'. While the misogynistic ideals forced women to dress up a certain way 'for men' are the same reasons women are oversexualized. Dress codes, as Amnesty International identifies, are the manifestation of the "underlying discriminatory attitudes and reflect a desire to control women's sexuality... [and in process] deny their personal autonomy." Stating formally that everyone has the 'freedom to express oneself' becomes a law on paper, as the situation for the genders to dress a certain way are also inbuilt by the very society.¹²

4.2 The Safety Needs

The me-too movement clearly reflects the safety concerns of women from different fields. The Me-Too movement is a social movement against sexual abuse and sexual harassment, with the sole aim of voicing out the experiences of sexual harassment. This movement helped women to coordinate, and support each other through empathizing each other. The sense of support comes from the comfort that the survivors are not alone, and hence should not be ashamed. This even forced organizations to analyze the prevalence of sexual harassment, which reflects that one-third of all women worldwide are estimated to be traumatized by it. Domestic violence is a form of physical, emotional, and sexual violence suffered by an individual from a biological relative. According to the National Family and health survey in 2005, the total prevalence of domestic violence was 33.5% among women aged 15-49. The national survey concludes that 1 in 4 women and 1 in 9 men experience severe physical violence from a domestic partner. This not only affects the victim physically, but also mentally through post-traumatic stress disorders, phobia, etc.,

¹¹ Marianne Thesander in "The Feminine Ideal" pp.13, notes how the female body since time immemorial has been shaped so as to fit the norms of physical aesthetics. The tight-laced corset used for over four hundred years was the foundation not only for changing the shape of women's clothing but also seen as a social symbol of privilege. Through years, the control over women's physique intensified— and in order to achieve the ideal shape, color, and features, women turned towards surgical aids.

¹² Ben-Zeev, A., & Dennehy, T. C. (2014). When boys wear pink: A gendered color cue violation evokes risk taking. *Psychology of Men & Masculinity*, 15(4), 486.

In India, *dowry* became a pressing factor for violence, by husbands and their family.¹³ A newly wed bride becomes subjected to harassment, physical abuse or death when she doesn't bring expected wealth into the family. Some severe cases end up in suicides by hanging, self-poisoning, or by fire. Marital rape is another less-spoken occurrence of violence against the individual. Under the blanket of marriage, and the legal bond of belongingness, the consent becomes blurry. Marital rape is the act of having sexual intercourse through force, without proper consent. Today, marital rape is still not criminalized in many countries, including India. The court's understanding of the 'marital rape' shows the merging of women's identity with that of her husband.¹⁴ Women, therefore do not have self-identity, and are always associated with a male figure— be it their father, husband, or son. Three main factors of the patriarchal household structure (in India) affect the agency: which includes marriage, discrimination leading to violence/ abuse, the lack of economic opportunity for women. These agencies give men higher power over women, and further make the norms strict in women by limiting capabilities for women. Till today, various cases of domestic violence of any kind still are unreported, due to fear.¹⁵

Violence in the workplace is another form of physical abuse which risks the health and safety of the employees. In India, the cases of workplace violence increased by 54% from 2014 to 2017. With only recent inclusion of women into the work spaces, not ensuring their safety makes women further restrict themselves.

Human trafficking on the other hand, involves transporting people through coercion to benefit from their work, in form of forced labor or sexual exploitation, often seen as a new form of slavery. Men, women, and children are trafficked within/out of the country for purposes of commercial sexual exploitation, forced marriages— especially in the areas where the sex ratio is skewed. This gives rise to a high number of illegal migrations, forced prostitution, child labor.

In a study conducted by Jane Druze and Reetika, a correlation between murder rates and the sex ratio, concluded that the sections with higher proportion of females show a lower murder rates. This link between the both factors can be understood as a new phenomenon of increased population, and of widespread education and skill-based education.

4.3 Belongingness barriers

Influences of the patriarchy in different levels of the society have made women marginalized individuals. Their position in the society depends on their relationship to men in the family. As M.N. Srinivas explains elaborately, that women have been used as tools to build alliances, seen as property to either purify or pollute— based on marriages to an upper or lower caste respectively. Marriage against will is prominent due to the alliances seen as a way of building economic and social connections, and growing one's clan.

¹³ Dowry is any property or valuable security given by the bride (or family) to the groom (and family). These are often demands by the groom's family, failing which, the bride bears the negative consequences.

¹⁴ According to the Doctrine of Coverture, based on the Victorian patriarchal norms which do not recognize women as equal to men.

¹⁵ According to the Shalu Nigam, Criminal Amendment Act 1983 section 498A, many women begin to get re-victimized in the process. Domestic violence is not seen as a legitimate crime, but rather as a private family affair. Shalu Nigam (2005) understanding justice delivery system from the perspective of women litigants as victims of domestic violence in India, occasional paper 25, CWDS, New Delhi.

The prominent practice of '*Pradhan pati*' which allows the husband of the elected female panchayat head, to have equal power over the district can be seen as another attempt of the patriarchy to encash women, to gain power. The modern scene of women's belongingness has to do with the workspace, where women, as study shows, are not welcomed and seen as equally potent individuals. The unequal pay between men and women employees is estimated to be 24.81% in 2013 and 19% in 2019, in addition to which the studies show there is unequal representation, only one fourth of the total represented by women.¹⁶ Traditionally, labor is sharply divided on the basis of gender, while heavy agricultural activities were restricted to men, and women took the role of drying and storing grain. Female labor participation has ever since been related to personal and care work. Women spend about two-third of their working time on unpaid work.¹⁷ This divide between gender wages only worsens with the socio-economic conditions of women in the country. In India, the gap is exacerbated by social and structural oppression too. The literacy rate of women, especially in India, is lower than men along with a high dropout rate. This is due to the outlook that investment in girls; education is not fruitful in the long run, considering the priority of paying for their dowry. This difference between male and female education has reduced in the past years.

Apart from these, there is a significant under-representation of women in STEM (Science, Technology, Engineering, and Mathematics) fields. The field-specific ability beliefs hypothesis states that women are "likely to be underrepresented in fields thought to require raw intellectual talent", which women are stereotyped to be possessing less than an average man. The exposure of females to these streams are also limited. This is the same case in fields of sports, army, corporate managerial posts to name a few. Even upon the recent introduction of women into the workspace, much of the environment is not adaptable for them. Women are often put in a position to choose between having a good career or child caring. Research has shown how maternity leaves relate to a lower infant mortality rate and reduced maternal anxieties.¹⁸ In many countries today, there is a new development of paid parental leave for both mothers and fathers, but other countries still suffer from the choice. There is a fear of slow promotion and risk of getting fired upon long medical leaves.¹⁹ Women from the entertainment industry have been victims of harassment in return for jobs or rewards. There are multiple accounts of women asked for sexual favors in exchange of a job by male casting directors, film producers. Time and again, the actresses spoke openly about these instances of 'casting couch', which became a news in the recent #metoo movement. Women were always seen as sexual objects, in real and on reel. Laura Mulvey studies extensively how the female body is sexualized and is depicted in a way to satisfy the visual pleasures of the man.²⁰

4.4 Self-esteem and Self actualisation barriers

Women have been restricted from the public domain, and holding any power positions until contemporary times. As discussed in the previous section, women are discriminated against from working in high positions, and are not considered to be on similar pedestal as their male counterparts. This can be reflected in low self-esteem, lack of motivation to pursue goals, and as a result push them back to square one. Women's liberation and feminism sprung for establishing an equal footing for both sexes to co-exist and compete.

¹⁶ Gender Pay Gap in the Formal Sector: 2006-2013 (September, 2013)

¹⁷ Human development report 1995

¹⁸ Staehelin, K., Berteau, P. C., & Stutz, E. Z. (2007). Length of maternity leave and health of mother and child—a review. *International Journal of Public Health*, 52(4), 202-209.

¹⁹ Olivetti, C., & Petrongolo, B. (2017). The economic consequences of family policies: lessons from a century of legislation in high-income countries. *Journal of Economic Perspectives*, 31(1), 205-30.

²⁰ Laura Mulvey, visual pleasure

The self-actualization definition changes from one person to another. It might not necessarily be of a creative nature. Betty Friedan believes the “*courage* to be an individual” comes from the premise of being happy, self-accepting. This comes to an individual when they are fulfilling himself and becoming what he can be. It will never be enough for an individual to be loved, by acceptance by the society, to be merely adjusted to one’s culture. One must take their being seriously to make a commitment to life and their future. She argues from the standpoint of the American housewives who have been blocked from venturing into the self-actualization needs by various patriarchal agents. Women are expected to only want love and security in order to be accepted by society— and any other ambition makes them less feminine. The ones who do not question these roles live without any trace of anxiety, in the confined world, this Betty considers “*Forfeiting* their own being”. The shaping of oneself, so as to adjust to the image others expect of you— especially by cutting oneself short is forfeiting ones being. Failure to recognize one’s full potentials lose the unique mark of being human. Human beings have the unique capacity to transcend the present self, and act keeping in mind the possibility, in order to shape the future. This motivates the individual to stretch into the future, and become the designer of such a world they aspire to be at. The traditional woman, according to the Feminine mystique²¹, doesn’t have the personal purpose to shape her own future, and therefore cannot evoke her abilities to the complete extent. They cannot self-actualize, as without purpose, they lose the sense of who they are. The fundamental human drive is not towards pleasure or satisfaction of physiological needs, but the need to realize one’s full potentials, through the boredom and purposelessness of one’s present. “A human being can lose his own being by his own choices, as a tree or stone cannot”.²² She notes “the development of women has been blocked at the physiological level, in many cases, no need recognized higher than the need for love or sexual satisfaction”. Other higher needs, such as self-esteem, self-respect are all pushed to the background with the lack of clarity and opportunity. This not only gives rise to stagnancy in their growth, but also evokes feelings of inferiority, of being weak, helpless. The revolution of changing the connotation to ‘homemaker’, although glorifying the occupation, sadly does not demand or permit the full realization of the capabilities of women. When women do not have the freedom to express their unique individuality, they are forced to stick to the identity that is open to them in roles assigned to them.

5. Discussion

When we discuss Maslow’s Need hierarchy, we must understand that it depicts the needs of a person, and women must be treated like ‘a person’, with their own identity. Questioning the authority, and attempting to move away from the orthodox roles assigned to both the genders must be not-so-strict. Maslow in his later papers finds the correlation of dominance and self-centeredness.

²¹ Feminine Mystique, a term coined by Betty Friedan is used to describe the society’s assumptions from women from their roles in housework, age and rules of marriage, sexual lives, children etc., the traditional women, according to the ‘feminine mystique’ are those who do not want to work, or get education or have opinions of any sort. The motive of Friedan’s book is to project the unsatisfactory aspects of such women’s life and calling for a feminist revolution.

²² May, R. E. (1961). Existential psychology. pp. 31. In Nietzsche’s Philosophy, “human individuality and dignity are given to us as a ‘task’ which we ourselves must solve”. The moment we loose the courage to be ourselves, we loose our being. The existentialism school on the other hand says that we are our *choices*.

He concludes that in the cases where the dominance or strength of the person is high, there is a comparatively less self-centeredness. This is due to the growing concern of external agents, instead of the internal ones. The women who displayed low levels of dominance traits projected their inferiorities. “a high dominance woman was more like a high-dominance man than she was like a low-dominance woman”. This is again due to the classification of the traits as ‘masculine’ and ‘feminine’. Qualities such as leadership, strength of character, social purpose, fearlessness, etc., are considered in our culture to be ‘masculine’. This stereotype must be broken, and made more accessible to all genders. Cultivating high-dominance traits brings out autonomy of the individual, by providing new ways in which one can assert themselves. And such individuals respect others more than they do themselves, which increases positive climate between groups instead of hostility through envy. Everyone respects each other’s views and further stretches arms to accommodate their needs. Here, the process of achieving different stages of the hierarchy no longer reflects the ‘*survival of the fittest*’ mechanism, but rather breeds collective identity, and thereby leads to a harmonious society. This is where the social-connection— as suggested by Pamela Rutledge to Maslow’s hierarchy— *collaborates* people. Without the others, there is no self; especially when the efficiency is at the best with reliance on each other. The human communities exhibit interconnectedness which is a prerequisite for the successful survival of the members. Viewing the needs as rather a dynamic system, and weaponizing social connections, ensures much of the basic needs.

This is a society, where through competence, trust and dependence— the livelihood becomes safe and healthy. As the popularity of social media in recent years points out, ‘*social connection*’ is the core of civilization, and could be one of the tools to bridge the gap between the genders. It is easier to establish social connections, belong, and cultivate a healthier atmosphere for development of all. Men, Women, Non-Binaries must understand that they are not against each other, and work together for the common goal of equal-treatment of all. With awareness campaigns and movements shifting online, it gets a wider outreach, breeding empathy in the community.

Individually, all these groups must recognize the power of *education*, and how it is linked to liberation. Liberation in the sense of both materialistic as well as in a moralistic sense. Through education, an individual not only gains awareness of the world around them, but also is constantly striving through the need hierarchy unconsciously. As the research shows, most of the women are fixated to the lower-needs of the pyramid, due to the *inaccessibility* of resources, and the lack of awareness. Education not only liberates one in gaining employment, feeding themselves and family, but also makes one realize where their interest lies, and helps in self- actualization. Through education, women can gain financial independence which makes their identity much more defined. Through a better understanding of one’s self identity, any form of violence (mental or physical) could be dealt with, rationally.

Advocating a new life for women by redefining their outlook to life, as much more liberating, filled with choices, apart from the traditional roles of housework, motherhood, career in limited jurisdiction gives them a space to grow as well as let others grow. Education, and formation of close-knit groups helps in effective social-mobilization, and acts as a liberative tool from the trap of Feminine Mystique.

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Footnotes

¹Sigmund Freud is known for his controversial views regarding women and their psyche. His psychoanalysis, concepts like ‘penis envy’, treatments of hysteria, all in a way shaped the psychological outlook towards females. He writes “women oppose change, receive passively, and add nothing of their own”. (*The Psychological Consequences of the Anatomic distinction between the Sexes*, 1925).

²Homeostasis is the mechanism by which an organism maintains stability while adjusting to the conditions of its neighborhood.

³As Maslow points out a peculiar feature of humans, when. Subjugated by a certain need—their entire philosophy tends to change accordingly.

⁴“The healthy, normal and fortunate adult is largely satisfied with his safety needs” Maslow says. The ‘good’ society makes its members feel safe from extremities.

⁵In relation to gender, race and socio-economic factors.

⁶According to the World Bank, India would have 936 females per 1000 male, which is lower than the sex ratio in 1951.

⁷Social Mobility is the movement of individuals and families through a system of social hierarchy or stratification. Women have a higher risk of being downwardly mobile, as the status of women does not change between families, or within families in a dynamic way. women born in poor families are likely to remain poor.

⁸“It’s on him too: Pathways to engage men in family planning” studies the culture of birth control usage and Barriers to the usage in six districts in Uttar Pradesh and Bihar. The study concludes that the pressures of having to bare many children alongside being the house runners often led to violent outcomes in the family.

⁹Chandrasekhar concludes in his study how in the 1960’s-70’s vasectomy was a popular method of contraception due to the excess use during the emergency forced sterilization campaigns resulted in negative connotation. This led to the popularization of contraception in women. Chandrasekhar, S. (1972). DANDEKAR AND BHATE, "Prospects of Population Control: Evaluation of Contraception Activity (1951-1964)"(Book Review). *Journal of Asian Studies*, 32, 724.

¹⁰Parsekar, S. S., Hoogar, P., Dhyani, V. S., & Yadav, U. N. (2021). The voice of Indian women on family planning: A qualitative systematic review. *Clinical Epidemiology and Global Health*, 12, 100906.

¹¹Marianne Thesander in “The Feminine Ideal” pp.13, notes how the female body since time immemorial has been shaped so as to fit the norms of physical aesthetics. The tight-laced corset used for over four hundred years was the foundation not only for changing the shape of women’s clothing but also seen as a social symbol of privilege. Through years, the control over women’s physique intensified— and in order to achieve the ideal shape, color, and features, women turned towards surgical aids.

¹²Ben-Zeev, A., & Dennehy, T. C. (2014). When boys wear pink: A gendered color cue violation evokes risk taking. *Psychology of Men & Masculinity*, 15(4), 486.

¹³Dowry is any property or valuable security given by the bride (or family) to the groom (and family). These are often demands by the groom’s family, failing which, the bride bears the negative consequences.

¹⁴According to the Doctrine of Coverture, based on the Victorian patriarchal norms which do not recognize women as equal to men.

¹⁵According to the Shalu Nigam, Criminal Amendment Act 1983 section 498A, many women begin to get re-victimized in the process. Domestic violence is not seen as a legitimate crime, but rather as a private family affair. Shalu Nigam (2005) understanding justice delivery system from the perspective of women litigants as victims of domestic violence in India, occasional paper 25, CWDS, New Delhi.

¹⁶Gender Pay Gap in the Formal Sector: 2006-2013 (September, 2013)

¹⁷Human development report 1995

¹⁸Staehelin, K., Berteau, P. C., & Stutz, E. Z. (2007). Length of maternity leave and health of mother and child—a review. *International Journal of Public Health*, 52(4), 202-209.

¹⁹Olivetti, C., & Petrongolo, B. (2017). The economic consequences of family policies: lessons from a century of legislation in high-income countries. *Journal of Economic Perspectives*, 31(1), 205-30.

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²¹Feminine Mystique, a term coined by Betty Friedan is used to describe the society’s assumptions from women from their roles in housework, age and rules of marriage, sexual lives, children etc., the traditional women, according to the ‘feminine mystique’ are those who do not want to work, or get education or have opinions of any sort. The motive of Friedan’s book is to project the unsatisfactory aspects of such women’s life and calling for a feminist revolution.

²² May, R. E. (1961). Existential psychology. pp. 31. In Nietzsche’s Philosophy, “human individuality and dignity are given to us as a ‘task’ which we ourselves must solve”. The moment we loose the courage to be ourselves, we loose our being. The existentialism school on the other hand says that we are our *choices*.

A LIBERAL FEMINIST ANALYSIS OF KATE CHOPIN'S
THE STORY OF AN HOUR

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Abstract

While men are given legal rights and economic power by the patriarchal society, women are subordinated to men and confined to the private sphere. Feminism appears when women demand freedom. This study deals with Kate Chopin's "The Story of an Hour" (1894) in terms of patriarchal ideology. As a housewife Louise Mallard who is imprisoned in private sphere is forced to repress her feelings for the sake of her husband. Mrs. Mallard experiences the frustration of marriage which restricts freedom and causes her heart trouble. After receiving the news about her husband Brently's death in the train accident while traveling in the public sphere, Mrs. Mallard is paralyzed and goes to her room in grief. When Mrs. Mallard looks at the open window and notices the open square in front of her house, she realizes her freedom. In order to relish her personal life, Mrs. Mallard wants to free herself from the patriarchal oppression. Mrs. Mallard wants to enable herself to deal with public sphere through her freedom. Seeing her husband alive, she dies of heart disease. Her heart is physically weak and has emotionally no room for anyone else. The removal of that intense joy of freedom leads to her death. Mrs. Mallard dies in her house where she has always sacrificed for her family.

Keywords: Feminism, oppression, separate spheres, Kate Chopin, "The Story of an Hour".

INTRODUCTION

The root of women's rights dates back to two centuries. In this context, women's status has to be explained in the historical periods for the phenomenon of feminism.¹ In hunting communities, women were dependent on men during pregnancy and child rearing periods (Lerner, 1986: 37). Motherhood became more than just a biological factor after human beings had moved from hunting to farming because both owning a property and becoming a family attached importance. After adopting a settled life, men imprisoned women at home (Michel, 1993: 17-8). Men kept women isolated from public sphere because they gave them reproduction role only. Women were subject to men because patriarchal society gave legal rights and economic power to men only (French, 1983: 83). Consequently, women were persuaded that only through marriage they could find place in society.

In the Middle Age, economic existence of a married woman belonged to her husband (Cannon, 1999: 159). The ordinary woman was expected to be a virgin when getting married (Gies, 1980: 64). During the Renaissance period, women were expected to obey to her husband's authority and to do the housework (Michel, 1993: 45).

¹ The theory of feminism is retrieved from a book chapter by Alkan, H. (2019). A Structuralist Analysis of Women's Position in George Eliot's Middlemarch. Z. Göre (Ed.), in *Academic Studies in Philology-2019/2* (pp. 53-74). Cetinje: IVPE. <http://www.uakb.org/2019-eylul-kitaplari>, and it is also retrieved from an article by Alkan, H. (2021 October). A Liberal Feminist Approach to Charlotte Perkins Gilman's *The Yellow Wallpaper*. *ulakbilge*, 65, 1229-1236. doi: 10.7816/ulakbilge-09-65-02

In the seventeenth century, because of their weak intellect, women were considered not to understand public affairs' complexities (Boulding, 1976: 561). In Age of Enlightenment, Jean-Jacques Rousseau gave women the role of motherhood and childcare because he thought that women could not be guided by their own minds (1987: 450, 446). In the eighteenth century, girls were allowed to get narrow education for the aim of marriage (Schreiner, 1911: 50). Consequently, basic duties of women were to do domestic affairs and give birth in the traditional structure (Doğramacı, 1992: 106).

In the nineteenth century, the parts of the essential social institution consisted of the concepts of marriage and family. There were separate spheres for women and men in the social hierarchy. Private sphere represented women, sensuality and morality whereas public sphere stood for men and rationality (İmançer, 2002: 153). For this reason, women were considered the angel at home (Peterson, 1984: 678). Women in private sphere were expected to develop emotionally and spiritually in order to relieve the stress of their husbands in public sphere (Alkan, 2021: 1230). Daughters were taught by their mothers that they needed male protection.

Women were persuaded that marriage was a means to have a comfortable life and pursue their social position (James, 1879: 52). Unfortunately, women became their husbands' property after marriage. A woman committing adultery or being seduced was unquestioningly considered a fallen woman (Palmer, 1837, 1910: 7, 15). In patriarchal society, men wandered in public sphere whereas women were imprisoned in private sphere (Asena, 2004: 96). Women's sexual intercourse turned to be an economic relationship because they were subject to men for food. In this sense, women's development was affected by marriage in a negative way preventing freedom and equality of women (Gilman, 1966: 5).

Women's status in marriage in terms of separate spheres is represented in Kate Chopin's *The Story of an Hour* (1894). The short story deals with the theme of physical and emotional restriction, and the awakening of the protagonist, Mrs. Mallard, who is imprisoned in the private sphere based on strict traditional and social structures of the male-dominated society. This study deals with Kate Chopin's *The Story of an Hour* (1894) in terms of separate spheres based on patriarchal ideology.

METHOD

The basis of feminism showed up when women started to demand legal rights and freedom. Feminism attributes to the liberation movement of women (Kayahan, 1999: 9). Liberal feminism depends on women's access to public sphere, equal opportunity in education, and economic equality (Çakır, 2009: 438-446). When women get a good education, they can escape imprisonment in private sphere and can work in public sphere (Walters, 2005: 121-61). When women gain power over their lives by earning a living, they can be freed from dependence on men (Dikici, 2016: 525).

As liberal feminists of Mary Wollstonecraft, Harriet Taylor and John Stuart Mill demanded the rights of women. Mary Wollstonecraft, in *A Vindication of the Rights of Woman*, claimed education developing women's conception and body (1988: 21). Harriet Taylor, in *The Enfranchisement of Women*, criticizes women's deprivation of professions for fulfilling the roles as wives and mothers. According to Taylor, the reason can be explained as "it is so because men want so" (1994: 192). John Stuart Mill, in *The Subjection of Women*, demands full equality between men and women (Mill, 1869: 1). The aforementioned liberal feminists demand women's access to public sphere, equal opportunity in education, and economic equality (Alkan, 2018: 37-8).

Being a feminist writer Kate Chopin (1850-1904) received good education. However, at the age of nineteen, she got married to Oscar Chopin who was from a rich family. She gave birth to seven children over the next nine years. Being less skilled at running a business, her husband died of fever, leaving Kate Chopin in heavy debt. At the age of thirty-two, Chopin became successful as a writer and was able to support her children. Chopin was aware of the gender discrimination in society at that time. Women as a whole were imprisoned at home by society. Since she believed that a change in social environment would effect a change in consciousness, Chopin refused domesticity known as the 'private sphere'. "The feminist method is consciousness-raising: the collective critical reconstruction of the meaning of women's social experience as women live through it" (MacKinnon, 1989: 83). Feminism aims to change women's misinterpreted image by creating awareness. "Women become feminists by becoming conscious of and criticising the power of symbolic misrepresentations of women" (Humm, 2013: 3). In order to fight for women's political and social rights, the National American Woman Suffrage Association was found in 1890. Chopin expressed that women should have freedom as individuals in her short story *The Story of an Hour*.

A LIBERAL FEMINIST ANALYSIS OF *THE STORY OF AN HOUR*

The opening action of Kate Chopin's *The Story of an Hour* does not reveal Mrs. Mallard's first name who has a heart trouble. Her husband's friend Richards gets the news of the railroad disaster including Brentley Mallard's name in the list of killed. Her sister Josephine tells her about the bad news. Richards is also there near her. Mrs. Mallard is contrasted with other women who sit paralyzed, refusing initially at least to accept the significance of such news. Mrs. Mallard weeps at once in her sister's arm, and then, she goes away to her room alone.

The setting for the middle section of the story is Mrs. Mallard's room where she sinks into an armchair looking through the open window. A physical exhaustion has haunted her body and pressed her down by reaching into her soul. She believes she can free herself from domestic life's burdens in this room which is the private place. She observes the new spring life in the open square in front of her house:

The delicious breath of rain was in the air. In the street below a peddler was crying his wares. The notes of a distant song which some one was singing reached her faintly, and countless sparrows were twittering in the eaves. (Chopin, 1990: 15)

After she has stayed motionless for a while, a sob comes up suddenly into her throat and shakes her. She is compared to a child who sobs in its dreams. Then her gaze is fixed on one of those patches of blue skying a suspension of intelligent thought. She feels something creeping out of the sky that reaches toward her through the colour and the sounds of aquiver trees that has filled the air. Mrs. Mallard resists the thing approaching her powerlessly. However, she says a little whispered under her breath: "Free, free, free!" (Chopin, 1990: 16). Mrs. Mallard is in control of herself because her repetition of the word "free" shows her excitement and convinces her of its truth. Her eyes stay keen and bright while her pulse beats fast and her blood courses through her body. In this sense, her emotional excitement is rendered in physical imagery showing reawakened feeling. She does not consciously think about this freedom. Her desire of becoming a free turns out to be in her unconscious level. This desire surrounds her without words symbolically through the 'open window' to the 'open square' in front of her house. The word 'open' refers to a lack of restrictions. If she has thought consciously, she might have been prevented from such a heretical recognition by social norms.

She thinks that she will cry when she sees “the kind, tender hands folded in death; the face that had never looked save with love upon her, fixed and gray and dead” (Chopin, 1990: 16). After marrying a man who is described with his “kind, tender hands” and his face “that had never looked save with love upon her”, the warmest sentiment that Mrs. Mallard can express is the concession that she had loved him “sometimes.” It is clear now that she would be better off not being married. She sees beyond that bitter moment of her marriage long years to come:

She would live for herself. There would be no powerful will bending hers in that blind persistence with which men and women believe they have a right to impose a private will upon a fellow-creature. A kind intention or a cruel intention made the act seem no less a crime as she looked upon it in that brief moment of illumination. (Chopin, 1990: 16)

Mrs. Mallard’s wish to “live for herself” implies that she has sacrificed herself for her husband. Some words and phrases in the quotation above strongly condemn the husband’s dominance. The patriarchal society considers women irrational and renders them economically marginal and legally powerless:

[T]he medical belief that the instability of the female nervous and reproductive system made women more vulnerable to derangement than men had extensive consequences for social policy. It was used as a reason to keep women out of the professions . . . and to keep them under male control in the family and the state. Thus medical and political policies were mutually reinforcing. (Meyering, 1989: 56)

In this sense, “true womanhood” includes submissiveness, purity and domesticity; however, a woman who rejects the private sphere is labelled as either “semi-women” or “mental hermaphrodites” (Welter, 1976: 21, 40). Patriarchal social values and her husband’s dominance shatter her desire of enjoying in her personal world (Paudel, 2019: 97). While Mrs. Mallard’s husband has controlled her, she resents it. Simone de Beauvoir argues that “the curse upon woman as vassal consists... in the fact that she is not permitted to do anything: so she persists in the vain pursuit of her true being through narcissism, love or religion” (1953: 641). Women are considered weak, illogical and submissive beings. They are compelled to hide their feelings and emotions for the sake of family’s male members. They are under pain of psychological turmoil. However, Louise Mallard breaks patriarchal society’s cultural norms and realizes her freedom in order to live her personal life despite all the obstacles. Since she is very happy that her husband is dead, her sense of confidence becomes strong. This is the moment of recognition and enlightenment that makes her previous life with her husband pale into insignificance. Louise Mallard is possessed by a new self-confidence as she envisions her future life, whispering: “Free! Body and soul free” (Chopin, 1990: 17). In this context, Negin Karami and Zohdi Esmaeil state that:

Louise insists to rebel with the strongest role to seek a clear sense of self and enables herself to deal with outer space not by adapting to male roles, but with her freedom, and with her idea and new free life. (2015: 433)

Women’s realization of their selfhood and freedom is resisted by the patriarchal society. Mrs. Mallard is portrayed as female protagonist who is against notions of domesticity and femininity of the patriarchal society because she rebels against such oppressions by making a choice of her personal freedom. Josephine implores for admission: “Louise, open the door” (Chopin, 1990: 17). Mrs. Mallard’s painful experience of marriage and family oppression restricts her freedom.

Although she shivered at the thought of a long life with her husband Brently a day before, she prays now for a long life. She opens the door to her sister's insistence. Together Mrs. Mallard, who has an exciting victory in her eyes, and her sister descend the stairs.

At that moment, someone opens the front door. It is her husband Brently who has been far from the scene of the accident. Mrs. Mallard falls down. When the doctors come, they say that "she had died of heart disease—of joy that kills" (Chopin, 1990: 18). Of course, the surprise is too much for Mrs. Mallard who is doubly afflicted with heart trouble; her heart is physically weak and has emotionally no room for anyone. No one understands that Mrs. Mallard has died not out of joy at seeing her husband alive, but out of despair due to the removal of that intense joy of freedom. Emily Toth comments that "although Louise's death is an occasion for deep irony directed at patriarchal blindness about women's thoughts, Louise dies in the world of her family where she has always sacrificed for others" (1992: 24). Barbara C. Ewell notices in the story's "surfaces" Louise's striving for selfhood against "society's decree" for female "selflessness, being for others" (1999: 160, 162). According to Silas Weir Mitchell's *Wear and Tear, or Hints for the Overworked* (1871), it is believed that most women's health problems are caused by intellectual activity that leads to "an afflux towards the brain of the blood which ought to flow towards the genital apparatus [and in the female cranium] the space destined to be filled with the brain is smaller" (Welter, 1976: 62, 58). In fact, women are not smaller-minded or weaker-minded because "whosoever lives always in a small place and is always protected and restrained will become inevitably narrowed and weakened by it" (Brown, 1990: 277). In this context, the private sphere narrows women.

CONCLUSION

The patriarchal society imprisons women in private sphere in order to limit their taking place in the public sphere. As a housewife Louise Mallard who is imprisoned in private sphere is forced to repress her feelings for the sake of her husband and society. This imprisonment may have enormous risks of disappointment and heart trouble. So, she suffers from a heart trouble due to domination of her own husband. Mrs. Mallard experiences the frustration of marriage which restricts freedom. After receiving the news that her husband Brently has died, Mrs. Mallard's realization of her freedom reaches her through the open window to the open square in front of her house. Mrs. Mallard wants to free herself from oppression to enjoy her personal life. She wants to enable herself to deal with public sphere with her freedom. Her heart is physically weak and has emotionally no room for anyone. When she sees her husband alive, it was the removal of that intense joy of freedom leading to her death.

Mrs. Mallard is a symbol of repressed womanhood yearning to be free of male bondage. The dissatisfaction of her marriage and her desire of freedom give her no option except death after seeing her husband alive. Mrs. Mallard changes from a person subservient to patriarchal social principles to the one under patriarchal marriage principles, from a new woman awakening to self-awareness of modern principles to the one labelled "Mrs. Mallard" again by patriarchal social principles. Chopin creates awareness about women who are suppressed and ignored. Furthermore, she states that a woman can only free herself if her economic condition is changed by establishing a dialectical movement between public sphere and private sphere.

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ECOFEMINISM: THE UNCOMMON SENTINELS OF COMMON HERITAGE

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ABSTRACT

Ecofeminism: draws on the accumulated wisdom of the womankind to heal our relationship with the Earth.

Padma and Nobel are the Padma Shri and the Nobel Peace Prize, awarded to the two women who singlehandedly made path breaking contribution in making Ecofeminism a worldwide movement by way of planting trees. They are also the champions in the evolution of the philosophy of Ecofeminism.

There are other distinguished women within and out of India who have contributed for the cause of Ecofeminism.

Complementary to Ecofeminism is the United Nations Development Fund for Women. It is mandated to promote gender equality and women empowerment in the national, regional and international agenda and in the work of United Nations system.

Hon'ble the Supreme Court of India taking note of the value of trees added force to Ecofeminism by calling economists and environmentalists to calculate the real value of the trees. Earlier the Court redefining the value of the trees said, "Why do authorities, while computing the environmental compensation, not take into account the volume of oxygen a tree would release into atmosphere in its life time? Look at the amount of oxygen generated by a single tree in its life time. Value of the oxygen generated by a tree in its life time should be taken into account in determining the damage to the environment caused by its felling."

Nobel Peace Prize, 2004 was awarded to Ms. Wangari Maathai of Kenya for the first time, inter alia, for Sustainable Development (SD).

The World Commission on Environment and Development constituted by the United Nations Organization defined SD as: Development that meets the needs of the present generation without compromising the ability of the future generations to meet their own needs. SD pertains to Social, Economic, Environmental and Technological sustainability.

SD means creating and/or sustaining Man Made Capital (roads, schools, hospitals, etc.), Human Capital (like education) and Environmental Capital (pollution free air, water, environment, etc.)

SD is believed to be universal panacea for pollution related problems.

Keywords: Trees, Supreme Court of India, Pollution, Sustainable Development

WOMANISM AND FEMINISM: CORRELATION AND CONTRADICTIONS

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ABSTRACT

When women were barred from leadership roles in the Civil Rights Movement in the 1960s, and mainstream feminism focused on issues that predominantly benefited middle-class White women, a black feminist perspective was developed. To describe the requirements of the Black Feminist movement, Alice Walker coined the term “Womanism”. Women face oppression and discrimination not only on the basis of gender, but also on the basis of race and class. Womanism theory blends race, class and gender-based oppression as one form of struggle. This womanism, however, is not to be understood as completely different from Feminism. The earliest conception of womanism and its relation to feminism is expressed in Alice Walker’s statement “womanist is to feminist as purple is to lavender”. In the light of this statement, this paper aims at understanding the concept of womanism through definitions and components given by Alice Walker and other womanists, and analysing the commonalities and the contradictions between the two. This paper also aims at understanding the limitations of feminism in a historical and cultural context, which created the conducive environment for the emergence of womanism. Texts and articles of various womanist and feminists such as Ula. Y Taylor, Audre Lorde, Katie Canon, Patricia Hill Collins, and others have been referred, analysed and interpreted to present a comprehensible comparative study of Feminism and Womanism. This study also brings forth and highlights the concept of intersectionality. After a careful study of these concepts, Womanism appears to be broader and more holistic in its approach and nature as compared to feminism. Finally, after developing an understanding of both, one realizes the need for a platform which recognizes all barriers based on race, class and sex, and addresses issues concerning women belonging to all backgrounds, and it is none other Feminism, despite of its drawbacks, which has a potential to attain something like that.

Keywords: womanism, feminism, intersectionality, black feminism

INTRODUCTION

Women have been and still are oppressed and discriminated against not only because of their gender, but also because of their colour, class, socioeconomic level, and ethnicity. Feminism in nineteenth century failed to take into consideration this basic and fundamental notion. From the very beginning of Feminism as a movement, the diversion between white and coloured women became discernible. In spite of the fact that the *raison d'être* of the feminist movement was to attain voting rights and equality for women, it had become apparent in nineteenth century itself that mainstream feminism predominated by white women failed to assist and support the struggle of black women for their rights and take into consideration the fact that black women were oppressed in double measure. Hence, mainstream feminism (white feminism) came to be arraigned for the imposition of white women's norms on the rest of the globe reflecting various forms of elitism and cultural imperialism (Allen, 1995; Spivak, 1991). Mainstream feminists by keeping the dictums of imperialism alive, consciously and unconsciously accepted the patriarchal scheme and began to fabricate their predominance at the cost of women of colour. As Baym appropriately states that for feminism, a distinction more significant than the male-female distinction emerged and that was the distinction between woman and woman (1991).

All of the above-mentioned constraints in feminism created a conducive environment for the emergence of “black feminism and womanism”. Various eminent African-American writers and scholars such as Audre Lorde, bell hooks, Toni Morrison, Patricia Hill Collins, and Alice Walker had started pointing out that racism had become a part of not just feminism but feminist scholarship as well. Among these, it was Alice Walker who propounded the term “womanism” to develop and encompass a black feminist perspective.

A profound understanding of womanism and its connections and contrariety with mainstream feminism requires an in-depth apprehension of certain terms which are deeply rooted in the concept of womanism, such as intersectionality and black feminism. Since, womanism emerged because feminism failed to address the concerns of women of colour, and also because black feminism itself ended up having certain inherent limitations, having a basic understanding of feminism and black feminism and their limitations becomes significant. Also entrenched in the idea of womanism and black feminism is the notion of Intersectionality. All of these need to be briefly dealt with before indulging into the womanist theory.

Intersectionality

The term intersectionality was coined by Kimberlé Williams Crenshaw in 1989 with the purpose to develop a way to explain and express African American women’s oppression. “All inequality is not created equal,” Kimberlé stated. This statement affirms that those who encounter inequality, encounter it in various forms. For example, women everywhere might witness oppression or inequality based on various and dissimilar pretexts. Intersectionality asserts that people have varied experiences of oppression and discrimination and such experiences can vary on the basis of their race, ethnicity, colour, gender, physical ability or any other identity markers. The notion of intersectionality emphasises that there are multiple sources of oppression and these often result in impairment system which might be interdependent. As Kimberley Crenshaw remarked that people often tended to talk about racial inequality as something disconnected and separate from gender, economic, sexuality, and immigrant status inequality and in that process, what's often overlooked is how some people are affected by all of them, and that the experience is more than the sum of its parts (1989).

The notion had surfaced earlier in the 1960s and 1970s, before Crenshaw coined and popularised the term. The African-American women activists had started to become conscious that their needs were not being taken into consideration by existing anti-racist movements, mainstream feminist movement and the workers’ rights movements organized by the unions. As all of these movements exalted one category of examination and effort over everything else. Feminist movement looked at the issue from a single perspective focussing on gender, hence disregarding race, socio-economic status etc. Patricia Hill Collins appropriately sums up the notion when she stated that intersectional epitomes prompt us that oppression cannot be reduced to a single type of oppression, and that oppressions coexist to produce injustice. Hence, one thing that had become clearly visible and it was that the issues and concerns of black women cannot be understood and dealt with if it is not accepted that black women face oppression and discrimination of dual nature. Any movement for the attainment of their rights would only be successful if this intersection of the multiple sources of their oppression was recognized and dealt with. Feminism in nineteenth century, however failed to realise this and a need for a different approach emerged.

Crenshaw further added that since the intersectional experience is more than the amalgamation of racism and sexism, any theoretical framework which does not take into account intersectionality is guaranteed to disappoint and fall short of adequately addressing the precise and unambiguous ways in which Black women are subjugated.

Crenshaw's then-academic work is now at the centre of national discussions over racial justice, identity politics, and policing—and has affected legal disputes in recent months. A situation had arisen which required such an analytical framework which would not only recognise all kinds of identity markers, but would also realise their interdependency. A theoretical perspective which could manifest and reveal the lived experiences of African American women was to be developed. It was brought into light that African American women experienced injustices and inequalities differently than white women and in order to properly understand their oppression, the intersection of womanhood and blackness had to be understood. All these issues found a place in “Black feminism”.

Black Feminism

Black feminism focuses on Black women's experiences, emphasising how racism, sexism, and classism, as well as other social and political identities, have disadvantaged them. Black women have been excluded from mainstream feminism due to their skin colour, while also being excluded from black liberation movements due to their gender. Black feminism stresses and engages with women's various parts of identity, which is important since it allows them to talk about being black while also tackling gender inequality. Black feminism materialized as a philosophical, creative, and activist practise based on the lived realities of women of colour. Black feminism aimed to equip and empower Black women with new critical and crucial ways of contemplating how racism and sexism colluded together to oppress and scourge black women. Thus, intersectionality became a significant aspect of Black feminism. In the 1970s, a group of radical Black lesbian feminists formed the Combahee River Collective. These women saw intersectionality as an integral analytical tool to distinguish their movement with mainstream feminism. In 1978, the collective released a statement to define and foster black feminism. They were contesting not only for representation their concerns in Civil rights movement and the mainstream feminist movement, but they also fighting for their recognition as black women. The introduction of the Collective's statement stated that ‘the conditions of our lives are created by the synthesis of various oppressions. We regard Black feminism as the appropriate political movement to resist the multiple and concurrent oppressions that all women of colour face’ (1978).

The collective's black lesbian feminism is based in solidarity with progressive black males while being fully mindful of the downsides of male socialisation in this society," the Combahee River Collective asserted. The use of the term "black feminism" subverts the inherent racism in the appearance of feminism as a philosophy and political system geared solely for white people movement. The implicit whiteness of the mainstream feminist movement was challenged by inserting the adjective “black”. The existing claim about the universality of feminism, that it covered all women and their concerns, was also disputed. The use of the phrase “black feminism” also contested the earlier claim by various white women regarding black women that they did not possess a feminist sensibility, as it drew attention to the incongruities of the presumed ‘whiteness’ of mainstream feminism and served as a reminder for the white women that "they are neither the only nor the normative feminists,". It was a Black feminism that recognised that in a capitalist society and economy under the influence of global imperialism, race becomes central to gender, sexuality, and class dialectic.

This feminism stood up to a system based on economic exploitation, white privilege, and power and fought against mainstream feminism (white feminism in this context) which often tended to distort or misrepresent the experiences of black women. However, the challenges of identifying and interpreting heterogeneity within Black communities were difficult to overcome.

Besides, there were certain inherent limitations attached with the use of black feminism. One of the issues was regarding the question how to strike a balance between actual black women's concerns and efforts to absorb and recast such problems within white feminist frameworks. For instance, in the feminism of African American women and women of colour, safeguarding political rights and economic development through collective action to restructure social systems continued to be a significant focal point. However, "the emphasis on the simple concept of the political reflected through the phrase 'personal is political' that dominated within North American white women's feminism" in the academic could debilitate black feminism of its critical edge. Another major challenge that black feminism faced was concerning the aspect of "separatism". Various African American women have accused black feminism of "being entirely for black women only and excluding black men". Patricia Hill Collins, an American social theorist and the author of 'Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment' (1990) also acknowledged the validity this limitation and asserted that this challenge faced by black feminism needed to be addressed and dealt with if the core principles and stand black feminism are to avoid becoming increasingly divorced and disjointed from African American women's lives and interests. Such limitations created room for a more 'holistic' notion which surfaced in the name of 'womanism'.

Womanism

Alice Walker, an American novelist and social activist, was seeking a movement which would be free from the constraints of black feminism and limitations of feminism, a movement which would offer women of colour a room to articulate their policy. The term womanism was coined by Alice Walker in 1983, with holism (whole sense of being a woman) being central to the concept. Walker specified that "Blackness is implicit in the term. There is no need to preface it with Black as in Black feminism". She stated, "Womanism is not a surrogate for Black feminism, but the two, Womanism and black feminism are in relationship to one another". Walker undertook the study the history of African Americans, starting with the unfortunate period dominated by the practice of slavery and long excruciating struggle for civil rights to the victory over negative perceptions, stereotypes and stifling constraints imposed by the white community. Hence womanism was rooted in the political struggle of African American people. Walker intended to connect Black women to feminism through womanism.

The respect for women and their involvement in their immediate environment, as well as in a larger global context, was to be the core of womanism. In her commendable work, *In Search of Our Mothers' Gardens*, Alice Walker defines womanist as a "black feminist or feminist of colour". Hence, at a certain level, these two terms have been used interchangeably, sometimes by Walker herself as well, mainly because both black feminism as well as womanism, supported a common cause of black women's "self-definition and self-determination". She further added on that a womanist "loves other women and/or men sexually and/or non-sexually, appreciates and prefers women's culture, women's emotional flexibility and women's strength" and asserted that a womanist "is committed to survival and wholeness of entire people, male and female".

The concept encompasses both men and women's survival, as well as their individuality. Walker's preference for the term womanist refers to the idea of human solidarity. The participation of men gives black women a way to address gender injustice without outright assaulting men. Walker firmly located womanism as deeply rooted in black women's matrilinear culture and their concrete history in racial and gender oppression. She derived the term 'womanism' from an expression that Southern black mothers to their female children "you acting *womanish*". The term *womanish* was used to describe girls who acted in "outrageous, courageous and wilful ways". Black girls acting *womanish* meant that they "wanted to know more and in greater depth than what was considered good for them". While defining womanism in comparison to feminism, Walker gave another metaphorical definition stating that a "womanist is to feminist as purple is to lavender". She deprecates feminism and commends womanism by comparing it to the powerful colour purple. Walker's well-known remark implies that feminism is a subset of womanism, a far bigger ideological umbrella. Walker also presented a visionary definition of womanism, wherein she has a black girl pose the question "Mama, why are we brown, pink and yellow, and our cousins are white, beige, and black?", the response to which stated "the coloured race is just like a flower garden, with every colour flower represented". This response on one hand criticised the colourism within African American communities, and on the other hand broadened the notion of humanity to present "all people people of colour". Womanism, in a metaphorical sense, thus created a vision where women and men belonging to different 'colours' coexisted similarly "like flowers in a garden and yet retained their cultural distinctiveness and integrity". This particular definition of womanism was entrenched in the pluralist rendering of black empowerment. According to pluralist political tradition, a society is composed of various ethnic and interest groups, and all of these groups compete for goods and services. Pluralism, was in a sense, a modified version of 'racial integration'. Walker's womanism appealed to many black women theorists who has started to reject the limited vision of feminism.

Womanism and Feminism:

Womanism distanced itself from feminism and presented itself as a broader and stronger movement. Womanists attempted to decentre mainstream white feminists and confront the 'normality' of their perspective. Womanism focused on the tridimensionality (sexism, racism and classism) of the oppression faced by black women, whereas feminism was mostly confined to middle- and upper-class white women and overlooked the concerns of black women. Womanists value womanhood and female sexuality, but feminists have traditionally avoided anything feminine – though this is changing for the better. Womanism surfaced as a more inclusive movement as compared to feminism as feminism sometimes appeared a separationist movement and it was commonly perceived as "anti-men". However, womanism emerged as openly and proudly inclusive of both men and women. Feminism at some point also denied women femininity and their culture, whereas Femininity and culture surfaced as equally important in women's lives, according to womanist theory/womanism. Womanism inextricably linked femininity to culture, of which it is a component.

Womanism, thus, emerged as a reaction to the privileged and exclusionary traditions of feminism into a much wider form of political engagement. Womanism materialized as an instrument for black women to confront and challenge those policies which ended up marginalizing them, and more significantly it provided the context for their empowerment. According to Nicole Rousseau, black women's needs differed significantly from the pre-existing traditional notion of a '*feminist agenda*' which she believed was misleading phrase as it implied that one common specific agenda spoke to feminists all over the world.

Nicole stated that as a result, womanism was never intended to be mutually inclusive of feminism. Rather than a further marginalised population on the periphery of white feminist perspectives, womanist theory places the agenda of the Black experience at the centre. "It's vital to highlight that the proponents of womanism don't regard it just as a doctrine for and by black feminists. Rather, it held a self-aware epistemological stand which emphasized that feminist movement and its concerns are not limited to gender alone, and that if other perspectives are excluded from feminist thought, the entire purpose and aim of feminist movement and its ideology and its claim that to comprehend the actual situation of even white women would turn to be defective. Among black and third-world feminist writers, the idea that oppressions are interconnected and so cannot be opposed in isolation came to be widely accepted. Womanism's inclusiveness allowed it to become a viable paradigm not only for coloured women in the United States and Africa, but also for Latin American women. Feminism was rejected not only by black women, but also by Latin American women, who saw it as too "Eurocentric" and ineffective in addressing issues such as racial violence, medical conditions, and unemployment. Feminism was accused of explicitly addressing only matters concerning gender inequality while ignoring those concerns which were linked to race and economic issues. Womanism, however accepted these previously neglected issues of race and socio-economic position and aligned with gender concerns. It was this acceptance which made womanism a more reliable and sustainable alternative for a number of women around the world. Women in Latin America and the Third World who had been confronting challenges linked with postcolonialism, as well as those linked with ethnicity along with the stringency of religion and patriarchal domination, embraced womanism because it offered them with instruments to contest and tackle various forms of oppression. It also empowered the women of colour to unite around a movement that accentuated those concerns which were distinct from the interests of white feminists in economically progressed nations.

Despite of various differences that womanism and feminism reflected, one cannot say these two movements were not interlinked among themselves. Alice Walker's metaphorical statement of womanism in regard to feminism "a womanist is to feminist as purple is to lavender", while implying the difference between the two, also highlighted that womanism includes all that is a part of feminism, it is just "deeper, richer, more vibrant, regal". Hence, womanism in a sense encompasses feminism, and is at the same time instinctively pro-woman. In reality, both womanists and feminists fight for those who face oppression and a lack of rights, and they fight for their freedom and recognition of their place in society. Women have always sought uniqueness and self-determination in male-dominated civilizations, regardless of the social situation. Feminists began their campaign from a position of power, as opposed to black women's beginning point. The distinctions between feminism and womanism are becoming less apparent as the "white middle-class" becomes more aware of the difficulties faced by black women. Women's rights have become a cross-cutting issue on the global agenda in reality.

The focus of womanism in the 1970s and 1980s was predominantly on political activism and the battle against issues related to racism, sexism, and classism. This began to change in the late 1990s when womanism went under transformation as a result of feminism's fragmentation, but most notably as a result of '*multicultural feminism*'. Womanism and multicultural feminism had much in common in regard to certain ideas, such as the insistence on analysing the impact of social categories such as race and ethnicity, sex, and class on the lives of women and the decentralisation of feminism. Since feminism was expanding its scope by accepting all such intersectional concerns, womanism came under scrutiny from the perspective of multicultural feminism.

Now it was womanism which came to be criticised as being “exclusionist”, in the sense that it took an exclusionist stance in regard to white women. In response to this criticism, Walker altered her original standpoint. In its altered form, the scope of womanism was expanded to include all women, coloured as well as white, and also including men who were respectful of women and their rights. Basically, one can say that womanism was on its path to becoming very similar to feminism in the context of their policy of exclusion. It was also pointed out that womanism did address certain gaps in feminism and black feminism, but it lacked a superior vision of what community would look like.

After a few years, womanism underwent massive transformation and shifted its prime focus of to the study of spiritual and religious aspects. Walker in under this new ‘theological’ womanism set out to explore subjugation and objectification of women by the Judeo-Christian religion by imposing strict norms and modes of behaviour that assign only two possible roles for women: one was that of a pure Virgin mother or sullied Mary Magdalene. This branch of womanism that became concerned with spirituality became known as womanist theology, which rose to prominence in the first decade of the twenty-first century. As a result of Walker's project's interweaving of womanism and spirituality, this new theological womanism came to be incorporated in various African American female theologians. Several prominent black womanist theologians and religious scholars who use womanist perspectives to address issues concerning race, gender, religious rigidity and patriarchal domination, began to use womanism as a tool of analysis. The influence of womanism expanded and extended beyond the United States, and many female scholars and literary critics have adopted it as a tool for analysis. As a result, womanism continues to reinvent itself and serves as an operational paradigm that closely monitors the processes of creation and definition of the roles that women play in their communities in order to prevent discrimination and maintain critical balance.

Conclusion:

Womanism is still committed to fighting oppression and injustice, as well as any action that seeks to denigrate a group or an individual based on differences in race, culture, or class. As a result, it is possible to say that womanism has progressed from a policy to a life philosophy. Walker expresses this viewpoint in her call for all women to create a platform based on the communality of female experience, allowing them to converse and interact with one another more effectively. Her womanism is not simply an attempt to include black women into the feminist movement, it has to be understood as something more than that, it is a belief in the growth of previously untapped human potential that has the ability to enrich everyone's life. Similarly, it is evident that feminism also has been over time reinventing and evolving itself. One cannot claim all barriers based on race, class and sex have been eliminated and they continue to pose a major challenge. It is none other than feminism which holds the potential of providing the “platform based on communality of female experience” that Walker hopes for. Just as feminism dealt with its limitations and expanded and evolved itself, it has the potential to create the space and platform for all women belonging to all cultures, all races and ethnicities to voice their concerns. It is feminism which has the potential to create a platform which recognizes heterogeneity concerning not only gender, but class, nationality as well as sexuality.

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INTELLECTUAL VIRTUES: A FEMINIST VIEW

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Abstract:

Intellectual Virtue is a quality, trait, or process possessing which makes a person, a better knower. Contemporary developments in western epistemology bring in deliberations on the concept of Intellectual Virtues and their various interpretations. The fundamental idea is derived from Aristotle's conception of virtues, eudaimonia, and attaining wisdom. This paper aims at drawing upon the responsibilist model of intellectual virtues which primarily maintains the emphasis on attaining epistemic goods through attained or acquired traits. Lorraine Code, in her work, "*Epistemic Responsibility*", argues for enhancing one's cognitive activity without primarily aiming towards any sort of epistemic success. Code suggests that cognitive success is not the primary criteria of successful epistemic activity. This further implies that enhancing one's intellect or improving oneself epistemologically is the primary aim. The process of intellectual improvement also involves facing difficulties in the pursuit of truth or knowledge, i.e., exercising intellectual courage which aids one's intellectual struggle. Dealing with one's own understanding of one's experience can also be aided by acquiring intellectual courage. Intellectual Courage is a trait that requires one to question one's beliefs in the face of contradicting information. This kind of a trait is all the more crucial when we seek to understand from an alternative perspective instead of the mainstream perspective. Feminist inquiry is one such result of attempting to overcome the epistemological biases through intellectual courage and inquisitiveness with regards to one's situatedness in the social framework. Miranda Fricker's work on epistemic injustice highlights the need to address the biases. In order to address the biases, it is important to understand the role of intellectual courage and inquisitiveness in proposing an alternative viewpoint. This paper aims at approaching the issues of epistemic injustice from an assessment of intellectual virtues like intellectual courage and inquisitiveness.

Methodology

The methodology that would be primarily used in this paper would be a critical analysis. The attempt would be to highlight the socio-epistemological aspects that influence our knowledge acquisition.

Introduction

The concept of Intellectual Virtues refers to such traits or qualities that aim at achieving epistemic goods like truth, knowledge, understanding, wisdom, and so on. It is considered that a person who possesses intellectual virtues has a desire to attain these epistemic goods, has a motivation to achieve these goods and is able to aim for these goods in a reliable manner. Intellectual Virtues occupy a central role in the domain of Virtue Epistemology, one of the most prominent strands in the contemporary western epistemology.¹ Briefly put, Virtue Epistemology establishes that knowledge is a true belief arising out of one's intellectual virtues.

¹ "Virtue Epistemology ." Encyclopedia of Philosophy. . *Encyclopedia.com*. (February 28, 2022). <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/virtue-epistemology>

Here, Intellectual Virtues are reliable dispositions, such as perception, good reasoning or one's acquired character traits such as intellectual courage, open-mindedness, intellectual humility etc.²

We find two prominent models that explain Intellectual Virtues in Virtue Epistemology- Reliabilist and Responsibilist model of Intellectual Virtues. Former considers one's natural abilities such as perception, vision, reasoning as intellectual virtues, latter, on the other hand considers acquired traits such as intellectual courage, intellectual humility, open-mindedness etc as intellectual virtues. Within the responsibilist framework, there is scope for exploring intellectual virtues vis-a-vis one's social situation, i.e. without necessarily aiming at an epistemic good. Lorraine Code, in her work, "Epistemic Responsibility" highlights the importance of constant improvement of one's capacities rather than hitting the target.³ Code argues for an understanding of virtues and wisdom that allows for constant improvement. It must be noted that for constant improvement one needs to call forth the qualities of intellectual courage, inquisitiveness etc.

Learning and knowing requires that one needs to understand and also adapt to alternative viewpoints and alternate methodologies for viewing and considering viewpoints. When it comes to women's viewpoints and their methodologies, intellectual virtues like intellectual courage and inquisitiveness are significant. Intellectual Courage requires that one is able to challenge one's beliefs and viewpoints even if one has a bias or a negative emotion connected to the alternate viewpoints. When it comes to alternate viewpoints, possessing intellectual courage paves the path for doubting one's own pre-existing beliefs or assumptions. The process of unlearning what one once knew can be challenging as we have beliefs, ideas inherent in us from our upbringing, schooling and so on. Showing Courage requires that we are capable of dealing with a potential loss for the sake of greater good or for the sake of learning- when we think that some amount of risk must be taken. Intellectual courage is shown by a person when she subjects herself to a potential loss or damage in an epistemic scenario, i.e., in the context of learning or in the context of pursuit of understanding. When it comes to understanding the feminist view, the potential loss maybe that of challenging one's beliefs which have been long held and reinforced. Women themselves often find it challenging to think from an alternative perspective where they subside what they have been conditioned to believe and acting on those beliefs.

Women's own embodied experience is often scattered because of how they have been conditioned and the narrative that society has built regarding their experience. In experience of Postpartum depression, rape, harassment, society builds a narrative that makes it hard for women to authentically understand and accept their own embodied experience. Often harassment is normalized to the extent that women are not able to understand why they are traumatized.

Now, Inquisitiveness plays a role here when it comes to authentically understand one's experience or to understand an alternative viewpoint. Inquisitiveness calls forth the ability to simply be curious and ask questions. Fostering the virtue of inquisitiveness can allow one to understand authentically and to gain a wholistic understanding one may entertain and even adapt to alternative viewpoints. Inquisitiveness simply allows the learner to learn as a beginner and to construct and invent from what they learn.

² Linda T. Zagaebski, "*Virtues of the mind: An inquiry into the nature of virtue and the ethical foundations of knowledge*", Cambridge University Press, 1996.

³ Lorraine Code, "*Epistemic responsibility*", SUNY Press, 2020.

When it comes to women's embodied experience and their perspective, the virtue of inquisitiveness would allow for an understanding which is unbiased and free from the social conditioning. The virtue of inquisitiveness is significant when one needs to understand the alternative viewpoints and bracket out what one has been conditioned to believe due to their upbringing, schooling, social conditioning and so on.

Now, with the mention of two intellectual virtues, The paper highlights how a feminist re-interpretation and exploration of the intellectual virtues would create an epistemologically enriched enterprise and also how learning and practising such virtues can allow one to be free from the biases and deal with injustice. In Epistemological framework, the idea of Epistemic Injustice also highlights how one faces credit deficit and credit excess in the face of prejudices that exist in the society.⁴ Becoming a good hearer as well as becoming a good knower is the focus of her inquiry. The major concern is knowledge we gain from others, by listening, reading, discussing and so on and for regulating these, she argues for the concept of testimonial sensibility.

Testimonial sensibility guides us as to how much credibility we are assigning and based on what factors. Lack of testimonial sensibility leads to 'epistemic injustice', epistemic injustice takes place when the hearer in the question ends up being biased unintentionally.⁴⁵ She proposes that one must possess and exercise the virtue of 'reflective critical openness' to the words of others. how do we inculcate this reflective critical openness? Fricker's account highlights how our deep-rooted biases often unintentionally impact how we partake of the evidence and testimony of the convict? In an attempt to deal with such biases, critical reflective openness is the intellectual virtue one must acquire.

Fricker argues for critical receptivity by the hearer such that he is a responsible hearer who is "sensitive" to his place in "space of reasons".⁴⁶ In other words, the knower exercises some amount of sensitivity with respect to the reasons he has for knowing something. It has been proposed by Fricker that we need not exercise our inferential and critical capacity.

Exercising reflective critical openness is important because of the deadlock between extremely critical and uncritical reception of others testimony. While a number of testimonial exchanges take place with very less or no critical reception. A large number of testimonial exchanges take the form of argumentation where critical reception is extreme. Fricker proposes a way out of this deadlock between extremely critical and uncritical testimonial exchanges. To become a good hearer as well as a good knower, it is required that we partake testimony with reflective critical openness.

In her attempts to avoid taking an intellectualist stance, Fricker insists that we must take into account our day today exchanges that take place since we don't always have to be critical, suppose if you ask a passerby for a location you visited long time back and don't remember the exact address, and the passerby guides you to the right street and you recollect the location. But, if you do not recollect the location, then you may start to doubt whether that passerby really knew the address.

Firstly, there are certain characteristics of the individual and even the society that formulate how a person takes someone's words. Secondly, the perspective that the hearer has of the speaker also determines the authority of the speaker on the hearer, a prejudiced perspective would simply not allow the hearer to take the speaker seriously. So, an appropriate testimonial sensibility taking recourse to one's inductive rationality would allow hearer to have a justified response.

⁴ Fricker, Miranda. "Evolving concepts of epistemic injustice." (2017): 53-60.

Now, let us come to the issue of prejudices, where the hearer is prejudiced towards speaker and either the credit assigned is excessive, leading to credit excess or the credit assigned is lesser, leading to credit deficit. And, assigning credit is often influenced by social structures and how power has been distributed in a society such that the other gender, race, class is not considered trustworthy and their testimony is downplayed or misinterpreted which often changes the narrative. Prevalently, we often witness a prejudice against women especially in cases of violence against women, the evidence and the real issue is often downplayed and victim's testimony and evidences are mis-interpreted so as to shame the victim. Similarly, women in an authoritative position often face dejection because of their "gender".

Fricker's account reveals that the social structure influences a great deal of our epistemic exchanges and we are not even in a position to reflect upon it because often we are deeply conditioned and blinded by what people around us believe and instigate us to believe the same from early stages. Everyone has some or the other prejudices. For instance, if person A is prejudiced towards women and considers that women are not capable of being good knowers. When A comes across a women scientist's research on a vaccine, A is likely to undermine her research, no matter how good a scientist that woman is, thus failing to be a good hearer as well as a good knower. In such scenarios, exercising reflective critical openness would make A aware of the prejudice and importance of research done by the woman scientist.

Consideration of Code's account and Fricker's account alongside and account of Inquisitiveness and Intellectual Courage reveals that there is a scope for a great development in terms of feminist epistemology. A feminist virtue epistemology would allow us to bring women's understanding of what they experience to the mainstream discourse.

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ORGAN DONATION: A GENDER CENTERED ASSESSMENT

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Abstract

Caregiving is the ability to be attentive to others' physical, emotional and mental needs. It also involves acknowledging and prioritizing others' well-being. Women are primarily considered caregivers, research shows women are more likely to commit to particularly arduous caregiving, including hands-on care that involves bathing and using the toilet. Men, on the whole, are less apt to get their hands dirty — and they feel less guilt about hiring help than women do. Women, nurturers, sustainers, givers of life – it almost seems natural that in times of need, a woman will step up to donate a kidney or part of her liver to save a loved one. The altruism and generosity of women who donate their organs are celebrated in the media. But very rarely are questions asked about the discrepancy in female versus male donors and recipients. Do mothers care deeper than fathers? Do sisters have a bigger sense of duty than brothers? Are wives more responsible for the wellbeing of a family than husbands? It is a bias so deeply ingrained that we barely recognize it, let alone question it. This sort of bias is present in developed as well as developing countries. This also implies that the understanding of caregiving in terms of an organ donor is deeper than concerns with regard to education and poverty. There is a need for a reassessment from a gender perspective in order to understand the root cause of there being more women donors as compared to men. Re-thinking gender roles and understanding caregiving from a broader and inclusive perspective is required. In this paper, we would be taking an investigation into the underlying reason for such a disparity in caregiving, especially organ donation in our context. Does this disparity follow from nature (biological) or is it an outcome of nurture? Is the Principle of Sacrifice propagated by Peter Singer only applicable to women in the domain of interpersonal relationships? These are some of the questions we would be looking into, in the process of deriving a conclusion.

Keywords: Caregiving, Organ donation, Biases, Gender disparity

Methodology

We would be using a conglomeration of analytic and descriptive methodologies. Our research method will not be limited to a critical analysis of arguments but would be incorporating case studies, surveys, and personal interviews.

ON THE AFFINITY BETWEEN FEMINIST STANDPOINT THEORY AND THE NOTION OF EPISTEMIC AGENCY

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Abstract

The Feminist Standpoint theory is a model of feminist epistemology which suggests that knowledge is essentially socially established. Moreover, the advocators of the theory such as Sandra Harding (1991, 1993), Dorothy Smith (1987), Nancy Hartsock (1983), Alison Jaggar, Patricia Hill Collins (1986), etcetera contend that women have always been considered to be 'objects to be known'. The underlying cause behind this estimation is recognised by them as linked with socio-political imbalances and irregularities in the system. As an antidote, they argued for an emendation of knowledge discourses by re-assessing the position of women subjects and their contribution towards knowledge construction. In plain language, they bring about a shift from the status of women as 'objects to be known' to 'knowing subjects'. Thus, this shift indicates that women re-cover and re-claim their agency in the epistemological realm.

In this background, I recognise and term the nature of women's agency in the epistemological realm as *epistemic agency*. Elementally, the paper undertakes a feminist exploration of the notion of epistemic agency by considering the Feminist Standpoint Theory. The fundamental question that shall be addressed in the present work is, 'What is the interrelation between the theme of epistemic agency and the Feminist Standpoint Theory?' or 'how can we establish that the Feminist Standpoint Theory enriches and re-conditions the element and feature of epistemic agency in the women subject?' Thus, the primary purpose of the paper is two-fold: first, to concomitantly employ the Feminist Standpoint theory in order to enrich a feminist explication of the notion of epistemic agency and second, to exhibit how the Standpoint theory contributes towards the stimulation and upliftment of the status of women in the epistemological realm, i.e. by bringing about an overall shift from epistemic objectification to epistemic agency. The conjectural conclusion I arrive at is that when read intricately, the Feminist Standpoint Theory carves out and cultivates the theme of epistemic agency.

Keywords: Feminist Standpoint Theory, Epistemic Injustice, Epistemic Objectification, Epistemic Agency

FEMINISM IN THE ISLAM: LOOKING AT THE SACRED SCRIPTURES

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Abstract

Islamic feminism is one of the most extraordinary women's liberation movements. In the Middle East female emancipation has several unique features, which we cannot disregard.

In the Islamic world, those unique features are presented in a form of specific local traditions and canons of Islam. Another critical issue, that we also cannot ignore, is the irrelevance of some aspects in the classical European feminism in the Middle East area, such as sexual revolution, debunking myths about the "female" nature e.t.c. The mission of this project is to illuminate mentioned before unique features and illustrate two significant works, which we will discuss later.

More and more philosophers and scholars started looking into the question. They tried to answer on how women can be liberated without having to abandon Islam. One such figure is al-Tahir al-Haddad, a Tunisian theologian, who wrote 'On the Status of Women in Shariah and Society', one of the seminal works of Islamic feminism. He argues that the liberation of Arab women from men can give a new impetus to the development of the Islamic world. In his work he accentuates the roots of polygamy in Arab society, the main reasons for the irrelevance of covering the aurat (body) of women, freedom of movement, the possibility of divorce, and other aspects.

One more explorer whom we have to consider is the Janer Taslaman. He is a Turkish philosopher and theologian who wrote a precious work about the position of women in Islam a century after Al-Haddad. The book "Islam and Women" contains reasoning about the insolvency of some prohibitions in Islam and sophisticatedly inferred statements, which served as a strong basis for rooting those prohibitions. Discussing the political situation at the time of fixing some hadith, Taslaman made conclusions about their ambiguity and implacability to the realities of the 21st century.

There are many opponents against these significant deviations from Shariah. The works of the authors mentioned above have impacted greatly, perhaps this will serve as a significant impulse for a new round of Middle Eastern society.

Keywords: Islamic feminism, women's liberation, insolvent prohibitions

SEXUAL AGENCY, FEMALE EMPOWERMENT AND, THE GAZE

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ABSTRACT

The topic of female sexuality has become a topic of controversy among those who view it as anti-feminist as it is something catering to the male gaze and those who consider it as a form of female empowerment because it gives sexual agency to women to take control of their body and how they represent it. The aim of this paper is to highlight how “the gaze” is a central tool in regulating the line between the two. What makes gazing different from merely looking is that the gaze always has an intention. Observation, which is mainly visual and in form of a gaze is always conditioned by perspective and expectations. The distinction here is between the perception of the eyes as such (that is a physical object) and perception of the gaze, where gaze is a psychological term for what the eyes mediate or what is conveyed by the eye. Therefore, a gaze is something that can be oppressive, liberating, and allow one to transcend time and space; and it is important to study this unique phenomenon reality of the gaze based on the intensely lived interpersonal experiences of different individuals to understand how and why female sexuality can become either something catering to the male gaze or something defying it. Using a phenomenological methodology, this paper would analyze the gaze as a tool of empowerment as well as a tool of oppression depending on factors such as the direction of the gaze, its intentionality, and the reaction to it. This involves a critical analysis of the process among various social situations with examples and how the impact is similar or different. The hermeneutical application in this deconstruction brings out the aspects of the lived meaning of these experiences and not mere data. It gives importance to the women’s subjective experiences in expression of sexuality.

Keywords: Female sexuality, The gaze, Oppositional gaze, Female Empowerment, Male gaze

DISNEY'S 3D NARRATIVE OF WOMEN: DESIRES, DUTIES AND DESTINY

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ABSTRACT

"I am no bird; and no net ensnares me: I am a free human being with an independent will."
-Charlotte Brontë

From animations to live-action versions, the quality of Disney Princess movies has progressed considerably but only in terms of production and cinematography. The conventional stereotypes regarding the "princesses" are as vain as ever. This paper will address Disney's 3D narrative of women, one that entails a misogynistic mapwork of desires and duties leading to an exaggerated happily-ever-after as a destiny.

Disney follows a consistent pattern in terms of its female protagonists' individual choices. It begins as a hopeful story of a young woman, only to end with her as a buffer to fill the gaps of some larger plot. Women in these movies are, either too docile and compromising, or too loud, unnecessarily so.

The aim of this paper is to emphasise the lack of '*realism*' and '*fairness*' in the 3D narrative shown in these movies. Where Cinderella's abuse and Belle's sacrifice is glorified in the name of duty, their union with princes they barely know is painted as a happy fate. Where Maleficent's romantic desires are rewarded with betrayal, her confidence and retaliation is shown as villainous and thereby raising the questions about patriarchal mentality and internalised misogyny simultaneously.

Whilst focusing on movies like *Cinderella* (2015), *Beauty and the Beast* (2017), *Maleficent* (2014), *Frozen* (2013) and more, this paper by no means, is trying to sideline the efforts behind these wonderful works, it just endeavours to find out why their narrative of women is so hard to digest and yet so alluring to aspire. Authors like Nancy Madore and Robert Munsch redefine these fairytales through *Enchanted* and *The Paper Bag Princess* to create alternate narratives which are more empowering than the traditional tales reflecting upon the struggle between duty and desire.

This paper, thus intends to analyse what makes a female character a protagonist or an antagonist in terms of their desires, duties, their choices between the two, and ultimately their destiny.

Keywords: Desire, Duty, Destiny, Realism, Protagonists vs Antagonists, 3D narrative, Internalised Misogyny

WOMEN HEROES IN INDIA- UNSEEN & UNSUNG

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ABSTRACT

Thomas Gray's lines "Full many a flower is born to blush unseen" ring in memories and thoughts of the people who, despite their skills and talents, have never seen the limelight. They live and die in obscurity. This is very predominant in male chauvinistic societies. Women have conditioned their minds to remain silent and weep in silence. There are many women in India who have contributed to the growth of their family, their society and the country as a whole. But there hasn't been even the basic recognition of their service, leave alone the laurels that they deserve. This paper attempts to explore these unsung heroes among women from different walks of life. Be it contributions in domains like sociological, technological, economic, household, agriculture, scientific or the like, women have excelled themselves and surpassed their male counterparts to emerge as exemplary role models.

Walking down memory lane with the great Rani Laxmibai of Jhansi, Rani Akkaba of Ullal to today's self-taught environmentalist Saalumarada Thimakka or the hundreds of solitary reapers in our Indian villages, one finds that their contribution has been so mighty. After many years, there is some light at the end of the tunnel this year. Some of them have been identified and recognized for the Padma awards. This would be a major motivating factor for more achievements to come. Women have exhibited their chivalry, their compassion, their astuteness, their valour and have proved themselves to be perfectionists in the domains they delve in.

These women have raised their voices against the uncouth practices against young women in the remote villages including Sati and terminating the girl child either in the womb or after her birth. They have braved all odds and even septuagenarians have turned entrepreneurs to support their family for a livelihood. Challenges in technology has never deterred them from updating themselves and operating the mouse and keyboard with facile ease. Despite a lot of opposition within the family, many women have risen from the ashes to notch positions like CEO of companies or build one on their own. This paper will explore these and more unsung heroes and the qualities that drove them to this height of glory.

Keywords: achievements, technology, service, recognition

WOMEN IN SPACE TECHNOLOGY: TRAVERSING THE CONTINENTS AND BEYOND

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Abstract

Human inquisitiveness has always wondered about the space and the phenomena related to cosmos. Several ancient civilizations have also documented the information related to stars and planets. This survey paper highlights the contribution of women across the continents over the past six decades towards the development and research in space technology. Since the middle of 20th century, there has been a thrust in the research related to space and space phenomena with many countries having an active participation in the space programs. In 21st century, many nations have their own space agencies working under certain rules and policies as framed by nations themselves. Some of the notable space agencies are National Aeronautics and Space Administration (NASA), USA; Indian Space Research Organization (ISRO), India; China National Space Administration, China; Japan Aerospace Exploration Agency (JAXA), Japan; and Russian Federal Space Agency (Roscosmos), Russia. The paper illustrates the female astronauts and discusses the participation of women in technical, scientific and administrative positions in various space missions since 1960. Katherine Johnson(1961), Valentina Tereshkova(1963), Svetlana Yevgenyevna Savitskyana(1982), Sally Ride(1983), Helen Sharman(1991), Roberta Bondar(1991), Mae Jemison(1992), Chiaki Mukai (1994), Claudie Haigneré(1996), Kalpana Chawla(1997), Susan Helms(2001), Anousheh Ansari(2006), Sunita Williams(2007), Tessy Thomas(2009), Liu Yang(2012), Samantha Cristoforetti(2014) Katie Bouman(2019), Ritu Karidhal(2019), Muthayya Vanitha(2019), Christina Koch(2019), Swati Mohan(2020) and many more exemplary women have been mentioned. Further, we have presented the recent data related to the percentage of women in planetary missions, the spaceflight records of longest single flight by women and share of female employees in different types of occupation in selected space agencies. With a humble beginning the women have traversed a long commendable journey and have shown their significant presence in every role viz. astronauts, technicians, scientists and administrative positions. Though the contribution of women across the continents has been significant and up surging in the development of space programs, there is a huge scope of increasing the participation of women in the space agencies and missions.

WOMEN AND TECHNOLOGY

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Abstract

Women in Technology empowers girls and women to excel in science, technology, engineering, the arts, and math (STEAM) from the classroom to the boardroom. By sharing the stories of successful professionals across the STEAM fields, we encourage all generations of girls and women to write their future. It is also an international non-profit organization. Women in Tech has a double mission: to close the gender gap and to help women embrace technology. Women have played a major role in computing for centuries as well as men. The purpose of this paper is to gain knowledge on women involved in technology who for some reason do not gain as much recognition as do men. The aim is to educate, equip and empower women and girls with the necessary skills and confidence to succeed in STEM career fields. Our goal is to Empower 5 million Women and Girls by 2030. Being a women in technology means building a strong network of supporters. Benefits like Women can improve technical innovation. The presence of more women in tech will help boost tech-driven innovation and designs for products that by definition more women buy, like menstruation products, ovulation tracking tools, household items, female targeted apps, as well as other products typically bought by women. The inclusion of women in the technological fields helps reduce inequalities. It can achieve a higher rate of productivity. The fastest growing and high-paying jobs are those associated with technology.

Keywords: excel, professional, innovation, inclusion, embrace, stem, tech-driven, recognition, high-paying

ROLE OF WOMEN IN THE 21ST CENTURY

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Abstract

21ST Century is an era of science and technology. In the field of science and technology we can see constant growth. There is advancement in every field. We have developed advanced missiles, nuclear power, machines and techniques. The role of women has also changed in 21ST century. Today women is leading in every field and society whether it be sports ,commerce,industry,education,health,politics,technology,navy army,agriculture. Due to advancement in the field of science and technology and the active involvement of women in it we have been able to overcome the evils of our society which were prevalent in our religion,caste and territory and were danger for the world's peace. We are now a developing country in which women is self dependent,good manager and is making a balance between his family responsibilities and outside world and has become an earning member of the family and a responsible citizen of the society. Although women and girls have made great strides in recent years in science and technology fields,there still are fewer women than men in the technology workforce,and there still is a wage gap with women earning less than men. With so much of the job growth in the future expected to be in technology- dependent fields such as computers and biotechnology, it is crucial for women to be prepared to enter and succeed in these fields. Women in technology (WIT) empowers girls and women to excel in science,technology ,engineering,the arts and math (STEAM) from the classroom to the boardroom..... By sharing the stories of successful professionals across the STEAM fields,we encourage all generations of girls and women to write their future.

“Girls are capable of doing everything men are capable of doing. Some times they have more Imagination than men”. The study concludes by an observation that access to education,employment and change in social structure are only the enabling factors to women empowerment

Keywords: Women,science,Professional,WIT,Empowerment,Technology,world,society.

YOUNG WOMEN IN SCIENCE AND TECHNOLOGY: THE IMPORTANCE OF CHOICE

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Abstract

Despite significant improvements in the last couple of years, women are still under-represented in science and technology, both in the academic and private sector. This is due to a variety of reasons, mostly related to the role allocated to women in modern society as well as pre-existing prejudices that form glass ceilings while encouraging male presence in the workplace. It is also however, a result of lack of information, which places young women in difficult position of making a career choice, with little knowledge of available possibilities. What seems to be missing are good role models that could act as inspiration and source of information and guidance, and offer a glimpse into the reality of being a female employed in the field of technology. Parents, teachers, and career guidance counsellors all have a significant role in assisting or hindering the way young women choose their career paths and that choice begins early on from school, all the way through to higher education. Empowering young women through learning for scientific and technological career paths plays an important role. The promotion through the usage of new technologies, of role models, is crucial in breaking the existing stereotype of women in science, engineering and technology. Science is often rejected as a career choice due to limited information available and positive role models to encourage young girls in participating. Career orientation offered at school through the usage of new technologies is an important step in that direction; however, particularly in countries where the family unit is especially influential in career decisions, parents must be brought in and educated on the possibilities available. Mass media also play an important role in introducing and sustaining stereotypical images of women in particular professional roles, thus, any outreach solutions need to include them.

Keywords: Science and technology, career choice, gender discrimination

INDIA SEEKS MORE WOMEN IN DOMAIN OF SCIENCE & TECHNOLOGY

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ABSTRACT

This paper will analyse the representation of Indian women in the field of Science and Technology (S&T) by studying their participation rate in tertiary education, especially in Ph.D and post-Doctoral level research programmes. The researcher would like to explore how a traditional patriarchy-based society like India's has progressed on the issue of incentivising work opportunities for women in academia and industrial research in the domain of Science and Technology.

Since the onset of Independence, the Indian Government has been trying to inculcate and promote rational temperament in its citizens as a part of its economic growth policy that relies on Science, Technology and Innovation to compete globally while accelerating inclusive and sustainable development. According to the latest data, "Research and Development Statistics, year 2019-20" released by the Department of Science & Technology (DST) in the Ministry of Science and Technology, about 17 per cent of the researchers engaged in R&D activities in India are women.

The government is now pushing more schemes via DST to incentivize women towards specialisation in S&T and towards exploration of better work opportunities in the field of innovation. Kiran (Ray of Light) is one such scheme which offers fellowship programmes and placements for promising women scientists in India. The new approach of the government towards bridging the gender gap in sectors of the economy where women participation has still been limited on account of gendered social-cultural attitudes, is an encouraging step towards creation of an equal opportunities society. The representation of women in the academia and the industry of natural and applied sciences continues to be low despite the higher enrolment of women in Bachelors and Masters level specialisation programmes.

This paper seeks to document the initiatives by the Indian Government towards promotion of gender parity in the field of Science and Technology to boost innovation in the industry, and create impetus for social empowerment of women across all the spheres of Indian society. The paper, which also explores prevalent gender inequalities that have deterred women from full participation in academic and industrial research, would document women representation in the inter-related fields of Science, Technology, Engineering and Mathematics (STEM) in terms of their access to scholarship programmes and job placement opportunities which are essential for creation of an equal opportunities society.

The researcher would also assess how the new approach would help the government in its pursuit of an advanced, knowledge-based economy that harvests the best of India's brains to compete globally in devising new solutions and approaches to the world's problems, thereby, creating new and many more sustainable livelihood opportunities for its large population in order to elevate them from poverty.

Keywords: Gender roles, Women participation, Science and Technology, Women Scientists
Patriarchy and Women Empowerment

FINTECH – AN INNOVATIVE TECHNOLOGY FOR MASSIVE TRANSFORMATION

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ABSTRACT

Financial Institutions, financial services as well as financial procedures have witnessed a radical change in the last few decades. Technological evolution has brought about a change in the ways and means of carrying out financial procedures and the operation of financial institutions leading to a massive transformation of the entire industry. Several financial aspects like banking, investment, blockchain technology etc. have undergone a radical change due to the collaboration between finance and technology popularly known as “Fintech”. Thus, it embodies the complete spectrum of innovations in financial services and procedures, where technology is essentially the facilitator.

In common parlance traditional financial services apply fintech to remodel their business processes and disruptive technologies. Digital Technology, analytics and remarkable customer experience are the crucial drivers of the fintech revolution. The organizations employing fintech are well headed or competing with the industrial giants, both internationally and in India thus promising to bring about a complete shift in the way the world perceives the financial ecosystem. Recognizing the potential impact of the collaborative impact of finance and technology, this paper sheds light on what fintech is and why has it become a popular notion in today’s contemporary world.

Keywords: Fintech, technology, innovation, finance, change

WORK- LIFE -BALANCE OF WOMEN IN IT SECTOR

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ABSTRACT

During the last few years, the World has emerged from a pandemic and witnessed fast growth in the field of Information and Technology. This scenario has created more jobs in the field of the Information and Technology Sector. In the transitioning society, the traditional role of women as homemakers and caretakers is deeply entrenched with their social lives. The women have educated themselves and obtained a good number of jobs in IT Sector. Working women are grabbing their space at par with the men and have become more aspiring and career-oriented.

IT employees face a comparatively higher level of stress than the employees in other sectors. The individuals working in the IT field face more stress as they have to update their knowledge continuously and expand their skillset. For some people, a stressful job is no issue, but for others, it can be draining and even become a health issue. Numerous studies have suggested that stress at work can shorten the life span and cause negative health problems, also perpetuating a negative and cynical attitude, leading to problems with depression, which can ultimately reduce overall immunity.

The present life of the working women has been already proved to be very challenging. Women working in IT Sector have to work hard in the long shifts to justify their role and responsibilities and especially for their career growth and cope with “office-work” and “household-work” simultaneously. Working women are more stressed in comparison to men, as they have to work from early morning to late night to meet the daily needs of their family members along with office responsibilities.

Hence, there is a dire need to make a balance between professional and personal life. Working women have to contribute their life in such a way that they get satisfaction while discharging various roles of their lives. The present paper aims to focus on stress and its consequences in women’s life. It also focuses on how working women in the IT sector are under much stress. And this paper also demonstrates tips to help manage and reduce stress levels in their working as well as personal life.

Keywords: Working Women, work-life balance, Information Technology, Stress, Personal life, Family, Performance

PERCEIVED PARENTING, LONELINESS AND DIGITAL DATING ABUSE IN YOUNG ADULTS

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Abstract

The current research investigates the perceived parenting loneliness and digital dating abuse in young adults. It was a correlation study. One Hundred and fifty young adults (women, men) were recruited in this research with the age range of 20-30, (M=23.86, SD=1.85). Snowball sampling technique was used to collect the sample. Perceived Parenting scale (Ryan, et al., 2009), Loneliness Scale (Dussault et al., 2009), Cyber dating abuse (Picard, 2007) was used. Pearson Product Moment Correlation and regression analysis has been computed to find out the relationship and prediction among perceived parenting, loneliness and digital dating abuse in young adults. Demographic variable relationship with father and online friends are negatively correlated with digital dating abuse. Results also showed that there is significant positive correlation between perceived parenting, loneliness and digital dating abuse. The relationship showed that loneliness increased, digital dating abuse also increased. Hierarchical regression analysis was used to find out the prediction of demographic characteristics, perceived parenting about father, perceived parenting about mother and loneliness scale on digital dating abuse. Table showed that in model 1, R² value is .25 revealed that gender, birth order and no of siblings explained 25% variance on digital dating abuse. The findings revealed that gender positively predicted digital dating abuse ($\beta=.48$, $p<.001$). In model 2, R² value is .02 revealed that perceived parenting about mother, perceived parenting about father and loneliness predicted overall 2% digital dating abuse. Independent sample t-test revealed significant gender differences in term of digital dating abuse. Men face more digital dating abuse as compared to female.

Keywords: Perceived Parenting; Loneliness; Digital Dating Abuse; Young Adults

WOMEN AND TECHNOLOGY

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Abstract

The main purpose of this paper is to analysis the role of technology in providing women with employment resources and opportunities that could narrow the gender wage gap, assist in making education and health information more accessible, contribute to the end of violence against women, and lead to women's empowerment. Technology played a variety of roles in supporting the development of women's capacities and resources. Results revealed the use of ICTs intervention in the overarching areas of outreach, education, lifestyle, prevention, health challenges. Women need technology for the same reason as men: to develop their marketable skills, enhance their economic opportunities, participate in informed decision making, network, promote themselves as individuals or simply to have fun. Women in the modern world as equals. There is another important reasons why specially women – as the globally largest discriminated group -need technology. Because online content tends to affect offline social norms. The use of technology correlate with economic development. But with women's proven technical skills and the potentially major positive impact on their well being the use of technology and especially ICT can be turned into an opportunity. This article focuses on the impact of technology on women and its implications for non formal education in developing countries. It describes how poverty and illiteracy created a distinctive gender bias in terms of women's participation in the labor force and health. Following are the external factors that influence technology. These findings show the access to and, importantly, the ability to understand and use technologies, can have a positive impact on women's freedom of expression, education, and employment opportunities. In spite of these gains, however, women in emerging markets face significant barriers to technology access and adoption; challenges include cost, literacy, cultural norms, safety, and lack of understanding of potential applications. As a result ,women in the developing world are up to 37 percent less likely to own a mobile phone than men, and, compared with men in developing countries, 25 percent fewer women use the internet. Evidence suggests that greater control of household finances by women, either through case transfers or increased personal earnings, can have significant positive effects on women themselves and their households. Studies show that access to financial products designed to help women retain control over resources can lead to more decision making power, better risk management, smoother consumption in the face of shocks, and increased household welfare, such as through increased expenditure on education.

Keywords: women empowerment, technology, Employment, ICT ,women

DEMYSTIFYING THE FABRICATION OF WOMEN IN MEDIA AND LITERATURE

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Abstract

Popular mainstream discourse says that ‘if she were to fly, she would bring tidings across the infinite skies, but if you were to make her fly, she would confine herself to the rooftop.’ But, the actual question that lies here is that why would anyone have to make her fly? Why is there a power dynamic in the first place? Why does there have to be permission which has to be sought by women? All these questions have one single answer which lies in one word: Patriarchy. The mainstream of the society. Harry Potter, the best series of fantasy novels ever written. There was once a time when Joanne Rowling used only two initials, that is, J.K because she was afraid that the younger male population would not want to read a fantasy book written by a woman.

The depiction of women in books accounts as misrepresentation because the description for the most part, is attributed to looks. While in the case of men, the adjectives used are associated with courage and valor. Why is it that women are viewed with shallowness and if a piece describes women as courageous and strong, it is special and feminist? Women can be brave, courageous and strong, naturally. Women have always been treated as the ‘other’ and are often portrayed as the damsel in distress who needs saving. As per reports, women writers, even in the 21st century, are seriously overlooked despite producing great works. Women are designated to perform the role of a homemaker. Is the job of a homemaker the only job available to the female population? Are they restricted to the four walls of the house? Even if women are working professionals, they are still expected to do the household chores after their service. This paper deals with the problems that are associated with the little representation of women in the media. Apart from the issues, facts and statistics will define the problem as how this prevalent gender-imbalance can help in reinforcing the gender stereotypes that were once active components of the societal structure.

Keywords: women’s writing, representation, discrimination, female, and society

Introduction

The problems of underrepresentation and misrepresentation of women in literature are common to media and literature and are so deep rooted that unless we are particularly looking for it, we are sure to overlook it. For example, how many times have we seen a book or a work describing a woman’s appearance or her outfit for a page. However, when it comes to their attributes, this is not the case. If not a few sentences, the qualities are sure to be summed up in a paragraph. This shows us that this is not merely a problem of inclusion, but it is also about how the representation is being done. According to a 2015 report, women made up only 19 percent of experts featured in news stories and 37% of reporters around the world. Female writers from around the world have attempted to do away and refute these stereotypes regarding gender bias for the longest time.

Materials and Method

The research on the topic 'Demystifying The Fabrication Of Women In Media And Literature' is intriguing. Various sources were referred to and different methods were used to achieve the target. The study underwent several observations and analysis to interpret and prove the old beliefs of patriarchy, which impacted the social lives of women. Measures taken by several reformers led to women empowerment which was confused with the concept of feminism. Data and statistics was compiled which was helpful in providing a clearer vision to the readers.

Result and Discussion

Literature is seen as the reality of society as defined by words. It shows how social beings see, understand, and interpret different situations and things in their daily lives. Literature is a medium that influences society's imagination and vision, ultimately leading to stereotypes and values built into the system. As soon as you start reading, it reflects the thoughts of others, even those that no longer exist. For centuries, literature has clearly communicated and referred to world scenarios and states. Therefore, it is the largest of all human innovations, that connects people to each other, that did not know about each other. Literature is the addition of to the physical being, and is not just an explanation of it. Through literature, humans can traverse the major and some minor aspects of human survival. Yet it is heartbreaking to see rampant discrimination and misrepresentation which was prevalent in the society and was reflected in the literature of those times.

Do you know what it feels like to be discriminated against? "Discrimination is multifaceted in a lot of societies, such as my own in South Africa," Zainab Priya Dala, a South African writer and journalist of Indian descent, said. People are yet discriminated against for their skin color and race. But getting discriminated against gender gives more flavors to the concept. Male and female authors' work has frequently been divided into what is appropriate and marketable. It can be stated that the work is genre-objectifying as well as contextual. It's critical to have a feminine story and style that stems from actual female experience. It adds to the story's richness by demonstrating credibility, flaws, and all other aspects. However, keep in mind that women's writing isn't just for women. This aspect of focusing on the feminine and considering it as a valuable addition to the main storyline is one of the key concepts of equality of representation.

Men are expected to write fiction, adventure, or fantasy, while women are expected to write sentimental and romantic pieces. It is considered bold when someone crosses this ostensibly gender line. Due to this bias, a number of female writers have had to conceal their identities or at least make it ambiguous in order to receive the recognition they deserve. Karen Blixen went by the pen name Isak Dinesen, and Laura Albert went by the pen name J.T. Leroy. The most recent example is Joanne Rowling, who was told by her publisher to use J.K Rowling to anticipate potential readers who might not enjoy female-authored fantasy novels. Saras Putri Dewi, an Indonesian academic, activist, and poet, discussed gender biases in the field as well. "When a man writes an 'emotional piece,' it is thought to be profound. What happens when it's written by a woman? "It's known as hysteria," she explained. "As a result, people are less likely to take our work seriously," she continued. Many women write about subjects that are considered "un-ladylike," such as politics, fantasy, sex, serious issues, and so on.

There are several works in literature which highlight the plight of women. These include classics such as “The Yellow Wallpaper”, “Fefu and her friends” and “A Doll’s House.” It is these works that show us that if women tried to be intellectual and honest about their opinions, they were labeled as crazy and hysterical. It is intriguing to note how this reality comes to light when we discover that most of these works were based on real life experiences.

During the Victorian era, there was endless debate about the role of women. The era was dominated by writers who treated women as innocent, physically inferior, and nothing more than household goods. Edward's poem talked about women's rights, feminism, and women leaving home during the war. Victorian Christina Rossetti's "Goblin Market" and Sir Tenison's "The Lady of Shalott" are proud of their attempts with women seeking higher knowledge reserved for men. It was about how to lose the ability to regain femininity. AM Irvine's “The Probationer” is the best example of a female condition since the Victorian era. This novel marks the beginning of modernity and characterizes the rights of modern women by portraying the professional and personal adult ceremonies of an independent and talented protagonist.

When it comes to the portrayal of women in Indian poetry, it was the Freedom Fighter, Educator and Activist Mahadevi Verma who became the holy fire of Hindi poetry on the issue of women. She also wrote about the issues of female liberation and female sexuality that existed considerably beyond marriage. The great poet was inspired by her subject from traditional Hindu literature that spoke of liberated images.

Conclusion

Turkish poet Bejan Matur in an essay titled "Finding Home," she insisted: "Every human being has a slightly feminine and masculine side, and each has its own uniqueness. We have to accept that," she said. In a world which has a history of centuries of patriarchy, we need to understand how important it is to propagate the image and power of women in its true meaning. What we read and what we see have a lasting impact on our minds. Thus, the correct portrayal of women and the acceptance of writings by female authors can be a turning point in helping establish a bridge to reduce the gap created by the gender-bias.

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WOMEN IN BUSINESS – WHAT ARE THE ADVANTAGES AND DISADVANTAGES OF BEING A BUSINESSWOMAN IN KOSOVO?

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ABSTRACT

Considering that women in the past have almost always been treated as an insignificant resource in the business world, it is an indisputable fact that their position has improved significantly today, even though they are still underestimated in key fields where men dominate. One of the main advantages could be helping themselves to succeed and be recognizable in business world, but this could also be an issue, since women need to learn how to overcome the disadvantages holding their back. That’s why; the purpose of this paper is to identify the advantages and disadvantages of including women in the business world in Kosovo institutions. Are they actually ready to face the obstacles and opportunities they encounter during their career development and survival in the business world?

Thus, for the realization of this paper, an online survey was conducted, so that we could continue with the analysis and processing of data through the SPSS program, using adequate methods to confirm the hypothesis. In general, the results showed that women play a very big role in business processes, especially if we are talking about today and the environment in which we find ourselves.

However, research has led to very interesting advantages and disadvantages of their presence in the business world. Among many factors, the inclusion of women in Kosovo institutions, in addition to accepting the fact that they deserve to be part of the business world, mentality, tradition and culture, are generally most important in this segment, because women's success in career development is based mostly on these factors.

Keywords: Women, Business, Advantages, Disadvantages, Kosovo, institutions

***QUALITATIVE INQUIRY ON GLOBAL INDICES WITH RESPECT TO GENDER
EQUALITY - INDIAN CONTEXT***

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Abstract

“Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance.” Kofi Annan. Gender equality is when all genders have equal rights, responsibilities and opportunities. Mahapatra. A (2018) states Gender inequality entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations. Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. India allowed women to have equal status since Vedic period. Socially, due to restrictions imposed on women, freedom of women started declining in the medieval period, and foreign invasions gave the fear of safety and security and women were confined to their homes. Buckley. A. (2015) felt that the British influence in the caste system and the association of marriage served as a vehicle for gender inequality and oppression. Indian women were treated into a lower role in the society by not giving them any opportunity to get educated, to get self-equipped and stand on their own feet. Which means their status was worse than the pre-colonial rule. If you educate a man, you educate only that individual, Whereas if a woman is educated you are educating the whole family. Women have to be treated equally, empowered legally, accepted generally and encouraged whole heartedly. Globally, countries which have empowered women have succeeded economically, socially and politically. In India, we are still behind many of the world countries in terms of gender equality and gender development. This paper is a qualitative inquiry with Inductive analysis and creative synthesis, which analyses on the trends and patterns prevailing in the Global Indices on gender discrimination in Indian context, and synthesising the existing policies to make gender equating Indian society.

Keywords: Gender Equality, Gender Development index, Gender Inequality Index, Gender Gap Report, Gender Equating Policies

Introduction

“Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance.” Kofi Annan. Gender equality is when all genders have equal rights, responsibilities and opportunities Mahapatra. A (2018), states Gender inequality entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations. Gender equality means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. India is a country which allowed women have equal status since Vedic period. Socially, due to restrictions imposed on women, freedom of women started declining. Though medieval period sustained the freedom to a large extent, foreign invasions gave the fear of safety and security and women were started to get confined to their homes.

Buckley. A. (2015) felt that the British influence in the caste system and the association of marriage served as a vehicle for gender inequality and oppression. Indian women were treated into a lower role in the society by not giving them any opportunity to get educated, to get self-equipped and stand on their own feet. Which means their status was worse than the pre-colonial rule. If you educate a man, you educate only that individual, Whereas if a woman is educated you are educating the whole family. Women have to be treated equally, empowered legally, accepted generally and encouraged whole heartedly. Globally, countries which have empowered women have succeeded economically, socially and politically. In India, we are still behind many of the world countries in terms of gender equality and gender development. In general, indexing refers to the organization of data according to a specific schema of data or plan. United nations and world Economic Forum releases various indices to give the world an idea about various social and economic issues prevailing in the countries. Theses indices give a better picture about every country along with comparison with other neighbouring and top ranked countries. These indices also help the respective governments to plan their policies based on such reports and monitor the implementation and the progress. In this paper five major indices are going to be analysed namely, Human Development index, Inequality-adjusted Human Development index, Gender development index, gender inequality index and gender gap index in Indian context.

Research Methodology

Qualitative inquiry: Orientational-Feminist Inquiry & Critical Theory

Research Analysis and strategy

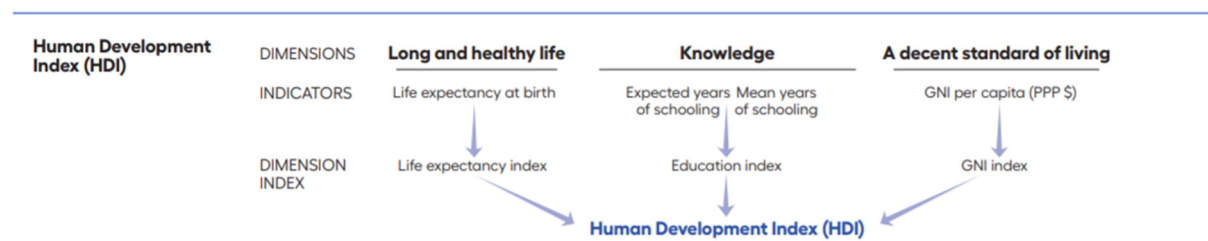
Inductive Analysis and Creative Synthesis.

Data sources

Secondary sources from various Global Indices and reports from international organisations like Sustainable Developmental Goals (SDG), UNICEF, World Economic Forum (WFE), United Nations Developmental Programme (UNDP) and Press Bureau of India (PIB).

1. Human Development Index (HDI)

The Human Development Index (HDI) is a summary measuring the achievements in three main dimensions of human development namely a) long and healthy life, b) access to knowledge and c) a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions. (www.UNDP.org)



The HDI is the geometric mean of the three-dimensional indices:

$$HDI = (I_{Health} \cdot I_{Education} \cdot I_{Income})^{1/3}$$

Table 1. Comparison of dimensions under Indian Human Development Index

Dimension	Indicator	Minimum	Maximum	Male	Female	India
Health	Life expectancy(years)	20	85	68.5	71.0	69.7
Education	Expected years of schooling (years)	0	18	11.7	12.6	12.2
	Mean school of years of schooling (years)	0	15	6.5	5.4	6.5
Standard of living	GNI per capita (2017 PPP\$)	1000	75,000	10,702	2,331	6,681

Source: HDR (2020).

Discussion on HDI

Human Development Index explains the health, education and standard of living of the population of a country. In Indian context there is a slight difference in health factor and expected years of schooling, where female population is ahead. But female population in the country do not basic number of years of schooling which is less than the male population, this may be due to societal patriarchal system prevailing, though many of the cities and rural areas have shown quite an increase in the number of years female complete in school, most of the rural areas, still trail behind. Rural families believe women are to be sent to school till they attain the age of marriage. Any family need arises, girls are the ones who are immediately stopped from school to give a hand to the elders at home. With respect to standard of living, which is measured in terms of gross national income per head, female gender is far behind than the male population. The difference is stark reality which is almost 60-65% less to the women workforce. This has to change in future to have a better standard of living in the nation. Most of the women are employed in jobs which fetch meagre salary/wage but with time flexibility which makes it feasible for them to accept the work and salary. Countries with higher HDI are the ones which show no discrepancy in fixing earnings to the male and female population.

2. Inequality-adjusted Human Development Index (IHDI)

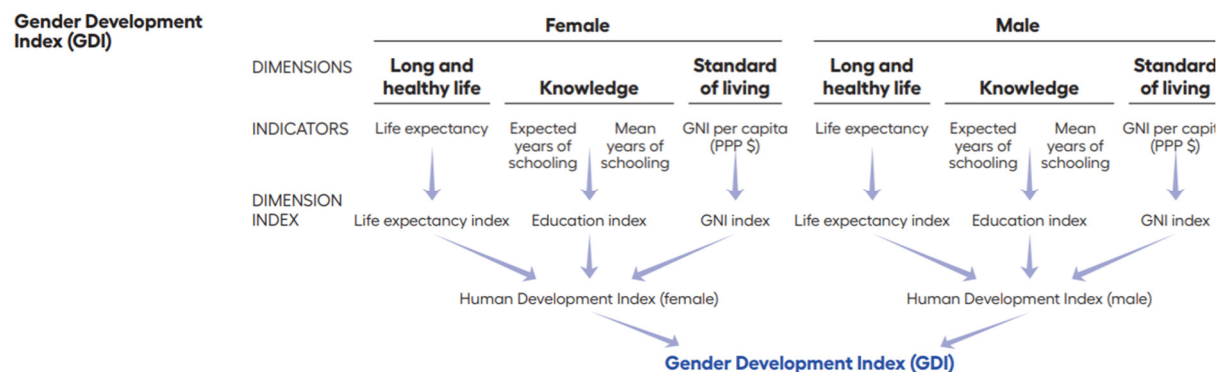
When the Human Development Index is adjusted for the inequality in wealth and income distribution we arrive at an index called, Inequality-adjusted Human Development Index (IHDI). The IHDI is the geometric mean of the three-dimension indices adjusted for inequality:

$$IHDI = (I^*_{Health} \cdot I^*_{Education} \cdot I^*_{Income})^{1/3} = [(1 - A_{Health}) \cdot (1 - A_{Education}) \cdot (1 - A_{Income})]^{1/3} \cdot HDI.$$

Where $A = 1 - g/\mu$, where g is the geometric mean and μ is the arithmetic mean of the distribution.

Inequality adjusted HDI of India is 0.475, where overall loss due to inequality stands at 26.4%.

3. Gender Development index (GDI)



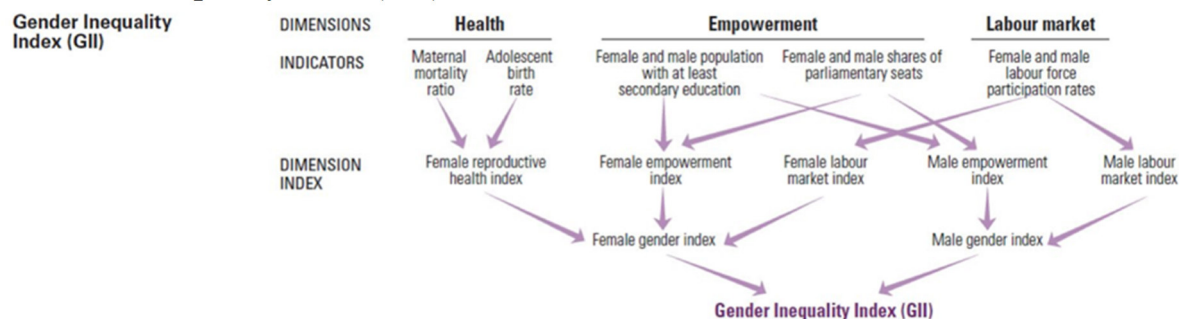
There are three key dimensions measuring gender development similar to human development index, life expectancy index explains the long and healthy life, education index explains the expected years of schooling along with mean years of schooling and the last GNI index explains the GNI per capita in terms of purchasing power parity in \$. All three dimensions are calculated for female and male separately and ratio proportion between two gender indices gives the gender development Index.

The GDI is simply the ratio of female HDI value to male HDI value:

$$GDI = HDI_f / HDI_m$$

$$0.573 / 0.699 = 0.820$$

4. Gender inequality index (GII)



The Gender Inequality Index (GII) is an index for measurement of gender disparity that was introduced in the 2010 Human Development Report 20th anniversary edition by the United Nations Development Programme (UNDP). The index explains based on three dimensions namely, health empowerment and labour market. Each of the dimension is calculated for female and male separately. Health is one dimension which reflected in the female reproductive health index which is summation of maternal mortality ratio and adolescent birth rate. The second dimension of empowerment is reflected on the comparison of female empowerment index and female labour share index. Male gender index is calculated based on male empowerment index and male labour share index. As a third step the female gender index and male gender index are compared to get the gender inequality index

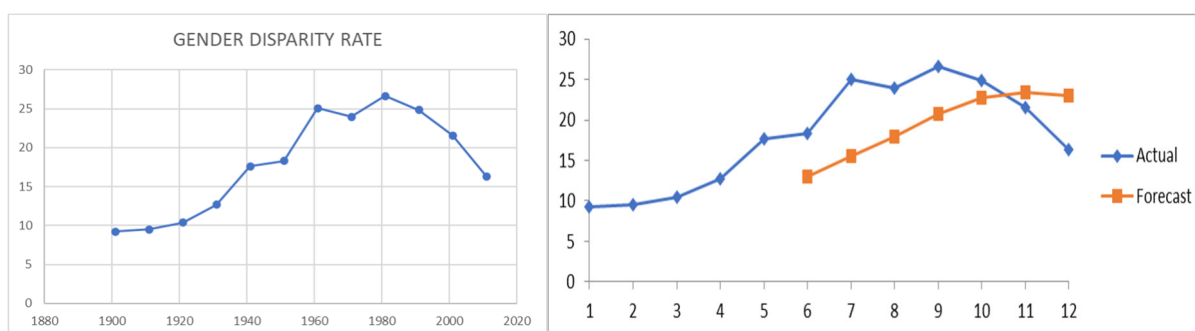
$$GII = 1 - \frac{HARM(G_F, G_M)}{G_{F, M}}$$

$$GII \text{ India} = 0.488$$

Table 2. India's position on Gender Inequality Index (GII)

Table 5. Gender Inequality Index										
HDI rank	Country	Gender Inequality Index		SDG3.1	SDG3.7	SDG5.5	SDG4.4		Labour force participation rate	
				Maternal mortality ratio	Adolescent birth rate	Share of seats in parliament	Population with at least some secondary education			
		Value	Rank	(deaths per 100,000 live births)	(births per 1,000 women ages 15-19)	(% held by women)	(% ages 25 and older)		(% ages 15 and older)	
						Female	Male	Female	Male	
131	India	0.488	123	133 ^x	13.2	13.5	27.7 ¹	47.0 ¹	20.5	76.1

Source: UNDP 2020



Author created graph, Data Source: UNDP 2020

Discussion on GII

Gender Inequality Index shows a declining curve since 1980. But the forecast seems to be gliding upwards denoting possibilities of inequality to sustain in a bad way. There is a need for a change in the societal and community perception. Gender inequality always are great hurdle to human development. The disadvantages facing by women are in the field of health, political empowerment and labour share. Women had lost their freedom in the race.

India was 112th place in the last report whereas it had deteriorated to 140th place in the recent report denoting the inequality is in the rise in the recent years. Mostly the change had taken place in the field of economic participation and labour force participation. There seems to be a significant decline in the political participation of women. Decline in number of women ministers which is now meagre 9.1% and reduction in number of women in local governance together has changed the index figure to just 13.5%. Gender inequality index measures the human development at the costs of inequality prevailing in the country. With India's GII at 0.488 the inequality is seen closer to fifty percent in the society. The change and improvement in the Index will reflect also in India's HDI and GDI.

5. Gender gap Index 2020

Gender Gap report was first published in the year 2006 by the World Economic Forum. It ranked 156 countries on their progress towards gender parity in four dimensions:

1. Economic Participation and Opportunity,
2. Educational Attainment,
3. Health and Survival and
4. Political Empowerment.

South Asia

Country	Rank		Score
	Regional	Global	
Bangladesh	1	50	0.726
Nepal	2	101	0.680
Sri Lanka	3	102	0.680
India	4	112	0.668
Maldives	5	123	0.646
Bhutan	6	131	0.635
Pakistan	7	151	0.564

Source WEF_GGGR_2020

Discussion on Gender gap Index

In the recent report of global gender gap, India's neighbours ranked better than India. Bangladesh stands at rank 65, Nepal at 106, Sri Lanka at 116 and Bhutan at rank 130. Pakistan and Afghanistan rank below at 153 and 156 ranks.

INDIA'S NEIGHBOURS	RANK (2021)
India	140
Bangladesh	65
Nepal	106
Pakistan	153
Afghanistan	156
Bhutan	130
Sri Lanka	116

Source: (Business Standard, 2021).

156 countries were studied, where the only country to have political gender gap of 0.411 which is more than the country's economic gender gap of 0.354. In Indian context very few women represent in the corporate boards. Being a male majority in boards decisions taken also results in favouring more male employees. The public and private companies have only 13.8% women representation. Most of the time the representation gets superseded by the majority male representation. The report also shares the reality of professional and technical side of the corporate declining to only 29.2%. Women representation in the higher and senior level is of meagre 14.6% only. Though there are female managers they are given such positions where they are confined to managing their subordinates of their department only. The functionality and capacity of female managers are not used to optimum level, Researches say feale managers take better decisions than male counterparts. But still country like India has not yet accepted the reality. When the corporate systems in developing countries have become an imitation f western world, the Indian companies should also copy the western way of treating women at par giving gender equality. When opportunities are not given how can one expect the economic contribution of women.

The earnings of women are limited with the jobs they take up like caretakers, health assistants and teaching assistants pay less and lesser than male employees. India is one among last ten countries in the world when we compare the economic contribution of women to the economy which is only 20.7%.

India ranks 114th in the next indicator of education attainment of the Global gender index. The sex ratio in India which is 91: 100, clearly explains the skewed birth ratio. Researches say this could be due to the societal pressure on having boy baby for the parents who is expected to take care of the family name, assets and lineage. Though urban parents are changing and there is a trend change in desiring sex of the baby, rural population looks upon girls as more of a burden to be invested time effort and money in bringing them up and marrying them off. Unfortunately the science and inventions are helping the new parents in knowing the sex of unborn child which gives them the chance to abort or discontinue the fetus term. Little they know that female girl is going to help in propagating their lineage and help in expanding the community. The scary part to understand from the gender gap report is that after covid-19, the impact is so bad that it will take 265 years to cover this gap, more so ever 195 years to cover the economic gap.

Indian policies towards making gender equal society

According to pib.gov.in, policies the Indian government has introduced and implemented to make gender equal society are for the protection and survival of girlchild, women entrepreneurship training, skill development training in cottage industries, self help groups, creche system which provides safety and security of the children of working women, allowing women to purchase assets like houses in their single name, providing residential schools for adolescent girls from disadvantaged groups and urban livelihood mission which focusses on women employment.

Implication on various dimensions

- **Education**

Education for all scheme provides gender equality and provides gender segregated toilets in every school and counselling and safety councils in every school. Government also provides kid safety training to children with special needs. Schools have been opened in educationally backward blocks for girls belonging to disadvantaged groups.

Higher education also various organisations and higher education committees are set up to monitor the progress of women oriented courses, selection and allotment of various scholarship and fellowship according to their categories have been initiated. Many research centres especially for women are opened to support women students in research work. The education commission has directed universities to have gender free courses and to modify and change curriculum to suit both gender in higher education.

- **Health and Nutrition**

Indian government has announced various health programmes keeping in mind the girl child, adolescent child, pregnant ladies, lactating mothers and mothers with infants. The wellness and the health of these women gender had been in many yojna or programme formulated by the state as well as the central Government. assistance to pregnant women for encouraging institutional delivery. Besides health and nutrition well being of the women is also considered important for which government provides LPG gas cylinders free of cost. This helps women to finish their work faster and easier and indulging in deterioration of their health.

- **Political Participation**

Central government has reserved 33 % of local governing positions called Panchayati raj. This gives opportunity to the women who want to take up leadership in their community. But sad part is many of the reserved seats lay vacant without any takers in many of the constitutions or local governing bodies. This situation has triggered the government to conduct capacity building programmes for women who are willing to take up the leadership positions. Many those who are willing are unaware of their capacities.

Conclusion

Discriminatory laws and legal gaps continue to prevent women folks, from fully enjoying their human rights. Estimates suggest that each year, at least 1.5 million girls under 18 get married in India, which makes it home to the largest number of child brides in the world - accounting for a third of the global total. Nearly 16 per cent adolescent girls aged 15-19 are currently married. (UNICEF). Over the past decade, the practice of child marriage has declined significantly, however, the profound effects of the pandemic are threatening this progress, that girls are at risk of child marriage in the next decade as a result of the pandemic. Child marriage negatively affects the Indian economy and can lead to an intergenerational cycle of poverty. Women with educational level less than intermediary are more vulnerable to be engaged in unpaid domestic work. There is a clear mismatch between skills accrued through formal education and skills required for getting a decent job in the labor market; hence, women have to perform unpaid domestic duties (Singh and Pattanaik, 2020). Most of women's unpaid work is characterized as informal, invisible, and unrecognized in the economy. Further, the marginalization of women in workforce is intensified because of their socioeconomic position in society to carry out unpaid household activities in the family in the form of cooking, cleaning, fetching food, water, and firewood and giving care (Crow and McPike, 2009; Patel et al., 2016). SDG goal no 5 which strives for Gender Equality has forced central and state government to formulate and implement many policies towards gender equality society. If all of the policies could reach to the last female in remote rural Indian village, then India can outshine in gender equality in the global level.



The Covid-19 pandemic has forced the governments to act quickly and to address the problems which arouse due to the lockdown. Because the after effect of lockdown has marring the female population very much. More than ever there is gender inequality observed in the society during and after the pandemic, in spite of many women who braved the pandemic and served their families, communities and societies the due respect and recognition was not given tto the female frontline workers. They served as at home at health centres. Community centres and may more life be assisting services. Looking at the present conditions and demands of the society the services of the women are valued more. Now the government taking this opportunity to review, revive and redo the policies, measures and programmes legally, constitutionally and judicially to bring justice to the women and make gender equal Indian society.

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SOCIO-ECONOMIC ASPECTS OF FEMALE GENDER STEREOTYPES IN THE PAST AND CONTEMPORARY TIMES WITH SPECIFIC REFERENCE TO INDIAN SOCIETY

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**"There is no limit to what we, as women, can accomplish."
- Michelle Obama**

Abstract

Women- be it from India or any other country face discrimination based on gender in some form or the other during her lifetime. Many societies in the world are predominantly patriarchal societies. When we study the condition of women in these societies we are definitely pained to see the inferior socio and economic status they were subjected to. Past times have witnessed many social evils in form of secondary and inhuman treatment to the weaker sections including the gender discrimination. Many Social reformers came forward and rendered their valuable services to fight against the injustice meted out to womenfolk. We can surely witness the transformation in the contemporary times. Though there is a long way to go, still the seeds of equality sowed in the past are reaping good benefits. Purpose of the study is to make the readers acquaint with how the changes in the status of women have gradually taken place and how they are becoming self-independent as well contributing in nation development. Gender equality campaigns undertaken by United Nations are also discussed in the paper. Textual analysis based on reading of texts as well as secondary resources which includes articles, books and related material on women studies is done. Text related to laws framed by Indian government for women and girl child to remove the inequality as well women emancipation movements undertaken by government of England and USA and movement during the World Word II "Rosie the Riveter" are studied. Blogs and speeches on women empowerment delivered by eminent world personalities are included in the study.

Keywords: Women emancipation, legislation, gender inequality, stereotypes

Introduction

Gender in simple words it refers to the characteristics of being a male and a female that are socially constructed, that means they're determined to us by the society, it is the physical, social and cultural condition of being a man or a woman. It includes their social domains, responsibilities, behavior, etc.

Economic aspects of gender

Women today are working in all the fields of work, in both formal and informal sectors, from vegetable vendors to important positions of leadership what not. All the women are working women, only some are paid to do so. Women work in the house from early in the morning to late in the night. They fetch and store water, clean the house and the outdoors are, wash everyone's clothes, cook, take care of the children and the elderly and attend to those who may be sick. Even when they fall ill, women are on their feet, taking care of the family. But are they paid?

No, women working in the actual work sector are expected to do the household work, Women, in addition to the job - related stress, concerns, stability of their job, their future prospects etc., experience conflict between what is expected of them as wives and mothers and the demands of their workplace. Working for an income does not necessarily reduce their housework. They thus carry a double burden. They are expected to priorities the social roles of mother and wife at the expense of their work life. As a result, they experience stress and guilt. The time and energy women spend on the housework is invisible labor because it is considered as their natural duty, thus they're never appreciated, just like boys aren't born aggressive and violent, girls are not born naturally with the ability to handle housework. This deprives women of the free time necessary for physical rejuvenation and social life. Many also argue that employing domestic workers has solved the problem of housework for middle-class women. However, women still have to manage and organize domestic workers. Furthermore, female domestic workers who do housework remain poorly paid (compared to drivers, gardeners and others) precisely because of its invisibility and undervaluation.

Stereotypes

A simple but a firm and bold idea of what someone should or shouldn't do, behave or should be like is known as a stereotype. It is generalized belief, an expectation from this particular category of people, mainly male and female. Like for example, people say boys shouldn't cry, like why? Why shouldn't they cry? They're humans too at the end of the day. Since ancient times we know that people have this certain belief about what a girls and boys mental, physical and social condition. Like women are more emotional, they're more intellectually inferior to men are more logical and emotionless, this can be vice versa can be totally false because it varies from person to person. These beliefs have been passed on from generations to generations and now they're causing problems like inequality. Women we're not given the opportunity to vote Or work or study , because people back then believed that giving them these opportunities can endanger their feminine characteristics and affect their decisions and behavior, thus their status in the society was one of the second class citizens who played a key role in housework. Now this brings us to the next topic, inequality it is the state of not being equal especially in status, rights and opportunities.

In India, most families prefer boys over girls because they believe that girls won't be able to do it they aren't strong enough, they'll marry off and won't be able to take care of them when they're old. In such families they either kill the girl child by 2 practices done in India, female feticide - systematically killing the female fetus or female infanticide which is killing her soon after birth. If not these the mother generally suffers. . Many girls don't get to go to school because their parents think that she'll become rebellious, she'll get spoiled, she'll be exposed to too much information she will never need and is a waste of money. This problem of illiteracy is still there parts of Africa, Australia, in some parts of Asia and Latin America.

In the workplace, some women do the work by choice, some don't have a choice, some are pressured to do so and some are kept away from doing so. In the work place they face inequality, harassment, abuse, sexist remarks, their abilities are undermined and sometimes they're given the key role, the main position on purpose so that if anything goes wrong she'll be the one to blame. Plus they're expected to handle the household work, which is never appreciated, taken for granted and considered natural. In the public spaces they face mostly sexual harassment and eve teasing, examples of which are touching inappropriately, whistling, winking, cat calls, etc. it is a term generally used in South Asia to describe such malicious and wicked behavior. Even on the internet they receive inappropriate phone calls and messages, obscene pictures etc. Next the effects of these.

Female feticide and female infanticide these practices have caused a decline in the Sex ratio, it is the number of males to females in a population. In many countries, this is measured by counting the number of males per 100 females. In India however, it is measured by counting the number of females per 1000 males. Additionally, Child Sex Ratio (CSR) refers to the number of girls to boys, and Overall Sex Ratio (OSR) refers to the number of women to men. In the decades since India gained its independence, the number of girls has decreasing at an alarming rate. This has resulted in a gender imbalance. For some reason majority of people, mostly men, consider eve teasing as light hearted fun, but it isn't right as some said it was psychologically damaging, humiliating, it even drove some to such a despair that they committed suicide. Harassment Impacts their mobility, everyday lives and life choices. Women have to adopt several precautionary measures In order to avoid this, some women in the work place even have to leave their job for their own safety. Such adjustments often compromise their opportunities for education or employment, forcing them to settle for less. The scale and nature of sexual harassment is such that it puts women in doubt; they are not sure they will be believed or supported; they are anxious, they'll be blamed and people will say things like 'you must have encouraged it', or 'what we're u wearing ', etc. They fear that harassers will abuse their positions of power to invalidate, contradict and negate their complaints, sometimes even by threatening to fire them or spread disreputable rumors. Women are left with the fear that their families may put an end to their education or career, or that they may be hurried into an early marriage where their actions come under extreme scrutiny and surveillance Severely distressed, unable to cope with such behavior, some women opt to take their own lives rather than continue to live with such persecution

The fictional character of 'Rosie the Riveter was representative of feminism and women's economic power. During the Second World War, workers were required in the industries. With the men away at war, the US government decided to overcome the challenge of finding workers by recruiting women to the workforce. Thus, they launched a propaganda campaign by promoting 'Rosie'. She was promoted as an ideal woman worker-loyal, efficient, tireless and patriotic. Women responded to the call and even began to work at traditionally male jobs. A cultural icon, she represented the strong American woman who worked in factories during the Second World War. Many women were involved in producing munitions and war supplies, thus, the road to a professional life taken by the women continued and changed the way society looked at women. The Industrial Revolution in England in the 18th century introduced significant changes. Women began to step outside their homes and took up jobs in schools, factories and offices. Then the UNITED STATES first started with the women's rights movement in the mid-19th century, somewhere around 1948, in the New York City. Which also brought some changes. Then laws like Beti Bachao, Beti Padhao which was launched to prevent gender biased sex selective elimination, ensuring the survival and protection of the girl child, her education and participation. Etc. next,

Feminism

Feminism, which is like a movement that helps achieve equal rights for women. The belief in full social, economic and political equality. There were 4 waves of feminism:

- First wave, which was between 1900 to 1959 [early 20th century] was about Women's suffrage, Property rights and Political candidacy.
- Second wave [between the 1960s to 1980s] was about reducing inequalities in: family, workplace, reproductive rights, de facto inequalities, and official legal inequalities.
- Third wave [between 1990s to 2000s] whose objective was embracing Individualism and diversity.

-Fourth wave [between 2008 to present-day] for Combating Sexual harassment, assault and misogyny.

Then pseudo feminism or fake feminism suggests that women deserve more respect, or people of other sexes do not deserve respect. Deepika Padukone and Anushka Sharma are two of the best actresses of this generation, but they are also pseudo-feminists. They frequently appear on Kapil Sharma's shows, who himself is a misogynist. Now lastly, the real feminists and some great women. Real feminists such as Emma Watson, who you probably know as Hermione Granger from Harry Potter, Malala Yousafzai, Eleanor Roosevelt, Ruth Bader Ginsburg, etc. have made it possible for women to be more than just a housewife. Today's feminists have taken these remarkable women and twisted what they stood for.

Marie Curie is remembered for her discovery of radium and polonium, and her huge contribution to finding treatments for cancer. Mary Wollstonecraft was an English writer and a passionate advocate of educational and social equality for women. She called for the betterment of women's status through such political change as the radical reform of national educational systems. Such change, she concluded, would benefit all society.

From their early childhood girls are given dolls and boys are given balls to play with, discriminating them at the very outset. Dolls and balls are not just toys that they are being given but also stamped as to girls are considered to be a nurturer confined to the four walls while boys go out and play. Lessons of gender are internalized from the early life of an individual. Men and women are assigned different roles by society to which they must abide by. Subjugation can be at various levels- physical, psychological, social or economic; which leads to victimization and mutilation of women in a stereotypical patriarchal society. This in turn causes dehumanization and loss of identity as an independent individual.

Ancient Indian scriptures have given elaborate descriptions of women voicing against their subjugation by the male dominated society. Sita in Ramayana and Draupadi in Mahabharata have protested against the injustices meted out to them. Though stereotyped as docile and meek, they are, women of immense will power and courage who stood alone to fight against the atrocities of the patriarchal society, which needs to be praised.

Women have not only fought for their identity and against the injustices of the society but also made the nation proud with their contributions in diverse fields, be it Rani Lakshmi Bai who fought against the Britishers, or Doctor Anandi Gopal Joshi, the first Indian female doctor; or Pandita Ramabai, the social reformer, a Sanskrit scholar, to name a few.

Not denying the fact, subjugation of women is prevalent even in today's social fabric, however, women have taken stance for themselves by making themselves financially and emotionally independent. They have realized their self-worth and have become more aware.

Historical Background of Feminism

Though the origin of Feminism as a movement gained momentum in the nineteenth and twentieth century with concern for gender equity, but its roots date back to classical works in ancient Greece. Aristophanes' play *Lysistrata* performed in 411 BC in Athens portrays the superiority of women over men in different domains.

Lysistrata

There are a lot of things
about us women
That sadden me,
Considering how men
See us as rascals. (Henderson, 2011)

Lysistrata, the female protagonist's candid decision and endeavor to take over the responsibility to battle in Peloponnesian war, depicts the individual and social concern of women and their superiority over their male counterparts.

Feminist movements have emerged as an outburst against the hegemony of androcentric society.

Subjugation of women envelopes the Globe irrespective of caste, culture, economic status and religion, the bold endeavors taken by women trying to survive in a hostile world.

Conclusion

If we look at the positive side of the coin, numerous legislations have resulted in women empowerment and has certainly lifted the stature of women not only in Indian society but also in the world.

The present paper deals with how the different measures by the reformers, government and other nonprofit organizations have brought a transformation in women's life. There is a bright future ahead and women folk and girl child should be made aware of their rights and given the respect they truly deserve in all the aspects of life.

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TOPIC: GENDER REASSIGNMENT AND TRANSGENDER

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ABSTRACT

From the day you are born you are expected to act upon your sex and gender. Your gender identity is influenced by your personal experiences throughout the socialization process, the people with whom you relate, and your own choices. People who defy gender norms have existed in every culture throughout time. However, the term 'transgender' is relatively new (from like mid-1990s). It is useful to think of the word 'transgender' as an umbrella term that bound a number of people who live ample portions of their lives experiencing an innate sense of gender other than their sex assigned at birth. This includes transsexuals, cross dressers and people who feel like their biological sex fails to reflect their true gender.

Gender Reassignment is medical and surgical treatment to alter body and the decision to undertake this is made when an individual feels that her or his gender at birth does not match their gender identity. This is called 'gender dysphoria' and is a recognized medical condition. Gender reassignment refers to people who have undergone, intend to undergo or are currently undergoing gender reassignment, or people who do not intend to undergo medical treatment but wish to live permanently in different gender from their gender at birth. 'Transition' refers to the process and/or the period of time during which gender reassignment occurs (with or without medical intervention). *People who have undertaken gender reassignment are sometimes referred as Transgendered.* It should be noted that sexual orientation and transgender are not inter-related. It is incorrect to assume that someone who undertakes gender reassignment is lesbian or gay or that his or her sexual orientation will change after gender reassignment.

Parental acceptance is the key to a child leading an emotionally and psychologically fulfilling life. But parents often find it hard to come to terms, often blaming themselves and their parenting. It's difficult for young people, too. "The journey can be painful and long. There is confusion and doubt; it takes time to accept, to speak to your parents, to find your tribe. But for a child to hear from their parent 'I have your back, no matter what', makes a huge difference. ***"NOT HE, NOT SHE, JUST ME"*** while it all sounds easy, the fact is such systemic change needs to be introduced across the board with everyone being mindful of it all the time.

Keywords: transgender, gender reassignment, acceptance

REPRESENTATIONS OF CARE DURING THE SECOND WAVE OF COVID-19 IN ARGENTINA. THE CASE OF RAMONA MEDINA AND THE SCARRING EFFECT

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Abstract

This paper aims to contribute with the analysis of what happened during the second wave of Covid-19 in Argentina, in relation to the reproductive and care tasks performed by community workers. To this end, Permanent Household Survey -a national programme for the systematic and permanent production of social indicators, was observed, which allows to know the sociodemographic and socioeconomic characteristics of the population- and was related to the scarring effect.

With the crisis provoked by the COVID-19 pandemic, the importance of care in those populations at risk was put in vogue. This caused families-and especially women-to devote more time and effort to maintaining/sustaining life both in their families and in their communities. In the course of these months, it was possible to observe the extraordinary efforts made at the community level by women belonging to socioeconomically vulnerable populations. With this paper, it is intended to observe and reflect on the way in which even in pandemic times-and with the respective implications of the incipient quarantine-, care remains in the hands of women as subjects of action.

Individual and collective care has become an indispensable paradigm for sustaining the life of society during and after the Covid-19 pandemic. This involved the recognition by the State of the need for care and giving value to the tasks that for centuries women developed from anonymity and invisibility.

It is intended to characterize the unpaid care and reproductive work performed by community workers. To this end, the magnitude of this work was observed through two criteria: participation of women in the development of this type of work and context. Among the results obtained, it is necessary to mention the stability of the pre-pandemic participation indicator and the intensification factors that increased significantly during this unique time. This expresses the need to include women community workers in policies that promote social protection.

Keywords: Women community workers; social policies; education; empowerment; gender-based violence

CHILD MARRIAGE AND DISCRIMINATION OF GIRL CHILD

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ABSTRACT

Marriage is considered as one of the vital processes by which humanity continue to operate as it denotes establishment of family relations. It is expressed through several rituals. Child marriage is defined as marriage before 18 years of age and it is a human rights violation. Despite numerous laws and policies are formulated to curb this evil practice, it still remains prevalent. Child marriage causes chain of sufferings to the girl involved in it. This evil practice robs girls of youth putting their lives and health in threat. Girls who are forced to marry before age of 18 could not enjoy privileges such as going to school and in most of cases, it is found that they face domestic violence. Most of these girls are from underprivileged families. They are more prone problems like domestic violence, poor health, pregnancy issues and deaths. Girls younger than 15 years of age die more likely while giving birth to child compared to women in 20s. This age group who are below 18 years has high levels of fertility. Child brides mostly have symptoms of sexual abuse. they also show signs of post-traumatic stress like feelings of hopelessness along with severe depression. Since child marriage has a severe impact on a girl's health and future, it levies financial costs at the national level which interferes in the overall development and prosperity of economy. Child marriage is a quite intricate concern. It is deep-rooted issue arising from the belief that girls are inferior to boys. Poverty, dearth of education, destructive social practices in addition to insecurity make it worse. Patriarchal structures, which are systems controlled by men where girls are valued according to their virginity, limits female sexuality and other choices. This indirectly denotes directing how a girl conducts herself and dresses, where she goes and who and when she gets married. Child marriage is one such practice which has continued since generations and now has become quite normal and accepted. Even though it looks different from one community to the other, it has common roots. There is no single solution to this evil practice. Only mutual efforts and awareness about its implications can control this issue. Since this practice has continued since generations, little and conscious steps towards finding its solutions can gradually eradicate this practice.

Keywords: Child Marriage, Fertility, sexual abuse, povert

THE TRANSITION OF MARRIAGE INSTITUTION IN BANGLADESH: A SOCIOLOGICAL STUDY IN MUSLIM COMMUNITY

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Abstract

Marriage is an institution that has evolved and developed historically to the form it currently has now. It created a structure of society through the formation of another institution which is the family. There has been a significant transition of this institution over time, and religious and political ideologies have influenced it to date. As a result, there has been a striking shift from the socio-cultural point of view in the rituals, trends, and the nature of marriage in Bangladesh. On the other hand, divorce is a concerning issue in a society that holds onto its traditional values and norms. Furthermore, the notable increase in the number of divorces has mounted some questions about its effect on the future structure of society. The nature and the factors that influence divorce also changed over the period. Additionally, marriage is a legal contract in the Muslim community, and some distinct features and elements are correlated with it. In this paper, the transition of the marriage institution and the changes in the divorce trend are analyzed and discussed from Bangladesh's socio-cultural point of view.

Keywords: Divorce, Marriage, Marriage Institution, Muslim Marriage

1.1 Introduction

“Marriage has been in a constant state of evolution since the dawn of the Stone Age. In the process, it has become more flexible - but also more optional” (Coontz, 2005).

Marriage is one of the fundamental structures through which the family is formed in most societies. Marriage requires religious and civil sanction in different cultures. It is recognized as a social and legal contract between two people through which the formation of the family is legitimized. The mating pair bond is as ancient as human history; this took place to secure the rightful heirs' benefits. Historical evidence suggests that marriage was initiated to secure the land resources and direct the inheritance of wealth. As primitive societies converted into more complex and grand societies, marriage became an official institution, and religious and civil authority controlled it. The Mesopotamian Code of Ur-Nammu provided evidence of directing marriage and adultery by the law and administration (Faraone & McClure, 2006).

Marriage is a socially recognized cohabitation of males and females which suggests that a man's and a woman's cohabitation is legitimized socially through marriage. This relationship is maintained and protected through some social and cultural rituals, laws, and rules-regulations. This marriage institution is only seen in the human civilization through that the sexual relationship is directed and with those social and economic rights and benefits are transferred to the next generation (Karim, 1993). Moreover, providing financial and social security was the fundamental motive of forming this institution.

Marriage is a social institution that implies that through marriage, it creates a system of structural relationships within the society. This pattern of formal relationship regulates and guides the association within and around this institution. It is a formal institution integrated with the legal, cultural, and traditional values of associated contemporary society.

In Bangladesh before 1961, Muslim Family Law Ordinance, marriage registration was not compulsory within the land law. However, the Muslim Family Law ordinance, 1961 amalgamated the legal and traditional- cultural aspect of marriage. Before that, in 1876, Bengal Muhammadan Marriages and Divorces Registration Act was the first act that included voluntary Muslim marriage registration under its section in the Indian subcontinent. Nevertheless, in 1974, the Muslim Marriage and Divorces (Registration Act) required marriage registration for a valid marriage contract.

In reality, before 1974, marriage registration was not generally practiced in officiating marriage ceremonies, and marriage was practiced as a religious contract and sacrament according to the Muslim wedding rituals. These rituals are also different in different parts of Bangladesh based on the local tradition and culture.

Muslim community of Bangladesh also practices polygamy, and religiously, there is no restriction over this practice. Still, Muslim Family Law ordinance 1961 clearly stated that there need to form a council with the two parties and the counselor of that area to get a recognition certificate for second marriage where permission of his other wives is mandatory. However, the sociological purpose of polygamy in Bangladeshi society was extending the family members for economic and agrarian support or maintaining social status as elite in rural communities.

However, modern marriage depends on the romantic relationship between the couple. In Bangladesh, marriage is a big part of the culture, and a special celebration is also considered a tie between the families. Though the traditional way and form of marriage celebration and mate selection have changed over time, it is closely related to society's changing social and economic structure. Though the relationship within the marriage between the husbands and wives look similar strikingly to the past, the structure, arrangement, and values surrounding marriage are drastically changing. This transition is far more complex and perplexed with multiple factors. Multiple deep layers within the marriage relationship can not be promptly evident and addressed. On the other hand, Divorce is the dissolution of marriage; when the parties under the marriage contract do not want to continue their marital life together legally, they can nullify their marriage through this process. Marriage and Divorce registration in Bangladesh is under the same legal statute and the authority of one institution.

There has been a significant increase in concern regarding the changing nature of marriage and divorce trends in Bangladesh. Additionally, the upsurge in the number of divorces has recently become a topic of discussion amongst scholarly society. However, there is a deficit of attention among the social scientist in Bangladesh to explore this transformation from the sociological viewpoint. Consequently, there is a need for extensive academic research on the transition of marriage and divorce in Bangladesh, which is fundamental for understanding Bangladeshi society's transformation.

1.2 Statement of the Problem

The institution of marriage has evolved over the period with the change and transition of society and its need. As it is an inception point of the whole social structure is also one way or other that dictates the future pattern and direction of the society, understanding marriage and divorce in the context of the Bangladeshi community is essential.

Moreover, the mainstream social scientist's lack of interest and deficit of core research work in this issue in the context of Bangladesh is the significant incentive of the researcher to explore and study this phenomenon. Because to understand the evolving pattern of the Bangladeshi Muslim society, the developments and progressions of marriage and divorce are indispensable to investigate. Muslim marriage in Bangladesh is a civil and religious contract between two opposite sexes; different customs and cultural rituals make it more dynamic. At the same time, the ongoing rise of the divorce rate in Bangladesh has opened the space to comprehend this phenomenon critically in co-relation with the marriage institution. The notable shift in the pattern of matrimony and mate selection in the Muslim community and how the substantial number of divorces is molding our society and culture for the future is the concern of the moment.

1.3 The Objective of the Study

The research objective directs the research path and guides the researchers to focus on specific queries and sociological phenomena that they try to explore. **This study aims to focus on the different layers of marriage and divorce also the institution of marriage in the socio-cultural context of Bangladesh.** The specific objective of this study is –

- To understand the socio-cultural nature of Muslim marriage institutions and their transitions.
- To know the different Muslim marriages in the socio-cultural context.
- To get a sociological understanding of the increasing numbers of divorces.
- To comprehend the role of different institutions related to marriage and divorce.
- To investigate the traditional and cultural shift of marriage rituals.

1.5 Rationality of the Study

Marriage is the process through which new relation between two human forms and at the same time gets their social acceptance. This institution also produces legitimacy of the cohabitation of two partners. It is also a socially accepted way to procreate and raise a family in countries like ours. As a result, the study of the transformation of this institution holds significance to conjecture the future transition in the society. On the other hand, divorce is the process of termination of the marriage relation, which affects society. For this reason, it is empirical to understand marriage and divorce from its transitory aspect in the context of Bangladesh. Moreover, there is a lack of additional studies in existing marriage institutions in the context of Bangladesh.

Dhaka, Bangladesh's capital, is rapidly changing and a growing cultural melting pot. Also, the changes in marriage cultures and trends and the number of divorce cases reported are the most significant in this city. Therefore, to understand the trends of changes in marriages and divorce in the Muslim community of Bangladesh, Dhaka has been preferred as part of conducting this research to understand the diversity of those issues.

1.6 Limitation of the Study

In every research study, the researcher meets some challenges and struggles in obtaining factual and accurate findings. Therefore, every research study has some strengths and flaws, and the limitation of the research study should be declared. In this research study, the researcher also encountered some challenges, and these limitations are identified briefly below:

1. In any research effort, there needed a substantial amount of resources to design and complete the study to get appreciated results incorporating a significant number of sources of information. However, because it is academic research without any funding support, the researcher had to curtail and develop the research tools that needed lesser resources; otherwise, more value could have been added to this study.
2. A research study takes a significant amount of time to develop the research tools and execute the entire work. However, the researcher got about six months to complete the study, and over that, the COVID-19 pandemic generated some additional challenges to this research to finish in the stipulated time.
3. It was also challenging to get authentic information on this topic because of the sensitive nature of the issue. And for that reason, the researcher had to go beyond the existing structural tools for obtaining valid information.
4. Creating a rapport and building trust with informers within this limited time was also a critical strain for the researcher.

2.1 Introduction to Literature Review

The literature review is the most crucial part of any research paper that determines the composition of the study. Literature associated with the transition of the marriage institution in Bangladesh centering on the Muslim community is discussed below to understand the overall topic. The literature related to this study is divided into the three main discussion points: Marriage, Divorce, Transition of marriage and divorce, and legal transition related to marriage and divorce. There is the significant number of literature surrounding the issue of marriage and divorce has been published globally. In selecting the appropriate literature related to this topic, those based on socio-cultural analysis are given preference. Due to time constraints, limited pieces of literature were considered and analyzed for this research purpose.

2.2.1 LITERATURE RELATED TO MARRIAGE

(White, 1992) in her book *Arguing with the Crocodile* depicted the Muslim marriages in rural Bangladesh; she said through marriage, the gender relations in any society can be understood. There is a drastic change in the role and expectation of the woman when she moves to her in-law's house after marriage. This change in the role is a sudden incident in a life of a girl, and there is a gap in understanding this change from both of the parties. Though there seen some kin marriages in Muslim society. This change can be subtle to drastic if she is married off to a rural household. The expectation of the in-laws sometimes is so rigid and strict that newlywed girls find it difficult to adjust to the new environment in the first place. At the same time, if the husband is not cooperative and understanding, it makes the situation more difficult for the newly married girl.

The family members also make marriage decisions and selection of husbands without sometimes agreeing with the girl. These cases stated by the author put light on how in the 2000s, the family decided who would be the perfect mate/husband for a girl, whether or not the girl is educated. This indicated that in the process of a husband selection, there are some factors rather than the party's personality or character. These factors are the economic and social status of both parties.

Marriage negotiation is also a crucial part of a marriage arrangement. It is a complex argument between two parties which includes the fixing of the Dewar money for the bride also the transaction of other goods are discussed here. The expectation of the groom's family is conveyed to the bride's family. During these discussions, the bride's opinion is not taken into consideration in general.

Marriage for a woman is an important event for transitioning of her social role and the start of a new phase of life where her previous role in her father's family is changed with new roles in the in-laws. It is the start of the womanhood of her life. Structurally in the new household, she is in the most vulnerable position, and submissive behavior is expected from her. She has to put up with and please her husband and in-laws.

(Finkel, Cheung, Emery, Carswell, & Larson, 2015), **The article, *The Suffocation Model: Why Marriage in America Is Becoming an All-or-Nothing Institution*** explains the "suffocation model" in analyzing the cause of splitting up between the couples. This model addressed two significant results of any marriage one is that people saw marriage as a tool to meet their self-expressive needs, and through that process, some marriage cannot meet their expectations, and in that process, marital dissatisfaction grows, which is a negative impact. On the other hand, those marriages which meet the demand are perceived as fulfilling for both parties. This study is conducted to understand the all-or-nothing nature of marriage institutions in American society.

(E, 2016) **the paper *From Contact to Marriage: Invention of Marriage in Early 20th Century North Malabar***, expressed that the transition of marriage as an institution started through the perception and penetration of colonial modernity, which urged everyone to rethink their values. According to the author, another reason for this transition is the desire of the lower caste to shift into a higher caste by Sanskritisation of their belief. So, this change started to develop the status of marriage to sacrament from a contract was an agenda of the reformers. As a result, the primitive practice of matrilocality of the bride was changed into a patrilocal type, and a particular religious element was added to the marriage ceremonies. At the same time, through the influence of colonial culture, nuclear families emerged, and male domination in marriage and family was established.

(Trost, 1986), **in the paper, *What Holds Marriages Together?*** This author wanted to understand the reason behind divorce and why some couples split after marriage and some do not. Here, the author explained the various bonds within the marital relationship that grows during the cohabitation, and because of these bonds, even when the emotional bond disappears, the couple persists in staying together. The strength of these bonds changes over the period, and the increase in divorce can also be understood by these bonds. In referring to various types of bonds, he addressed the emotional, economic, social, legal, sexual bond. According to him, the term "bond" is defined as a value of an individual which is shared with the other person through interaction. According to the study, the reason for divorce is, therefore, should be looked at as an individual spouse's bond value through a divorce affects the couple as a whole.

2.2.2 LITERATURE RELATED TO DIVORCE

According to (Afroz, 2019), ***The Rise of Divorce in Bangladesh: A Review in the Change of Marriage Dynamic*** addresses that the issue of divorce is still a sensitive topic in Bangladesh though the number of divorces is increasing significantly. Here, the author also comprehends divorce from the "Social Exchange Theory (Cook, Cheshire, Rice, & Nakagawa, 2013)," where it is explained that divorce is inevitable when there is more cost than gain in any marriage relationship. This article also discussed some influencing factors of divorce, which include the independence of women, infertility, alcohol abuse, and these are some very linear explanations as to the cause of divorce.

(Amanto, 2010), in his work *Research on Divorce: Continuing Trends and New Developments*, he addressed the predictors of divorce and explored it from a different point of view. The study demographic and socio-economic factors of divorce include teenage marriage, poverty, education attainment, unemployment, including children from the previous family to the new household. These are the factor that can influence divorce but never the direct cause of it. In the interpersonal factor of divorce, domestic violence, conflict, adultery, and trust issues between the partners. It also suggested that poor relationship skills bring negative relationship skills bringing adverse relationship outcomes. However, human love and interest between the partners can have some positive effects and neutralize the negativity. This study also viewed divorce in the light of the "Passive Genetic Model," which indicated that genetic factors for the traits of aggression and anti-social behavior are more likely to create the risk of divorce between partners. Finally, this paper also analyzed divorce from both a short-term crisis point of view, at the same time through the long-term chronic strain model in respect to its effect on human psychological wellbeing.

(Alam, Saha, & Ginneken, 2000), the paper *Determinants of Divorce in a Traditional Muslim Community in Bangladesh* discussed the chance of divorce based on the partner's previous marital status and the characteristics of socio-demography. This study was done in Teknaf, Bangladesh, on the divorce of Muslim marriages from 1982-to 1983. The findings of this study indicated that the chance of divorce reduces with the duration of the marriage. However, when a partner is not satisfied with their marriage, they opt for divorce at the initial stage of their marriage, and in the village area, the couple is forced to live together, but that creates dispute and conflict leading to a divorce. This paper also addressed the relation between polygynous marriage in the Muslim community and divorce, where the study found that this type of marriage is more prone to divorce than a monogamous marriage where the reason that came out is the conflict between the co-wives.

(Akter & Begum, 2012), the article *Factors for Divorce of Women Undergoing Divorce in Bangladesh* explored the factors causing the increase in divorce filed by women in Bangladesh. The central findings of the cause of divorce indicated that adultery, substance abuse, physical-verbal-psychological abuse, financial problems, unemployment, polygamy, and interference from the in-law's house are the significant factors of divorce. This paper also found that the issue of the bride living in the in-law's house and the dissatisfaction of the in-laws creates tension in the marriage relation and ultimately leads to polygamy or divorce.

(Ahmed, 1986), in his paper, *Socioeconomic Determinants of Age at First Marriage in Bangladesh* examines the age of first marriage in Bangladesh concerning the socio-economic determinants. The author addressed that educational attainment plays a significant role in age at marriage in the case of women in Bangladesh. This article also concluded with the findings that modernization, urbanization, and female work participation directly affect the marriage pattern in Bangladesh.

2.2.3 LITERATURE RELATED TO TRANSITION OF MARRIAGE AND DIVORCE

(Ahmed, 1986), in *Marriage and Its Transition in Bangladesh*, explored marriage from the economic and socio-cultural perspective. The author discussed that marriage act as a process of social mobility for couples. In explaining mobility through marriage, he brought the idea of high social mobility and low social mobility.

Low social mobility occurs when a person has high family status, but a low achieved personal quality, and for this reason, his probability of marrying in a lower economic status family is higher. However, the opposite incidence happens in the reverse situation. Ultimately, the paper tried to explain that higher personal quality makes it more probable for them to marry into a higher social status family.

(Samad, 2015), in his paper *Marriage in Changing Family Pattern of Bangladesh: The Present Trends*, he explores some aspects of marriage, for example, age at marriage, marriageable family member's opinion, Dowry, Divorce. in the socio-cultural context of Bangladesh. This paper finds that the average age at marriage has increased from the previous generation for both males and females. It also explores the significance of the opinion of a marriageable family member, and findings show that some people do not feel that it is required to give importance to their opinion and others assume that it is essential. In terms of dowry and its relation to divorce, the study finds that the bride's family agrees to give dowry in the first place to ensure the bride's happiness.

2.2.4 LITERATURE RELATED TO LEGAL ASPECT OF MARRIAGE AND DIVORCE

Muslim Family Law Ordinance 1961

In 1947, after the creation of the Pakistan state, some elitist women's organizations, especially the All Pakistan's Women Association (APWA), started lobbying for the fundamental human rights of women and reforming the existing Muslim family laws. The All Pakistan Women's association was the biggest and the most reputed organization, led by Begum Liaquat Ali Khan. The second marriage of then prime minister, Muhammed Ali, in 1955 gave their reform movement of Muslim personal law a new momentum. The APWA organized a nationwide protest against Muhammed Ali's Second marriage demanding the reform of Muslim Family Law and taking up the case of his first wife. (Hassan, Ahmad, Qadri, & Saleem, 2021).

Parts of Muslim Family Law Ordinance 1961

Arbitration Council (Salishi council) will be formed to resolve the various family disputes under this ordinance.

- Amendment of the Inheritance law in section 4: Annulment of the La Warrish system enabled the inheritance rights of the deceased person's children when their grandparents are alive.
- In section 5, some restrictions were imposed in polygamy marriage where the man has to take permission from his previous wives and seek permission from the Salishi council. The person who intended to engage in polygamy had to submit an application with a fee to the councilor or city corporation mayor. After receiving the application, the councilor or mayor would form a council with the representative of each previous wife. This Salishi council will take the decision and permission to marry.
- Registration of marriage: With this law, the registration of marriage was made mandatory. Under this ordinance, the local council was given the power to issue marriage registration licenses to individuals known as 'Nikah Registrar.'
- Talaq: A person willing to divorce his wife has to inform the chairman/counselor in written form and give his wife a copy of the notice. The Talaq will be effective after 90 days after the chairman/counselor has received the notice.

- Hilla Marriage Restriction: This ordinance restricts the obligation to marry another male before marrying the same husband.

Laws Related to Marriageable Age

The Child Marriage Restraint Act, 1929

In 1929, The Child Marriage Restraint Act was passed on 28th September by the Imperial legislative council of India. Under this act, the marriageable age for girls was fixed at 14 years and for boys at 18 years (Gulati, 1976). This act was amended in 1961 and 1984, where the marriageable age for girls was fixed at 18 years and boys for 21 years.

The Child Marriage Restraint Act 2017

It was passed in February 2017 and replaced by the previous law of 1929. This law set the minimum age of marriage for women at 18 and 21 for men. Section 19 in this law exempts underage marriage with parental or judicial consent in "special circumstances." However, these "special circumstances" are not specified within this act. So, there creates a greater possibility of misusing this clause in legitimizing underage marriage.

According to (Choudhury, 1987) in *his, The Family Courts Ordinance, 1985 and Other Personal Laws* indicated under the Family law Ordinance 1985, a dispute involving divorce, compensation of the conjugal rights, dower, maintenance of wife, guardianship, and custody of children is resolved legally. This statute denotes that all Munsif's courts will be family courts, and they will act as a judge in this court.

According to (Rahman, 2017), in *this article, Muslim and Hindu Marriage Laws in Bangladesh, a Comparative Study* addressed that, Dissolution of Marriage Act 1939 provides a guideline for Muslim women to obtain a divorce. However, this statute offers some precise grounds for divorce by the wife, as in the Muslim sharia law; there is no specific guide for this. In addition, under section 2 of this act, the wife can obtain a decree of dismissal of marriage. There are eight subsections under this section describing the conditions of divorce by wife in Muslim marriage in detail.

According to (Johnson, 2011), in *his paper A Note on the Operation of the Dissolution of Muslim Marriages Act, 1939* describes that The Muslim Marriage and Divorce Registration Act 1974 focuses on Muslim marriage and divorce registration. This act was initiated to change the power to appoint registrars from the hand of the union council to the government and included divorce registration in it. In the fifth session of the first Jatiyo Sangsad, this act was legislated. Under this act, in section 6, marriage registers can register divorce if an application is being made.

2.3 The Gap of Knowledge

As presented in the above literature review section, many research studies have been done to understand marriage and divorce in different cultures from a varied point of view. However, the phenomenon of divorce and its implication and contributing factors have not been explored from the sociological academic point of view. Therefore, sociological perception is essential for understanding and comprehending Bangladeshi society's forthcoming fabric and structure. Especially there is a lack of scholarly literature in the context of the Muslim community's marriage and divorce trends in Bangladesh.

Therefore, this study has been directed to shed some light on this area, and it will create more prospects of studies on this area.

3.1 Methodology

In research work, the methodology is an integral part of producing an impactful finding through the job. So, the methodology is the collection of tools for designing research and encompasses everything associated with data. This is a qualitative research study that is aligned with the objective of the study. When this research topic was selected, the main concern was the sensitivity of that issue and how to approach the study groups. In this research, marriage registers (Kazi officers), Family lawyers, and people who have gone through a divorce have been approached. In the marriage registration bureau office, it was challenging to build trust at first, but after a while, they cooperated warmly. However, from the very first, they were very cautious regarding what they were sharing with us. After keeping regular contact with them and building trust, they could share the information more openly and without hesitation. The exact process was followed when creating a rapport with the people who have gone through a divorce to make a comfortability to share with the interviewer. It was a long process of continuous communication and maintaining a connection. Another challenge was to get authentic information regarding this sensitive topic from the people. Moreover, it can only be achieved through a secondary source interview, and the people selected for these interviews have family members who have gone through the divorce. As the nature of the topic was delicate, it was a practical way to get in-depth and authentic information related to the research.

Another critical part of the research was document and content analysis. These documents are collected from the Kazi office, literature, and articles from authentic sources.

3.2 Sample and Sampling

Sampling is selecting the number and the group that a researcher wants to study or get information. In this paper, traditional sampling methods are not used. Instead, the researcher sought information from the people reachable through her connections and networks to obtain authentic information on this topic. In this study, convenient sampling is used for the nature of this study. To obtain an inference on this topic, the two family lawyers and four marriage registrars have been interviewed. Also, as part of understanding the factors of divorce, three detailed interviews and ten semi-detailed interviews have been done.

3.3 Data Collection Method

PRIMARY SOURCES

The data used in this research is collected through an informal interview by building rapport with the people. Also, people in close connection with the researcher were invited to discuss using an online communication platform. Ten cases have been studied for the purpose of this research study. Three checklists were designed to address the issues in the conversation in the meetings with the respondents. In the selection of these cases, the availability of the respondents has been taken into account. The respondents gave an appointment to talk to them, and then the meeting was fixed. In the case of the case studies, multiple informal meetings were arranged to build trust so that they could easily share the information. Another group of respondents who was an indirect informer, from them informal telephone interview was taken. When talking to the marriage registrar and city corporation officials' an appointment has been made over the phone before fixing the meeting.

SECONDARY SOURCES

Some data for this research were obtained from secondary sources, especially the legal aspect of marriage and divorce in the Muslim Community in Bangladesh was gathered from works of literature and articles and reviews that particular law directly. Few documents and literature were also used to obtain inference on the traditions, trends, and cultures of marriage and divorce in Bangladesh in the Muslim community. This secondary source data analysis gave an idea of the existing work related to this field in Bangladesh.

4.1 Historical Transition of Marriage and its Institution in Muslim Community

The institution of marriage has gone through a series of transformations over the period. This transition is seen in the cultural, legal aspect of it. For the discussion, this section is divided into four subcategories, and they are pre-British period, British period, Pakistan period, and post-liberation period of Bangladesh. In this chapter, there will be an overview of marriage and its institutional transition over time, and in this discussion, the Muslim community will be the critical focus of understanding these changes.

4.2 Pre-British Period

In the pre-Islamic times in India, the Arab traders came to this region, including in Malabar coast in south India, and the Muslim community in this region is established by a particular type of marriage practiced by the Arabs called “Muta Marriage”. Muta Marriage is a temporary contract of marriage between the two parties, and here the husband paid a certain amount, agreed by both parties, which is Mehr or Bride-price to live together in the wife’s residence and for a certain period (Koya, 1978).

In pre-British India during the Mughal Dynasty, marriage was a tool for creating alliances. Mughal Rajput marriages were merely for political benefit and formed a strict rule over India by both parties. Moreover, these marital alliances gave stability to the Mughal Empire (Umar, 2021).

4.3 British Period

Under the East India Company, India was an amalgamation of both cultures, and cross-cultural marriages were prevalent between the East India officials and the local women. Official documents showed that in the 1780s, many British men left their wealth for their Anglo-Indian children and local wives. After 1858, the British Government imposed defined rules for the officers working in India regarding marriage. During this time, it was regarded a taboo to marry an Indian; in the same way, marrying in an Anglo-Indian family is not accepted and is not looked into positively in the community.

In Indian society, there were strict endogamous marriage practices, while social penalties were given to those who did not follow those norms. As a result, non-Muslim girls who formed relationships with Muslim men are socially ostracised and isolated by conversion. Though the Muslim law and custom distinctly forbade the marriage of non-Muslim men with Muslim women, it was often seen that higher cast men with money were sometimes accepted to marry Muslim women after converting their faith (Hardy, 1972).

4.4 Pakistan Period

In the traditional Muslim family, when a boy or girl is considered marriageable, the family members try to look for a potential mate for them. All the members, including the extended family, feel it is their responsibility to search for a potential partner for that marriageable boy or girl. Most often, the female members are responsible for doing the initial screening, but the head of the family makes the final decision, and that is, in most cases, the male member of that family.

The families mainly consisted of three-generation members, and the family structure was patriarchal, patrilineal, and patrilocal. However, there was also strong kinship ties and bond between the members. So, marriage was solely a familial matter, and most of the marriage was arranged by the family, and much importance is given in selecting the potential mate for the prospective bride or groom. A marriage contract known as “Nikah-Nama” was signed by both the bride and groom in the presence of the family members. Before the 1961 Muslim family law ordinance, there was no direct indication in the law for registering the marriage, though during that time, marriages were not registered, and there was no strict obligation for doing that. Marriage was officiated solely following the religious norms and laws in the presence of a Moulabi (religious leader). Additionally, the groom pledged to gift a sum of money to the bride as Dower or Mehr. This Dower money provides some form of economic security for the bride in case of a divorce. Unlike other societies, the Muslim community’s identity and respect depended on their family and family connections, so marriages between the families had a comprehensive consequence.

The incidence of endogamous marriage and especially cousin marriage was seen among the Muslim community, and there was a rational reason behind this type of marriage. Property and land ownership was a vital indicator of social status, and for that reason, consolidation of the property and wealth was obtained through endogamous marriages. Cousin marriages also provide the bride’s family security as the girl is sent off to a known family and stays within the family. As the newly wedded wife is expected to live their in-laws and the success of the new bride is measured through her pleasing capacity of her relatives in in-laws, it is expected that the bride will be treated well within this endogamous marriage; furthermore, the marriage will be stable (Korson, 1971).

The marriageable age for girls was considered when she is at her puberty, and for that reason, in most cases, the age gap between the bride and groom was more than seven to eight years. Therefore, a considerable amount of age gap was seen positively and practiced in selecting the mate. For example, the mean age at marriage by sex in east Pakistan was 22 for males and 13 for females in 1961, and in 1964 data showed that the mean age at marriage for females in east Pakistan was 14 (Alam S. I., 1968).

4.5 Post Liberation Period of Bangladesh

Marriage is a big part of Bangladesh's culture and tradition. In Bangladesh, marriage is celebrated with the whole family performing various rituals for days. However, Muslim marriage culture has evolved by incorporating different patterns and elements from the neighboring countries. The family arranged marriage, and it was assumed that what the family decided was suitable for everyone. The head solely made the marriage decision of the family, and there was little room for the spouses to understand each other before marriage. The opinion of the bride and groom was not acknowledged with much importance by the family. However, now, the selection of a life partner is influenced by some western notions of individuality and independence. The eligible bachelor and bachelorette look for their life partner by themselves.

Therefore, the issues of compatibility and individual choice have been brought to the forefront when focusing on finding a wife or husband in recent days.

5.1 Institutions Around Marriage and Divorce in Bangladesh

There are many institutions, both formal and informal, that work around marriage and divorce. The formal institutions include the marriage registration bureau, also known as the “Kazi Office” which plays a significant role in officiating a marriage ceremony in Muslim culture. Also, in case of a divorce, the marriage registration bureau also plays a role in registering the divorce, and there is the insolvent of court and family lawyers when anyone is opting for judicial divorce. Finally, an informal institution which is “Family Salish,” also acts as an active agent in the process of divorce. The function and structure of these institutions are elaborated in this chapter.

5.2 Marriage Registration Bureau, (Kazi office)

Marriage registrars do the most important job in the marriage ceremony, which is registering the marriage. Kazi offices are the formal institution for both marriage and divorce registration. They are licensed as marriage registrars under the Muslim Marriages and Divorces (Registration) Act, 1974. Every marriage should be registered through the Kazi office, and these offices are under the Ministry of the law and justice of Bangladesh. A marriage register cannot file for a divorce only in "Talaq-i-Tawfeez," where the wife is not permitted to divorce her husband in the marriage contract (Muslim Marriages and Divorces (Registration) Act, 1974).

The marriage registrars are also appointed by the Ministry of law and justice of Bangladesh. All the marriage registration bureau functions under section 7 of this Ministry. There is one Marriage registration bureau office in every word in Dhaka and other metropolitan areas; also, in rural areas, there is one Kazi office in every union. In Dhaka, only ten words have two Kazi offices to cover the large area of these words. These offices deliver all kinds of services related to marriage and divorce.

5.3 City Corporation and Union Council Office

City Corporations in the metropolitan area and the union council offices in the rural areas play an essential role in completing any divorce processes. After filing for divorce, a copy of the paper must be sent to the city corporation or union council office of the partner against whom the divorce is being filed. Then the city corporation forms a Salish council with each party member and is being summoned by the magistrate in the office. The Salish council tries to negotiate the conflict between the parties, and within ninety days, they try to solve the issue or else the divorce process will be complete. In Dhaka, the city corporation is divided into zonal offices to conduct this task. Nevertheless, in most cases, the two parties do not attend the Salish meeting, and the parties do not need to do so by law. However, according to the City Corporation officers, attending these Salish meetings should be made mandatory for both parties to resolve the issues between them.

5.4 Family Court and Family lawyers

Judicial divorce is a way to end the marriage when there is less possibility of mutual divorce between the parties. Judicial divorce involves the court and the family lawyer filing for the divorce and protecting the party filing the divorce from unnecessary legal hassle from the opposite parties. In Bangladesh, there are many laws protecting women from family violence and ensuring their legal rights.

When a husband tries to file for a divorce, it has been seen that the partner is harassing him, and for this reason, the husband seeks judicial divorce. According to Family lawyers, husbands, in most cases, do not want to give the Mehr money, also known as “Den Mehr”. Sometimes the Mehr money is quite impossible for the husband to pay because of its significant amount and beyond the husband’s capability to repay it. In those cases, the husband opts for judicial divorce. At the same time, other related issues like dower demand, maintenance, custody of the child, restitution of conjugal rights would be dissolved along with this divorce case before the court (Islam, 2017).

5.5 Salish

Family as an institution plays an important role in the divorce and marriage process in a society like Bangladesh, where family influences every decision of a person's life. Though this perspective has been changed now, traditionally, the family plays a significant role in influencing the decision to file a divorce by a partner. Salish is an informal way of mitigating any problem, and in case of any issues or conflict in marriage, Salish plays an essential role. In the case of solving family issues, Salish act as a trial where the parties in conflict can put their accusation in front of everyone. This is a place where complaints and opinions on others’ actions are expressed in the hope of resolving the issue and creating a common consensus of what steps should be followed. In many cases, the family tries to solve the conflicts that a couple is going through in a formal family meeting where both the husband and wife and their family member discuss the issues the couple is facing and try to provide them with a guideline. The most common scenario is both the families try to encourage them to continue the relationship unless or until there are some major issues. This Family Salish is a form of an informal institution where the decision of divorce by the couple is sanctioned or nullified.

6.1 Changing Trends of Divorce from Sociocultural Perspective

In Bangladesh, the current escalating incidence of divorce has inflated some problems in society. However, there has been a significant shift in the traditional social values and norms related to divorce than in the past. The social and cultural values of the society saw divorce as a failure from both parties and, a divorce is perceived as a problem of the individuals in the marriage. That is why a divorced male or female had to go through indirect social isolation for their decision. Moreover, remarriage becomes a massive issue for their previous marital history, and female suffers the most from this. Recently the attitude towards divorce among the general people has been changing gradually, especially in the urban area, and marrying a divorced woman or man is not a topic of taboo. Moreover, the use of social media and communication technology has influenced to make these changes in some ways. This communication technology creates a virtual world or hyperreal world that creates a hyperreality (W.Luke, 1991) for people, and relationships on the internet form in that way.

In this chapter, the current changing divorce trends are discussed from Bangladesh's context with analyzing some case studies and statistical data from the Dhaka North City Corporation office.



Fig: Total Number of Divorce Notice Filled in Dhaka North City Corporation by Year (2011-2020)

The number of divorces filed by males and females in Dhaka North City Corporation in 2013 was 1072 and 2166 respectively. In 2014, it has increased to 1479 and 2966 and there is a continuous increase in that number over the period and that is evident from the following graph.

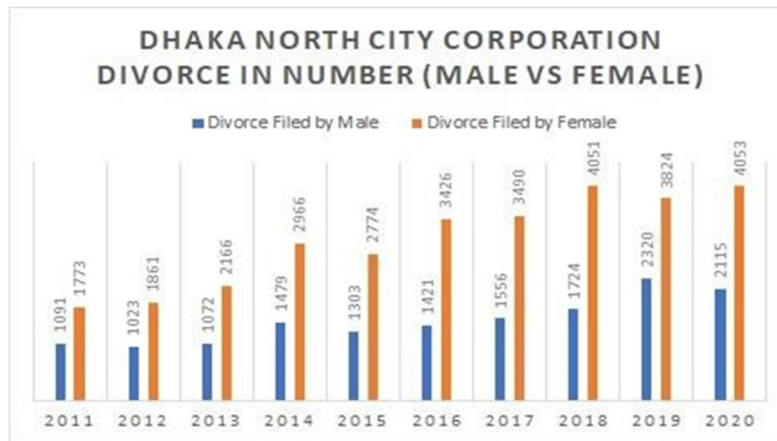


Fig: Dhaka North City Corporation Divorce in Number (Male Vs Female) by Year (2011-2020)

The judicial divorce rate is also increasing, and in 2020 the total number of judicial divorce notices filled is about 20.78 percent of the entire notice served that year. From 2015 to 2020, there has been a progressive increase in the judicial divorce rate in Dhaka North City Corporation. In 2015 to 2019 the percentages were 11.72, 16.09, 17.14, 16.88, 21.63 and 20.78. This corroborates the statements of the family lawyers that male partners in the marriage file for the judicial divorce to avoid legal harassment by the wives.

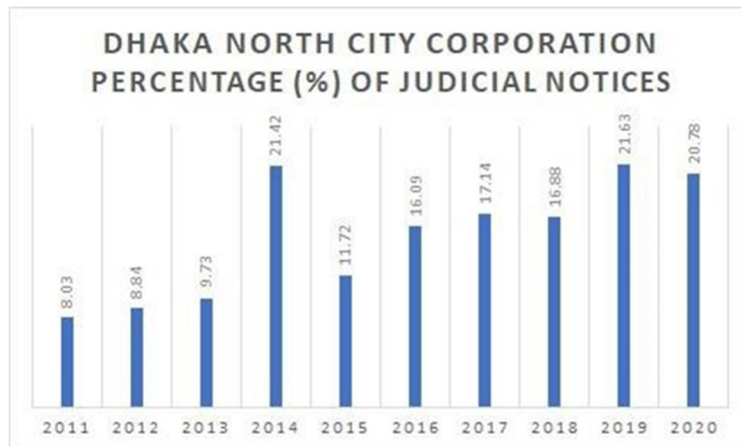


Fig: Dhaka North City Corporation Percentage of Judicial Notices by Year (2011-2020)

The rate of divorce filed by women is also raised over the period, and in 2020 it was about 65.71 percent of the total number of filed divorces in the Dhaka North City Corporation. In 2016, that percentage was about 70.68, which is the highest from 2011 to 2020 in The Dhaka North City Corporation.

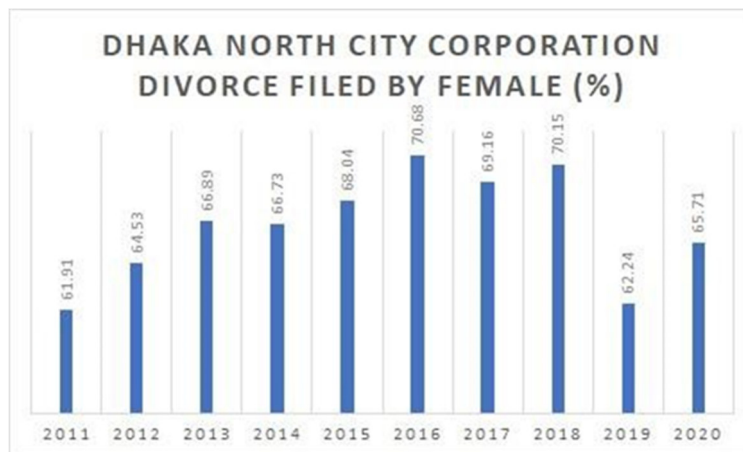


Fig: Dhaka North City Corporation Divorce Filed by Female in Percentage

The total number of divorces executed in 2020 is 3442, and in 2019 this number was 4677. Before 2019, from 2011 to 2018, there was a steady and gradual increase in the total number of divorces executed by the Dhaka North City Corporation, and in 2011 the number was 2563, and in 2018 which has increased to 4667.

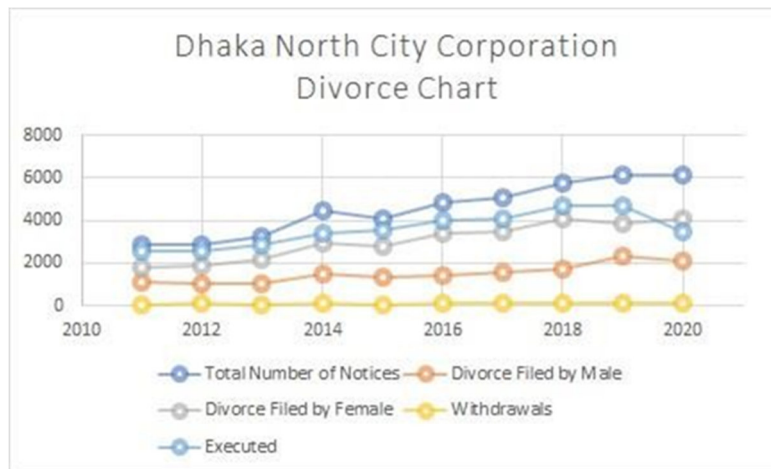


Fig: Dhaka North City Corporation Divorce Chart (2011-2020)

7.1 Discussion and Conclusion

Marriage in Bangladesh is an institution and provides a form of security and social support for its members. It is also a significant cultural part, and it is celebrated with all festivity. For this reason, the adult members were expected to marry when they attained the marriageable age. The family pressures women to get married when they turn eighteen or close to eighteen. In some cases, the women's decision is not considered valuable in a close-knit family where the elder male takes all the decisions. Though there has been a transformative change in this issue over time, young people now look for their life partner and want to decide by themselves with whom they will get married.

The recent statistics of the increased number of divorces in Bangladesh have raised some questions among scholars, especially to understand the future social implications of this phenomenon. Moreover, a significant number of women are filing for divorce which is also a burning issue. Many factors influence divorce among the couple, and family decision plays an essential role in making that decision. Traditionally an informal institution, the family Salish acts as a significant mitigator when a couple wants to get a divorce. In the past, this family Salish with the elders of both families decided what would be the best for the couple, and in most cases, the couples followed that decision. However, those family values have changed and shifted into a new modern family relation with weak bonds among them.

In exploring the factors of the divorce, several elements came across on the surface during the study. In some cases, the infertility of a partner forced others to seek divorce under the pressure of the family. In addition, the family expects an heir from the couple from the start of marriage to continue the family bloodline, which also puts the couple and their newly formed relationship under tension.

Another major factor for divorce is extramarital affairs resulting from unfulfilled expectations and miscommunication between the partners. During the last two years, in the COVID-19 pandemic crisis, the partner's financial struggle and unemployment were primary reasons for divorce. However, in the lower socio-economic class, the separation between the married couple is not done formally and legally; instead, religious laws and practices are followed. For example, the practice of "Tin Talak" or sometimes totally leaving the partner without communicating is seen. The reason for divorce in this socio-economic group is domestic violence and financial crisis.

Another critical insight that has been gained from this study is that in the situation of conflicts between the partners, men do not want to initiate the divorce because of legal complicity and harassment from their wives, and for this reason, they opt for judicial divorce. Furthermore, for this reason, wives are forced indirectly to initiate the divorce process, which is also a factor that increases the number of divorces filed by women.

Moreover, the issue of paying the Dower money after the divorce makes the husband hesitant to initiate it from his side. In those cases, the Dower money is a significant amount, and husbands do not have that money in their possession. Nevertheless, it is obligatory to pay the Mehr money to the wife whether divorce is being filed according to Muslim Family Law. In some incidence, wives give threats of legal action and force for divorce to their husbands.

In Muslim marriage, polygamy is accepted by the religious law, but in the Muslim family law in Bangladesh, the husbands have to take permission of their previous wives to marry again from the Salish council of the city corporation. However, in practice, these procedures are not followed by anyone, and husbands secretly marry another woman without informing their previous wives. This situation also creates some family conflict and divorce by the wife.

New-age communication technology has had a tremendous effect on marriage and divorces in recent days. Now, social media and communication technology have transformed the traditional dating and mate selection processes. Moreover, Marriageregistrars have addressed the concern that now couples come to marry within a brief time of their initial acquaintance over social media platforms. Sometimes they hide their previous marital status, which also creates an issue; in the long run, these relationships end with a divorce.

In the extramarital affair, the partner uses these social media platforms to initiate a relationship with strangers or a known person. The opposite partner finds out about the relationship by looking and searching for their activity in social media and messengers. In modern urban marriages, the partners involved in that relationship expect a modern marriage and family. However, it is difficult for any of the partners to forget their childhood orientation from the family on dominant patriarchal ideology, and the expectation of the partners are conditioned in that way. This conflict and dilemma generate dissatisfaction of the spouse resulting in divorce in many cases.

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ROMA WOMEN AND GIRLS IN BULGARIA. SOCIAL, POLITICAL AND ECONOMICAL EMPOWERMENT – PROBLEMS AND OPPORTUNITIES

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ABSTRACT

We can definitely note that the women's and girls' life in the Balkans as a whole, and in particular in Bulgaria, is full of obstacles and difficulties. Moreover, the position of the women and girls belonging to the minority groups are more complicated. The main aim of this article is the analysis of the current situation, the obstacles and perspectives regarding the empowerment (social, economic and political) of the women and girls of just such a minority group – the Roma women and girls in Bulgaria. To achieve our aim, we are going to use the intersectional approach which will orientate us in the specific difficulties in front of the Roma woman. We will use both qualitative and quantitative methods. The article will offer a theoretical frame, in which we will explain the meaning of basic and important terms such as “intersectionality”, “empowerment” and “gender-based violence”. The analysis of the statistical data will help us to orientate in understanding of the current position of the Roma woman who is among the most endangered from the violence based on gender and female poverty. We will prosecute the education levels among the Roma women and girls that arouse extreme troubles.

However, we can catch some positive trends. We will also use a structural analysis to understand in what degree the institutions identify this problem as a priority. We also want to understand the public attitudes and their role in the Roma women's and girls' life.

Despite until the current moment the large part of the data and their analysis is not very encouraging regarding the opportunities for empowerment of the Roma women and girls in Bulgaria, we still have to note that there are some indications connected to different initiatives and citizen activities, rarely political, which lead us to think that there is a place for optimism, and albeit slowly, the things can and must go in another direction.

Keywords: Bulgaria, Roma women and girls, empowerment, political institutions and public attitudes

FASHION INFLUENCER'S INFLUENCE ON THE PLANET

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ABSTRACT

Economic processes evolve and are determined both by individuals and society as a whole. As we all are aware with the increase in consumerism there has been a huge increase in waste generated on earth. We don't become environment friendly just by throwing waste in two different dustbins there is more to it. With the deteriorating climate situation, we have to become more aware and responsible of each and every contribution of ours to the destruction of the planet. The rise in social media trends and the influence of the fashion industry has lead us into a pressure of updating our wardrobe every now and then, but our wardrobe is costing a lot to the environment. Since 2018 There has been a spike in the production of clothes as compared to the early 2000s. the sudden leap taken up by fast fashion accounts for around 10% of greenhouse gas emissions from human activity thus if we want to live in the ideal environment where every street is healthy, sustainable and full of life then there are certain steps to be taken by each and everyone of us. If not taken action now, then the earth is not far from getting in a situation where water scarcity, landfills overloading, impurities in food, diseases like covid are inevitable. Recycle, upcycle, reuse and reduce need to take place for real. Developed countries cannot be called recycling champions after sending their waste to developing countries, the pressure on earth is not mitigated it is just migrated from one place to another. To influence the world towards a green ecosystem, we need sustainable fashion, aware and responsible shoppers.

Keywords: Environment, Fast fashion, influence, recycle, sustainable

IMPLICATION OF GENDER EQUALITY FOR ENVIRONMENTAL CONSERVATION AND SUSTAINABILITY

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ABSTRACT

Climate change is a very real phenomenon but in terms of accountability and responsibly to conserve the environment we are facing serious discrimination against women as compared to men. Both genders should take equal responsibility in protection of the earth and its natural resources. It is our equal duty to adopt the eco-friendly lifestyle to achieve the sustainable development goals because both genders require a healthy planet to survive. Literature reviews suggest that only women are taking responsibility and taking action towards a sustainable lifestyle. Some research reveals that there is a gender disparity while adopting the green choices and men avoid eco-friendly behaviour which is defined as “Eco-Gender Gap”. Eco-gender gap means women are bearing more burden to adopt the green lifestyle as compared to men due to the idea of gender stereotypes, muscularity and femininity which affects the idea of environmentalism very deeply. There is evidence stating that women try to live more ethically as compared to men and in India it's hard to ignore that women are facing an eco-gender gap that will have a major impact on environmentalism. Ogilvy Earth (2007) mentioned in the survey data of “Mainstream Green-The Red Papers”, that the majority of American adults contemplate the concept that going green is directly related to be feminine behaviour. Media has also targeted women for the advertisement of the environmentally friendly products and most of the brands targeted only women and stereotypically promoting various eco-friendly brands including food, laundry, health cleaning etc. and environmentally damaging brands are targeted at men and creating a vision that eco-friendly products are feminised and are only for women. We need to reverse this concept of gender stereotyping in terms of green choices to achieve the sustainable development goals and to decrease the environmental deterioration.

Keywords: Climate change, eco-gender gap, stereotypes, eco-friendly

HYPOSTASES OF THE WOMAN IN THE POEMS OF THE GREAT NATIONAL POET OF ROMANIA, MIHAI EMINESCU

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Abstract

This paper aims to examine the various feminine hypostases that appear in the work of the wonderful Romanian poet, Mihai Eminescu. After a short presentation of Eminescu's life and of his love story with Veronica Micle, the article will touch upon some romantic themes that are present in the poet's creation, and also upon the types of masculinity that appear in Eminescu's poems (the demon, the titan, the genius, etc.). The paper will show that, in parallel with these masculine typologies, the poet's work contains a variety of representations of the feminine principle. Thus, in Eminescu's creation, the woman may appear as an angel or even as a projection of the Virgin Mary, as a fairy-tale creature or as a demonic lover. The article will analyze these hypostases of femininity by taking into consideration some of Eminescu's most significant poems.

The paper will show that, in the creation of the Romanian poet, the idea of womanhood is strongly connected to the theme of love. In Eminescu's early love poetry, we can identify the presence of an idyllic couple who lives a paradisiacal life, and the cherished woman appears as a beautiful, warm presence. In the next categories of poems, the enamored couples are made of antinomies. Here, the romantic imagination of the poet associates the angel with the demon, the living being with the dead one. In the poet's last period of creation, marked by disappointment in love, we find a woman that is colder and more distant, or even demonic. Finally, the paper will emphasize the significant role that the feminine principle plays in Eminescu's work.

Keywords: feminine typologies, hypostases of femininity, Eminescu, love poems, Romanian poetry

1. A few biographical details about the author

1.1. Who was Eminescu?

Mihail Eminovici (as he appears in baptismal records) was born on 15 January 1850 and spent his childhood in Ipotesti, near the town of Botoşani. He adored his mother, a soft-hearted woman who did her best to take care of her large family. Eminescu went to school in Cernauti and lived in the house of the teacher Aron Pumnul, where he had the chance to read a lot of books. When Pumnul died in January 1866, Eminescu wrote a poem in his honour, "La mormantul lui Aron Pumnul" ("At the grave of Aron Pumnul"), and this marked his debut as a poet. In February 1866, Eminescu started publishing poems in Iosif Vulcan's literary magazine, "Familia" (The Family), in Pest. During the next two years, he joined two famous theatrical troupes and toured many towns in Transylvania, Moldavia and Bucovina.

In April 1869, Eminescu became a co-founder of the "Orient" literary circle, which was interested in Romanian folklore and history. Then, in the autumn of 1869, he went to Vienna to enrich his knowledge, attending lectures at the Faculty of Philosophy and Law. From Vienna, he started sending his poems to the Romanian magazine "Convorbiri Literare" ("Literary Conversations"), edited by the cultural organization "Junimea" ("The Youth"). The leaders of this organization recognized his merit as a great poet, and, in a relatively short time, he became famous.

In 1872, Eminescu enrolled as a student in the University of Berlin, but he returned to Iasi two years later. Between 1874 to 1877, he worked as a Director of the Central Library in Iasi, as an inspector of schools in the counties of Iasi and Vaslui, and then as an editor and administrator of the paper “Curierul de Iasi” (“The Courier of Iași”), in which he also published two short stories. In 1877, he moved to Bucharest, where he started to work for the newspaper “Timpul” (“The Time”). During his seven years spent at “The Time”, he published articles in which he criticized the social, political and economic realities of the country.

However, the strict commitment to writing, the precarious conditions of living and the emotional sufferings led to a deterioration of the poet’s health. In 1883, at the age of 33, Eminescu published his masterpiece, “Luceafarul” (“Lucifer” or “The Evening Star”) in “Almanahul Romaniei June” (“The Almanac of Young Romania”) in Vienna, but he also had his first attack of madness. He spent his last six years in various sanatoriums, making temporary recoveries. He died on 15th June 1889, leaving for posterity his manuscripts comprising 46 volumes and approximately 14,000 pages of writings.

1.2. Eminescu’s beloved woman

During his life, Eminescu felt adoration for Casandra Elena Alupului, a peasant girl from his village, for Mite Kremnitz, the wife of a doctor, for Cleopatra Poenaru, the daughter of a painter, and also for a few other women. However, the love of his life was the poet Veronica Micle, and their tragic story is famous.

Mihai and Veronica met in Vienna in 1872. A relationship between the two young people seemed impossible, for Veronica was already married to Professor Ștefan Micle, thirty years her senior, and had two daughters. Still, the two poets fell in love with each other.

Their tumultuous relationship, filled with passion and beautiful feelings, but also with disappointments and jealousy, greatly influenced their life and poetry. After Micle’s demise, Veronica and Mihai talked about getting married several times, but various setbacks stopped them from doing so. They even had a child who was born dead.

When Eminescu passed away, Veronica retired to Varatec Monastery, where she worked on the volume “Dragoste și Poezie” (“Love and Poetry”), which contained poems written by her and also poems dedicated to her by Eminescu. Fifty days after her lover’s death, she committed suicide by taking arsenic.

2. Eminescu, the romantic poet

2.1. Romantic themes in Eminescu’s work

Eminescu is considered today one of the greatest romantic poets that ever existed. In his creation, he uses many themes that are specific to romanticism: the glorification of the past, the appreciation of the beauty of nature and of the richness of the Romanian folklore, the emphasis on subjectivity and on individualism, the celebration of creativity and of imagination, the focus on exotic and supernatural elements, etc. However, the main theme in Eminescu’s work is love. The poet is a master in depicting the spiritual and terrestrial aspects of love, its dreams and its sorrows, its joys and its disappointments. Talking about the various aspects of love in Eminescu’s creation, Giuran affirms:

“Eminescian love is the most abundant, ardent and varied in Romanian literature and one of the most original in world literature. It is not just song, it is meditation, heartrending drama, cosmic cataclysm, happiness and grief. As in his life and entire work, there is a dramatic character and tension in his love poetry, given by the irreconcilable conflict between his high ideals, his elevated conception of love and the reality which contradicts them.

The result of this confrontation is disappointment. Love, as the poet dreamed of it, was a never-failing condition of spiritual life and literary creation, the shield against all misfortunes and evils, the beam of light in the dark struggle for existence, that “something” which unites souls and gives them aspiration for the sublime and for perfection.” (Giuran, 1991, p. 171-172)

2.2. Romantic typologies in Eminescu’s creation

In 1868, at the age of 18, Eminescu wrote the novel “Geniu pustiu”, (“Deserted genius”), whose main character, Toma Nour, appears as an alter ego of the author himself. Toma possesses the bold, contrasting features of a typical romantic hero. He has a warm heart and a skeptical mind, an angelic handsomeness and a spirit of demonic rebellion. He has high aspirations, but he also feels disillusioned with life:

“He was handsome, of a demonic handsomeness. Above his pale, muscular, expressive face, there rose a forehead serene and cold as the thought of a philosopher. And above the forehead stood up, in a wild and rebellious way, his shiny black hair, which fell over the compact, well-made shoulders. His big, brown eyes burned like a black fire under the big, bushy, joined eyebrows, while his tightly pressed, livid lips disclosed a rare roughness. You would have thought he was an atheist poet, one of those fallen angels, a Satan, not as the painters imagine him: wrinkled, hideous, ugly, but a handsome Satan, of a brilliant handsomeness, a Satan proud of his fall, on whose forehead God wrote geniality, and hell stubbornness - a divine Satan who, awakened in heaven, sipped the holiest light, delighted his eyes with the most sublime ideals, soaked his soul in the dearest dreams, so that after all that, after falling to the ground, he would have nothing left but the disappointment and sadness, engraved around his lips, that he is no longer in heaven. The rapid movement of his nostrils and the lively twinkling of his eyes revealed a crazy heart, a passionate character. His slender, fine waist and his white hand with long, aristocratic fingers seemed to possess an iron power. His whole being gave the impression of a generous, though infernal power.” (Eminescu, 1998, p. 133)

As Busulenga affirms, Toma Nour’s depiction represents Eminescu’s self-portrait, constituting a synthesis of the personality of the poet and also of the fundamental contradictions that existed in his mind. Eminescu had noble ideals and a revolutionary spirit, he wanted to change the world. (Busulenga, 2015, p. 132)

Toma Nour’s portrait also shows us how the notions of demon, titan and genius are inseparable in the poet’s work. (Nicolau, 2011, p. 25) Nour is the demon who, according to the Christian mythology, fell from the sky because he revolted against his Maker, he is the titan who wants to destroy the unjust social order, but he is also the lonely genius misunderstood by society who would leave behind a great creation. These romantic hypostases (the demon, the titan and the genius) appear later in Eminescu’s greatest poems: “Lucifer”, “Angel and demon”, etc. Moreover, in his impressive creation, the poet also makes use of some other masculine typologies: the magus and the king (“The story of the magus travelling through the stars”), Prince Charming (“Prince Charming from the Tear”), etc.

In parallel with these masculine hypostases, Eminescu also presents in his poems some feminine typologies: the angelic woman (“Longing”, “The forest pool”, etc.), the demonic woman (“Delilah – Satire V”), the emperor’s daughter (“Calin – pages from a tale”, “Lucifer”), the fairy-tale queen (“The legendary queen”), etc.

3. Feminine hypostases in Eminescu's poetry

Eminescu's initial poems describe an idyllic love. In "Longing" ("Dorinta"), the meeting between the two lovers takes place in the middle of a paradisiacal forest which seems to bless the couple: "And upon our bodies softly/ Do the lime-tree petals fall." (Eminescu, 1876, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/longing.asp>) The woman is a warm and innocent presence who knows nothing of falsehood, malice or infidelity. Her feelings for the poet are simple, genuine and strong: "Forehead pale and tresses golden/ On my shoulder you incline,/ And your lip's delicious plunder/ Raise up willingly to mine." (Eminescu, 1876, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/longing.asp>) There is no conversation between the two lovers, for there is an absolute harmony of feelings and thoughts between them that renders words unnecessary.

Another invitation to an intimate and quiet happiness under the protection of the forest appears in the poem "Come dear, set your world apart" ("Lasa-ti lumea..."), where the young woman is invited to leave the world of social conventions and surrender completely to love: "Your gold hair you will untwist/ And most lovely you will be;/ Should I hug you, don't resist,/ No one in the world will see." (Eminescu, 1883, trans. by Popescu, C.M., https://www.gabrielditu.com/eminescu/come_dear.asp)

However, this perfect happiness remains a wish, for the adorable, tender woman that appears in Eminescu's initial poems represents only an unfulfilled dream: "But it is dream, she does not come,/ And vainly do I moan and weep/ Beside the dark blue forest pool/ On which gold-petalled lilies sleep." (Eminescu, 1876, trans. by Popescu, C.M., https://www.gabrielditu.com/eminescu/forest_pool.asp)

Another dream about an impossible love appears in the poem "So delicate" ("Atit de frageda"), where a beautiful, fragile and serene woman dressed in silk captures the heart of the fascinated poet: "So delicate, so pure you are/ As April's snow-white cherry bloom;/ An angel come to earth, a ster/ That does within my chamber loom." (Eminescu, 1879, trans. by Popescu, C.M., https://www.gabrielditu.com/eminescu/so_delicate.asp) The woman has the weightlessness, transparency and purity of a seraphic being. She seems to float above reality and, by the end of the poem, her image becomes a terrestrial projection of the Immaculate Virgin: "As Mary's icon now you glow/ With holy light that cannot wane/ Wearing a halo on your brow./ O come to me, come back again !" (Eminescu, 1879, trans. by Popescu, C.M., https://www.gabrielditu.com/eminescu/so_delicate.asp)

In fact, the representation of the woman as Saint Mary also appears in other poems written by Eminescu. In the poem "Venus and Madonna" ("Venere si Madona"), the blonde woman, who is compared with the Immaculate Virgin, becomes the prototype of the angels in heaven. Thus, the feminine factor becomes a symbol of the absolute which offers the poet a glimpse of the paradisiacal happiness:

“Rafael, astray in dreams, as though in night's star-sparkling air,
His spirit drunken with their rays and spring's eternal wonder seen,
Espied your face, and dreaming heaven with fragrant moonlit gardens fair
Did set you in the stars to reign, of all God's angels you the queen.
Upon an empty canvas he the sweet Madonna then did paint
With gleaming diadem of stars, a virgin smile lit in her eyes,
A pallid ray upon her cheek; a woman yet an angel spell,
For in our visions do we see angels all in woman's guise.”
(Eminescu, 1870, trans. by Popescu, C.M.,
https://www.gabrielditu.com/eminescu/venus_and_madonna.asp)

To this idealized portrait of a woman who represents a source of happiness and inspiration, the poet opposes in the poem the image of a demonic feminine presence, full of vices. However, in the final verses of “Venus and Madonna”, the two antithetical hypostases of the angel and of the demon are reconciled. The demonic woman is saved by love and the enamored poet surrenders unconditionally to the one who conquered his heart: “No, dry your eyes, dear one, don't weep, my accusations do not heed/ For they were naught but empty lies, unfounded, wicked and unfair./ Why, were you demon, so much love would make you holy then indeed,/ And I adore this demon saint with big blue eyes and golden hair.” (Eminescu, 1870, trans. by Popescu, C.M.,

https://www.gabrielditu.com/eminescu/venus_and_madonna.asp)

The same ideal of a blonde, beautiful woman appears in Eminescu's fairy-tales. In “The legendary queen” (“Craiasa din povesti”), the maiden who appears in the enchanting forest is like a goddess of the Romanian folklore: “Came at night a little maiden/ Silently the reeds among,/ And a rose of flaming scarlet/ On the water surface flung./ [...] Long she gazes. Hair soft, golden,/ O'er her face the moon's pale light,/ While within her eyes of violet/ All times fairy tales unite.” (Eminescu, 1876,

https://www.gabrielditu.com/eminescu/legendary_queen.asp)

In “Calin – pages from a tale” (“Calin – file din poveste”), a knight enters the room where the daughter of the emperor sleeps on a bed of roses. The portrait of the young woman reveals her astonishing beauty and innocence:

““Beyond the web, in magic sleep, the sovereign's lovely daughter lies,
Drenched in the moon's unearthly light, before the knight's enraptured eyes. [...]

And here and there her sleeping gown parted a little leaves to show

The secret lovely nakedness of girlish limbs as white as snow.

Upon her pillow's smooth incline her heavy golden hair is laid,

While on her temples gently throb her pulses in a violet shade [...]

Her delicate and lovely mouth moves sweetly in a wistful smile,

While over her and round her head a mound of fragrant petals pile.”

(Eminescu, 1876, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/calin.asp>)

The emperor's daughter falls in love with the knight and she becomes pregnant. However, the young man leaves her and, when the emperor learns that the girl is expecting a child, he drives her away from the palace. The fairy-tale ends well for, after seven years, the knight returns and marries the mother of his boy.

The typology of the daughter of the emperor also appears in “Angel and demon” and in Eminescu’s most famous poem, “Lucifer”. In “Angel and demon” (Inger si demon”), the sweet, diaphanous maiden who prays in the cathedral appears as an embodiment of an exceptional being: she is, at the same time, a princess, an angel and a woman. This serene, joyful feminine presence is presented in opposition to the demonic titan who revolts against the sky and incites the masses to rise against the established order:

“She? A princess fair as day, a crown of stars upon her head!
All angel in a woman's guise, going her happy way through life.
He? A rebel of mankind, blowing to flame the sparks of strife
And sowing hate in hopeless breasts that to revolt by him are led.”
(Eminescu, 1873, trans. by Popescu, C.M.,
https://www.gabrielditu.com/eminescu/angel_demon.asp)

The portrait of the bright, innocent girl with golden hair and kind blue eyes is contrasted to that of the demon, who has raven hair and a daring glance. The angel and the demon become enamoured with each other despite their differences:

“With gentle yet absorbing gaze, her large and starlike deep blue eyes
Rest thoughtfully on his that do the tempest and the lightning show.
While on his pallid face there mount emotions warm and tender glow.
They love... and yet what worlds apart, what universe between them lies.”
Eminescu, 1873, trans. by Popescu, C.M.,
https://www.gabrielditu.com/eminescu/angel_demon.asp)

A monarch from afar comes to ask for the girl’s hand in marriage, laying the world at her feet, but she refuses him because of her love for the revolutionary. At the end of the poem, when the demon lies on his deathbed with a heart full of regrets, the angel-princess comes to reconcile him with heaven. The meaning is that man’s salvation comes through love.

In Eminescu’s masterpiece, “Lucifer” or “The Morning Star” (Luceafarul”), Catalina, the wonderful daughter of the emperor, is compared at the beginning of the poem to the Immaculate Virgin and to the moon: “Once on a time, as poets sing/
High tales with fancy laden,
Born of a very noble king/
There lived a wondrous maiden.
An only child, her kinsfolk boon,
So fair, imagination faints;
As though amidst the stars the moon,
Or Mary amidst the saints.” (Eminescu, 1883, trans. by Popescu, C.M.,
<https://www.gabrielditu.com/eminescu/lucifer.asp>) Born with the nostalgia of the sky, the princess, who lives in a castle by the sea, gazes at Lucifer (Hyperion) from her window and falls in love with him. Hyperion senses her feelings and reciprocates them. The girl asks him to descend into her room: “Come down, good Lucifer and kind,
O lord of my aspire,
And flood my chamber and my mind/
With your sweetest fire!” (Eminescu, 1883, trans. by Popescu, C.M.,
<https://www.gabrielditu.com/eminescu/lucifer.asp>) Hearing her tender words, Hyperion dives into the ocean, reemerging as a prince with golden hair and white complexion. Lucifer asks Catalina to be his bride and invites her to live eternally with him in his castles, but the girl is horrified by the icy glow of his eyes and refuses his proposal. However, within days, the princess misses Hyperion and calls him to her one more time. This time, Lucifer appears as a pallid young man with dark hair, wearing a crown of flames.

He proposes to her once more, asking her to join him among the stars: "O come, fair child of royal birth,/ Cast this your world aside,/ For Lucifer has flown to earth/ To claim you as his bride./ A starry halo from the skies/ About your hair will fall,/ And you among the spheres will rise/ The proudest of them all." (Eminescu, 1883, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/lucifer.asp>) However, Catalina is overwhelmed by his burning gaze, and she refuses his invitation again. The princess asks the Morning Star to become human like her: "Yet if you wish to prove your worth, / That I betroth myself to you,/ Well, then come down to me on earth/ And be a mortal too." (Eminescu, 1883, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/lucifer.asp>)

In order to fulfil his beloved's wish, Lucifer travels to the edge of the universe and asks the Demiurge to transform him into a mortal being: "Take back this halo from my head,/ Take back my starry lower,/ And give to me, o God, instead/ Of human love one hour." (Eminescu, 1883, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/lucifer.asp>) However, the Creator refuses his request, telling him to look again at what is happening on earth. Returning back to his celestial place, Hyperion sees that the woman for whom he was willing to give up his immortality has already been seduced by a courtly page. Catalina sees him and calls him to shine upon her luck, but Lucifer, disappointed, remains indifferent.

In the poem, Lucifer is invested with the attributes of the demon, of the titan and of the genius. He appears demonic to the girl because of his superhuman abilities and also because of his embodiments: "O, beautiful you are, good Sire,/ As but a demon prince could be,/ But to the course of your desire I never shall agree./ You wound me with your crude behest;/ I dread what you extol;/ Your heavy eyes, as though possessed,/ Gleam down into my soul." (Eminescu, 1883, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/lucifer.asp>) Lucifer can also be considered a titan due to the intensity of his feelings and to the fact that he wants to change his own nature from an immortal one into a mortal one. At the same time, Hyperion symbolises in the poem the complex nature of the misunderstood genius, who becomes immortal through the force of his achievements, but who also remains isolated from society. On the other hand, the daughter of the emperor is a representation the superficial woman, with fickle attitudes and feelings.

Superficiality is also the characteristic of the demonic woman. According to Eminescu's view, female demonism consists in the inability of the flirtatious woman to reciprocate man's deep feelings and to understand his great aspirations: "But ask her of her longing, and I deem/ That she will speak to you of frills and bows, and of the latest mode, / While secretly within your heart there beats the rhythm of an ode ..." (Eminescu, 1890, trans. by Popescu, C.M., <https://www.gabrielditu.com/eminescu/delilah.asp>)

If, in the first stage of his creation, Eminescu wrote idyls, in the last stage of his work his poems have become elegies. His poetry is now characterized by a state of disappointment in love, of hopeless sadness, because the feeling that was once very strong has vanished. The atmosphere is cold and gloomy. The woman has become distant, passionate love has turned into suffering: "Day by day I'm farther, beloved one, from you,/ And slowly, cold and darkness to take me for their prey .../ While you fly on for ever, midst time's eternal day." (Eminescu, 1879, trans. by Popescu, C.M., https://www.gabrielditu.com/eminescu/how_many_time.asp)

4. Conclusion

In the Romanian poet's work, the idea of femininity appears in connection to the theme of love. Eminescu's first poems contain the portrait of an idealized lady, for the poet perceives the woman as an angelic being or even as a projection of Saint Mary.

In the next stages of his creation, the angel is associated with the demon, the living being falls in love with the dead one. In Eminescu's later poems, the image of the angelic woman is deconstructed, making place for the depiction of a distant, unapproachable woman or of a demonic feminine presence.

Lying between sensuality and spiritual elevation, the woman represents the center around which the poet's universe gravitates. She may be pure, childish, passionate or guilty, but she never stops being his muse.

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THE WOMEN'S WILL: ASSERTION OF THE SELF IN MAHESH DATTANI'S *WHERE DID I LEAVE MY PURDAH?* AND *WHERE THERE'S A WILL*

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Abstract

Albeit women in India have been considered to be the incarnations of power (Shakti), worshipped as Goddesses (Devi) since time immemorial but do they really enjoy the status; still remains a question to be answered in the patriarchal world. Mahesh Dattani, one of the most revered Indian playwrights, winner of the prestigious Sahitya Akademi Award for his collection of plays *Final Solutions and Other Plays* in 1998 spins his tales with no exaggeration, taking into account the contemporary social issues of the Indian urban society exposing the social injustices meted out to them. The study aims to understand the circumstances, angst, and helplessness of the female protagonists viz. Nazia in *Where Did I Leave My Purdah?* and Sonal Mehta in *Where There's a Will* and how they cope up and assert themselves. The textual analysis draws on an exhaustive and critical reading of primary texts as well as secondary resources which includes journal papers, books, and related material on Mahesh Dattani's dramatic works. Undergoing myriad levels of physical, social, and psychological subjugation, the women characters in Dattani's theatrical world, deal effectively with their physical and emotional traumas, consequently empowering themselves. Mahesh Dattani's plays explore the inner conflicts of the women characters, bringing in a journey leading to self-discovery, development, and eventual reconciliation. The study probes into the inner psyche of the female protagonists, as to how Sonal Mehta showcases enormous willpower by making her own identity, while Nazia endures her trauma of the past with her passion and mental disengagement, thus asserting herself.

Keywords: Angst, Subjugation, Will power, Assertion, Self- identity.

Introduction

Born to Gujarati parents in 1958, Bangalore, where the family had shifted from Gujarat, Mahesh Dattani is a renowned name in Indian Theatre. He is the first recipient of the prestigious Sahitya Akademi Award for drama for his collection of plays *Final Solutions and Other Plays* in 1998. Deeply steeped in Indian tradition, his plays are heavily loaded with layers and layers of multiple interpretations. The pioneer of Indian English drama, the first playwright to write primarily in English, Mahesh Dattani's mostly revered for his treatment of themes and issues of the contemporary Indian society, which otherwise are usually swept under the carpet as said by Dattani himself, "I wanted my writing to explore areas that people wanted to be kept in darkness." His theatrical world makes the audience/ readers confront the taboo and the unconventional in a candid yet uncomplicated tone.

Writing about his initial liaison with drama,

"After the initial awe of seeing real people on stage, unlike in the movies, I was struck by the loud voices of the actors and their loud costumes...If something like this could shut the mouths of a thousand Gujaratis, I had to be a part of this magic!

This was indeed the beginning of a beautiful relationship.” writes Dattani in his essay *Me and My Plays*. Dattani owns a theatre group by the name **Playpen**.

Dattani’s characters and events of the plays are replete with the mundane everyday chores of the contemporary Indian society, taking turns on unpredictable incidents, henceforth, leaving the audience/ readers to empathize and relate with them, be it Sonal Mehta in *Where There’s a Will* or Niharika in *The Big Fat City* or Nazia in *Where Did I Leave My Purdah?* or any other. Dattani’s theatrical world is somber; a microcosm of the macrocosm of the contemporary urban Indian society which is squalid and sleazy. His themes are strikingly sharp and piercing. His entire corpus of work grapples with socio-psychological tensions, gender dynamics, complexities of human nature, and much more. Among other contemporary playwrights, Mahesh Dattani is revered and highly respected as none of his themes have been repeated in any of his plays and are stamped by originality. He is a close observer of society, human life, and conditions.

LITERATURE REVIEW

- Shach iSood opines, Dattani’s women characters make a bold endeavor for recognition of their qualities and begin to rise in conflict against their tormented selves, against men and society in *Silence Revealed: Articulating the Inarticulate in Where Did I Leave MyPurdah?*
- Avijit Pramanik in *Conflict of Passion and Pain: An Interpretation of Nazia in Dattani’s Where Did I Leave My Purdah?* Describes Nazia’s passion for life and theatre enables her to overcome her personal pains. Through her performance, she seeks to attain an ideal world.
- In *Women as Shakti in the Plays of Mahesh Dattani*, Dr. J. V. Sunita suggests, Dattani uses drama as a potent vehicle for social awakening, taking the burden of “educating the educated” on his shoulders.
- Mahesh Dattani seems to be a firm believer in the fluidity of identity and experience, but his plays do tend to become statements of women’s quest for identity, their struggle for self-realization, their pursuit for liberation and equality, protest against discrimination as well, says, Dr. T.V. Surendranath Reddy in *Patriarchy and Gender in Mahesh Dattani’s plays*.
- In *Conflicting-contesting wills: Reading Where There's a Will*, Anjali Chaubey discusses the transformation of Sonal Mehta after the arrival of her late husband’s mistress, Mrs. Kiran Jhaveri, Sonal not only welcomes her warmly but also shares her room and her anguish with Kiran.

STATEMENT OF THE PROBLEM

The present study is sought to answer the following questions:

- How the status of women is portrayed in Mahesh Dattani’s plays.
- What is the impact of subjugation on the psyche and behavior of women folk in the societal framework.
- How they protest against the hegemony and establish their identity.

SIGNIFICANCE OF THE STUDY

- The current study would help to gain better insight into the suffering and exploitation of women living under the patriarchal code of conduct.
- The study would also help to understand that dissent or protest is a way to fight against the injustices and indignities meted out to them.

METHODOLOGY

- ❑ The present study employs a Qualitative Research approach. It tries to understand the nature of women's experiences and focuses on the meaning of survival in a hostile world.
- ❑ Textual analysis, an in-depth reading of the plays viz. *Where There's a Will* and *Where Did I Leave My Purdah?*
- ❑ It tries to discover, describe and interpret the assertion and self-discovery of women in a patriarchal society.

Discussion

Assertion of the Self

In an interview with Sachidananda Mohanti, Dattani proclaims, "I related to Tennessee Williams because he writes about vulnerable women in a very violent society. I think I tend to do that as well, although I don't see my women as vulnerable, in the sense that they do fight their battles."

Dattani's women characters fight against all odds, living life on their own terms, creating their own identity, hence, asserting and emancipating themselves.

Living under the patriarchal code of conduct, Sonal Mehta, wife of Hasmukh Mehta, is initially dependent on the frivolous decisions. Sonal is time and again abused by her husband, which eventually leads to loss of self-confidence in her. This is obvious from Hasmukh Mehta's conversations in the play:

Hasmukh. You think my son is the cause of my hypertension? Wait till you meet my wife. (Act I, Scene i)

Sonal for her husband says:

Sonal. Proud? He thinks he is king of all he surveys! And we are his subjects.

Hasmukh. ...Do you know what Sonal means? No? 'Gold'. When we were newly married, I used to joke with her and say she was as good as gold. But that was when we were newly married. I soon found out what a good-for-nothing she was. As good as mud... (Act I, Scene i)

There is an immense transition in her character after the demise of her husband. She showcases great will on her part after Hasmukh's mistress, Kiran Jhaveri arrives at their house. As per the will of her late husband, Kiran Jhaveri had to take charge of the property. Rather than being distressed by the presence of her husband's mistress, she welcomes Kiran warmly, shares her bedroom. The absence of Hasmukh was rather a blessing in disguise for Sonal which paved the way to flower her personality. Sonal transforms from a dependent to an independent one capable of taking her own decisions.

Initially, Sonal was dependent on her sister for everything, as can be seen from her own words:

Sonal. ... I have always lived in my sister's shadow. It was Minal who decided what we should wear, what games we should play. She even decides which Maharaj is suitable for our family. Even at my husband's funeral she sat beside me and told me when to cry. (Act II, scene ii)

Sonal's moment of empowerment:

Sonal. Oh, Give me the phone. (On the phone) Hello? Yes Minal, this is Sonal... No, Maharaj hasn't come back... No, I don't need another Maharaj, not from you at least!... I just don't, that's all... Well, as far as I'm concerned you can jump into a bottomless pit! (*Slams the phone down and turns towards Kiran.*) (Act II, Scene ii)

In “A Note on the Play” of *Where There’s a Will*, the Director of the play, Sita Raina says: “Mahesh described it as the exorcism of the patriarchal code. Women— be it, daughter-in-law, wife or mistress—are dependent on men and this play shows what happens when they are pushed to the edge...has to control over his family through his money and forgoes an opportunity to improve his relationships.”

From time immemorial, women have been objectified, treated as puppets and dolls to be played with, a territory to be conquered by the mentally sick patriarchs of society. They, in a fit, to assert their authority, their dominance subjugates women by tormenting them to the core, in all possible ways be it physical, emotional, social, psychological.

Set against not only the theatrical backdrop of Kalidasa’s *Shakuntala*, Dattani “gave the story more power and depth by heightening the tension and placing the core of the story during the Partition, with all its upheavals and far-reaching consequences” says Lillette Dubey in *A Note on the Play. Where Did I Leave My Purdah?* Exposes one of the most hideous faces of human civilization where innocent women became the scapegoats leaving them traumatized for life. The female protagonist of the play, Nazia, bore such wounds of partition, as she was gang-raped by a group of Hindus while crossing the border and her sister Zarine, killed in front of her eyes. As a consequence of the heinous act, Nazia bore a child named Ruby. Eventually, as the play unfolds, the irrepressible, iconoclastic Nazia, reconciles with her traumas of the past, finding solace in her passion for theatre, she does not yield to the trauma and scars given by the society, transcends her agony and thus affirming herself.

Nazia in *Where Did I Leave My Purdah?* wishes to make a new version of *Shakuntala*. Nazia rejects her child born out of the result of the heinous act. The poignant past of Nazia impinges on her present resulting in her transformation. *Where Did I Leave My Purdah?* is set against the mythical backdrop of Kalidasa’s *Shakuntala*, where the bold and aggressive protagonist Nazia is contradicted to the docile and meek *Shakuntala* of Kalidasa. To make the plot all the more intense Dattani has added the historical background of India Pakistan partition and the tale of objectification of women. Dattani’s plays are metaphorical revealing the most poignant unspeakable truths of life. Nazia has lived through both history and myth making her tale all the more poignant. One after the other Nazia encounters a series of painful experiences both physical and emotional. She was a theatre artist in Pakistan, her real life lover Suhel (Hindu) was her co-actor playing the role of Dushyant, while she was under the skin of *Shakuntala* on stage. Nazia kills a man who was trying to murder Suhel. She flees from Pakistan to India with Suhel and her sister, Zarine. Zarine is brutally killed in front of her eyes, as the former in a bid to save Nazia gives her burqa while crossing the border and in turn loses her life as being mistaken for a Hindu for not wearing a burqa herself. Nazia searches Zarine’s body amidst the corpses and covers it with a purdah (burqa) as a shroud. Her tragic tale of miseries has much more in store for her. As she enters India, is barbarically gang-raped in front of Suhel who did not even try to protect her, with the seeds of the heinous act being implanted inside leaving her pregnant and giving birth to a girl child. The child is named Ruby, is not accepted by Nazia. Nazia, instead of howling at her past agony, recollects her split self and moves forward with a new zest. She revives her theatre group with a new name and enthusiasm and wishes to make a new version of *Shakuntala* naming it SHAKU, and also renames her theatre group ‘Postmodern Indian Theatre.’ Nazia ironically metamorphoses from a subversive and docile *Shakuntala* to a defiant and assertive one. Her vision of making a new version of *Shakuntala* is a metaphor for her own life. She is no more a wretched victim of society or circumstances. She emerges as a new version of herself who rejects male chauvinism, overcomes the wounds and lacerations inflicted upon her, and has thus transformed from a traumatized soul to a triumphant one.

Nazia is an epitome of immense strength; she recollects her tormented self and reassembles at physical, emotional, intellectual, and societal dimensions.

Past never gets erased from the memory, as Nazia's do get troubled by her past memories; Nazia. You think it is so simple?...Things don't get finished. They just hide in a dark corner like a ghoul and grab you when you are not looking. And sometimes you have to beat the shit out of the ghoul to make it crawl back into its dark corner. (Scene IV)

Despite her traumatic past, Nazia makes her own identity and asserts herself;

Nazia. No matter what, nobody can take away the dances you've already had. ...I want more dances. Dances that nobody can take away from me. Oh! This van is too small! It can't take my dancing. Your cinema is too small for me. My life is big. I am BIG and GENEROUS! Only the theatre deserves me. (Scene I)

Conclusion

Mahesh Dattani's plays explore the inner conflicts of the women characters, bringing in a journey leading to self-discovery, development, and eventual reconciliation. The study probes into the inner psyche of the female characters as to how Sonal Mehta showcases enormous willpower by making her own identity, while Nazia endures her trauma of the past with her passion and mental disengagement, thus asserting herself. Conflict resulting due to continuous contemplation of the past events leads to a traumatic life. Dattani's characters are so intricately interwoven that they are truly relatable to womenfolk of all times. The journey of women emancipation in his plays and embarkment upon an altogether new lease of life portrays a positivity that is the foundation of peaceful times. Women nowadays are an epitome of strength, courage who are aware of their rights and duties. They not only fight courageously against all the odds but at the same time they are working untiringly towards accomplishing their dreams. Being a woman in Indian society comes with a lot of challenges in almost all walks of life. Mahesh Dattani through the portrayal of Sonal Mehta and Nazia makes the Indian woman in particular realize her hidden potential and latent capabilities to deal with the worst situations in life and rise like a falcon. Though the process of transformation is one of the most difficult phases in the life cycle of woman but it is worth fighting for. There are many Sonal Mehta's and Nazia's who the victim of their circumstances are but they are fighting their adversities with grit and determination. Mahesh Dattani through these plays makes the woman realize their women power and empower themselves.

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RESISTANCE AGAINST PHALLOCENTRIC STRUCTURES: AN ISLAMIC FEMINIST CRITIQUE OF FADIA FAQIR'S "MY NAME IS SALMA"

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Abstract

This paper explores the strategies used by the protagonist Salma of Fadia Faqir's novel, *My Name is Salma*. Salma, a shepherdess, resists patriarchy, honor killing, homelessness, and cultural diversity. The paper is an attempt to analyze the force used by Salma to withstand all the odds. She is homeless and how she fills those indifferences, she meets men which drastically shapes her experience. As Kemp (2001), argues, "despite women's many ... inroads into the public sphere ... this gendered ideology continues to shape women's everyday lives, as well as social expectations about women's experiences and behavior." (Casey et al., 2008) From wearing a peasant dress to resisting in a city like Britain and how Salma shares the pain to redefine her dignity, hope and how she stands erect. Another main objective of this research is to evaluate the Islamic maxim for honor killing in relation to Salma's life by exploring the subordination and resistance by her in the atmosphere of familial pressure. The output of this literary work is delineated by Fadia Faqir, Jordanian British author and academician, who struggled for better existence of women. Being an Arab woman herself Fadia fought for women's rights, gave voice to unheard voices and with her writing exposed the cruel oppressing religious and cultural norms made to control Arab women.

Keywords: Resistance, Religion, Honour killing, Women, Family, Patriarchy, Femicide

Introduction

The novel, "My name is Salma" which is the chief source of this research, is a story of Salma who raises cattle, lives her early years in the hay fields. Seen wearing pantaloons, smelling kerosene, and visiting places according to her guardians will written by Jordanian British author Fadia faqir who is a human rights activist who addresses grievances related to women. This novel also talks about one such issue which has made life menacing for Arab women in the modern world. The issue is Honour killing. She also talks about contemporary women's condition with respect to Islam, writing about the condition of women and Islamic revivalism. Fadia faqir says Islamic revivalism and the condition of women in Muslim community are inter related. According to Fadia faqir tackling with this situation requires politicizing issues faced by Muslim women in a society. In order to work for this struggle one has to bring women as the centre of the attention. One form of extremism in a Muslim society can be formed by dealing unjustly with a woman, addressing grievances related to such things can help achieve a woman her dignity which can help in stopping the spread of extremism and help in developing a better society embodied with justice and democracy. (Fadia faqir) We shall see similar such proceedings in the research. Salma the protagonist of the novel who falls for Hamdan and gives birth to a daughter is disapproved by her brother, father, and even Hamdan.

She experiences threats of honor killing and hence moves out of her society leaving her daughter. The story shifts from Hima to her living in jail and finally settles down in Exeter where she structures, recalls, and decides many things. She experiences estrangement and alienation right from the start to the end. Experiences and dishonors which she faces gave thought to the researcher and hence framed the objectives and evaluated them. The novel also deals with the predicament experiences of identity which Salma faces at most of the places in the novel but the researcher mostly interprets and evaluates thoughts, decisions, and the threats of honor killing in the lives of Muslim women with regard to the patriarchal issues arising from it and democracy in the modern Arab world.

Discussion

A woman who causes trouble to the society or family is given an ultimatum which can be of many types depending on the degree of trouble she has caused to her society. One such ultimatum is honor killing, Sexual behavior and virtue of a woman depict the honor of a family in many nations. Honor killing collectively can mean “What counts as disapproved sexual behavior is specific to communities and sometimes even families; it typically includes not only sex outside marriage, but also flirting, refusing an arranged marriage, sex before marriage, and even being raped. A woman’s perceived or actual transgression of family, community or religious sexual traditions is seen as disrespecting or dishonoring these traditions and bringing dishonor on the family or community.”(Heydari et al., 2021) Women face it irrespective of their age. It is a structure that is controlled unduly by men hence is phallogocentric. This chapter especially articulates the matter of honor killing in Muslim families. When a Muslim man ostracizes his sister, mother, or wife he justifies and rationalizes it through various determinants one such is the girls religious alienation which led her on such a path. Fadia faqir’s novel is known by two names “My name is Salma” and “The cry of the dove.” Both the names reveal two problems faced by the protagonist, one is the cry of her sin and the other is identification or recognition as an immigrant. The objective of this paper is to analyze Salma’s relation with men in the novel, how she repels, endures situation caused by the people around, does she really feel sorrowful about what she did in the past and she is crippled with shame. Defining herself in the onset of the novel she says “I was one of the girls of the village who were ripe and ready to be plucked. ‘Mother I saw the moon at night,’ I prayed for my black and brown goats, ‘up there in the sky. Forgive me, Allah for I have sinned. The heat of passion had made me bend.’(Fadia Faqir, n.d.)

Also while committing the sin with Hamdan she recollects the words which she was often told in her house. She says “reminding me of the code of honor in our village. No. ‘Have you gone mad? Do not be impulsive!’ I could hear my mother shout in my ears. No. ‘They will shoot you between the eyes’ Yes. No. No. No. I pushed him away. ‘You will be full of regret later ...’”(Fadia Faqir, n.d.) She throughout the novel tries to control her sexuality considering the family honor and tries to become one such woman who should behave correctly. “As can be seen in this gender-specific conceptualization of honor, men’s honor is dependent on the proper behavior of female relatives and, therefore, on the control of female sexuality. In other words, controlling female sexuality is a prerequisite for sustaining a man’s honor.” (Dog, 2011) Another objective which the researcher intends to cover through this chapter is reflecting on honor killing as a muslim phenomenon whether cruel distortions deformed Salma or improved her life. Whether Salma’s actions can possibly generate Honor killing as the only solution shall also be analysed. What actually happens in Arab continents is “If women deviate from acceptable gender models and have sex out of wedlock the entire family’s honour is threatened.

To 'cleanse' his reputation the male usually kills his female relative, for this is where his 'honour' lies." (F. Faqir, 2001) If we talk about the novel Salma underwent similar situations, without any conjugal bond she gets impregnated by Hamdan and he later repudiates her. Islam's maxim for honor killing is also to be measured and evaluated in terms of various situations. According to Fadia faqir it has become necessary to implement a value system which is as similar to femicide done in the Pre Islamic period when young girls were buried alive, as this was abolished and condemned. Something similar to it took birth and continued. Islamic teachings people said gave lot of importance to Honor and people should make it a priority which gave birth and a huge place to Honor killing, it was stronger than the Islamic religion. (F. Faqir, 2001) In Jordan "Women are accused of being at fault in any situation that suggests possible 'immorality' because it is believed that they should have avoided it. One such situation is adultery, which in Islam is perceived as one of the most heinous of sins. Islamic law based on the Quran specifies the adultery punishment as '[s]trike the adulteress and the adulterer one hundred times. Do not let compassion for them keep you from carrying out God's law-if you believe in God and the Last Day-and ensure that a group of believers witnesses the punishment'. There are three laws in Jordan's Penal Code under which perpetrators of honor crimes receive reduced sentences. Law 340a-Excuse for Murder states that 'a person who surprises his wife or any of his [mother, sisters, daughters, or nieces] while having sex with another person and he kills them or wounds them or harms them both or one of them, he benefits from this legitimizing excuse'. Law 340b 'reduces the sentence of a person who murders, wounds, or harms ... if he were to surprise his wife or one of his [consanguine relatives] ... with a man in an illegal situation [in bed]'. The perpetrator's knowledge of what Islam stipulates-that is is their sense of honor and what must be done to 'restore' it-is based on their understanding of cultural values rather than their knowledge of the religion (which forbids murder) and Islamic law. The misappropriation of Islamic religious text is thus used to justify violence in the name of honour." (Journal et al., 2019) Now shifting to Salma's resistance against the phallogocentric structures and meeting men who shape her incidents and experiences. She meets different men either at coffee shops or at the places where she works at Exeter or around her hometown Hima. In the section "*Vines and fig trees*" of the novel Hamdan her lover calls her his slave girl makes her pregnant and rejects her. "Salma, you're a woman now ... you are mine, my slave girl.....`Yes, yes, yes," I used to say. There were no tissues, rubber or spermicide, just the fertile smell of freshly ploughed land. I washed my pantaloons in the stream and walked back home dazed. From then on I lay under the fig tree waiting for him most nights." (Fadia Faqir, n.d.) She reacts perplexingly and walks back home where her mother in wariness asks her "You little slut, what have you done.....You smeared our name with tar. Your brother will shoot you between the eyes...."(Fadia Faqir, n.d.) As mentioned earlier depending on the level of shame caused to the kin retribution is decided, her brother Mehmoud and father Ibrahim feel it is their responsibility to protect the honor of the family and female relatives so they decide to ostracize her as soon as they could as men find it as the only solution. As dog in his paper, Is Honor Killing a " Muslim Phenomenon "? Textual Interpretations and Cultural Representations mentions a man should act very bravely and should not possess fragile qualities in case any dishonorable act is performed by females of his family because sooner or later his community or society is going to know about it and hence can make him feel more and more dishonorable. Salma faces deprivation yet takes courage in leaving her hometown. She is first rescued by her mother and her teacher and sent to jail where she gives birth to her daughter.

“When I heard the whiz of the bullet speeding towards the head of one of the released inmates and her heartwrenching cry, ‘Oh! Ya Allah!’ I decided to stop seeking death. I dried my face and said to the dirty walls, ‘Layla, I will call her Layla.’ I took my reed pipe out of the bundle and began playing a reaping season tune. Salina, with tender hands and feet, gave birth to Layla, on a mild and luminous night From then on I did not speak or have a whiff of sleep. I would just sit in the dark prison room.”(Fadia Faqir, n.d.) She further surmises from the members of jail that she is in futher threat. So, now she decides to leave her hometown and move to Exeter. Alone she stands While leaving she thinks “The night we drove out of my country was very cold, a cold that penetrated the spine and froze the breath. I was wearing my flowery dress, my pantaloons, and plastic shoes. When I started rubbing my hands together, Khairiyya, who was concentrating on the road, said, ‘Wrap up with the shawl!’ I wrapped my shoulders with my mother’s black shawl and looked through the window at the distant lights. We drove by whole villages that were made up of just a few lights in the distance. My country was a string of tens of lights followed by darkness. The smell of wood burning in braziers filled the night air. My mother would be spinning under the kerosene lamp in her mud house; my father would be looking at the sky anticipating rain, and she ... and ... ? I was being smuggled out of the country. I held my cloth bundle tight. Whatever I did from then on, wherever I went from then on, I must not think about them.”(Fadia Faqir, n.d.) Salma’s brother shaped his choices by setting himself into traditional networks which Salma couldn’t resist and hence left willfully. The following statement speaks about such power politics, “ Through traditional networks of kinship and friendship, women not only controlled information needed for marriage arrangements but also used this information to further their own interests. These ways of resisting are considered informal power structures that protect the individual woman’s interests within the family and society. This is an alter the native meaning of power, unlike the masculine notion that focuses on formal power structures...”(Women et al., 2016) Salma was also dejected by Hamdan who shows no compassion when she tries to say “It was hot and dry with clouds of dust blown about by the wind. The songs of the harvesters died out, the reaping and threshing season was over and piles of wheat, barley, and lentils lay spread out on the threshing floor at the hilltop. I swallowed hard then said, ‘I am pregnant.’

He replies in an Unmerciful tone: he turned into a man troubled with a bent back and a trembling voice, ‘You cannot be. How’?

His eyes filled with anger rather than desire, further says, “You are responsible. You have seduced me with the yearning tunes of your pipe and swaying hips,’ he said and raised his arm about to hit me.”(Fadia Faqir, n.d.) Salma closes both her arms and sits with a picture where everything fades. For her optimizing life strategies would have been difficult because the person who performed half of the sin held her responsible. She lives as an illegal immigrant throughout her life because she is neither accepted by her father nor by her brother. Feeling alien in the foreign nation she often recalls her upbringing which can give us the idea of her mental and physical framework. When in Exter she was in conversation with a man named John, she proudly thinks about her upbringing, “I was slightly more confident about the whole business of learning. I wanted to show John that I was not an alcoholic, not a barbarian and that I had been raised well by my parents, back there in Hima, and neither he nor the Pope could raise me again.” Giving the reader the indication of her regret and remorse after committing the mistake. While on the other hand her authoritarian brother was a no less than a slaughterer, who lives in Hima handling a loaded rifle always. Layla who is Salma’s daughter doesn’t live with her mother, her cries always threatened Salma.

Salma who is now married to an English man gives birth to a son and names him Ibrahim, he is just born on one sudden night when she also feels the cry of Layla, "Layla was swinging from the fig tree naked, her hands and legs tied together in an obscene way and shackled to the trunk, her neck slashed, face cut up and her private parts rotting. A black cloud of flies buzzed frenziedly around her. She was burning. I got up drenched with sweat, a helpless moth." (Fadia Faqir, n.d.) She wants to meet her and go back to see her.

But Parvin her Pakistani friend in the foreign land asks her who would take care of Ibrahim to which she replied, "Sons are treated better. They can fend for themselves. Daughters are helpless," To find her daughter she goes back to her hometown and to save herself from upcoming threats she chooses a strategy, she resists and changes her own module by, "I changed. I might not get killed even if I were recognized. I had my hair cut, straightened, dyed blonde, and bought some crimson-red lipstick. If I wear a sleeveless low-cut top, a short skirt, and sunglasses they would never think I belonged to their tribe, they would see only a shameless foreign woman, whose body, treasures, were on offer for nothing." (Fadia Faqir, n.d.) There she comes to know about her daughters' death and the crime of her brother with regard to the family honor, Mehmoud believed Layla, Salma's daughter would disregard their family honor, he at that time couldn't kill Salma but at last, he killed Salma's little girl child about which Salma comes to know through her mother. She asks about her daughter, 'What about my daughter, Mother?' She replies and says, "Two months ago her good-for-nothing uncle threw her in the Long Well. "Like mother, like daughter," he said. Your father and his friend Jadaan fished her out and buried her remains in the cemetery against the wishes of the men of the tribe." Grief-stricken Salma replies, "My precious eyesight, I could not save you from him. Smear soot on my face! Wrap me with her sash shroud! Bury me instead! Ya Allah, where is she? I want to see her face. Bring me a lock of her hair!" Mehmoud in order to regenerate his families honour had to kill Salma's daughter, which can be justified neither religiously nor constitutionally. This was a dishonorable act, further analyses Mehmoud's motifs it is somehow evident that he wanted to make things worth it through his own aspirations and impulses. He felt that killing Salma's daughter would regain his self-respect and reputation in the Arab society without even thinking about what would happen to people at an individual level. What about her mother Salma and the tiny life of Layla? , As rightly quoted by Cihangir, "a woman's behavior which threatens her family's honor is likely to be punished in order to re-establish a reputation and reintegrate the family into social order and harmony, whereas it is plausible to assume that the re-establishment of family reputation is less urgent in a more individualist honor culture." (Caffaro et al., 2014) The novel ends with the cry of her sin which her brother negotiated by killing her daughter Layla. Only the sinner Salma cried along with her daughter and the other sinner Hamdan was set free. Looking at her daughters grave "She was tired, whimpering, hungry, looking for a foothold for her tiny feet.

I knelt down and embraced her grave. My familiar smell, tender breasts, and warm ribcage might reassure her, make her feel safe and protected. One day she, 'the buried one', might stop crying."

Conclusion

The main aim of this paper has been to illustrate the norms and cultural pride of the Arab society through Fadia Faqir's piece. Through the character of Salma, we came across the harsh regiments which the Arab society follows without being able to differentiate solutions of problems due to gender divisions and claiming everything to be religious.

We see two characters indulging in sin but due to gender differences Salma faces exile and Hamdan is not even found guilty. Moreover, Salma's brother performs a heinous crime. The pattern of patriarchy that Mehmoud follows is a kind of religious patriarchy. Salma's sin is justified through the viaduct of religion while Mehmoud who kills Salma's illegitimate child becomes the source of Mehmoud's regeneration of self-respect, social status, and good conduct. By eradicating a minute soul he thought it would grant him satisfaction. He follows religion to the least yet follows religious patriarchy. In the Arab world Religious identity is found in abundance, generations follow the religions of their ancestors even if they are not inclined towards it, even if at any point in life they want to leave their religion they are still identified with the members or the religious house they are born in. As Zoja in the paper says In the Arab part of the world social status, identity play a vital role in shaping your communal, political and social image. What should be done by an Arab woman in such a situation, opposing men in such situations becomes strenuous which is quite evident from the character of Salma. Feminists are trying to reveal exegesis which assists women suffering from such issues. Islamic knowledge and epistemology is been studied and examined by few Arab feminists, they are more concentrated with the issue of gendered formation. They are trying to reinterpret the Prophetic sayings and going through the capital and secondary sources of hadiths and Quran. Hence trying to form the hermeneutics from it.

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MUTAHHARI'S ASSESSMENT OF THE ISLAMIC VIEW OF THE NATURE OF WOMEN

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ABSTRACT

This research investigates Ayatollah Mortada Mutahhari's assessment of the Islamic view of the nature of women. Mutahhari (1919-1979) is one of the foremost thinkers of 20th century Iran who presents a systematic theoretical framework of women's issues which primarily covers the individual and familial aspects of women's lives. Mutahhari was not only a clergyman but also a modern intellectual. In addition to the traditionalist audiences, he addressed modern educated intellectuals and Iranian youth. His academic career in the University of Tehran made him familiar with intellectual circles, with whom he formed constructive relationships. The significant contribution of Mutahhari's work partly lies in his active engagement with the challenges Muslims faced in the modern world including the status of women's in Islam. He realized that many questions had arisen in Muslim minds in this regard. Mutahhari perceived a lack of Islamic studies in this area and therefore he made an extensive examination of various publications on women's rights in Islam within the rational-philosophical framework. He presented his views on the status of women in five books: *Nizam-i Huquq-i Zan dar Islam (The System of Women's Rights in Islam)* (1974), *Mas'alih-yi Hijab (The Question of Hijab)* (1969), *Zan va Masa'l-i Qadai va Siyasi (Women and Juridical and Political Issues)*(2012), *Khanivadih va Akhlaq-i Jinsi (Family and Sexual Ethics)* (2019), and *Nizam-i Khanivadigi-yi Islam (The System of Family Life in Islam)* (2019). In some of his other writings, such as *Akhlaq-i Jinsi dar Islam va dar Gharb (Sexual Ethics in Islam and the Western World)* (1966), he also brings in the question of women. Since Mutahhari believed that many unfair attitudes to women originated in misunderstanding and misinterpretation of the Qur'anic worldview on the female personality, he sought to display the true Qur'anic view of women. This study is the library-based research based on text analysis which tries to clarify these three subjects from the perspective of Mutahhari; the process of creation –in particular, the creation of Eve; Woman as temptress and the spiritual status of women in the Qur'an.

Keywords: Murtada Mutahhari, Women, Spiritual status, Temptress, Creation

SALWA BAKR AND THE ISSUES OF WOMEN IN THE EGYPTIAN SOCIETY

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Abstract

Literary works in all languages reflect the impulses of the society in which the writer lives and the conditions of the human being around him. This paper will deal with the image of women in the works of Salwa Bakr, an Egyptian woman activist and writer and the types of torture and backwardness that the Egyptian woman was suffering from. In addition to collecting texts from novels and stories that the creative writer Salwa Bakr used as a means to shed light on the conditions of the crushed and marginalized women in the Egyptian society, this research will highlight the analysis of these texts so that the reader can understand the depth and dimensions of sexual harassment and social marginalization and how to reject them without rising to the advanced levels in normal life.

The women depicted in Salwa Bakr's work deserve to be paid attention for extracting their characters from her personal experience. This paper will introduce the life of the writer Salwa Bakr and the conditions of the society in which she grew up and developed her capabilities in defense of the rights of persecuted women against conditions dominated by men in all aspects.

Keywords: women, Salwa Bakr, the image of women, marginalization, harassment

RE-IMAGINING THE PERIPHERAL WITHIN THE TRADITION A GENDERED
READING OF THE TAZIYEH *DOKHTAR-E-HINDU*

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Abstract

Through the lens of gender dynamics within early modern Iran, this paper will examine the popular and sacred performance practices of *Taziyeh* and problematize the female representation within this performance tradition. *Majles Ta'ziyeh Dokhtar-e-Hindu* (The Hindu Girl) is one of the extremely rare *Taziyeh* that not only deviates from the central narrative but also has a non-muslim female protagonist. Through a critical reading of the play, this paper will examine how through imagining a woman from a foreign land, challenges the dominant discourse on female political identity viz. motherland, motherhood and religious honour. I will argue that such a *Taziyeh* is in fact a product of its own contemporary socio-political and cultural changes within Iran (Late Qajar period – 1850-1920). The paper will also highlight the uniqueness of this particular play which creates a new narrative within a performative form which relies heavily on citation and religio-cultural references already known to its audiences.

Keywords: Ta'ziyeh, Gender Studies, Qajar Period, Politic, Women

Ta'ziyeh is a theatre form mainly centered around narrating the story of the third Imam of the Shia religion, who was a martyr in the battle of Karbala. It is not possible to define the Ta'ziyeh as a theatre alone, or a religious ritual alone, as it has features of both. It is impossible to understand Ta'ziyeh outside of the framework of Islam, specifically, the history of the Shias and the religious meaning it carries for them. In fact, Ta'ziyeh is one of the world's most elaborate, widespread, and long-lasting religious drama traditions. The plays were traditionally performed during the first ten days of Muharram, culminating on the tenth anniversary of Imam Hussein's death. Except for the Ta'ziyeh of Hussein's martyrdom, which always took place on the memorial date, there was no set sequence or date of plays. Ta'ziyeh texts were handed down from generation to generation, constantly being rewritten and adjusted, with new adaptations constantly added. By the early eighteenth century, travellers reported that the Ta'ziyeh could be seen in every city, town, and village across the country. Performances took place in the open air, in marketplaces, or out in the desert for larger crowds, especially near the end of the celebrations, where thousands of spectators could gather. *Taziyeh* development reached its peak during the Qajar period and especially during the reign of Naser al-Din Shah (1848-1896). In his time, Ta'ziyeh's performance broke free from being restricted to the month of Muharram and started to be performed throughout the year. The reason for this shift was the extreme interest of the king and his personal investment as well as the an increase in public demand. Initially, it was only on certain specific dates in the Shiite calendar when Ta'ziyeh could be performed. For example, the Ta'ziyeh of Ali's martyrdom, the first Shiite Imam, and the fourth caliph, was performed on the 21st of Ramadan i.e. the day Ali died from a sword wound. The widespread appreciation of Ta'ziyeh, as a dramatic form encouraged its growth, which gradually incorporated other stories from the Islamic tradition, folkloric, literature, and also stories about Iranian national heroes.

In *Peripheral Ta'ziyeh*, Iraj Anvar(2005) reflects upon these incorporated narratives. He mentions;

It is theoretically possible to incorporate any event, from the day of creation to the day of judgment, into the repertoire of the Ta'ziyeh. This is possible by means of a very important theatrical device, the "Guriz" that played a crucial role in facilitating the importation of subjects foreign to the main topic into the Ta'ziyeh plays without causing any technical or moral problems. (p.62)

The authors of Ta'ziyeh plays use the device of Guriz as a bridge to connect to the events of Karbala, no matter how irrelevant the subject of the play maybe and created an opening for the introduction of non-Shiite plays into the Ta'ziyeh repertoire. They simply employed this theatrical technique as a digression: in the secular Ta'ziyeh, there is usually a glance at one of the events of Karbala, often toward the end of the play, but this varies depending on the action of the play (p.62).

The device of guriz provided a valid pretext for producers to use stories other than the Shiite martyrdom tragedies to entertain people. Through the guriz, all human conditions are directly or indirectly related to the suffering and tragic death of the "Martyrs of Karbala," regardless of whether the story takes place before or after the Karbala massacre. (p.62)

These plays were later on known as Gooshe, which literary means 'corner' and refers to non-mainstream Ta'ziyeh. In the beginning, these plays were mostly short and incomplete, but with time, they developed into independent plays. Some of these plays, which were an adaptation of per-existing texts, were further extended and embroidered beyond the original, such as the Ta'ziyeh of Yusef. The original Quranic story is a single story of one hundred and eleven verses. The Ta'ziyeh of Yusef on the other hand, it is divided into several portions, mixed with other adaptations such as poetry and folklore. From among numerous Ta'ziyeh plays, the author of this essay has collected five, each one of which is a complete Ta'ziyeh with a duration of no less than two hours. *Majles Ta'ziyeh Dokhtar-e-Hindu* (Hindu Girl) is one such Ta'ziyeh. And even this Ta'ziyeh is medium sized, in terms of the length and has a simple story.

The Taziye begins with a conversation between a man and his friend. He confesses his love for a Hindu girl and tells him of his long sleepless and pain filled nights. His friend asks him to give a detailed depiction of her, and he obliges with a poetic and seductive description of the girl. The friend then suggests that the man go and grab the girl, kill her husband and make love with her. They devise a plan to visit her house as a travelers and ask for shelter and food for the night. Their scheme offers them the opportunity make acquaintance with the young couple and, when the moment is right, unravel their plan. The man and his friend come to the Young couple and ask for shelter. The husband despite warnings from his wife, ignores her and allows the visitors into the house. He also provides for the strangers, offering them food to eat and a place to sleep. The Hindu girl and her husband then leave for a visit to the girls mother.

The girls mother received them with love and affection. The mother incessantly expresses her gratefulness for their visit and their conversation revolves around the importance of caring for the elderly. The story then turns towards the couple returning to their place. As they approach the house, they catch a glimpse, in the dark, of a hidden figure nearby. The wife promptly demands that the husband hide behind a date tree in the garden, until she has determined whether it is a friend or a foe. The figure in the dark emerges, having missed his chance of a surprise attack to try the ruse of curiosity. He asks the Hindu girl of her husband's whereabouts. The girl replies that she is alone and she has no male accomplice.

The man demands she tell him of her husband's hideout, and threatens to torture her and kill her should she refuse to comply. The wife persistently asks what he wants from her husband, and says that unless his intentions are stated, she will not comply with his demands. The man promises her that he means no harm to her husband, but the girl asks for guarantees.

The Man swears in honor and sacrifice of Ali (first imam of Shia) and Hussein (third imam of Shia) to not harm her husband. Relieved at hearing those names, she requests her husband to come out of his hideout. No sooner than the husband presents himself, the man and his friend pounce upon him and tell the girl that their promise was not meant and they had lied. She warns them of the great consequences of breaking an oath taken in the names of Imams, but her warnings are ignored and they proceed to slit her husband's throat. The wife bellows and cries; she complains about the injustice. Fearful of the men's intentions, she makes a plea to the heavens in the hope of Imams' help. At this moment, both Imams unveil themselves and save the woman. The man and his friend die of shock. As the wife mourns for her beloved husband, the Imam's offer a prayer to Allah to bring back her husband to life, and their prayers are answered. The couple then convert to Islam, and are given the task of proselytizing their faith as well as mourning for Hussein, in his remembrance.

According to general categorization of Gooshe based on the quality of poems, storytelling technique and narrative, Ta'ziyeh Dokhtar-e-Hindu is considered a low quality or weak Ta'ziyeh. This categorization has largely failed to appreciate the vital factor of imagination and creativity of the author. An innovative and original Gooshe is the first step of coming out of the comfort zone of the tradition and creating a new form. Ta'ziyeh Dokhtar-e-Hindu might not be high quality by the general standards of the Ta'ziyeh and contains elementary mistakes which do not feature even among the lower quality traditions of the main Ta'ziyeh. The traditional Ta'ziyeh or Ta'ziyeh more generally, is based on pre-existing material such as historical events of Muharram or on popular culture of Iran. Hence, the audience are already aware of these pre-existing narratives, because of which artists were not required to explain every small detail. In the case of Ta'ziyeh Dokhtar-e-Hindu, the story was brand new, and the idea was completely unique, making it one of the most creative works in the Ta'ziyeh canon. In the traditional Ta'ziyeh, to exhibit the narrative change or scene change, sudden shifts are a routinely applied and usually successful technique. But in the case of the Ta'ziyeh Dokhtar-e-Hindu, as the audiences were unaware of the narrative, sudden jumps caused much confusion. Although, the idea that the audiences of Qajar period were deeply familiar with the Ta'ziyeh text and techniques of its implementation, there can be a possibility that along with all other texts even, Ta'ziyeh Dokhtar-e-Hindu, might have been successful, but unfortunately there is no evidence to support this possibility. These so-called mistakes or inadequacies are part of searching for new methods to narrating a story without a strict guideline. The important point here is that although this text may be severely lacking in form, in terms of creativity, it is pioneering and one of the most important text in non-traditional or peripheral Ta'ziyeh.

At first glance, it can be said that the author attempted to create a distance from the events of Karbala but on closer inspection he did not ignore the central narrative of the Taziye. The death of the husband is depicted so as to look strikingly similar to Imam Hussein's unjust death. That is to say by having his head severed. The play does not take place in Karbala, but despite this difference, the events are imitated. The characters are depicted as purely white and black, good and evil. The man and his friend fall squarely in the camp of evil, while all the other characters fall in the camp of the Imams. The author gives very little information concerning the background of the characters.

I hypothesize that this move is most in line with the tradition and in this respect, the author was borrowing from the techniques of a typical Ta'ziyeh performance. Accordingly, the Ta'ziyeh lacks any character sketch, which, at least in the case of the traditional Ta'ziyeh's is superfluous because the audience is intimately familiar with the story and characters.

For instance, when the wife and man meet for a second time, there is no trace of a prior interaction between them, such as would be expected from the earlier events, when the wife's husband had offered shelter to the man. It is as if they had met for the very first time. The same thing occurs when the couple leaves home to visit the wife's mother. The absence of crucial details in these stories often creates much confusion in the audience, which is perhaps why the Ta'ziyeh is placed as a low quality work and a weak Ta'ziyeh. I have mentioned already that I find this categorization flawed however.

The great merit of this Ta'ziyeh is that for the first time, we have a non-Muslim, a non-Shia and a foreigner woman as the central character. The main motive or primary reason the events transpire as they do is a desire for the female body. Basically, the man desires to obtain the 'Hindu princess' or 'goddess of beauty' as the text describes it, which cause a sequence of actions where the female body becomes the central theme. The author complicates this femaleness by adding more non-muslim/non-Shia and foreigner features to the character. I will first explore this character in comparison to other traditional female characters in Ta'ziyeh and later address additional features of the character.

Aghaei (2005) writes:

While traditionally, the exclusion of women from the Taziye has been so common as to be more or less the norm, there are several specific reasons why women's involvement in the rituals and symbols of Karbala have been at times overlooked or at least under-emphasized by many scholars. The most central component of the event itself, being a battle involving Hossain and his male followers on the battlefield has often been assumed to be not only a male event, but also the source of nearly all of the symbols of Karbala. This assumption is reinforced by the fact that in the primary sources used to reconstruct the rebellion itself, the role of men on the battlefield is an integral part of the narrative (p.9).

As a result, there are very few Ta'ziyeh's with women as its main character. Faegheh Shirazi (2005), in her essay *The Daughters of Karbala* provides an elaborate review of the central female characters of Ta'ziyeh. She argues that the social and political history of Shia Islam focuses primarily on two main female characters for their excellence as exemplary women; Fatemeh and Zaynab, the daughter and the granddaughter of the Prophet Mohammad. Shirazi elaborates, "Though both are portrayed as role models to be imitated, their images are somewhat different from each other in Ashura elegies and poems." (p.115) In Ta'ziyeh's text, which contains Fatemeh's character, "she is more passive in her actions and is portrayed more as a mother, wife, and daughter. Nevertheless, she is sometimes portrayed as being almost at the level of the prophet." (p.115) "Fatemeh's heroic role as a woman is demonstrated through her pain, suffering, patience, and piety." (p.116) Zaynab on the other hand, is praised for "endurance and perseverance, she is compared to a brave man, a man of honor, and she is characterized as a fighter, fearless, and at times she is compared to a lion." (p.116).

In the Hindu Girl text, the author attempts to distance the Hindu girl character from the traditional approach. He develops the character based on a combination of both Fatemeh and Zaynab. Although it is not the most progressive approach, it is the first step toward designing a new character. The Hindu Girl is a loving wife and a caring daughter. Her dialogue with her mother and her husband is very similar to the exchange from Fatemeh. The following are some of the dialogues of the Hindu girl in conversation with her mother.

These dialogues display her deep respect and love toward her mother, constant gratefulness for her existence, and fear of losing her. These are the same relationship attributes Fatemeh has toward her father, Prophet Mohammad.

Hindu girl: greeting to my virtuous and pure-hearted mother
 there is no patient in my heart
 million thanks to the mighty God
 that I saw your face one more time
 or in another set of dialogues,

Hindu girl: please allow me to kiss your hand, oh my mother
 I am very ashamed before your love and greatness
 oh mighty God, please keep my mother safe
 let her presence be in my life, my blessed mother
 please allow me to kiss your hand, oh my mother, God keep you safe
 I pray to God to protect you from any harm

The Hindu Girl's dialogues when she is threatened for her life by the man bears resemblance with Zaynab. When facing the Yazid in his palace or his generals on the battlefield, Zaynab does not act like some timid prisoners. She directly and boldly points out their inhuman and non-Islamic actions, how they killed an infant, deprived water to children and women in the middle of the desert with the river next to them. Zaynab was not silent about the brutality and massacre that the Imam and his followers went through, neither was she ignorant of the insults caused by the perpetrators to the dead bodies. Similarly, in the Ta'ziyeh, the wife argued with the man with no regard for her life. She denied to reveal her husband whereabouts despite clear and imminent danger. Her only guarantees were the names of Ali and Imam Hussein, for revealing her husband's place of hiding. She even warns the man of the holiness and respect of these names in this land. She boldly asks the man to not forget his oath and allegiance to these names because betrayal of his oath will not go without the punishment from God, which resembled Zaynab's warning to the generals in the battlefield. Despite having a closeness with the character of Fatemeh and Zaynab, there is another important quality that is attached to the character of the Hindu girl. In the narrative, initially she is represented as someone who is cautious and watchful, hence she warns her husband not to welcome the two strangers in their house for the night, as that can be dangerous. She points out that they are not aware of their intentions, hence they must be very careful. Despite this the husband rebuffs all caution and denies her pleas, lecturing her about the traditions of the land. He says, in this land, people always welcome guests with an open arms and kind heart and it is not acceptable to leave a fellow human being out in the wilderness when they might sleep in one's own home in comfort and safety. Unlike the Hindu girl, her husband gives priority to traditions and so he embraces faith over caution. The idea of caution or being cautious did not exist in the Ta'ziyeh performances before this text. Traditionally in the Ta'ziyeh, prophet Mohammad and all of his immediate family, are all foretold the events of the battle of Karbala by the angel Gabriel. In these traditional Ta'ziyeh's, the angel Gabriel, first tells the prophet of what is to come, who then tells his daughter. Learning of the prophecy about her son Fatemeh becomes heart broken, cries and prays to the heavens. Gabriel tells the prophet of this and asks him to comfort her because she made the heavens shake with her cries. The Prophet tries, but he is not successful. The Prophet ask Gabriel to seek Ali's help. Angel Gabriel goes to Ali but he too is unsuccessful.

Then, Gabriel goes to Hassan, Hussein's elder brother and the second imam of Shia's, but once again, Fatemeh is not consoled. Hassan then advises Gabriel to seek Hussein's help, who has the best chance of calming his mother. Hussein, the last to approach Fatemeh succeeds in convincing her to accept his martyrdom in the battle of Karbala.

This famous Ta'ziyeh is usually performed on the first day of Muharram. The Ta'ziyeh and the story shows that the events of Karbala was already known by the holy people of Shia and therefore, there is no need of caution. The concept of the caution is very much part of the human world, especially associated with the ordinary women. The woman has been considered fragile in most traditions and the responses are generally conservative. In the name of their protection, many restrictions on liberty is frequently associated with women. The idea of anything foreign or spaces outside the home is associated with lack of safety, and it very much makes for a part of the upbringing of an ordinary woman. Dokhtar-e-Hindu in this text is the one who sensed the threat, being a common woman. This is the threat that gives birth to the cautious. The common women is always taught to be careful and organize her life so that she does not fall into any traps. Here the caution can be a result of either the experience or instinct or intuition. In traditional Ta'ziyeh, this common known female instinct is totally absent. The women like Fatemeh and Zaynab being the holy beings, never had any threat of the common man and society. The problem they were facing in their life is mostly the result of unjust or tyrannical behavior of the tyrant, whereas the quality of the Hindu girl character in the Ta'ziyeh is that she presents herself as uniquely human. This concept of women being both divine and human is not new, and is common across cultures. They are projected as divine to establish an ideal image of a women but then it also has to establish the limitation that in general is associated with women, or lets say restrictions that are forced on every marginal gender. The author borrows from the most significant qualities of the two major characters, Fatemeh and Zaynab, and adds to it the character of an ordinary woman, giving birth to the whole new character, a character that the audience can appreciate and associate with.

The Ta'ziyeh Dokhtar-e-Hindu (Hindu Girl) is an important text to analyze the shift in gender dynamic during the Qajar period. Afsaneh Najmabadi (2005) in her work *Women with Mustaches and Men without Beard: Gender and Sexual Anxieties of Iranian Modernity* looks at gender in Iranian modernity by analyzing political discourses around the nation (*millat*), politic (*siasat*) and homeland (*vatan*). All these three concepts are negotiated by women who want to claim their place in the public sphere. These new concepts reflect the change the society in general went through, unlike the earlier times when king was the pivot and soul of the country. But modernity has brought with it a radical reconfiguration of political structure and associations of the state. The concept of the nation has replaced the concept of the kind in the modern period, and so there has been a shift in emphasis away from historical personages to people and cultures. This marks a shift in the distribution of power, away from the ruler to the subjects. Najmabadi sees this change as a result of close contact of Iranian elites of the Qajar period with the western culture. It is in this period that the establishment of modern element such as schools rather than traditional madrasa, hospitals and newspapers plays an important role in awareness of the society. The combination of these factors provide a momentum for the women to claim public space through the Ta'ziyeh. The presence of women in thousands during the Ta'ziyeh, occupying the central space, is one of the earliest mass public appearance of the women.

Ta'ziyeh Dokhtar-e-Hindu marks the spirit of its time. The author by separating himself from the tradition, forges a new path. But the separation does not mean the abandonment of the tradition.

Rather, the author borrows from it and tried to carve a new path for the Ta'ziyeh. He chooses a non-muslim, non-Iranian character as central figure of holy art of Ta'ziyeh. He chooses a highly sexually motivated plot and at the end he pays respect to the holy figures, the imams of the Shias.

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IT WAS NOT A STORY TO PASS ON”:
TONI MORRISON AND THE AFRICAN AMERICAN FOLK TRADITION IN
BELOVED

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Abstract

This paper proposes to look at Toni Morrison as a black woman artist whose work engages with African American folk tradition, through a close analysis of her Pulitzer Prize winning novel *Beloved*. The paper will analyze how Morrison’s novel is steeped in African American folk tradition and can be seen as an oral text based on the call and response pattern which seeks to tell stories of enslaved black women through a dialogic narrative. The paper will argue that Morrison seeks to empower black women by creating a text imbued with this tradition resulting in the production of a work of art which in her own words is “irrevocably and indisputably black”. Addressing all these issues, it is seen that *Beloved* as a “speakerly” text, through the use of oral narratives, constructs an ideal listener who will “listen” to the story of Sethe, the chief protagonist whose story is retold by her daughter Denver. Despite Morrison’s claims, that “it was not a story to be passed on”, it becomes a narrative which seeks to empower the African American women by giving them an opportunity to tell their own stories, write their own history, construct their own narratives, ultimately rejecting white hegemonic male inscriptions and definitions.

Morrison belongs to a group of writers in America for whom writing has been a liberating and emancipating tool. A large number of factors contributed towards developing Morrison’s social, political and artistic consciousness- her environment, familial background, community and African American folklore which wielded a tremendous influence upon the characters and the world that she creates. Perceiving herself as a cultural activist, she not only writes from a distinct folk aesthetic but also is deeply aware of the inseparability of the oral forms with the written in African American culture, which is important for understanding black art and literature.

Keywords: African American Folk Tradition, Oral Narratives, Black Feminist Aesthetics

Introduction

This paper looks at Toni Morrison, as a Black woman artist whose work is deeply rooted in African American folk tradition. The paper analyses her Pulitzer prize winning novel *Beloved*. Since her childhood, Morrison had heard her parents and grandparents telling her folk tales and as a result learnt to appreciate the importance of oral tradition in African American culture. Black feminist critics are of the view that in order to understand African American literature a, it is extremely important to comprehend the significance of orality in this culture. In America as late as 1830 it was lawfully forbidden to teach slaves to read and write, therefore it was necessary for the oral tradition to preserve values which the displaced and dispossessed group considered significant. Transmission by word of mouth preceded slave narratives and other works which were subsequently written by African Americans.

This paper argues that Morrison’s understanding of African American folk communities and with other oral traditions facilitates her to develop her themes, structure her novels and represent her characters who are deeply rooted in this tradition. As a black woman artist she is a cultural activist whose work has empowered black women.

In most of her novels, stories are narrated through the perspective of black women where orality and a typical use of black folk speech play a significant role. In a review of Trudier Harris's book *Fiction and Folklore*, Barbara J. Wilcots points out that in her work Harris examines Morrison's novels in a sequential order and points out that each of the texts are reverses and subversions of European folk tales. Harris is of the view that *The Bluest Eye* is a novel that subverts the narrative of the fairy tale "The Ugly Duckling", *Tar Baby* undermines "Snow White" and "Sleeping Beauty", while *Beloved* challenges the traditional ghost story. However, Wilcots points out that Morrison uses African American folklore to "defocalize" the Euro-American worldviews and replace them with African American ones in order to empower a beleaguered community. In *Beloved*, Morrison's argument is in synchronization with the African worldview that death is not the end but is symbolic of a parallel existence and she believes in the intermingling of ghosts with people who are living. Morrison's novel is deeply ingrained in the West African Yoruba mythology, where the titular character Beloved is an *abiku* baby who comes back to her mother from the dead. Wilcots opines "Morrison treats ghosts not as "probable" occurrences but as actual occurrences, and in doing so honours the African and African American folkloric traditions to which she is heir". (Wilcots, 1992)

Beloved: The Novel

Beloved, post the abolition of Slavery in America during the Reconstruction Era, when arbitrary and indiscriminate violence was unleashed upon the blacks. However, the narrative is constructed around flashbacks when slavery was still prevalent in the South and the basis for the uncanny and horrifying events of the novel were established. The setting is split between two geographical locations; the countryside near Cincinnati, where the central characters are now living and a slave plantation in Kentucky named Sweet Home from where the characters escaped eighteen years before the novel opens. The novel is polyphonic, replete with many voices and stories, but the dominant one belongs to Sethe, who is living in an Ohio farmhouse with her daughter Denver. The farmhouse is also inhabited by a malicious ghost, the spirit of Sethe's baby daughter who had been killed under terrible circumstances eighteen years ago. The child's full name is never known, but both the readers and Sethe think of her as "Beloved" because that is what the child's tombstone says. Sethe wanted "Dearly Beloved" from the burial service, but had strength only to pay for one word. Payment was extracted by the tombstone engraver in the form of ten minutes of sex with him. This domestic equilibrium between Sethe, Denver and the ghost is disturbed by the arrival of Paul D, one of the Sweet Home men from Sethe's past. Their owner Mr. Garner ran what can be called a "benevolent slavery" but when he dies, Mrs. Garner brings in a male relative who is known as the "Schoolteacher" to run the plantation. He dehumanizes the slaves, measures their bodies and formulates the results to demonstrate that they are more like animals than people. A believer in the superiority of the white race, he is accompanied by his brutal and callous nephews. Things change at Sweet Home as the slaves try to escape, are sold, shot dead, burnt, maltreated and raped. Sethe manages to escape but not before her mammary rape, symbolic of denial of motherhood and a brutal thrashing showcasing the complete ruthlessness of slavery as a system.

Through a dialogic narrative and voices of many women like Baby Suggs, Ella, Nan, Sethe's mother, (a survivor of the notorious Middle Passage), Denver and Beloved we experience American slavery as it was lived by those who were commodified and became objects of exchange. The novel follows a non-linear narration, relying on memory, flashback and oral narration to craft a "womanist neo slave narrative".

Sethe's feminist sense of self sufficiency is revealed when she rejects any white delineations and perceptions of herself and firmly refuses to be "defined" by the Schoolteacher.

The novel is based on a newspaper article about a run-away slave in Ohio who killed her own baby daughter rather than seeing her return to slavery in the South. Morrison found the news clipping in *The Black Book* which archives the life of African American and also exhibits the black cultural production that grew out suffering and torment. The article talks about a fugitive slave mother, Margaret Garner, who preferred to kill her child rather than witness her endure the excruciating travails of slavery. The article recounted how the woman tried killing all her children when slave catchers came to her house, but succeeded in cutting the throat of only one.

African American Folk Tradition

Steeped in African American folk tradition, *Beloved* uses the call and response pattern and can be seen as a "speakerly" text which creates an ideal listener who will "listen" to the story of Sethe and other women as it will be retold by future generations. Morrison has said on a number of occasions that she leaves places and spaces into her narratives so that the readers can participate. Barbara Wilcot points out that in her lecture "Unspeakable things unspoken" Morrison says that she wants the reader "to be snatched, yanked and thrown into the novel to create a shared experience". (Wilcots, 1992). Morrison's art is a dialogic form akin to black folk music and also black preaching, which are inextricably linked with Black Aesthetic. One of the features of this art is to function not only as print literature, but also oral literature so that the stories can be read in quietude but it is important that people should be able to hear them as well. She intends her novels to be therapeutic, and establish a significant place in African American culture. After *Beloved's* exorcism, in the epilogue, Morrison's omniscient narrator says "it was not a story to pass on", thereby implying how difficult it is for women, especially marginalized ones to tell their stories and construct their narratives.

The story of *Beloved* and the circumstances of her infanticide are "unspeakable" because they are too painful, tragic and horrific to pass on. In Morrison's novels the death of a child very often becomes an important episode for painful and appalling tragedies that torment her characters' lives. In *The Bluest Eye* for instance the death of Pecola's baby, her tragic descent into madness and Claudia's attempts to "explain" the reasons behind it remain inexplicable. In *Beloved* Sethe's act is an event that is even more inexplicable because it is outside the logic of words and rationalization, of reason and result. Even her circling around the subject with stories and contexts can never really reenact the moment. Her attempts to explain her actions to Paul D are futile:

"Sethe knew the circle she was making around the room, him, the subject, would remain one. That she could never close in, pin it down for anybody who had to ask. If they didn't get it right off she could never explain" (Morrison, 2010).

Aural Text

Sethe's story of loving and losing *Beloved* is ultimately a story that does get passed on and is important to pass on because it empowers women. Morrison has spoken about language to let black women know that it can be used to assert their power and define their identity. In the novel every major character endeavors to tell the story of the act of infanticide in such a way that it gets refracted from their perspective. This story is told over and over again by individual characters, recovered from press clippings despite being "unspeakable". *Beloved* is thus an "aural" text, which creates a relationship between tellers and listeners, where the emphasis is on "telling" and "narrating".

The final onus of telling the story lies in the hands of future generation of black women represented by Denver. Morrison said that her strategy was to translate the narrative of *Beloved* into the narrative of Denver, to move from the past to the future. Denver is the daughter of history. It is ultimately Denver who will tell and retell the story of her mother's infanticide that she now understands as a part of a larger narrative of motherhood and slavery. When Denver first learnt of her mother's act, she experienced a metaphorical deafness but her reintegration with the community and "listening", once again changed her perception. Ashraf H.A Rushdy points out that "Denver uses the knowledge of horror transmitted to her aurally, to perform a healing narrative, orally". (Rushdie, 2007).

In the novel, the schoolteacher, uses writing in an insidious way. In one of the significant episodes of the novel, he attempts to read and write Sethe as a subhuman "thing" by listing what he calls her animal characteristics alongside her human ones:

"He was talking to his pupils and I heard him say 'which one are you doing?' And one of the boys said 'Sethe'... 'No. No. That's not the way. I told you to put her human characteristics on the left; Her animal ones on the right. And don't forget to line them up'". (Morrison, 2010).

Sethe resolves that in future, she would not allow anybody to delineate the animal and human characteristics of her children. In other words, she refuses to be "written upon" or allow the writers to seize her humanity. Black women have the right to write their own history. It is Denver therefore who seizes the school teacher's role, the daughter of the future who will rewrite history and construct her own narrative. Denver must understand Sethe's story in the proper perspective, because she is not only the one who must go out and tell it but also understand her mother's actions as a part of a larger framework of experience. Sethe's mother had killed children fathered by whites, Ella had killed a child, "the lowest yet", born of rape, while other black women too had killed children. Denver must understand the history of the African American community and her place in it. Rushdy points out "hearing the mother's tongue, understanding the mother's code, knowing the mother's history- these are themselves the very enactment of an ongoing generational transmission" (Rushdy, 2007). These are an indication towards the novel's speakerliness. She further opines that there are a number of "oral communities" in the novel. For instance, Paul D is sold to a chain gang that has its own linguistic codes which he is able to comprehend. But when he enters the group of mothers and daughters he is unable to comprehend their language and discourse. He is, unable to understand the discourse of motherhood and slavery.

Call and response pattern

Furthermore, Maggie Sale is of the opinion that the novel is primarily an oral text which uses the call and response pattern, an integral part of African American folk tradition, which looks at how art will not only be therapeutic but also important for the entire community. It is one of the most popular devices used in Black communities. It developed as a means of communication during slavery where one slave called and the others responded, leading to a extemporaneous verbal communication between the speaker and the listener. In addition, according to Hong Wu and Liping Yang, "call and response provides the basic rhythm of African music". (Wu and Yang, 2013) It is used in gospel songs, blues and jazz.

The call and response pattern succeeds on improvisation and audience participation. Barbara Wilcot points out that as a part of this tradition the novel also uses West African "Dilemma Tales" as a part of its narrative strategy.

Dilemma tales were stories which were told to the community of tribals which not only had a didactic purpose, but also were used to begin a deliberation and discussion, sharpening the skills of argumentation preparing them for management of disagreements in tribal life. (Wilcots, 1992). Sale opines:

“Call-and-response patterns, developed in spirituals and play and work songs, are related to the group or communal nature of art. This pattern ensures that the narrative is told from various perspectives and no single perspective predominates. Call-and-response patterns both structure and are the theme of Sethe and Beloved's relationship. Sethe's guilt, which she acknowledges only to her murdered child, keeps that child alive and eventually calls her back into the physical world. Beloved calls Sethe to account once Sethe realizes who she is, and Sethe responds endlessly but uselessly, since the healing response is not reciprocal”. (Sale, 1992).

Beloved grows more and more demanding and it is now up to Denver to save her mother and she does so by calling out to the community first for food and then for assistance in Beloved's exorcism. The exorcism is carried out through the call of the thirty women who gather outside Sethe's home. Sale is of the view that in call and response texts there is a larger audience participation where the text invites the reader's or the listener's response. Important issues are “called out” in the novel and the readers have to respond to them. Incompletion is also a part of Morrison's narrative strategy. Stories are left unfinished; we never know what happened to Halle, Howard and Buglar or even to Beloved at the end of the novel. Beloved's appearance and disappearance invites the readers/listeners to respond and become active in producing meaning of the text.

Wu and Yang argue that the call and response tradition is used in church settings as well. It is a participatory act where both the speaker and the listener engage in a verbal exchange. In African churches the preacher waits for the response of the congregation to measure the direction and success of his sermon. (Wu and Yang, 2013) The tradition is used by Baby Suggs, Holy, the unlicensed preacher of the novel. It becomes a part of the healing process. As a part of this process, Baby Suggs, the unlicensed preacher in the novel calls the black people to the Clearing and they respond by singing and dancing. Baby Sugg's healing rituals in the Clearing combine African and Christian elements. The singing and dancing rituals are a part of the African American folk tradition and heal the former slaves by bringing the memories buried in the unconscious into the conscious mind. This resembles the Freudian psychoanalytic process. Maggie Sale concludes her argument by pointing out:

“The text of *Beloved* functions in a similar way for contemporary readers: as a textual space in which the horrors of slavery and the sometimes equally horrific responses to it by the (formerly) enslaved are not simply denied, or justified, or explained away, but are presented through an empowering use of oral traditions and language so that they become digestible”. (Sale, 1992).

In her essay “A Love Supreme: Jazzthetic Strategies in Toni Morrison's *Beloved*”, Lars Eckstein points out that there is an aural quality in Baby Suggs's sermons and her “call” in the Clearing adheres to the typical features of antiphonic sermonizing (Eckstein, 2006)

“ Here, she said, “in this here place, we flesh; flesh that weeps, laughs, flesh that dances on bare feet in grass. Love it. Love it hard. Yonder they do not love your flesh. They do not love your eyes” (Morrison, 2010). Towards the end of her call, in a sudden turn to music, Baby Suggs dances, which is typical of the sermonizing tradition: “Saying no more, she stood up then and danced with her twisted hip the rest of what her heart had to say while others opened their mouths and gave her the music. Long notes held until the four part harmony was perfect enough for their deeply loved flesh” (Morrison, 2010).

Conclusion

Thus, Morrison uses a dialogic narrative pattern where each individual call demands a response. In such a narrative, each and every character becomes a part of his or her own history, this a narrative which is put together in the quilt fashion which once again is an integral part of the Black Feminist Aesthetic. At the end of the novel, Paul D wants to put his story next to Sethe's. The novel is about putting stories together and putting them to rest. However, she also gives the victims of history a voice through the character of Beloved and a space for their stories to get narrated and their histories to be told.

Toni Morrison constantly reminds us that the oral tradition is so strong in black culture that it is still alive. Women especially played an extremely important role in this tradition. Black feminist critics argue that in the oral tradition not only were they visible but also were producers of knowledge, especially as oral literature very often played a didactic role.

Beloved is thus a healing narrative of collective memories kept alive through oral tradition. It is also a story of a marginalized community living on the fringes of life, enduring systemic oppression. The stories of different characters are a witness to the past, give us a glimpse into the struggle of the black slaves to fight oppression and survive "whole". As a Black woman writer, Morrison seeks to celebrate the strength and resilience of black women because the ability to tell their own stories empowers them and enables them to construct their own narratives and write their own histories.

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**DERVLA MURPHY: CHALLENGING MALE DOMINANCE IN TRAVEL/
TRAVEL WRITING**

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ABSTRACT

When we talk about travel and travel writing, the names that float our mind are always the work by men travellers like Pico Iyer, Bill Bryson, Mark Twain, V.S. Naipaul, William Dalrymple or Rahul Sankrityayan, Kedarnath, Ajneya and Nirmal Verma in Indian Literature and the list is quite extensive. But how many of us could name these many women travel writers in literature? Many could name Elizabeth Gilbert, writer of *Eat, Pray and Love*, but then, this work is categorized as a memoir or a romance (a genre generally assigned to women writers) not a travelogue.

In the past, the idea of travel has always been associated with men; man has been the central subject of all travel accounts written since time immemorial. But when women travellers become travel writers, there was an illusionary shift in the status of woman from a personal/private to public domain. But, even after this deceiving upheaval of the status, works of female writers were either subsumed by male writers or completely neglected by critics and readers alike. In this paper I will attempt to explore why works of women writers were neglected in the history and did not get equal status as their male counterparts. I will base my study, most specifically, on Dervla Murphy, a legendary Irish travel writer, who authored 26 travel books and has travelled half the world alone, sometimes on her bicycle. Through this paper I will also try to find answers to a few stated questions : Is Travel or travel writing a male dominated genre of literature? Can travelling and travel writing be a tool for women empowerment?

Keywords: travel, travel writing, empowerment, male dominance, Dervla Murphy

**GENDER ROLES ON BEHALF OF WOMEN'S VOICE: A LITERARY
PSYCHOANALYSIS OF WOMAN DISCOURSE IN *KIŞ GELMEDEN*, *GETTING
OUT AND NIGHT*, *MOTHER***

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Abstract

Within the stable tranquility of a status quo, the moment of unrest begins with the first realization of one's self in terms of its uniqueness. For the most part, the ideologies, yet more directly and profoundly, gender roles function as a silencer of this realization. Through a psychoanalytic discourse as a methodology, analysis of feminist plays, this research asserts that bringing the familiar and mundane acts, chores, habits, or routines into the realm of language paves the way for an identity realization observed in the otherwise silenced woman characters in literature. As the subject of analysis, the study provides a close reading of central woman characters' psychology and habitual acts within their social and domestic environment, within Turkish novelist Füzûzan's *Kış Gelmeden* (1997), and American playwright Marsha Norman's *Getting Out* (1978) and *Night, Mother* (1983). The three plays introduce psychologically traumatized and victimized female characters silenced by either a dominating male figure in their domestic lives or their expected roles in society from various aspects. One significantly common point is that these characters' initially submissive voices can be traced in their justification of their present situation at the beginning. Having undertaken different experiences throughout their lives, the woman characters still (pre)tend to be somehow contented with their ongoing, psychological yet discreet captivity. This dictated consent is reflected in their approach and reaction to the other central radical characters in each play. Nevertheless, the conversations between the silenced women and the radical figures bring the socially ignored acknowledgment of women's situation into verbal expression. After this moment, the initially repressed woman characters question their individual identities, connections with their past, and relation to the male hegemony surrounding them. At the end of each play, they compensate for the repression they have been exposed to by "leaving" their environment in different terms. In the analysis of this evolution, the study employs Plumwood's master-other hierarchy and Kristeva's feminist theory as a conceptual basis. As a conclusion, the study brings psychoanalytic aspects of the effects and results of gender roles in modern women's discourse.

Keywords: gender roles, male hegemony, individualism