

Factors Influencing Gender Equality

Toplumsal Cinsiyet Eşitliğini Etkileyen Faktörler

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ABSTRACT

While gender is the genetic, physiological, and biological characteristics of a person as a woman or a man, gender is the social identity roles with the personality features that are formed by the social and cultural evaluation of the differences between men and women. Gender is a term that relates to how society sees, perceives, thinks, and wants a person to behave as a man or a woman. Socialization is a process by which a person becomes a part of society and gains identity and gender stereotypes. Gender equality means that women and men have equal rights before the law, treated equally, and benefit from opportunities and services in society. This article draws attention to the existence of conditions that show that gender inequality is against women in the 21st century.

Keywords: Gender, gender identity, gender socialization, Cinderella complex

ÖZ

Cinsiyet, kişinin kadın ya da erkek olarak sergilemiş olduğu genetik, fizyolojik ve biyolojik özellikleri iken, toplumsal cinsiyet, kadın ve erkek arasındaki farkların kültürel ve sosyal olarak değerlendirilmesiyle meydana gelen, toplumsal kimlik rolleri ve kişilik özellikleridir. Toplumsal cinsiyet, toplumun kişiyi kadın ve erkek olarak nasıl gördüğü, algıladığı, düşündüğü ve nasıl davranmasını istediği ile ilgili bir terimdir. Toplumsallaşma, kişinin toplumun bir parçası haline geldiği, kimlik ve cinsiyet kalıplarını edindiği bir süreçtir. Toplumsal cinsiyette eşitlik ise kanunlar önünde kadın ve erkeğin eşit haklarının olmasını, eşit davranılmasını, yanı sıra toplum içinde fırsatlardan ve hizmetlerden eşit düzeyde yararlanmalarını ifade etmektedir. Bu yazının amacı, 21. yüzyılda halen, toplumsal cinsiyetteki eşitsizliğin kadınların aleyhine olduğunu gösteren koşulların varlığına dikkat çekmektir.

Anahtar sözcükler: Cinsiyet, toplumsal cinsiyet, cinsiyet rolleri, Sindrella kompleksi

Introduction

The term sex refers to innate biological characteristics such as "male-specific" and "female-specific", independent of culture (Slattery 2014). A body with XX chromosomes is considered female, and a body with XY chromosomes is considered male. Gender also draws attention to the difference between male and female genders, which are mutually exclusive and assumed to be innate. There are some innate biological differences between the two genders (Green 2010). According to biological determinists; the fact of metabolism lies at the basis of the social, psychological with behavioral differences between men and women. (Torgrimson ve Minson 2005, Güzel 2014).

When the etymology of the word "gender" is examined, it is known that it is based on the Latin root "genus" and means "species, class, genus" (West and Zimmerman 1987, 2009). Gender is not something we are born and have, but something we do or enforce. The concept of gender includes behavioral patterns as well as personality traits that are culturally attributed to men and women (Ayhan 2016). Sigmund Freud, in his work "Three Essays on the Theory of Gender", refuted the view that the roles of men and women, as well as their characters, are determined by purely biological characteristics (Freud 1981).

In this review, this data of different studies evaluating the equality of gender roles and the perception of gender were examined. some of the factors affecting gender were examined objectively and the results were evaluated. The aim of this article is to examine the positive or negative factors that are thought to be effective on gender inequality, which have been frequently featured in the media in last years, as well as to increase the level of awareness about gender roles in society.

Gender

Gender equality presents a different problem for men and women. For women, it is a struggle to advance their gender identity, often in opposition to the gender identity of males as well as the linking of the different attitudes towards gender equality to differences in the ways their gender identify (Pesen et al. 2016). Gender

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equality means that a person is not discriminated against because of his or her gender in using available opportunities without any problems (Vatandaş 2007, Bakırcı 2020). As in our country, those most affected by gender inequality are women, all over the world (Scott 2007, Bakırcı 2020).

Of the total population residing in Turkey, 50.1% are men and 49.9% are women, as of December, 2022 (TUIK 2022). When the determinants of gender discrimination are examined in the studies; It has been determined that many factors such as people's income level, job, education, social media use, age, ethnicity, sexual orientation, place of residence, traditions and beliefs have an important role (Kantoglu 2017, UN Women 2019, Bakırcı 2020).

Discrimination against women is stated in the first article of the International Convention on the Elimination of All Forms of Discrimination Against Women; It is generally defined as treating people unfairly in society because of their gender, socializing a sexist approach, or subjecting a person to any discrimination, exclusion or restriction based on socially constructed gender roles that prevents the person from fully benefiting from human rights. Gender does not exist in the past, but rather a situation that occurs through interaction, that is, an acquisition (West and Zimmermann 1987).

Socialization of Gender

The main subject of the process in which the child acquires his/her gender identity is the family. This process begins in infancy, becomes evident in childhood, and ends in adulthood. It is a process in which gender roles are learned and internalized through means such as family, school, media and communication tools (Bhasin 2003, Giddens and Sutton 2018).

The concept of gendered refers to situations that have masculine or feminine characteristics or represent different aspects through gender. Such as, pink and blue are gendered colors because the general perception is that pink is feminine; blue is a masculine color (Pilcher and Whelehan 2004).

Socialization is defined as the process of each individual in the society becoming a part of the society with all their attitudes, behaviors and mental approaches, or acquiring an identity. It is also a process that helps a person acquire all the necessary coping skills throughout his life and transforms him into a competent individual with high awareness (Pamuk 2018, Bakırcı 2020). Studies have found that societies mostly go through a gendered socialization process. Since gender differences are culturally constructed during the socialization process, men and women learn to socialize in different roles. In every society, gender roles are taught to people at different levels and importance. (Vatandaş 2007, Bakırcı2020).

Gender socialization is expressed as the process of an individual becoming aware of his or her own gender, that is, the process of gendering the body (Connell 1998). Often, parents are more protective of their daughters while encouraging their sons to be independent (Dowling 2006). Since it is emphasized that girls are "incomplete" and "superior" to boys in the process of gender socialization women are made the subjects of gender inequality and men are made the objects (Kantoglu 2017, Pamuk 2018). Society is trying to normalize male suppression (oppression/bullying) through a collective effort (Cahill 1986, Bourdieu 2015).

Cinderella Complex and Gender

The Cinderella complex describes women's indecision between dependence and independence, as well as the conscious or forced narrowing of women's independence in society (Yıldırım 2018). In patriarchal societies, it is seen that women exhibit man-dependent behaviors throughout the development processes of men and women (Dowling 2006). The difficulty of working life, career choice and life stress factors lead to negative predictions of women's gender roles (Yıldırım 2018). Independence is not a situation that can only be achieved by women's working life and high education level (Dowling 2006). The basis of the woman's idea of independence lies in her tendency towards motherhood (Elson 2003). The idea of independence is formed in children in the first six or seven years. The foundations of independence are laid when men and women acquire teachings that are not based on gender discrimination and go through a normal upbringing (Dowling 2006, Yıldırım2018). Studies on gender identity show that economy and culture are determinants of equality between men and women (Han Almis et al. 2019).

Gender In Terms Of Feminism

The word feminism is etymologically derived from the Latin word "femina" (woman). "Feminism" is a doctrine

that creates theories about the analysis of women's positions in the system, the arguments on which the awareness of femininity should be based, the examination of the effects that women face within the system, and points out that women should be supported in every field. According to feminist theory; gender is a concept that is different from biological sex and is constructed by society, changes historically and culturally, and is consciously produced over and over again through social and political activities" (Donovan 2016).

Radical feminists criticize this concept because it corrects the radical approach of feminist thought and privileges female identity. Gender is also very important in terms of clarifying and logically rationalizing the ideas existing in feminist literature (Donovan 2016). A woman's fertility feature is considered an important role that increases her prestige before men (Arat 1986). Feminist theorists do not accept the claim that "women have been an oppressed group in every period of history" (Tekeli 1988).

Some feminist writers state that traditional societies were matriarchal societies in which the status of men and women was equal, and sometimes women were more dominant (societies before the agricultural revolution) (Marini 1990). In matriarchal societies, the existence of a division of labor based on gender has been determined (Bhasin 2003), and it has been reported that in these societies, work that requires muscle power, such as hunting, is done by men, and jobs that do not require muscle power, such as gathering, are done by women (Meulenbent 1987, Marini 1990). Factors that determine male-female relations in patriarchal societies; while it is mostly beliefs and cultural values, in modern societies; economy and production relations (Bhasin 2003).

Feminist Philosophers

Mary Astell was one of the feminist philosophers of the 18th century Enlightenment. She was one of the first English women to advocate the idea that women were as rational as men and deserved the same right to education. In her work titled "An Important Suggestion for Women", she suggested that the careers of women of that period should go beyond motherhood and nunhood. she argued that women have the ability to reason like men and asked, "if all people are born free, why are all women slaves?" she asked the question. Then, she wrote her work "A Vindication of the Rights of Women", in which she defended equality between the sexes. In this work, she said that "How can you be happy if you came to the world to show off your beauty like tulips in a garden and are good for nothing else?" (Calasanti et al. 2006).

The concept of gender was first used by psychologist Madison Bentley in 1945, by psychologist John Money in 1950, and by psychoanalyst Robert Stoller in 1968 to draw attention to the "social impact on gender". In his work "Sex and Gender", Stoller evaluates gender as a cultural and psychological concept rather than biological characteristics (Stoller 1968, Polat 2018, Cortez et al. 2019).

Simone de Beauvoir, in her work titled "Second Sex (Le Deuxième Sexe)", published in 1949 and seen as the beginning of the Second Feminist Wave, used the expression one is not born a woman, one becomes a woman (de Beauvoir 1956, Deutscher 2008). This book, which deals with the construction of gender in different aspects, attracted the attention of many feminist thinkers (Judith Butler, Kate Millett, Betty Friedan, Julia Kristeva, Hélène Cixous, etc.) in the following years. During this period, women's position in society and the reasons for women's subordination were questioned, and gender, sexuality and power relations were examined in terms of patriarchy (Baştürk Akca and Tönel 2011, de Beauvoir 2014). Subsequently, the issue of women was approached from an existential perspective and efforts were made to adapt the "self-other/other relationship" to male-female relations (Mahsereci 2001). The widespread use of the concept of "gender", especially in feminist literature, has led to more analysis of this concept from a social perspective.

Ann Oakley, who included the concept of gender in the field of sociology, defines the biological distinction between men and women; He states that gender reflects an unequal picture constructed by society and influenced by culture (Oakley 1972, Citizen 2007). The author's work "Sex, Gender and Society" published in 1972 is an important source in this field. In the article titled "Gender: A Useful Historical Analysis Category", which was published in 1986 and is one of the fundamental works in the field of gender, this concept was used to examine the existing biological differences within the concept of sex (Scott 2007).

Language and Gender

Language is not neutral. Language is not just a tool to express thoughts; It is also an effective structure in shaping thoughts itself. It is not possible to change the society's perspective on "gender equality" without changing the language, and it is not possible to change the language used about gender equality without changing the society (Demiral 2013).

According to Galtung, under normal circumstances, it is very difficult to be aware of the existence of cultural violence. Cultural violence often circulates silently. Cultural violence originating from the structure of the language can legitimize direct and structural violence (Galtung 1969). There is no separate word for woman in the grammatical structure of Turkish, German and Norwegian languages, but English also has one. In the German and Norwegian languages, there are words that only indicate the male gender. This word describes both men and women. In the writings and even in the speeches of such a society, the female gender is ignored, resulting in the use of a male-dominated language. This situation then unknowingly legitimizes various structural violence in society. Social values and some norms that form social perception are the product of male language (for example, greetings, eating rules, respectful behavior, etc.). The man, who sees himself as stronger than the woman, has always tried to keep the woman away from the public sphere (Tekeli 1982, Kandiyoti 2015).

In patriarchal societies, it is not possible for the language to get rid of gendered jargon unless the fact that men oppress women is changed. Changes in sexist expressions in the language over the decades have a very important place in women's perception of themselves as a valuable individual in society and their awareness of the existence of their individual rights (Balman 2007). The point to remember is, sexist discourses in the language occur as a result of the contributions of both the language used and social life experiences (West and Zimmerman 1987, 2009).

Religion and Gender

Religion and gender are two separate concepts that are independent of each other and can be evaluated within the framework of universal values. When religion and gender are evaluated together, two types of tendencies towards the field of gender can be mentioned. The first of these situations is the acceptance of "gender judgments related to religion", "gender discrimination" or "sexism" as the problem itself. The second is that religion protects women, in other words, that religion is not among the factors that cause women to be oppressed. At the point where gender perception emerges, "religion" is a factor that can affect gender perception, in different ways.

In societies where Islam is dominant, explanations made in line with different ideas about gender are generally made within the scope of "Islamic philosophy". While feminist approaches state that Islam restricts women's rights; Anti-feminist approaches also present different views on this issue, arguing that Islam essentially liberates women's rights. These views may vary depending on how individuals understand the ethical and moral values of the society they live in, the sociocultural pattern of the society, as well as the traditional structure and Islamic texts of the society they live in (Kürkçü 2013). There are various discourses within the society that women are more religious and have higher spiritual sensitivity than men or, on the contrary, that men are more religious and have higher spiritual sensitivity. Of course, some of these discourses may stem from academic research, while the other may stem from judgments based on observations and experiences in social environments. In a study, it was found that women's spiritual sensitivity is higher than men (Yapıcı 2016).

In a study conducted by Karakaya (2018), it was reported that religion is an element that affects the perception of gender in different ways, and that women are behind compared to men due to reasons arising from their gender roles, and similarly, they are in the background in public spaces. While explaining this situation as a result of the dominance of the patriarchal structure, he also states that gender discrimination is also affected by texts and verbal expressions related to the Islamic religion.

Age and Gender

When someone tells us that we should act according to our age, we understand that what is meant by age is the years we have lived since birth. Acting age appropriate; gender; Acting according to gender is the process that creates age (West and Zimmerman 1987, 2009). This situation is seen at the very beginning of the socialization process. For example; if a girl does not behave according to her gender, she may be considered "still a baby" by her environment (Arun 2015). The concept of "ageing" refers to a situation and action that involves checking the appropriateness of any action for different age groups while individuals form their age-related identities (Greenwich and Calasanti 2005).

Individuals place this supervision at the basis of the social processes they are involved in (Krekula 2007). A study emphasizes that the phenomenon of age arises not chronologically, but depends on social criteria, and that it cannot be evaluated independently of other categories (Moore 2001). One of the factors that contribute to the formation of age is expressed as language (Laz 1998). In Turkey, one of the places where age coding for women

emerges is the everyday expressions we use. For example; staying at home, running away to seed, remaining a big wife (TDK 2023).

In her work titled "Old Age", Simone de Beauvoir first talks about the interaction of the concepts of gender and age with each other, as well as how women, especially women, internalize "negative images" of old age in society (de Beauvoir 1970, Silver 2003, Pamuk 2018). According to the author in this study, it is impossible to make a single definition of the elderly that is valid all over the world (Tidd 2004, Deutscher 2008). The gender roles we acquire throughout our lives have an impact on the way old age is perceived and experienced.

Sontag (2023) mentioned that men are valued based on their earnings, and women are valued based on their appearance. In other words, the self-perceptions of men and women regarding old age and the environment vary depending on their gender (Greenwich and Calasanti 2005). Accordingly, as women get older, they worry about being deprived of the feminine attractiveness characteristics accepted by society, while men experience the anxiety of losing masculine features and facing passivity (Krekula 2007). Of course, in an environment with different socio-economic and cultural conditions, it is not possible to consider old age as a unique and uniform structure with the distinction of advantages and disadvantages (Twigg 2004). In order to find the meaning of old age, it is necessary to examine how the elderly are treated within the current cultural structure, how individual elderly people define themselves, as well as the space and time elements in which they live (de Beauvoir 1970, Krekula 2007).

Education and Gender

Gender equality is a policy that has remained effective on our country's agenda for many years and has a very important place. It is known that gender inequality is high in Turkey, especially in the field of education (West and Zimmerman 2009). Increasing rates of gender inequality in education; Unfortunately, it relegates the position of women to the background in social, social and cultural fields (Maya 2013, Özyaydınlık 2014).

With the widespread use of gender inequality expressions, individuals, especially women, are exposed to gender discrimination. One of the effective factors in changing gender perception in favor of equality is the level of education. As their education levels increase, women improve themselves by participating more in social life and increasing their interpersonal communication. In addition, it is observed that the gender roles of highly educated women change in business life, various social environments, marriage and family lives, especially for the benefit of women (Yılmaz et al. 2009, Ayan 2014). Thus, women provide more support for their children's education, possibly do not exhibit sexist attitudes towards their children, and thus prevent the formation of wrong gender perceptions (Polat 2018).

In the literature, work-life balance was examined in a study conducted with married academic women. Work-life balance was assessed by satisfaction with work life and private life. The top 3 reasons that disrupt the work-life balance of female academics are; number of children, lack of spousal support and being married. This study showed that 72.4% of female academics cannot maintain work-life balance and cannot avoid their responsibilities in family life (Altıok Gürel 2018).

When the statistics of the last education institutions attended by gender in the population aged 25 and over in Turkey between 2010 and 2020, it was seen that 28.5% of women and 19.6% of men were primary school graduates. While the rate of illiterate people was 3.8% in total, it was observed that the same sample group consisted of 6.5% women and 1% men. Looking at the statistical values between 2010 and 2020, it was observed that the rate of illiteracy among both women and men decreased significantly in the following years (TUIK 2022).

In 2016, the rate of women and men with formal education working in a job that provides regular income was 9.1%, while 27.5% of those without formal education were working in a regular job (TUIK 2022). The child, who is a part of the society during the education process, learns how to behave in the face of events or people (Helvacıoğlu 1996, Kantoğlu 2017, Toksöz et al. 2021). Boys who left education at an early age were probably able to show consistent behavior or continuity in the work they started in order to become a craftsman (Taş and Yenilmez 2007). According to the first indicator within the scope of access to the right to education, when Turkey compares the average duration of education received by both women (7.3 years) and men (8.3 years) with OECD countries, it was found less for about 4 years. When Turkey was compared to OECD countries in terms of total education time, it was found to be the country with the lowest education level among OECD countries (Kantoğlu 2017, Sancar et al. 2021, Toksöz et al. 2021).

One of the important points of the concept of gender in the field of education is that there may be some ambivalent behaviors arising from teachers (Taş and Yenilmez 2007). "Gender Equality Commission" was

established by the Ministry of National Education (MEB) in 2007 (Özcan 2012, UNICEF 2017). It is seen that school-aged children are already equipped with some gender roles by this period (Erzeybek 2015). In researching the subject of "Sexism in English Textbooks", the 7th grade English textbook (Let's Speak English) published by the ministry of education was examined, but it was observed that the book exhibited a sexist approach in favor of men (Helvacıoğlu 1996, Çubukçu and Sivaslıgil 2007).

In most European Union countries, the end age of compulsory education is 15, the end age of compulsory education has been increased from 14 to 18 since the 2012-2013 academic year, in Turkey. With the increase in the age of compulsory education in Turkey, a significant increase was detected in the schooling rates of female students (Kantoglu 2017). Studies show that as people's education levels increase, they move away from patriarchal culture and embrace gender equality more (Aksoy et al. 2022). It has been shown that children raised with egalitarian parental attitudes that include tolerance, trust and respect have more balanced gender roles (Belek Erşen 2015, Kantoglu 2017, Sancar et al. 2021).

Family and Gender

Gender roles are a concept that is learned from an early age, determined by some social rules, developed in certain social areas, and formed by ascribing appropriate roles and attitudes (West and Zimmerman 1987, 2009). As it is known, the foundations of gender roles are first laid in the family. Family structure can be divided into three: patriarchal (traditional), matriarchal and egalitarian. Gender perceptions may differ and vary in children growing up in different family structures (Dedeoğlu 2000). In traditional or, in other words, patriarchal family structures; more radical gender roles are detected compared to matriarchal (mainly living in non-urban areas) and egalitarian family structures (Erzeybek 2015).

Research shows that children raised with "egalitarian parental attitudes" have more egalitarian gender roles in the future (Erzeybek 2015, Aksoy et al. 2022). In societies where the patriarchal structure is dominant, gender discrimination, which occurs when negative thoughts towards women turn into behavior, affects women's socio-cultural, political and working life... etc. It may cause men to remain in the background compared to men in areas such as (Sakallı Uğurlu 2003, Aksoy et al. 2022).

Various news, sports and competition programs that children see on television or in textbooks, and cartoons they watch play an important role in the formation of their gender identities (Pesen et al. 2016). In television programs, girls are mostly busy with jobs such as cooking, knitting and cleaning, while boys are busy with sports, politics, repair skills and jobs that require strength (Kantoglu 2017). At the same time, the most important source of the socialization process is the family. Children are greatly affected by the attitudes displayed by their parents (Ünal et al. 2017, Dalkılıç 2021). Sociocultural factors, especially family, are very important in the emergence of a healthy personality structure (Gündoğdu 2016). This situation, which is affected by socio-cultural characteristics and causes different gender perceptions based on role model-based behaviors, helps to internalize male and female identities and thus adapt to life (West and Zimmerman 1987, 2009).

According to cognitive behavioral theory, the development of gender roles is achieved only when children reach a certain level of development. Children first learn their own gender identities and then the sexual identities of others, and develop appropriate gender roles or prejudices in this process (Vatandaş 2007).

Child Motherhood

One of the most important reasons why girls are deprived of a basic right such as education is reported as underage child marriages (Aktepe ve Atay 2017). Identifying the sexist presuppositions learned at an early age is very important in terms of initiating change towards gender equality (Uygur 2016). More than half (57%) of the 77 million children around the world who are of school age but cannot go to school are girls. When we examine TUIK data in terms of gender, we see that 85% of the population are illiterate women; it is seen that the rate of men is 5.9%. TUIK data reveals that the number of girls who gave birth among girls between the ages of 15 and 16 in Turkey in 2021 was 16 thousand 396, and girls under the age of 15 gave birth to 234. Considering the large number of officially documented and unregistered births, child motherhood, it is considered as an important social problem for Turkey (TUIK 2022). This situation is an important psychological trauma that needs to be evaluated socially for both girls and society (Toksöz et al. 2021).

As a result, each of the factors affecting gender roles greatly affects gender perceptions. In the studies conducted, factors affecting the development of children's attitudes towards gender roles are; family structure, parents' education level, sociocultural characteristics of the place of residence, whether the mother works or not, peer

relationships and friends, school life, duration of exposure to social media and mass media... etc. (Helvacıoğlu 1996, Torgrimson and Minson 2005, Uygur 2016).

Peer Relationships and Gender

The child first learns the behavioral patterns specific to male and female genders in his family. The child, who forms a certain gender schema according to the behavioral patterns within the family, reveals his/her gender roles through peer relationships and the games he plays with his friends. There are also differences in the games and toys that boys and girls play together. These differences are caused by social learning as well as genetic differences between boys and girls. Peer/friendship relationships have a very important place in the lives of teenage girls and boys (Kantoğlu 2017). Considering long-term friendship relationships, it can be said that friendship relationships differ according to gender. It is very important for teenagers to have their friends approve of them.

Young people learn gender roles later in the socialization process. Receiving admiration from their circle of friends is at the top of the list in the socialization process for young people (Scott 2007). When young people are exposed to some criticism in their circle of friends, they may show some behavioral changes, mostly because they do not want to be criticized. Peer relationships have a very important place in the formation of gender roles, psychosocial development of individuals, meeting their autonomy needs and closeness needs. As a result, since young people are in constant communication with each other, they are more influenced by each other than by their parents in the development of gender perception (Dalkılıç 2021).

Gender Perception

Gender perception is formed by what a person experiences and learns about gender throughout his life. Gender role; It refers to the behaviors (roles) and personality traits that are culturally appropriate for men and women, and gender roles form the perception of gender (West and Zimmerman 1987, 2009).

Perception of gender; It is affected by many factors such as the geography where the person lives, regional differences, education level, age, business life, employment status, marital status, and the place where he/she has lived the longest (Özcan 2012). In addition, the concept of gender perception is also negatively affected by some variables such as traditional family structure, low economic level and domestic violence in men (Şanlı et al. 2018). It is reported that men who cannot express their emotions clearly resort to anger, aggression and violence to compensate for their repressed emotions (O'Neil 2008).

It is reported that the perception of gender is most affected by culture (Çetilkol Petek 2019). When an individual leaves his/her current environment and goes to another culture, the gender roles that cause him/her to enter into a cultural conflict essentially teach him/her how to behave in that society. As the individual's education level increases, he gets married, moves to another city or from a village to a city, participates in social life, and gains economic freedom, the individual comes face to face with new cultures and behaviors and interacts with each other. (Ayan 2014, Pesen et al. 2016).

Working Life and Gender

In Turkey, the proportion of the population in the 15-64 age group, defined as working age, was determined to be 68.1% in 2022 (TUIK 2022). In order to achieve gender equality in business life, some points should be taken into consideration. Due to health problems specific to being women, lack of necessary social support often causes women to take on more passive roles in their working lives. Since women's reproductive biological functions are different from men, they may have to stay away from their work lives from time to time (O'Neil and Çarkoğlu 2020). In this sense, menarche, abortion, sexually transmitted diseases, pregnancy, birth and some postpartum complications are risk factors for women. When we look generally today, most of the responsibilities of housework and child care belong to women. As women's educational attainment increased and they entered more business life, their economic freedom increased. (Belek Erşen 2015, Kantoğlu 2017). The state creates facilitating factors by creating various policies regarding women's responsibilities in working life.

ILO Convention on the Elimination of Violence and Harassment in Working Life No. 190 includes norms of gender equality, respect for human dignity, non-discrimination and non-violence (Bakırcı 2020). It is one of the first agreements adopted in 2019 addressing gender-based violence in working life. This contract states that everyone deserves a working life free of violence and harassment, and that any violence encountered in working life is a human rights violation (Berber Ağtaş 2020).

Various forms of implementation of gender discrimination are ;

1. Direct discrimination: gender discrimination is observed in some workplaces, mostly men are dominant over women, e.g. A woman who is in the same position in the company cannot receive as much salary as a man... etc.
2. Indirect discrimination: a set of statements that often imply that women are not eligible for certain job postings and offers from certain companies, etc.
3. Psychological harassment (mobbing) in the workplace: in this type of discrimination, not only discrimination but also emotional and psychological trauma is experienced for the employee.
4. Victimization: unequal or biased treatment depending on the gender of the employee often turns into victimization in the workplace (Sancar et al. 2021).

One of the places where gender discrimination occurs is higher education institutions where academic structures are located. It is noteworthy that in some conditions, merit gives way to the power of the majority. It is reported that the hierarchical structure forms the basis for the gender discrimination seen here (Kavas Urul 2016). For this reason, we encounter some obstacles and gender inequalities in women's ability to reach upper-class managerial positions (Utma 2019). In fact, it can be seen that the expectation of merit, which is essential in the academy, is increasingly being replaced by the principle of loyalty, which causes problems in some institutions (Kılıç and Öztürk 2014). Because the power held by the majority rewards those who show loyalty to it and punishes those who do not (Özçatal 2011).

In today's society, some jobs done by men (driving, repair work, etc.) are done by women; Some of the jobs done by women (cleaning, cooking, etc.) have started to be done by men as well (Vatandaş 2007). It has been reported that in the service sector, the employment rate of men is 53% and that of women is 55.4%. When the positions of women in companies are examined, it is noteworthy that the rate of senior female managers is still low, approximately 16% (Utma 2019). Nowadays, although women, who have gained more employment opportunities in the public sector by increasing their education level, have gained a certain position against men, they still face gender discrimination due to the dominance of the patriarchal structure (Özaydınlık 2014). Although the position of women in society is improving day by day, it is still very difficult to say that women have equal opportunities with men in society and are not discriminated against or marginalized (Kılıç and Öztürk 2014). As a result, women's employment should be supported throughout their working lives, and more efforts should be made to ensure equal job opportunities, equal wages, and equal conditions (Ayhan 2016, Polat 2018).

Political Culture and Gender

The cultural structure of society has an important place behind attitudes regarding political participation. The cultural development level of each society can also be an indicator of what attitude that culture will have towards political authority (O'Neil and Çarkoğlu 2020). By looking at the general cultural characteristics of a society, it is possible to have information about the political culture of that society.

Among the determining factors in participating in the political system; political culture, sense of political activity, gender, gender and gender perception, psychological state, sense of belonging, socioeconomic status, sense of citizenship, etc. In addition, it is a known fact that women are less active than men in all forms of political participation (Turan 1986). It is seen that only 13 of the 192 heads of state and government of the United Nations member countries are women.

Gender Equality Monitoring Association (CEID) carries out studies to identify inequalities in different areas in Turkey and reveal the problems in order to contribute to gender equality (GBE). CEID Index includes findings obtained at the country level between the years covering the period 2010-2020. CEID Index is evaluated in five main areas, namely the right to a healthy life, the right to education, the right to work, the right to a good life, the right to participate in decisions, and the right to a life without violence, and includes a total of 32 indicators consisting of 19 sub-dimensions (Sancar et al. 2021).

Turkey's CEID Index values were found to be comparable to the OECD (Organization for Economic Development and Cooperation) countries of which Turkey is a member. According to CEID Index values, Turkey ranks 35th among 36 OECD countries with 56.5 points in the 2010-2020 period. The area in which Turkey ranks best is; is the right to a healthy life. Among 36 OECD countries, Turkey is the country with the highest score in labor force participation rates, high gender inequality, low rates of attending formal education in early childhood, and the lowest score "in terms of access to the right to work and ensuring political representation" (Sancar et al. 2021).

Turkey is one of the last three countries where gender inequality is observed at the highest level in terms of the right to work, employment and "deprivation of the right to a healthy life", the other two being Mexico and South Korea. The top three countries with the highest gender equality in terms of the right to participate in decisions are Iceland, Latvia and Sweden, respectively. In terms of the right to non-violence, Turkey ranks 28th in terms of women feeling safe walking at night, and ranks lower in terms of rates of exposure to early and forced marriage and physical violence (Sancar et al. 2021).

The first index determined within the framework of the "Gender Equality Report Card" created by the United Nations is the "Gender Equality Index (TCEE)". According to this index, the city with the lowest gender inequality in our country is Istanbul. Istanbul is followed by Tunceli, Tekirdag, Ankara and Eskisehir in second place. The main common feature of these provinces is; education levels are higher than other provinces. Again, while Tunceli is the province with the lowest teenage motherhood rate, Istanbul is the 5th province with the lowest teenage fertility rate (Demirdirek and Sener 2014).

The sub-data used in the calculation method of the Gender Inequality Index (GII), developed by the United Nations, are as follows;

1. Maternal mortality rate,
2. Adolescent fertility rate,
3. Representation rate in the municipal council,
4. Graduation rate from secondary education and higher education,
5. Registered employment rate (Uygun 2016, UNDP 2019).

The Gender Inequality Index is designed to reveal and analyze politically the extent to which human achievements are harmed by gender inequality at the national level. For the first time in the 2010 Human Development Report, TCEE included inequality between men and women; It is designed as a benchmark reflecting three areas: 1. reproductive health, 2. empowerment and 3. labor market. Evaluation; It is done by scoring each dimension as 0 and 1. For the labor market, "0", when men and women receive equal wages, "1"; It is used when men or women receive lower wages than the other on all dimensions. Health dimension: measured by maternal mortality rate and adolescent fertility rate. Empowerment dimension: measured by calculating the representation rate of each gender in parliament and their levels of attendance at secondary and higher education. The working (economic) dimension is measured by women's labor force participation rates. GII is interpreted as a percentage loss of potential human development due to deficiencies in the areas it covers. While the world's average TCEE score is 0.56 (56%), Turkey received 0.806 points in the same year (UNDP 2019, Toksöz et al. 2021).

According to the "Gender Empowerment for Locals" index created by the Turkish Economic Policy Research Foundation (TEPAV), the first two provinces where women are most powerful are Istanbul and Tunceli, respectively. The province with the highest production is Sinop. The study found a statistically significant relationship between gender equality and low economic level. According to this determination, the provinces with the worst local Gender Empowerment index scores are also the provinces with the lowest economic level (Demirdirek and Şener 2014). Individuals who do not have any expectations from the political system are not very interested in political issues. There are almost no common interest relations with large segments of society (Çukurçayır 2002, Demirdirek and Şener 2014). Research reveals that men are more interested in politics (voting in elections, participating in political campaign activities, political party membership, etc.) than women (Sancar et al. 2021).

Violence and Gender

There are three types of violence: direct (personal) violence, structural (indirect) violence and cultural (symbolic) violence. In cases where gender inequality is observed, the most striking thing is direct (personal) violence, which includes actions aimed at causing physical harm (Songar 1983, Uçtu and Karahan 2016). The real issue is to eliminate the causes of violence (T.C. Başbakanlık Kadının Statüsü Genel Müdürlüğü 2008).

According to Galtung, there are differences in detecting direct and indirect violence. While there is a clear subject and object relationship in personal violence; This relationship cannot be detected in structural violence (Galtung 1969). Indirect (structural) violence is the invisible part of violence. Here, a specific person who commits violence cannot be identified. Structural violence does not aim to cause direct physical harm (West and Zimmerman 2009). The consequences of direct (personal) violence are devastating in terms of their resulting

effects. In society, if a man beats his wife, it is said to be personal violence, but if 3 million men treat their wives as second-class citizens, that is, they do not care, it is only possible to talk about structural violence (Galtung 1969, Demirdirek and Şener 2014, Uygur 2016).

The most important part of violence that is tried to be normalized is the cultural violence dimension (Galtung 1990, Scott 2007, Uygur 2016). According to Galtung, peace (solution) and violence are two interrelated concepts. Meeting needs is not accidental. Every person wants their basic needs to be met in order to live their full potential. These; the need for security to avoid conflict, the need for prosperity to avoid debauchery, the need for identity to avoid alienation, and the need for freedom to escape oppression (Galtung 1969).

Among, international agreements and written legislations for the prevention of violence Universal Declaration of Human Rights, European Convention on Human Rights and The International Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) attract attention. The legislation and laws on the prevention of violence in Turkey are illustrated in Table 1.

Table 1. Legislations on prevention of violence in Turkey
Constitution
Law No. 4320 on the Protection of the Family
Law on the Establishment, Duties and Trial Procedures of Family Courts
Turkish Civil Code
Turkish Penal Code
Municipal Law
Civil Servants Law No. 657
Law on the Establishment and Broadcasting Services of Radio and Television
Law on Commission on Equal Opportunities for Men and Women
Human Rights Investigation Commission Law
Regulation on the Implementation of the Law on the Protection of the Family
Regulation on Working Conditions of Pregnant or Breastfeeding Women, Breastfeeding Rooms and Child Care Dormitories
Heavy and Hazardous Works Regulation
Prime Ministry Circular No. 2010/14 on Increasing Women's Employment and Ensuring Equal Opportunities
Prime Ministry Circular No. 2006/17 on Measures to be Taken to Prevent Acts of Violence Against Children and Women and Custom and Honor Killings
Prime Ministry Circular No. 2004/7 on Acting in Compliance with the Principle of Equality in Personnel Recruitment
Ministry of Internal Affairs Circular No. 2007/6 on Coordination of Measures to Prevent Custom and Honor Killings
Prime Ministry Circular No. 2010/14 on Increasing Women's Employment and Ensuring Equal Opportunities
Ministry of Justice Circular No. 2006/35 on the Implementation of the Law on the Protection of the Family

Gender-Based Violence

Gender-based violence and harassment; "It is a situation that is directed at people because of their gender or that disproportionately affects people of a certain gender" (Uygur 2016). The "superior" status of women in matriarchal societies, resulting from fertility, and the beginning of the transition to settled life; It is reported that it changed with the emergence of patriarchal family structures and patriarchal states (Tekeli 1988, Uçtu and Karahan 2016). According to a convention on the Elimination of Violence and Harassment in the World of Work (ILO 190), supporting victims of violence has become increasingly important in recent years (T.C. Başbakanlık Kadının Statüsü Genel Müdürlüğü 2008, Uygur 2016, Bakırcı 2020). As a result of international agreements and documents examined in Gender Equality and Violence Against Women studies, 7 different norms have been determined to prevent violence (Songar 1983, Uçtu and Karahan 2016). The intersection points of these norms are; equality, respect for human dignity and non-discrimination.

The updated norms regarding the prevention of gender-based violence are as follows;

1. Equal Opportunity
2. Gender equality
3. Respect for human dignity
4. Nonviolence
5. Women's empowerment
6. Care
7. Prohibition of discrimination (Uçtu and Karahan 2016).

The "Gender Discrimination Report" published in 2017 shows the rates of inequality between men and women around the world. In this report, many areas such as economic participation and equal opportunity, education, political participation and the right to health of 144 countries are evaluated; The country with the least gender discrimination; It is Iceland. Here, the gender inequality rate (GBI) was found to be 12%. In the Gender Discrimination Report; Norway, Finland and Sweden are in the top 5. In this study, Turkey ranked 131st among 144 countries. In the report titled "gender discrimination and the fight against it" published by the World Bank in February 2019, it was determined that Turkey ranked 87th among 187 countries (Güldü and Kart 2009, UNDP 2019, Sancaktar 2021).

Perception of Honor and Gender

The etymological origin of the word "honor", which came to our language from Arabic, is based on the Greek concept of "nomos", which means "founding principle" or "general principle". Honor, adherence to moral rules and social values within a society; it is defined in various ways such as chastity, honesty, truthfulness, getting out of a job without losing one's honor and dignity (Tümer et al. 2017, TDK 2023). It is known that as the world evolves, the society's concept of honor grows and develops, and the perspective on the concept of honor also changes within the society (Schmitt et al. 2003). The concept of honor is a concept that can grow and develop, like land and property areas (Kalav 2012).

Habits that have been practiced in society for a long time, without even needing to be mentioned, are called "tradition", and the concept of their consistent transfer from generation to generation is called "traditional" (Calik et al. 2017). Thus, people's attitudes provide unity and consistency in society, thanks to these attitudes, without emerging with conscious intentions (Tumer, Baybug and Birgili 2017, Hulusi 2021). In a study conducted on the perception of honor of university students in our country, a total of 1167 (5.17%) senior students, 803 females and 356 males, were randomly recruited from 56 different faculties to participate in the study voluntarily. In this study, male students' attitudes towards the "perception of honor" towards women are statistically significantly more traditional than the attitudes of female students (Gürsoy and Arslan Özkan 2014). Similarly, in a different study, it was shown that male students, especially women, did not find premarital sexuality appropriate (Tümer et al. 2017, Toksöz et al. 2021). In another study conducted with senior university students in Turkey, 79% of male students and 49% of female students approved the proposition that "the woman a man marries must be a virgin" (Uluçay et al. 2007).

Conclusion

The perception of gender, which begins within the family, determines the way individuals think and behave. It is clearly known that women and men tend to adopt gender roles that are deemed appropriate for them. Efforts to achieve gender equality between men and women have accelerated in the last few years. The impact of being included in different social categories on individuals is unassailable. Studies in the literature show that women today still have a negative status compared to men. Sex and gender interact with each other in any society. These two concepts are interdependent but different from each other. Gender is biological, natural, that is, it cannot be acquired later. Gender; it is influenced by socio-cultural characteristics. It is also fluid, changing over time, culture, and even family. A human learns gender identity roles later in the socialization process. The effects of gender-based inequalities are seen in many areas, from education to working life. In order to implement gender equality throughout Turkey; it is necessary to evaluate whether gender equality is achieved at all levels, together with the results, and to develop sensitive gender-sensitive policies from the results.

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