

MOTHER-SHAMING MEMORIES: THE ROLE OF MATERNAL SELF-
DISCREPANCY ON NEGATIVE EMOTIONS AND SHAMING EXPERIENCES
OF MOTHERS

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ABSTRACT

MOTHER-SHAMING MEMORIES: THE ROLE OF MATERNAL SELF-DISCREPANCY ON NEGATIVE EMOTIONS AND SHAMING EXPERIENCES OF MOTHERS

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Perfect motherhood expectations legitimize criticizing women about their mothering and expose them to *mom-shaming*. The discrepancy between ideal maternal self, which was created by the definition of perfect motherhood, and one's actual maternal self increases negative emotions in women and leads them to perceive themselves as bad mothers. The current study aimed to examine the mother-shaming experiences and related negative emotions due to maternal self-discrepancies both by qualitative and quantitative analysis methods. Data were collected from the center (N=35) and the outskirts (N=35) of Ankara through face-to-face interviews. Maternal self-discrepancies were assessed by Integrated Self-discrepancy Index (ISDI; Hardin & Lakin, 2009). It was found that a higher discrepancy between the actual/own maternal and should/other maternal self-identities predicted more mother-shaming memories. Mothers with a higher discrepancy between actual/own maternal and should/own maternal self-identities used more guilt related phrases. Lastly, a higher discrepancy between actual/own and ideal/own maternal self-identities predicted a higher number of negative emotion words. In the qualitative part of the study, deductive content

analysis was conducted with seventy participants' verbatim transcription. There were five main themes (MT). The most common shamer sub-themes were *strangers* (86.1%) (*public places* MT, $F=72$), *mother-in-law* (49.2%) (*close family* MT, $F=177$), and *relatives* (77.3 %) (*acquaintance* MT, $F=88$). Shaming memory contents included *could not breastfeed* (71%) (*insufficient feeding* MT, $F=135$) and *careless/inattentive* (37%) (*child-rearing practices* MT, $F=254$). The current research contributed to the literature by studying maternal self-discrepancies quantitatively and qualitatively. Also, the first paper defined mom-shaming as a type of adult shaming.

Keywords: Maternal self-discrepancy, Motherhood, Mom-Shaming, Self-concept, Shaming



ÖZ

ANNELİĞİ AYIPLAMA ANILARI: ANNELİK BENLİĞİ UYUŞMAZLIĞININ OLUMSUZ DUYGULAR VE AYIPLANMA DENEYİMLERİ ÜZERİNDEKİ ROLÜ

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Mükemmel annelik beklentileri, kadınların anneliklerini eleştirmeyi ve anneliğini ayıplamayı meşrulaştırır. Mükemmel annelik tanımının yarattığı ideal-annelik-benliği ile kişinin gerçek-annelik-benliği arasındaki çelişki, kadınlarda olumsuz duyguları artırmakta ve kendilerini kötü anne olarak algılamalarına neden olmaktadır. Bu çalışma, anneliği ayıplama deneyimlerini incelenmeyi ve annenin özbenlik uyuşmazlığından kaynaklanan olumsuz duyguları hem nitel hem de nicel analiz yöntemleriyle ortaya çıkarmayı amaçlanmıştır. Veriler, yüz yüze görüşmeler yoluyla, Ankara'nın merkezinden ($N = 35$) ve dış mahallelerden ($N = 35$) toplanmıştır. Annenin benlik uyuşmazlıkları, Bütünleşmiş Benlik Uyuşmazlıkları Endeksi ile değerlendirilmiştir (Hardin & Lakin, 2009). Gerçek/kendi annelik benliği ile zaruri/diğer annelik benliği arasındaki yüksek tutarsızlığın daha fazla anneliği ayıplama deneyimini yordadığı bulunmuştur. Gerçek/kendi ile zaruri/kendi annelik benliği arasında yüksek tutarsızlık olan anneler, daha çok suçlu hissetmekle ilgili ifadeler kullanmışlardır. Son olarak, gerçek/kendi ile ideal/kendi annelik benliği arasındaki yüksek tutarsızlık, anılarda daha çok sayıda olumsuz duygu kelimesi

kullanımını yordamıştır. Araştırmanın nitel bölümünde, 70 katılımcının içerik analizi yapılmıştır. Beş ana tema (AT) bulunmuştur. En sık bahsedilen ayıplayıcı kimselerin alt temaları, *yabancılar* (%86,1) (*kamusal alandaki kimseler* AT, $F = 72$), *kayınvalide* (% 49.2) (*yakın aile* AT, $F=177$) ve *akrabalar* (% 77.3) (*tanıdıklar* AT, $F = 88$). En sık bahsedilen anneliği ayıplayıcı anıların içerikleri ise *emziremiyorsun* (%71) (*yetersiz besleme* AT, $F=135$) ve *dikkatsizsin/özensizsin* (%37) (*çocuk yetiştirme uygulamaları* AT, $F=254$) olmuştur. Bu araştırma literatüre annelerin benlik uyumsuzluklarının duygular üzerindeki etkisini nitel ve nicel olarak inceleyerek katkıda bulunmuştur. Aynı zamanda anneliği ayıplama konusunu tanımlayan ve çalışan ilk araştırma olmuştur.

Anahtar Kelimeler: Annenin benlik uyumsuzluğu, Annelik, Anneliği ayıplama, Benlik kavramı, Ayıplama

To my daughter Pera



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CHAPTER 1

INTRODUCTION

1.1.Overview

Women adopt values and norms that are particularly related to motherhood while personally experiencing it. It is affected and shaped by the media, social, and religious standards in the predominant culture and observing other mothers' parenting practices (Fancher & Soliday, 2010). Generally, mothering practices are attributed as an instinct to women (Badinter, 2011; Miller, 2010). In a traditional Turkish cultural context with pronatalist norms, motherhood is viewed as a biological necessity of being a woman, and the child is considered as a complementary being to the family (Demircioglu Gökner, 2015; Gurtin, 2013). Motherhood begins with pregnancy, and it continues throughout women's lives with duties and obligations. The *role* definition of motherhood includes the responsibilities of the child's psychological and physical wellbeing (Arandell, 2000; Miller, 2010). It also provides devotion, affection and requires the closeness of an idealized mother-child relationship (Barnard & Martell, 1995).

Shaming practices on maternal qualifications have increased over the years. In the 1980s, the stereotypes of the lazy, messy, irresponsible, and neglectful mothers were labeled as a *bad mother*. After the 80s, there was a popular trend of defining a *good mother*. The distinctive feature of these good mothers was that they could raise good children (Woollett & Phoenix, 1991). There were debates about almost every aspect of the contemporary identity of women. The most popular ones at that time were about working mothers: a good mother would be a woman who raised her children and also worked outside the home or, depending on the source of criticism, the one who stayed at home taking care of her children (Douglas & Michaels, 2005). Expert discourses

usually involve deciding how a woman should raise a child and which qualities would define her as a good mother. Therefore, motherhood identity is constructed within a society according to norms and values in tune with the spirit of the time (Lawler, 2002).

Mothers mostly feel pressured about the need to belong to the *perfect mother society* in order to construct a motherhood identity and stay safe in this role (Douglas & Michaels, 2005). The perfect mother society refers to intensive mothering practices, which are shaped around the centrality of maternal role and motherhood identity (Hays 1996). If a woman's actual identity has been wiped away and reconstructed around *intensive mothering*, her purpose in life and sense of meaning would be derived mainly from her motherhood identity (Boulton, 1983).

Women are held liable to a particular motherhood identity that should be ideal in the eyes of others in society. However, this set of expectations could create a certain level of discrepancy between what is expected from mothers and the actual self attributions of these mothers. It is worthwhile to examine this potential discrepancy and its role on what mothers could be exposed to within the scope of their mothering experiences. In addition to maternal self-discrepancies, this study aimed to focus on the mother-shaming memories of participant mothers, examining the themes regarding this experience by using a content analysis method. Findings showed that mothers experienced negative emotions as their motherhood self-discrepancies increased.

In the following sections, first, the social construction of motherhood identity is mentioned. *Good motherhood* definition has been discussed, and the changes in expectations required for ideal motherhood over time have been noted. In the second part, negative criticism of mothers from a legitimate authority was defined as *mom-shaming*, and explained further. Third of all, the most common mom-shaming topics that Turkish mothers encountered were breastfeeding and maternal competence, and these were conceptually clarified. The role of mom-shaming experience on the transition to a new maternal identity was discussed. In the following section, the emotional consequences of the discrepancy between the ideal maternal identity, which is built on the definition of ideal motherhood, and the woman's actual self were reviewed. In this section, Higgins's (1987) Self-Discrepancy Theory has been

extensively referred to. Then, mothering practices across different socio-economic status were mentioned. Finally, the aim of the current study and hypothesis has been mentioned.

1.2. Being a mother

Motherhood is a social identity rather than a gender identity. From a historical perspective, as a result of culture and discourse, motherhood has been seen as an instinct for women and almost obliged (Badinter, 2010). For this reason, maternal and female roles are intertwined (Badinter, 2010; Miller, 2010). The high expectations of society and the myths of ideal motherhood, which assume that mother's sole responsibility is to take care of and raise children, are perpetuated in line with the discourse of motherhood as an innate drive. (Tardy, 2000). Also, viewing motherhood as a *natural* process makes mothers' strenuous efforts invisible (Holmes, 2006). However, there is neither a clear and precise definition of motherhood nor a standard and prescribed motherhood practice.

Taken together, motherhood is not a mere biological necessity, but it is a culturally constructed set of practices for the most part. Thus, its meaning may be subject to change in line with time and context (O'Reilly, 2004). However, women are not only expected to be mothers, but they are particularly expected to be *good* mothers. Although the ideals and myths related to motherhood vary due to and across cultures, the requirements and qualities in order to be a good mother are unattainably high in most cultural contexts (Thurer, 1994). Empirical research has also supported this view even though there was not a presumed agenda for providing this kind of support. Since the 1950s, psychological studies that have examined the mother-child relationship have made it necessary for women to be good mothers (Tardy, 2000). Even contemporary research mainly focuses on child outcomes rather than what might have happened to women who adopted the transformative role of motherhood. In a similar vein, post-Freudian psychology has held mothers entirely responsible for their children's psychological and emotional development. If they were not *perfect* mothers, it has been claimed that their children could not have a healthy or at least optimal development (Chodorow, 1992).

Within the past two decades, studies that predominantly focused on motherhood increased in number, with the influence of multidisciplinary and feminist perspectives and the women's movement. Motherhood identity and motherhood experiences were reviewed by feminist scholars (Adams, 1995; Kaplan 1992; Badinter & Ekmekci, 2011), psychoanalytic theorists (Chodorow, 1978; Dahl, 1995), and also in an aspect of personal experiences (Bassin, Honey, & Kaplan, 1994). Whereas the studies about motherhood in the field of developmental psychology have been generally based on the relationship between a mother and her child (Kochanska, Philibert, & Barry, 2009); quality of attachment (Ainsworth, Bell, & Stayton, 1974; Sümer et al., 2020), and the effects of mothers on their children's cognitive development (Bailey & Moughamian, 2007; Fivush, 1991; Kelly & Bailey, 2013). Mothering has been mostly studied in terms of child-rearing and parenting values. However, a transition to motherhood-self is not only related to child-rearing; it also brings its agenda into new mothers' lives, such as a brand-new-identity adaptation and extended family dynamics in women's own experiences.

With the transition to motherhood, mothering represents a great deal of stress, change in lifestyle, and novel and unfamiliar demands in a woman's life (Rowe, Temple, & Hawthorne, 1996). New mothers usually suffer real problems, ranging from health concerns about baby, and themselves, to stress, anxiety, marital and relational problems, lack of support, and depression (Rowe et al., 1996; Currie, 2018). The pressure that new mothers experience is generally rooted in the lack of social support and identifying themselves as the main responsible person for childcare. The motherhood ideology also supports the idea which requires various demands, such as being selfless, nurturing, and available all the time for their child (Wearing, 1984., Mottarella et al., 2009).

Today's societal demands from a woman as a mother are called new momism, a decent mother who devotes her time, energy, emotional, and cognitive sources to her children (Douglas & Michaels, 2004). It is hard and almost impossible to meet these standards. In the mid-1980s, the *motherhood myth* rose in the media, and its impact has gradually increased through various media sources over time (Douglas & Michaels, 2004).

Unlike the traditional *good mother* definition (Boris, 1994), current motherhood ideology is updated and evolved through the role of media according to the requirements of the era. In the past, women who took care of their children and husband were considered good mothers. However, nowadays, the definition of the perfect mom has shifted to a woman who should have a job, and simultaneously, who should be the primary caregiver at home. Also, she should enjoy these processes and not complain about her situation or lack of help (Douglas & Michaels, 2004; İnan, 2020). When a woman wants to put her career or herself over motherhood identity, or when she does not want to live a child-centered life, she draws attention, which creates a "legitimate" reason to criticize her motherhood in the eyes of society (Johnston & Swanson, 2006).

In the next section, the issue of criticizing women's mothering practices has been discussed. These unconstructive criticisms constitute *mom-shaming experiences for the most part*, where people praise their own motherhood and underestimate the other women's mothering experiences.

1.3.Mother-shaming (Mom-shaming)

Most women feel the necessity to have a motherhood experience to complete their life script and be accepted in their culture, which puts motherhood as a gendered expectation from women (Berntsen & Rubin, 2004; Ridgeway & Correll, 2004). Therefore, motherhood may become an experience that provides a higher social status to a woman. Although bounded by social norms, motherhood can create a legitimate space for women to perform themselves (Sancar, Acuner, Üstün, & Bora, 2006). The status that comes from becoming a mother in society may also bring arrangements and practices through cultural representations. These representations are mostly transferred from person to person in the form of experience sharing. However, most of the time, this experience sharing goes beyond the purpose of sharing and takes the way of judging the maternal practices and attitudes of other mothers.

The essence of intergroup research is that people can identify themselves with their group as a result of seeing themselves different from the opposing group and making

prejudice and discrimination against the opposite group (Allport, 1954; Tajfel & Turner, 1986). Motherhood is also an intergroup concept. Cultural expectations create a maternal identity, and opposing mother groups emerge according to the distance from this identity (Abetz & Moore, 2018). People generally criticize new mothers. For instance, a mother could be judged by a stranger, not putting a sweater on her child during the walk-in park. Besides strangers, significant others could also criticize mothers for their mothering practices: for not enough feeding, for not keeping their child clean, for not cooking healthy or organic food, etc. One of the surveys that focus on the mother-shaming issue was conducted by the University of Michigan's C.S. Mott Children's Hospital (2017), and 475 mothers who have newborns to 5 years old children participated in that study. According to the results, 61% of the mothers reported that they were criticized for their parenting practices and attitudes. Most of the criticisms came from their partners, their mother/fathers-in-law, and their parents. These mothers reported that they did not receive that much criticism from their friends or other mothers in public space, including mothers in social media. Moreover, 56% of mothers thought they were blamed and were not appreciated in their parenting practices. When researchers asked mothers how they responded to criticism about their parenting, they reported that it made them unsure about their parenting practices.

In the late 1980s, a metaphor called "mommy wars" was introduced (Darnton, 1990; Peskowitz, 2005; Green, 2012). It was used to express the tension about perfect motherhood practices between working mothers and stay-at-home mothers. These definitions of motherhood, which were based on the fact that the two concepts of motherhood are very different, cause the competition for the best motherhood (Milkie, Pepin, & Denny, 2016). Today, mothers are divided into smaller groups. For example, even only on feeding issues, there are groups of mothers gathered under different methods: those who give organic food, those who use the BLW (baby-led weaning) method, breastfeeders, etc. Of course, one of the most significant factors that make this grouping possible is social media (Abetz & Moore, 2018). *Mommy blogs*, as it is defined in the field of communication studies, is a kind of diary where mothers write about their parenting practices (Abetz & Moore, 2018). Mothers generally prefer to read these blogs for information, advice, and support (Lupton, Pedersen, & Thomas, 2016). But sometimes, encouraged by the libertarian environment provided by the

internet, reader mothers could brutally criticize bloggers' motherhood practices (Orton-Johnson, 2017).

The target of the criticisms are usually mothers who are not *yummy mummy* (Orton-Johnson, 2017). Yummy mummy is a cultural description (Orton-Johnson, 2017). In this category, mothers are sexy, attractive, self-caring, and implement cultural motherhood codes also have an ideal body image. The opposite of these mothers is "let herself go" mothers, who are called *slummy mummy* (Goodwin & Huppatz, 2010, p. 85). These mothers are inattentive and unfeminine. Slummy mummy is not judged morally (Littler, 2013). These mothers are criticized for being not well-groomed and labeled as *bad* mothers (Orton-Johnson, 2017). Also, they could not lose their birth weight and create a balance between work and childcare. Slummy mummies are mothers who do not meet the yummy mummy standards (Littler, 2013); this is why they are mostly judged on social media.

Women are forced to exhibit mothering identities, which is expected of them under the influence of ideologies such as "mommy wars" and "new momism", which are trends of different times (DeGroot & Vik, 2019). According to Goffman (1959), people construct identities according to the self that they perform. The aspects of the self that are accepted by others are reinforced. This mutual interaction enables people to create their social identities. Collet (2005) states that children are also an essential part of the *good mother* presentation. He noted that children's dress, hairstyles, foods, and even their furniture are part of performing motherhood (Collet, 2005). Therefore, criticizing mothers over children often comes across in a cultural context is not an exception.

In this paper, we called mothers' experiences, who are the target of criticisms, are *mother-shaming (mom-shaming)*. Shaming is the public criticism that comes from legitimate authority due to nonconforming societal/cultural norms (Tangney, 1995; Taylor, 1985; Williams, 1993). Also, shaming has complex components, unlike criticism or judgment. In shaming, there is *a shamer, the shamed, and the setting* (Goodman, 2017). For instance, if a person does not see the shamer as a legitimate authority, the shaming attempt will not work.

Moreover, shaming is upsetting for people who have a collectivist self. Turkey is considered as a country which has a collectivist culture in an aspect of values and group and family commitment (Kağıtçıbaşı, 1982; Kağıtçıbaşı, 1996; Ayçiçeği-Dinn & Caldwell-Harris, 2017). Like other collectivist countries, individuals in Turkey value interpersonal relations to confirm themselves (Bedford & Hwang, 2003). It is essential to be accepted by the group members and interconnected with the family (Hofstede, 2001). Therefore, being shamed in public hurts their honor in contrast with the individualist cultures because it carries a message that you have the wrong personality (Mosquera et al. 2000). Shaming is also a compelling experience. It creates the idea of unworthiness and incompetency in the shamed person (Tangney, 1995).

In the following subsections, mom-shaming issues that take their source mostly from the myth of motherhood will be discussed.

1.3.1.Breastfeeding

The benefits of breastfeeding for maternal and infant health have been emphasized in health research (American Academy of Pediatrics, 2005; World Health Organization, 2003). For instance, breastfeeding decreases the risk of sudden infant death syndrome or various skin diseases; it also reduces breast cancer risk in mothers (Saha, 2002). Moreover, breastfeeding is stressed as a moral obligation by society (Crossley, 2009; Lee & Furedi, 2005). Mothers generally believe that if she cannot breastfeed her baby, she will not be a good mother, and her maternal identity becomes deficient (Murphy, 2001; Schmied & Barclay, 1999; Ladores & Aroian, 2015). Lee and Furedi (2005) noted that first-time-mothers who feed their babies with formula feel inadequacy, guilt, and experience *isolation and marginalization* (p. 68). According to their study, mothers feel that way especially feel guilt when they fail to breastfeed because they do not suffer enough to be a *good mother* and put their comfort and priorities before their babies (Lee and Furedi, 2005). Therefore, science and cultural norms propose one of the requirements of perfect and successful mothering is breastfeeding their baby (Crossley, 2009).

In 2016, Dr. Harrold led a study conducted with the Liverpool Infant Feeding Group of the Liverpool University's Psychology Institute on mothers' feeding practices (Fallon, Komninou, Bennett, Halford, & Harrold, 2017). Among all participants (890 mothers), 67% of mothers who preferred formula stated that they felt guilty, and 68% of them said that they feel like they are stigmatized, and 76% think that they should defend themselves constantly about why they feed with this method (Fallon et al., 2017). Those who started breastfeeding but could not continue or were determined to breastfeed during pregnancy and later gave up were the ones who felt guilty the most (Fallon et al., 2017). For mothers who were breastfeeding, experiencing negative emotions was not common, but it was prevalent, especially among those who supported breastfeeding with a formula (Fallon et al., 2017). Supplemented breastfeeding with formula feed has been observed as a method preferred by mothers who should return to work.

Another result from the same infant -feeding study showed that breastfeeding mothers felt that they neglected their families and other responsibilities. In contrast, mothers who did not breastfeed felt guilty for not doing the best for their children (Fallon et al., 2017). Mothers who supplemented breastfeeding with formula stated that when others asked why they did not breastfeed, they felt ashamed and failed to achieve *good mother* status (Fallon et al., 2017). While interpreting the results of this study, the researchers stated that they observed that the messages on mother-child health issues in the UK on breastfeeding, although well-intentioned, created pressure on mothers.

Another issue related to feeding practices, which is a topic of mom-shaming, is having an overweight child. In the study of Gorlick and her colleagues (2020), which was conducted at the University of Michigan with 34 mothers, they found that family members were the most common group (79.45%) who made negative criticisms about the child's weight. These family members were the mother's parents, in-laws, and partners (Gorlick et al., 2020). Two-thirds of the family members who brought these criticisms said that the child's weight was due to the mother's bad parenting, and most of the mothers express that they feel guilt, anger, and sadness in the face of these negative criticisms (Gorlick et al., 2020). Moreover, it is understood from mothers' expressions that they internalize the idea that they are bad mothers. Negative criticism

from strangers was 14.7% (Gorlick et al., 2020). These interactions with strangers also created a feeling of not being a good mother in women. Almost all of the mothers (85.3%) stated that they blamed themselves. Further, mothers said that they felt responsible for nearly everything, not just for weight: "I see it like anything else, right? If your kids are in jail, if your kids get a ticket, if your kids cross the street wrong, if your kids you know swear at school, it's all a reflection of you. " (Gorlick et al., 2020, p.15)

As far as my literature review, there is currently no comprehensive study on criticisms about mothers' feeding practices in Turkey. However, in popular websites (e.g., www.anneysen.com) or mom bloggers' books about their motherhood experiences (e.g., *Emiyor mu? Mükemmel Annelik Beni Teğet Geçti*), the common concern of mothers about breastfeeding is social pressure which comes from pro-breastfeeding advocates. Since mothers believe that if they cannot breastfeed, they will fail to achieve ideal motherhood and generally experience guilt. There is an example from one of the popular blogs written by a mother: "Psychologically, I feel guilty and constantly cry because I cannot breastfeed my baby. I take all kinds of tea to increase my milk, but there is no change. I need your help on the subject ..." (Sfrn1984, 2012).

1.3.2.Motherhood competence

Being a first-time mother is a stressful, life-changing event for most women (Lawrence et al. 2008). Like every other life experience, each woman passes through a motherhood transition with different backgrounds. The facilitator to adapt to a new role is competence in parenting and her confidence in her mothering skills (Holloway et al. 2005). Transition to parenthood is also a unique experience for fathers. Still, the effects are particularly central for mothers because they are generally the primary caregiver who spend more time with a newborn baby than fathers (Sayer et al. 2004). One of the main factors that increase competence in new mothers is *social support* (Belsky, 1984; Cutrona & Troutman, 1986; Suzuki, 2010). When mothers receive social support from their spouses, relatives, and friends during the transition period, they feel more competent (Suzuki, 2010).

On the other hand, women who lack social support during the transition to motherhood are more prone to get depressed (Priel & Baesser, 2000). The first-time mother who is experiencing loneliness and having inadequate social support generally feels that she does not meet the criteria of idealized motherhood (Rokach, 2004; Lee, Vasileiou & Barnett, 2019). Under these conditions, the new mother focuses her attention on the new motherhood identity and negatively evaluates herself (Rokach, 2007). The phenomenon that motherhood is natural, essential, and instinctive includes that motherhood should be practiced effortlessly by women (Miller, 2007). Therefore, women who have difficulties in motherhood see themselves as out of the norm. In one of the qualitative studies, women stated that they were afraid of being viewed as "bad" or "inadequate" by other mothers (Guendouzi, 2005). When the definition of ideal motherhood does not correspond to real mothering practices, they feel shame, guilt, and blame themselves (Phanco, 2003).

There are two types of shame: The first is the person's evaluation of what others think of her (*external shame*), and the second is the person's evaluation of herself as a social being (*internal shame*) (Gilbert, 1998). According to the context of motherhood, negatively evaluated by others, which is also called external shame, is related to guilt in mothers. The main focus of this paper is criticizing the motherhood practices of new mothers instead of providing social support. As far as my literature review, even it is quite common in Turkey, there is no study about shaming mothers with regard to child-rearing practices. Shaming mothering practices and not bringing constructive criticism could cause doubts about the mother's motherhood competence and create negative emotions.

While women are trying to balance their maternal self and characteristics of the perfect motherhood identity that they feel responsible for meeting, it puts pressure on them. Also, others' expectations from their motherhood and society's demands cause many emotional conflicts. These conflicts and their emotional consequences will be examined in the following section within the framework of the self-discrepancy theory.

1.4. Self-discrepancy theory

The difference between the self that the person wants to be or feels obliged to be and her own self has been discussed frequently in the field with respect to its emotional effects (e.g., James, 1890; Freud 1933/1964; Horney, 1950; Rogers, 1961). William James was the first theorist to talk about different selves (1890). He defines *self-esteem* as the ratio of our potential self to what we actually have. According to James, he emphasized that self-esteem measures are related to inconsistencies with both one's own self and ideal self, which may create disappointment (James, 1890). Another theorist who mentioned the ideal self is Freud. He defined the *ego ideal* as an internal image of what one wants to desire (Akhtar, 2018). According to Freud, the "ego ideal" develops as it receives positive feedback from authority figures. With these appreciations, the ego consolidates its own value and acceptance under specific regulations. Hence the ego ideal determines how a person has to behave and is rewarded with a sense of success and pride. On the other hand, it makes a person feel guilty and weak when a person does otherwise (Freud, 1933/1964). Also, Freud noted that the distance from the ego ideal would make a person neurotic, and the closeness to the ideal makes a person healthier (Freud, 1914/1957).

Alfred Adler (1956), who was one of the group members with Freud but left later, stated that having a pursuit is the most critical part of human behavior's nature. Adler built his *individual psychology* theories on this idea. He emphasized that we act in the way we perceive our goals, and we can find our goals by realizing what we strive for, which is superiority (1956). Therefore, the goal we set ourselves for the road to perfection, and what we strive for, Adler has described as *guiding self-ideal* or *goal of perfection* (Ansbacher & Ansbacher, 1979). He also stated that healthy people could be more flexible in their self-ideal definitions, whereas neurotic people cannot change their self-ideals despite all costs (Ansbacher & Ansbacher, 1979).

On the other hand, Karen Horney proposes that idealized self-image is fed from a neurotic striving (Horney, 1950). She defines neurosis as the result of a lack of trust and love with primary caregivers, namely parents (Forsythe, 2019). According to her, the way of experiencing fear varies according to culture. For example, while feeling

fear in the face of weakness (*inferiority*) and failure is encouraged in Western societies where individualism is dominant, in Eastern societies, it manifests itself as shame in the face of dishonor (Forsythe, 2019). According to her theory, if the child grows up in an environment where he feels love and compassion, he is more likely to create a *real self* and express himself as he is. If this environment is not provided to the child, the possibility of developing neurosis increases. He cannot adapt to the changes and express his own feelings and thoughts, which does not fit the ideal. The person is divided between the real self and the idealized self, which he can see himself as valuable and successful. In this case, the person goes between being perfect, abiding by the *should*, and self-loathing (Forsythe, 2019). Horney named this phenomenon as the *tyranny of the should* (Horney, 1950).

Carl Rogers described the self's predisposition to actualize the ideal self as a *self-actualizing tendency* (Rogers, 1959). *Self-concept* and *self-actualization* are linked to the desire to gain an appreciation of others, which was learned as a child, and the need to have positive *self-regard* (Rogers, 1959; 1961). The *conditions of worth* occur when the person's behavior in harmony with his/her self-concept to receive positive regard from significant others and to have desired values (Rogers, 1959). According to Rogers, if there is a discrepancy between the real and ideal self, the person feels anxious, vulnerable, and lowered self-esteem (Rogers, 1959; 1961). On the contrary, if the person's experiences are compatible with the ideal self, he/she feels harmonious and healthy (Rogers, 1959; 1961).

In the 1980s, Tory Higgins developed a theory from the idea of Carl Rogers' self-concept, which is called *the self-discrepancy theory*. The self-discrepancy theory distinguished self into three primary domains: *actual self*, *ideal self*, and *should self* (Higgins, 1987). The actual self is the self that someone believes that one has; the ideal-self corresponds to someone's ideal self, which one would like to have. Lastly, the should-self represents beliefs about the duties and responsibilities that one should possess in one's self. According to Higgins, dividing self into three domains was not enough. He proposed that considering the standpoints on the self is essential to understand whose perspectives are involved in one's self-construction (Higgins, 1989). These are one's standpoints on the self and the significant others' views on the self.

Namely, the self-discrepancy theory proposes six types of self-state representations: actual/own, actual/other, ideal/own, ideal/other, should/own, and should/other (Higgins, 1989) (see Table 1).

People collect memories that define and reinforce who they are (Burke & Reitzes, 1991). In other words, people begin to collect the parts that make up their selves with a range of memories from their childhood. When evaluating environment, people mostly associate themselves with the events and look for self-verifying situations (Swann, 2005). In the situations that they cannot control, they may feel as if there is a threat to their self. It is believed that self domains are shaped by past experiences. In the face of threatening situations that reveal self-discrepancies, these past experiences are even more easily remembered (Strauman, 1990).

Table 1. Higgins's self-state representations (1987; 1989)

VIEWPOINT ON THE SELF	DOMAINS OF THE SELF		
	Actual	Ideal	Should
Own	Actual/Own: The representation of your self-concept that you believe you possess.	Ideal/Own: The representation of yourself that you would like/wish to possess.	Should/Own: Attributions that you believe that you should possess like an obligation.
Other	Actual/Other: Other people's representation about your self-concept and what actually your attributions are.	Ideal/Other: Other people's desires about your attributions. They would like you to poses these features.	Should/Other: Other people's representations about what your attributions / your duties should be.

The discrepancy between self-domains could create dissatisfaction, resentment, and disappointment because of unmet wishes and hopes (Higgins, 1987; 1989). When there is a distinction between actual/own self and ideal/other self, the person may experience shame and guilt because of creating disappointment in relationships with significant others. Actual/own self and should/other self-discrepancy leads to a mismatch between

one's own beliefs about self and significant others' attributions of should self. This mismatch could drive to fear and feeling of threat (Higgins, 1987; 1989). Finally, when there is a discrepancy between actual/own self and should/own self, a person could feel self-contempt, guilt, and worthlessness (Higgins, 1987; 1989). The self-discrepancy theory proposes that the more mismatched self-representations yield greater self-discrepancies, which may cause higher levels of discomfort in person (Higgins, 1987). While some of the studies found that shame is related to all kinds of discrepancies (Tangney, Neidenthal, Covert, & Barlow, 1998), some studies found an association with both shame and guilt (Liss, Schiffrin, & Rizzo, 2012).

When shaming is domain-specific, such as the motherhood role of a woman, it could create guilt and shame due to the unmet standards of ideal motherhood self. In the following part, we will focus on self-discrepancies from maternal self-perspective.

1.4.1. Maternal self-discrepancy

The feeling of guilt is an emotion that is almost identified with motherhood, even as a natural content of motherhood (Sutherland, 2010; Seagram & Daniluk, 2002). Hays (1996) defined as *guilt gap* that mothers feel more guilt than fathers even though fathers are as responsible for the child as their mothers. Guilt manifests itself not only feeling guilty but also other negative emotions accompanying guilt, such as worthlessness, fatigue, confusion, fear, and anger (Douglas & Michaels, 2004). According to Tangney and Dearing (2002), 'The average person rarely speaks of his or her "shame." Instead, people refer to guilt when they mean shame, guilt, or some combination of the two' (p.11). Studies have been conducted mostly on working life on the subject of mothers' guilt in the field. While some mothers felt guilty that they could not spare more time for their children due to working life (Shockley & Singla, 2011; Guendouzi, 2006), some studies found that stay-at-home mothers felt guilty of not being able to make an additional financial contribution to the home for their children (Rubin & Wooten, 2007). Guilt may occur because people feel that they could not meet the standards of the ideal, whereas shame may be related to feeling that they are *bad* (Guendouzi, 2005; Tangney 2002). For mothers, not reaching the ideal motherhood standards may be equivalent to seeing themselves as bad mothers

(Guendouzi, 2005). The shame that they feel as a result of these actual/ideal self-discrepancies may result from perceiving themselves as bad mothers. Maternal self-discrepancies are not a well-studied topic in the field. The results obtained from the limited studies showed that women who internalized the definition of ideal motherhood and have actual/ideal self-discrepancy tend to suffer from role confusion, anxiety, depressive symptoms, and impaired coping (Polasky & Holahan, 1998; Alexander & Higgins, 1993).

People who have internalized social standards and fear negative social evaluations tend to feel shame when judged (Liss, Schiffrin, & Rizzo, 2013; Tangney et al., 2007). In qualitative studies, women generally prefer to use the word guilt rather than shame during interviews (Sutherland, 2010). However, in the recent research of Liss, Schiffrin, and Rizzo (2013), mothers who thought they could not actualize idealized motherhood self-reported both guilt and shame equally in the survey about supporting certain parenting beliefs.

1.5.Mothering across different socio-economic groups

The living conditions of families and the opportunities they could provide for their children vary according to their income. Families with higher income could live in more decent neighborhoods; they could also afford more tangible resources for their children than low-income families (Harding, Morris, & Hughes, 2015; Duncan, Magnuson, & Votruba-Drzal, 2017). Also, families in the low-income group could experience more stress in their daily lives and spend less time on activities that might benefit their child's development, such as reading and educational activities (Shah, Sobotka, Chen, & Msall, 2015). Apart from these differences, there were also changes in parenting practices and family dynamics across different SES groups.

Most of the studies in the psychology literature were examined the effect of socio-economic status (SES) on parenting. Some of these focused on how parenting methods differ across SES groups. For instance, Hoffman's (2003) study found that harsher discipline methods were used in low-income families, and they preferred punishment to gain disciplinary behavior. Besides parenting methods, some of the studies were

interested in childhood outcomes. For example, one of the researches showed that in low-income families, the chaos in the home environment had an impact on the socio-emotional adjustment in later years (Evans, Gonnella, Marcynyszyn, Gentile, & Salpekar, 2005).

Socio-economic status and motherhood relationship, which centers around maternal identity and practices, have not been a popular topic in psychology studies. There was a recent qualitative study, which was focused on Turkish mothers' experiences and their maternal styles, conducted with low, middle, and high SES groups (Çalık-Var, Kılıç, & Kumandaş, 2015). It was found that while rules were essential for mothers from all SES groups, high and middle SES mothers had a more democratic parenting style. According to this research, high- and middle-income mothers generally set the rules with their children, unlike low-income mothers (Çalık-Var, Kılıç, & Kumandaş, 2015). However, mothers in high and middle SES groups frequently controlled their children, but low SES groups did not (Çalık-Var, Kılıç, & Kumandaş, 2015). This result was not compatible with the research of Kağıtçıbaşı (2000). In Kağıtçıbaşı's study, she stated that middle- and high-income families living in urbanized and industrialized areas practiced a more permissive parenting style and encouraged their children's autonomy with this way. However, we could attribute the difference between these results to changes in society's expectations from mothers and the diversity of access to information about child-rearing in the past 15 years. We might also say that mothering could be renewed over time in terms of parenting practices for most women, including different income groups.

1.6.The present study

The majority of the studies, which have been conducted on emotional pressure on mothers created by others, focused on criticisms of mothers' decisions and their physical appearance. Whereas in our culture, motherhood practices of mothers generally are at the heart of the criticisms that have contents ranging from the most straightforward everyday decisions such as the choice of child's clothes to critical decisions regarding a child's health. Therefore, most of the mothers are constantly judged by others in various degrees. There are certain societal and cultural

expectations for women to be included in the *perfect/good/ideal motherhood* group. If a woman could not seem to be part of this group, she will most likely be shamed.

In this dissertation, with the definition of *mom-shaming*, the conflict of mothers' experiences when constructing their motherhood identity and its emotionally damaging nature is defined. Taken together, prevalent concerns of mothers are mostly about being a *good* mother and trying to redress the balance between motherhood self domains. This study focuses on the mother-shaming experiences of participant mothers, examining their memories by content analysis method, and finding out the negative emotions that they experience due to the kinds of motherhood self-discrepancies.

The current study consists of two main parts. In the qualitative part of the study, mom-shaming conceptualization of mothers will be analyzed by content analysis. Also, how these themes will differ across disadvantaged and advantaged groups will be exploratorily examined. The second part of the study includes quantitative analysis. There are four hypotheses for this part (see Figure 2).

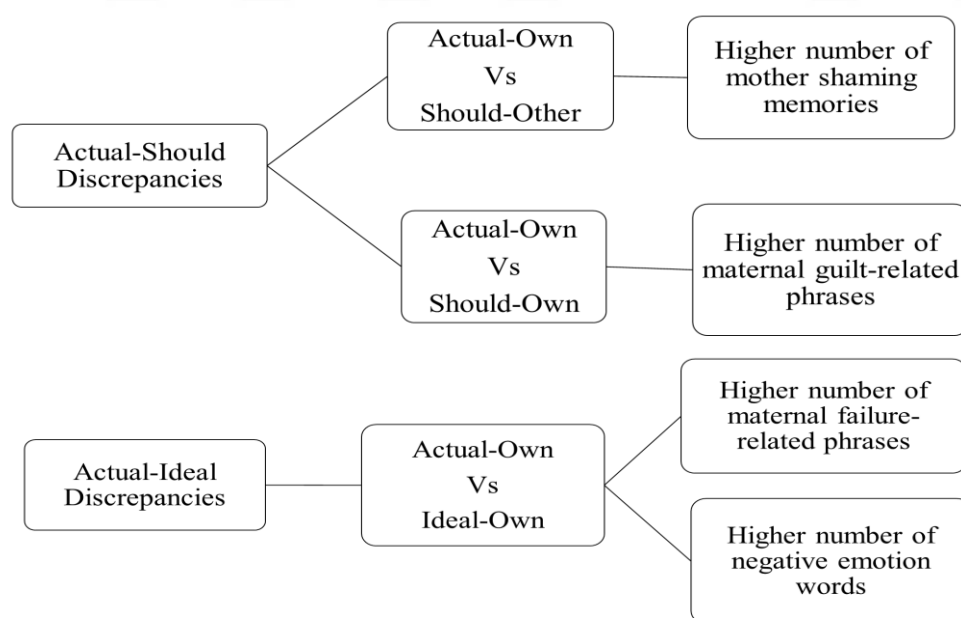


Figure 1. Maternal-self discrepancy model of emotional reactions to mother-shaming

Firstly, a higher discrepancy between actual/own maternal self-identity and should/other maternal self-identity will predict the higher number of mother-shaming memories. Secondly, a higher discrepancy between actual/own maternal self-identity and should/own maternal self-identity will indicate a higher number of maternal guilt-related phrases. Thirdly, a higher discrepancy between actual/own maternal self-identity and ideal/own maternal self-identity will predict the higher number of maternal failure-related phrases. In the fourth hypothesis, the same discrepancy in the third hypothesis will also indicate the higher number of negative emotion words.



CHAPTER 2

METHOD

2.1.Participants

Seventy semi-structured interviews were conducted with mothers who are living in Ankara. An inclusion criterion for this study was having only one child, who is not enrolled in kindergarten, and mothers should be literate. All women who had an only child and their age range was 22-39 years ($M=31.31$, $SD=3.35$). Mothers and fathers mostly had a university degree in both groups.

Four of the mothers in the advantaged group shared home with their own parents for child care, while two had live-in-nanny for child care. In the disadvantaged group, three of them lived in the same house with their parents for child care and one person lived with her sibling. Women in the advantaged group were housewives (2), worker in a public sector (13), in private companies (14) and working in their own company (5). In the disadvantaged group, women were housewives (4), worker in public sector (18), in private companies (12) and one was working in her own business.

Ankara's structure was mainly shaped in the 1950s, especially after the rural-urban migration. Immigrants generally settled down around the city periphery and the planned areas in the center until the 1990s (Ayata, 2002; Akpınar, 2005). Since the 1980s, there has been a process in which the tendency of middle-upper income groups to move away from the center. After the 2000s, it can be said that the middle-upper income group lives in the city center again with the increasing number of slum upgrading projects (Alkan Gökler, 2017). Thus, Ankara has a complex structure consisting of multi-part disintegrated zones and transition zones (Yüceşahin & Tuysuz, 2011; Alkan Gökler, 2017). Nevertheless, the disadvantaged groups mostly took hold

outskirts of Ankara. The center of the city is generally composed of middle-class residential areas (Ayata, 2002; Akpınar, 2005).

Within the scope of this study, advantaged and disadvantaged groups were determined as the diversity of access to the city's facilities. The settlements which are far from the center but highly developed were not included in the study as a disadvantaged group just because they were far from the center. Because in these settlements, access to most facilities is at least as possible as the center. For example, İncek is a neighborhood where mostly high-income groups reside. Even it is quite far from the center of Ankara. It is also a region where popular colleges and social facilities are located. However, Mahmatlı district, another district of Gölbaşı, is a settlement where the lower income group lives and opportunities are very limited compared to the center. While grouping participants as the advantaged and disadvantaged group, the criterion is the settlements far from the center. However, places far from the center but with high welfare levels were not included in the disadvantaged group as well. In addition, in large districts such as Mamak, the parts of the district close to the center and the neighborhoods far from the center were evaluated separately.

Mothers in the disadvantaged group who had a college degree were 65.7%. Whereas 54.3% of mothers in the advantaged group did, 45.7% of mothers had a post-graduate degree. Fathers who had university degrees were 48.6% in the disadvantaged group and 62.9% in the advantaged group.

Children's age range was between 13-41 months ($M=24.58$, $SD=7.51$). There were 25 girls and 45 boys. Descriptive results, according to groups, were shown in Table 2. Moreover, groups were compared according to the possible factors that could affect the results. *Short Symptom Checklist* (Derogatis, 1992), which was adapted in Turkish by Şahin, Batıgün, and Uğurtaş, (2002), and *Social Desirability Scale* (Akın, 2010) were used to eliminate bias. According to the independent samples *t*-test results, there was no significant difference among advantaged and disadvantaged groups in psychological symptoms and social desirability.

Table 2
Descriptive Statistics for Participants (N=70)

	Disadvantaged Families (50%)			Advantaged Families (50%)	
	Mean	SD	Percentage	Mean SD	Percentage
Sex of child (% girls)	-		40%	-	31.4%
Age of child (months)	25	8.17	-	24.17 6.88	-
Perceived income ^a	5.88	1.15	-	6.88 1.25	-
Education					
	Disadvantaged Families (50%)			Advantaged Families (50%)	
Mothers					
High School		10 (28.6%)			-
University		23 (65.7%)			19 (54.3%)
Master's D.		2 (5.7%)			12 (34.3%)
Ph.D.		-			3 (8.6%)
Post Ph.D.		-			1 (2.9%)
Fathers					
Primary School		1(2.9%)			-
Middle School		1(2.9%)			-
High School		10 (28.6%)			5 (14.3%)
University		17 (48.6%)			22 (62.9%)
Master's D.		6 (17.2%)			4 (11.4%)
PhD		-			3 (8.6%)
Post PhD		-			1 (2.9%)

2.2.Procedure

Before the study was conducted, ethical permission was taken from the Human Subjects Ethics Committee at Middle East Technical University (METU) (see Appendix A). The researcher and participants determined suitable places (e.g., office, home, café, etc.) for interviewing beforehand. The semi-structured interview and then the questionnaires were administered during this meeting. The scope of the interview

was about the criticisms about their motherhood that they received from their significant others (Appendix B).

All interviews were recorded via an audio recorder. After doing the interview, the researcher gave questionnaires to participants. The whole process took approximately 75 minutes, and the average word count was 4676 ($SD= 1902$). Data were collected both from the center of Ankara (e.g., Çankaya, Gaziosmanpaşa) ($N=35$) and the outskirts of Ankara (e.g., Sincan, Altındağ) ($N=35$).

Since ISDI was used for the first time in this study with participants other than university students in Turkey, the intelligibility and applicability of the scale were tested with a pilot field study for mothers with low educational status. ISDI could not be applied/completed in accordance with the instructions in this pilot study with four mothers with low education (two of them primary school graduates, one was middle school and one was high school graduated). Because of this, the researcher determined the advantaged and disadvantaged groups as those living in the center of Ankara and those living Ankara's periphery. Being advantaged was expressed here as having more opportunity to access the social and economic resources of the city compared to disadvantaged.

The coding schemes for shaming episodes were based on the collected memories of mothers during the interview. Each criticism of mothering practices was counted as shaming. Also, negative emotions (feelings of failure, inadequacy, etc.) were counted, too. All these coding schemes were presented in the section below.

2.3.Measures

In this study, a demographic form and Integrated Self-discrepancy Index (ISDI) were used.

2.3.1. Integrated self-discrepancy index (ISDI)

The Integrated Self-Discrepancy Index (ISDI; Hardin & Lakin, 2009) is a self-report measure that evaluates self-discrepancies with idiographic and nomothetic components. It was translated and adapted in Turkish culture by Gürcan (2015) (See Appendix C). In the idiographic section, participants need to write down five adjectives for their *ideal self* and *should self* from their view. Then, participants need to write down five more adjectives, but this time these adjectives are produced from the standpoint of a significant person whom they specify. These five adjectives indicate their *ideal self* and *should self* from the significant person's view. In the fourth part, it is asked participants to produce five adjectives that are *undesired*. After they completed producing adjectives for each type of self, they see a list of adjectives on the next page. They can complete the former list or replace the written adjectives with the adjectives in that list. Then, all the lists (ideal/own self, should/own self, should/other self, undesired self) have five adjectives for each self; participants rate how these attributes describe themselves on a five-point Likert-type scale (1= it does not describe me at all; 5= it completely describes me).

The Cronbach's α was .78 for ideal self-discrepancy, .81 for should self-discrepancy, and .86 for undesired self-discrepancies (Gürcan, 2015). According to the outcomes of validity analysis, the Turkish version of the ISDI has good validity for ideal and undesired self-discrepancies; but should self-discrepancies do not indicate good validity. The researcher speculated that the reason could be cultural issues. Turkish participants could not distinguish the ideal self from should self due to the internalization of should self-attributions (Gürcan, 2015). Therefore, should/other self-domain was added to the ISDI for Turkish culture.

In the current study, we adapted the ISDI form to evaluate discrepancies in terms of *maternal identity*. It will have three subscales as in the original format; ideal maternal self, should maternal self, and undesired maternal self. The adjective list will be reorganized in accordance with the themes emerging from the semi-structured interview. Irrelevant adjectives were removed (e.g., entrikacı), and the more relevant ones were added (e.g., titiz). The index's original developers (Hardin & Lakin, 2009)

were informed about this adaptation and provided permission to use this scale. They also found that reorganizing adjectives and adapting ISDI into motherhood identity is applicable and conceptually appropriate to this scale's nature.

2.3.2.Demographic information form

Demographic information form contains questions about age and gender of a child, marriage duration, education level of participant mother and her spouse, participant mother's job, perceived SES, income and number of the people in the household (see Appendix D).

2.3.3.Semi-structured interview

To the best of our knowledge, mother-shaming and maternal self- identity discrepancies were not studied before. There was not any measurement tool to examine the mother-shaming experiences and its effects on mothers emotionally. Thus, a semi-structured interview seemed to be the most appropriate way to collect data and obtain real-life experiences from the first person. The semi-structured interview was done by the trained researchers who recorded the interview with a digital voice recorder. It took approximately 30 minutes. The interview questions mainly focused on the criticisms that participant mothers were facing during their childcare practices. The semi-structured interview questions could be found in Appendix B.

The questions that aim to reveal the details of mother-shaming memories were as follows: *I would like you to consider all the processes you have been through since you became a mother. Can you tell us the details about memories of your motherhood practices in this process that you are openly or implicitly criticized for? How did you remember this memory emotionally? Who are the people who criticize your mothering practices?*

There were also questions to provide information about which shaming events/topics/contexts were essential to the mothers: *When you think of all the criticism, considering the range from the most ordinary to the most serious ones about*

your motherhood, for what topics have you been criticized to this day by others? Which does matter the most, and which does matter the least to you? Have you ever been criticized by a stranger in a public space? How did you feel about it? The questions asked to examine the participant's distance between ideal motherhood identity and actual motherhood identity were as follows: *Who is the ideal mother? What are her qualities/capabilities? For what behaviors does a mother deserve to be criticized/judged by others? Who is not a good enough mother? How did you learn to be a mother? If you consider a range of values from 1 to 10, what score would you assign for your motherhood quality?*

Overall, these questions were designed to reveal mothers' shaming experiences through their memories, emotions when they were criticized, their relationship/proximity to shamers, their definition of ideal and lousy mothering, and how they view themselves as mothers.

2.3.4.Semi-structured interview coding schemes

A digital voice recorder recorded all interviews with mothers. Every utterance of mothers was transcribed as verbatim. Utterances were transcribed by considering the structure of the sentence, valence, and content.

Our coded variables were derived from the utterances offered by mothers in this semi-structured interview. These utterances were evaluated in two categories: *a unique episode of a shaming memory* and the *negative emotions* that they experienced.

The total number of unique episodes of shaming memories: Each shaming episode that they mention during the interview was counted.

The total number of negative emotion words: Negative emotions expressed in the face of these shaming memories during the interview were counted.

The total number of maternal guilt-related phrases: Any phrase indicating the mother's guilt about her mothering practices were counted and summed up.

The total number of maternal failure-related phrases: Any phrase indicating the mother's experiences of failure about her mothering practices were counted and summed up.



CHAPTER 3

RESULTS

3.1. Qualitative analysis

In the qualitative part of the study, mom-shaming conceptualization of mothers were analyzed by using content analysis. In addition, how these themes differed across disadvantaged and advantaged groups were exploratorily examined.

3.1.1. Deductive content analysis: frequency distribution of individual phrases

In deductive content analysis, "data are analyzed according to an existing framework." Patton (2002, p. 453). In other words, there was a framework, as in this study, which was prepared beforehand based on the existing literature.

In this section of this dissertation, deductive content analysis was conducted with verbatim transcription of seventy participants' narratives (35 from the advantaged group; 35 from the disadvantaged group). Table 3 shows the coding scheme and examples from the participants' narratives about their mother-shaming experiences

.3.1.2. Data analytic strategies for content analysis

The content analysis method was used to analyze the interview data (Neuendorf, 2012). In order to do content analysis, the researcher broke down written transcriptions of participants' interviews into meaningful units. Two Ph.D. candidates from the developmental psychology area helped to determine the shaming contents. After this process, two crucial facilitators were identified. The first one is about the memories' emotional tone. The word or phrase should reflect negative emotions about the

participants' mothering experiences. Second, the number of times a word or a phrase mentioned were counted, and who the shamers were coded.

The coded data were analyzed via MAXQDA 2020 (VERBI Software, 2019). The first step involved the inductive process, which refined content categories after reviewing all qualitative responses and manually sorted them. In the second stage, combine and cluster classes into themes. There were three main themes about shaming memories: *child-rearing practices* (with eight sub-themes) and *child feeding* (with five sub-themes). There were also three main themes about who the shamers were, *shamers from public places* (with two sub-themes), *close family* (with four sub-themes), and *acquaintances* (with two sub-themes). The intraclass correlations were calculated for each sub-theme to measure inter-coder reliability (ICR). According to two independent coders ICR, there was over 88% agreement.

Before moving on to the content analysis section, group-based comparisons were as follows; there was no significant difference between the advantaged ($M= 4857$, $SD= 1683$) and disadvantaged ($M=4496$, $SD=2109$) group in terms of the number of words used ($t(68)= .79$, $p=.43$).

3.2.Main themes and sub-themes of content analysis

In content analysis, which was conducted with the mothers, the identity of the shamers was coded as main and sub-themes. These shamer themes, consisting of three main themes, which were divided into eight sub-themes in total. Besides, there were two main themes and ten sub-themes for the main subjects of shaming memories of mothers. Themes and their frequency scores across advantaged and disadvantaged groups can be seen in Table 3. When the researcher asked about the source of negative criticism that the participant mothers received, their responses were grouped under the themes of *shamers from public places*, *close family*, and *acquaintances*. According to the chi-square of independence test, there was a significant relationship between the groups and the main themes of shamers $X^2 (2, N =70) = 7.71$, $p =.02$.

Table 3

Examples of participants' memories about mom-shaming and coding schema

Interviewee	P1	P3
Shaming Memory	What kind of a mother you are she (her mother) told me? She said you would not be a mother. They immediately took the boy to the living room, trying to soothe him. Probably that was the moment when I felt the worst. Even now, I was so bad; it was very bad. I remember badly when I thought about that moment while I was describing... I felt very inadequate and bad. I felt like I was a bad mother. (...) then we said let us try sleep training, but we've already failed too.	My mother criticized me for breastfeeding. I could not breastfeed much. My mother had criticized several times for not trying. (...) This feeling of inadequacy ... when I look back now ... I wonder if it was not... because I did not try hard enough. Yes, I should have done that at that moment, but I feel inadequate. As if there was nothing I could do. Maybe there is remorse.
Shaming memory episodes	1	1
Negative emotion words	Bad (4), worst (1), very inadequate (1)	inadequacy (2), remorse (1)
Failure related phrases	we have already failed (1)	
Feeling of guilt	I felt like I was a bad mother (1)	I did not try hard enough. (1)

However, after doing post hoc analysis by using adjusted residuals with the suggested method of Sharpe (2015), the adjusted residuals of none of the cells revealed a significant pairwise difference. Cox and Key (1993) explained this situation in their article as "there may be no pairwise *causes* for the rejection. The rejection may be a result of either complex contrasts among the proportions (...)" (p. 961). Therefore, maybe this was the reason for the significant result that was found when all the themes were included in the analysis but did not reveal significance when the pairwise analysis was carried out.

Table 4

Frequencies of main and sub-themes across groups

	F advantaged group	F disadvantaged group	%
Shamers			
Shamers from public places	45	27	
Strangers	39	23	86,11
Doctors	6	4	13,89
Close family	84	93	
Mother-in-law	40	47	49,15
Own mother	26	20	26
Husband	14	19	18,64
Father-in-law	4	7	6,21
Acquaintance	36	52	
Relatives	29	38	76,14
Friends	7	13	22,73
Shaming memory			
Child-rearing practices	126	128	
Careless/Inattentive	51	42	37,01
Overanxious parenting	19	30	19,29
Dressing	22	19	16,14
Underestimating mothers' challenges	12	18	11,81
Child's development	14	11	9,84
Over-disciplined	8	7	5,91
Insufficient feeding	58	77	
Could not breastfeed	39	57	71,11
Insufficient breastmilk	11	11	16,30

Table 4 (continued)

Frequencies of main and sub-themes across groups

	F advantaged group	F disadvantaged group	%
Feeding with unhealthy food	4	5	6,67
Your breast milk is not doing any good/Your breast milk makes baby ill	4	4	5,93

According to the mothers' responses, one of the main themes was *shamers from public places* with two sub-themes, *strangers* (86.1%) and *doctors* (13.9%). According to the chi-square of independence test^{1*}, which was performed to examine the relationship between the advantaged and disadvantaged groups and the shamers from public places (strangers and doctors), there was no relationship between these variables $X^2(1, N=70) = .031, p = .86$.

The most common negative criticisms that mothers encountered in public places derive from people they did not know (86.1%). An example from a mother who faced criticism from strangers while walking in the park with her child:

In fact, *amcalar* (elder men) and *teyzeler* (elder women) on the street that we don't have close contact. Or even someone is passing by. For example, we are driving on the road with a stroller. Someone passing by can say, "Oh, he's asleep. The child's neck is low." It could be anybody, even anyone passing by. (P68, 33-year-old, advantaged group)

Mothers from the disadvantaged group also faced similar situations:

Hmmm... for example, when I took her to the park or something, the mothers in there asked me that I gave milk or not; we had conversations like this. The comments, whether I gave her milk or formula, and they also had such a judgmental attitude. (P72, 35-year-old, disadvantaged group)

^{1*}If the chi-square of independence test were significant, *Yates' correction* would be used to reduce the risk of overestimation of statistical significance. Because at least 20% of expected frequencies were less than five.

The second subtheme was *doctors*. One example from the disadvantaged group about the hurtful criticism of the doctor:

Then the doctor said that if his mother cannot care, should I admit the child to the hospital? He said, what are you waiting for. He told everything to my husband later in the examination. Father, do like this, do like this. He officially ignored me. (P57, 32-year-old, disadvantaged group)

Doctors being a legitimate authority figure and negative criticism from them could be more emotionally hurtful for mothers. Although it did not occur frequently ($F_{total}=10$), doctors were one of the shamers that mothers give the most intense emotional reactions according to their narratives:

When he was only one month old, the doctor said, "This child has not gained weight. Your milk is not sufficient." I felt very guilty, and there was also my family with me in his office. He said we have to feed the baby with formula. I was pretty shocked then (P52, 31-year-old, advantaged group).

Another main theme was a *close family* with four subthemes: *mother-in-law* (49.2%), *own mother* (26%), *husband* (18.6%), and *father-in-law* (6.2%). Mothers mostly faced criticism from close family members ($F_{total}=177$). According to the chi-square of independence test^{2*}, which was performed to examine the relationship between the advantaged and disadvantaged groups and the shamers from close family members (husband, own mother, mother-in-law, and father-in-law), the relation between these variables was not significant $X^2(3, N = 70) = 2.47, p = .48$.

The group who made destructive criticism most frequently in shaming memories of mothers was their mothers-in-law (49.2%). For both advantaged ($F_{advantaged}=40$) and disadvantaged ($F_{disadvantaged}=47$), groups almost equally mentioned their mothers-in-law shaming incidents in their narratives. There are examples from each group below:

^{2*} Chi-square of independence test was appropriate because expected frequency was not less than five in more than 20% of our cells.

For example, I had to give formula when I with my mother-in-law several times. She said to me, "You cut corners." My mother-in-law said, "If you do not breastfeed, milk will not come, breastfeed, breastfeed. (...) the child is not cared for like this, we did not look at our children like that," "I did not feed my son even once with formula, I always breastfed." (...) I never forget that it was one of those moments that bothered me. (P4, 33-year-old, advantaged)

It was the second day that we came back from the hospital; my mother-in-law said, "You are very young; you cannot take care of a baby." (...) At first, you have no nipple, but we all know that it comes out as you nurse the child. But even though she knew that it was annoying, she said things like, "your breast has no nipple, so the baby could not be nursed" (P48, 28-year-old, disadvantaged)

Newly mothers ask for help from their mothers, especially during their first motherhood experiences. Therefore, she can benefit from her mother's experiences. Also, the relationship with her mother could handle more conflict than other close family members due to its nature. However, the criticisms from their mothers can also be hurtful, and they sometimes refer to their mothers as shamers (26%) in their memories:

My mother said that your milk is not enough. I feel that I could not be a good mom for my child. There was always such pressure around me as if I couldn't get enough, as if I couldn't be a good mom. However, I am becoming a new mother, getting used to a new world... My child will also get used to me ... I had a lot of trouble in this regard, and this is what affected me most deeply during my motherhood. (P24, 26-year-old, advantaged)

It is known that the support of husbands as the closest relatives of women is especially useful for their psychological wellbeing during child-rearing. However, not receiving this support and even exposed to shaming about their maternal skills by their husbands is a very negative experience for women. In our sample, 18.35% of the shamers from close family, were husbands. These are the examples of experiences, one mother from the advantaged group and one from the disadvantaged:

So, for example, I said, "don't wake baby up. He is sleeping" I said, "he will be grumpy if he wakes up." Yes, I know he (husband) wants to cuddle the baby, but when I said do not wake him up, he said, "oh yes, you are very tight-assed." He's sleeping, and he needs to sleep right now. I remember feeling angry. (P7, 31-year-old, advantaged)

For example, my son never slept. He would sleep for 5 minutes. Five minutes all night. 10 minutes. If he is sleeping for 3 hours and 4 hours, the only thing I wanted to do was sleep. When he slept, sometimes his pee removed from his diaper. His pajamas would get dirty from the diaper. I didn't sleep yesterday, too. But he (husband) said, "Why don't you look after him?" "You will make the boy sick." My husband always criticized me. (P18, 36-year-old, disadvantaged)

6.2% of the shamers were fathers-in-law. They even intervened in very intimate matters such as breastfeeding. One of the mothers who had problems with breastfeeding her baby stated that:

My father-in-law gave such annoying reactions, saying, "In the village, women shake their breasts down, and the children suck. It was that easy". (P10, 39-year-old, disadvantaged)

The last main theme about the shamers was *acquaintances* with two subthemes: *relatives* and *friends* ($F_{total}= 88$). Shaming moments caused by relatives accounted for 77.27%, friends were 22.72%. According to the chi-square of independence test, which was performed to examine the relationship between the advantaged and disadvantaged groups and the shamers from acquaintances (relatives and friends), the relation between these variables was not significant $X^2 (1, N = 70) = 0.43, p = .51$.

In our culture, visited by relatives after the baby was born is quite common. According to the narratives, mothers could not escape from criticism while hosting these visits. There is an example of this subtheme below:

They criticized how I gave birth. People are unaware that this topic may be private to you, and it can hurt you. After that, they kept asking if you were breastfeeding. (P68, 32-year-old, advantaged)

Women sometimes could get harsh criticism, especially in their friendship environments where they share their maternal experiences:

She said, why do you buy junk food? She criticizes me a lot when she was not supposed to. Apart from that, the subject we discussed a lot about watching TV. She is stricter in this regard; she forbids watching TV. You know, she was angry with me, too. "Your child is more important than anything," she said. "You need to be determined on this issue," but I was a little upset when she said that. (P61, 29-year-old, disadvantaged)

When the mothers were asked about their shaming memories, the contents of their responses were coded. The common subjects of memories were grouped under two main themes: *child-rearing practices* and *insufficient feeding*.

One of the main themes about the shaming memory content was *child-rearing practices* with six subthemes: *careless/inattentive* (37%), *overanxious parenting* (19.2%), *underestimating mothers' challenges* (11.8%), *dressing* (16.1%), *child's development* (9.8%), and *over-disciplined* (6%), ($F_{total} = 254$). According to the chi-square of independence test, which was performed to examine the relationship between the advantaged and disadvantaged groups and the shaming memory context about child-rearing practices, there was no relationship between these variables, $X^2(6, N = 70) = 7.54, p = .27$.

The most frequently mentioned subtheme was careless/inattentive theme. In this theme, expressions that blame mothers' carelessness for causing any negative outcome for the child were coded. For example:

Since you let her eat by herself, she gets dirtier, what kind of an eating style is that (P8, 38-year-old, disadvantaged)

My mother-in-law said that my child walked later than he was supposed to because the TV was always on at home. (P12, 28-year-old, advantaged)

One of the most common issues in shaming memories was judging mothers due to being overanxious. The difference between overanxious parenting and over-disciplined parenting is that in overanxious parenting, people criticize the mother's behaviors, not her rules. The mothers' anxiety was ignored by those around them, and they were shamed for being overly anxious rather than helping with their emotional burden.

Below, there are related sections from mothers' memories from the advantaged and disadvantaged groups, respectively.

My child has an allergy. Once, they gave her pretzels at his father's workplace. She almost died; we brought her to the hospital. My husband insists these days, "Let me take care of her for an hour." He states that I am obsessed with Derya's diet. But I am very anxious. I cannot leave her even with own her father. People say, "I'm incredulous (pimpirikli)," but I cannot trust anyone. They should understand my concerns. (P49, 26-year-old, disadvantaged)

They interfere with my practices of bathing my child every day. They said, "I shouldn't have done it this frequently," They said, "the child may get sick, or his skin may get dry or something." As if I cannot consider these issues about my child. (P46, 30-year-old, advantaged)

Mothers were frequently criticized by others for dressing their children in thin or layered clothes. One of the most common shaming memory topics was about how they dress their children. The clothes that mothers chose for their children were mostly a subject on which people could comfortably reflect their opinions on:

I didn't dress my baby in thin clothing. For instance, if somebody was visiting, for example my husband's mother, she tried to cover her up. I uncovered her thinking the baby would be too warm and, she covered her again. (...) Finally, I explicitly said, "don't worry; it's not cold." But then I felt terrible. I felt awful when I upset her. So, I gave the baby to take care of. (P6, 35-year-old, advantaged)

Underestimating mothers' challenges. sub-theme included expressions of more experienced parents such as "We raised children, too, we were not complaining that

much" "I raised three, you cannot cope with one," which devalues the mother's burden and humiliate her labor. One of the examples from the participants:

My baby has reflux. His sleep was problematic. Besides, my c-section surgery was difficult. Maybe it was also because my body could not cope with it. Well, my mother-in-law acts as if I am pretending when I am in pain... My husband is affected by her and acts like, "Still not healed? You can do it, take the child, and do this ..." (P74, 29-year-old, disadvantaged)

Accusative and malicious criticisms towards mothers about the development of their child were coded under this child's development sub-theme. For instance,

My child cannot speak fully yet. My mother kept asking me, "aren't you talking with your kid?". Of course, I speak, and she sees. She still says, "you do everything that he (the child) wants. That's why he cannot speak yet," and someone else implies that it is because I let him watch TV. I am getting reactions like this. (P10, 39-year-old, disadvantaged)

These were the non-constructive criticisms that content was about discipline behaviors directed at mothers. Statements such as "you are oppressing this kid very much" or "you establish a lot of rules" were coded under the subtheme of over-disciplined. These expressions were often used by adults who intervened in the rules set by the mother. For example,

My baby was six months old. My sister-in-law made fun of me for not turning on the TV when the baby was in the room. She said, "as you do this, she will want to watch more in the future because of your strict rules." (P7, 31-year-old, advantaged)

The last main theme was *insufficient feeding* with four subthemes: *could not breastfeed* (71%), *insufficient breastmilk* (16.2%), *feeding with unhealthy food* (6.6%), and *your breastmilk is not doing any good/ your breast milk makes baby ill* (6%), ($F_{total}= 135$).

According to the chi-square of independence test^{3*}, which was performed to examine the relationship between the advantaged and disadvantaged groups and the shaming memory context about insufficient feeding, there was no relationship between these variables, $X^2(3, N = 70) = .82, p = .84$.

The most common sub-theme was could not breastfeed sub-theme among participants' memories. Breastfeeding is a very sensitive issue for new mothers. Both healthcare professionals and experienced mothers explain the importance of breastfeeding, which puts pressure on mothers even starting from pregnancy. Women, who think that breastfeeding is a natural part of being a mother, feel inadequate when facing breastfeeding problems.

One participant expressed it as

Someone else can change her diapers, make her take her bath, or put her into sleep. I am responsible for feeding her, and it saddens me that I could not. (P7, 31-year-old, advantaged)

In insufficient breastmilk sub-theme, mothers were criticized for the insufficiency of their milk. This criticism, which was not based on any concrete evidence (measurement in ml), was often directed at thin, young, or small-breasted mothers. An example from this sub-theme,

I gave birth by c-section, and of course, my milk did not come initially. I felt terrible during that time. My breasts haven't grown too much anyway. This has nothing to do with milk, but I remember my mother-in-law saying something like, "It's inappreciable she could not." She was angry with me, and I had just given birth. This memory had a significant influence on me. As you see, it still affects me (crying). (P8, 38-years-old, disadvantaged)

^{3*} If the chi-square of independence test were significant, *Yates' correction* would be used to reduce the risk of overestimation of statistical significance. Because at least 20% of expected frequencies were less than five.

In today's modern definition of good motherhood, organic nutrition is also necessary. Not only providing main meals but also mothers are expected to prepare healthy food. If mothers occasionally give not organic or processed food, they can be accused of being sloppy/bad mothers:

I took the ready-made food with me to the park. It was one of my practical weekend days. My friend said, “you should cook.” Making homemade meals every day but getting caught in ready-to-eat food. Shamers do not know our whole life. (P41, 32-years-old, advantaged)

Mothers coded in this theme could breastfeed their babies. The situations coded in your breastmilk is not doing any good/ your breast milk makes baby ill.sub-theme were situations that attribute the blame of baby's weight loss or not gain weight despite breastfeeding - the so-called- low quality of the mother's milk. For example,

People around me were telling me that my milk does not do any good. They were saying that my milk is making my baby sick. As it turned out, she is allergic to milk, and I was eating many dairy products, but there are other things she is also allergic to. Doctors did not notice this immediately. Everyone said that my milk harmed my child. I felt miserable. (P71, 30-years-old, advantaged)

3.3.Quantitative analysis

In the quantitative part, it was aimed to examine the mother-shaming experiences and related negative emotions due to maternal self-discrepancies.

3.3.1.Correlations among study variables

Spearman's correlations for the study variables were reported in Table 5. One of the primary outcomes of the study, the number of shaming memories was positively correlated with should/own maternal self-discrepancy ($r=.47$, $p<.01$), should/other maternal self-discrepancy ($r=.10$, $p<.01$), ideal/own maternal self-discrepancy ($r=.38$,

Table 5
Correlations Between Study Variables

	1	2	3	4	5	6	7	8	9	10
1.Area of residence	-									
2.Mother's age	-.04	-								
3.Child's age	.06	.39**	-							
4.Negative emotion words	.20	.15	.15	-						
5.Failure related phrases	-.12	.23	.23*	.05	-					
6.Shaming memory	-.22	.26	.14	.30*	.12	-				
7.Guilt related phrases	-.07	.28*	.28*	.24*	.62**	.20	-			
8.Should/own discrepancy	-.09	.14	.01	.31**	.08	.47**	.28*	-		
9.Should/other discrepancy	-.22	.20	.13	.25*	.04	.10**	.14	.58**	-	
10.Ideal/own discrepancy	.12	.26*	.21	.88**	.06	.38**	.25	.38**	.32**	-

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

$p<.01$) and negative emotion words ($r=.30$, $p<.05$).

Another outcome variable was guilt related phrases, which was found to be positively correlated with mother's age ($r=.28$, $p<.05$), child's age ($r=.28$, $p<.05$), negative emotion words ($r=.24$, $p<.05$), failure-related phrases ($r=.62$, $p<.01$) and should/own maternal self-discrepancy ($r=.28$, $p<.05$). The last outcome variable of the study was failure related phrases. It was positively correlated with a child's age ($r=.23$, $p<.05$).

3.3.2.Descriptive statistics

Descriptive features were shown in Table 6. Values were calculated by considering groups (advantaged and disadvantaged).

Table 6
Descriptive Statistics

Area of Residence						
Advantaged	N	Min	Max	M	SD	
Mother's age	35	26.00	38.00	31.45	2.74	
Child's age	35	14.00	39.00	24.17	6.8	
Ideal/own discrepancy	35	.00	12.00	4.4	3.52	
Should/own discrepancy	35	.00	14.00	5.97	4.26	
Should/other discrepancy	35	.00	15.00	6.6	3.73	
Negative emotion words	35	1.00	17.00	7.31	4.78	
Failure related phrases	35	.00	8.00	2.45	2.41	
Shaming memory	35	1.00	13.00	6.54	3.0	
Feeling of guilt	35	.00	8.00	1.34	1.87	

Table 6 (continued)
Descriptive Statistics

Disadvantaged	N	Min	Max	M	SD	
Mother's age	35	22.00	39.00	31.17	3.90	
Child's age	35	13.00	41.00	25.00	8.17	
Ideal/own discrepancy	35	.00	16.00	5.37	3.9	
Should/own discrepancy	35	.00	14.00	5.2	3.96	
Should/other discrepancy	35	.00	14.00	5.02	3.46	
Negative emotion words	35	1.00	23.00	9.51	6.25	
Failure related phrases	35	.00	9.00	1.88	2.24	
Shaming memory	35	1.00	11.00	5.22	2.8	
Feeling of guilt	35	.00	8.00	1.0	1.70	

3.4. Hierarchical regression analyses

Before the hierarchical analysis, G-power analysis was used to estimate the necessary sample size. It showed that our sample size was enough to test the following hypotheses. Before regression analysis, essential assumptions for linear regression were examined. The plot of residuals (observed y minus predicted y) was checked for normality and homoscedasticity assumptions. According to the assessments, the distribution of the sample was normal and fulfilled the criterion. Then, hierarchical multiple regression analyses were conducted to test the hypotheses via SPSS 26 Statistical Software.

A set of four hierarchical regression analyses was run to test our hypothesis. There were four steps in each analysis, and the first three steps were the same for all regression analyses. The independent variables were as follows according to the order of being included in the analysis: area of residence (dummy coded; advantage=0, disadvantaged=1), mother's age, and child's age. Although the mother and child's age were highly correlated (see Table 5), there was no multicollinearity issue according to VIF values. In the last step, each specific hypothesis-related variable was added to the hierarchical regression model.

The number of shaming memories were predicted after controlling the following variables: area of residence, mother's age, and child's age. In the last step, should/other discrepancy scores were entered into the model. As seen in Table 7, in the fourth and last step, should/other maternal self-discrepancy significantly increased the R^2 , $R^2 = .83$, (adjusted $R^2 = .81$), $\Delta R^2 = .75$, $F_{inc}(1,65) = 77.015$, $p = .000$. The should/other discrepancy scores explained that 75% of the variance in the number of shaming memories of participant mothers.

Table 7

Results of the Analysis for Mother-Shaming Memories

	β	T	Sig.	R ²	ΔR^2	F
Step 1				.05	.05	3.54
Area of residence	-.22	-1.88	.06			
Step 2				.07	.02	2.43
Area of residence	-.22	-1.83	.07			
Mother's age	.14	1.14	.26			
Step 3				.08	.01	1.87
Area of residence	-.23	-1.90	.06			
Mother's age			.10	.70		.487
Child's age	.11	.88	.38			
Step 4				.83	.75	77.02**
Area of residence	-.03	-.53				
Mother's age	-.06	-1.05				
Child's age	.05	.80				
Should/other discrepancy	.91	16.70	.00			

Note: Dependent Variable is the number of Mothers' Number of Shaming Memories. Should/Other Maternal Self-Discrepancy scores belong to mothers. * $p < .05$ ** $p < .01$.

Another hierarchical regression analysis was conducted to predict maternal guilt related phrases. The results were presented in Table 8. In the third step, children's age significantly predicted guilt related phrases in mothers' statements ($\beta = 2.35$, $p = .02$). In the last step should/own maternal self-discrepancy significantly predicted maternal guilt related phrases after controlled the area of residence, mother's age, and child's age, $R^2 = .15$, (adjusted $R^2 = .10$), $\Delta R^2 = .06$, $F_{inc}(1,65) = 2.937$, $p = .027$. Should/own maternal self-discrepancy scores increased R^2 significantly and explained a unique 6% variance in the overall model. Women with a higher discrepancy between actual/own maternal self vs. should/own maternal self-identity and with older children prone to use guilt related phrases more.

Table 8

Results of the Analysis for Guilt Related Phrases

	β	T	Sig.	R ²	ΔR^2	F
Step 1				.00	.05	.36
Area of residence	-.07	-.60	.55			
Step 2				.02	.01	.50
Area of residence	-.07	-.56	.58			
Mother's age	.10	.80	.43			
Step 3				.09	.08	2.20
Area of residence	-.90	-.76	.45			
Mother's age	-.02	-.18	.86			
Child's age	.30	2.35	.02			
Step 4				.15	.06	2.94*
Area of residence	-.07	-.59	.56			
Mother's age	-.05	-.41	.68			
Child's age	.29	2.31	.02			
Should/own discrepancy	.25	2.20	.03			

Note: Dependent Variable is Mothers' Shaming Memories Should/own Self-Discrepancy scores belong to mothers. * $p < .05$ ** $p < .01$.

The next hierarchical linear regression model was conducted to examine the association between ideal/own self-discrepancy and failure-related phrases. The results were presented in Table 9. In the first and second step, there were no significant findings, but after included child's age in the third step, R^2 significantly increased, $R^2 = .08$, (adjusted $R^2 = .04$), $\Delta R^2 = 4.9$, $F_{inc}(1, 66) = 2.00$, $p = .031$. Child's age significantly predicted failure related phrases in mothers' statements ($\beta = 2.21$, $p = .03$). After ideal/own self-discrepancy scores were entered at the last step, there was not any significant contribution to the model. Still, in this step, children's age predicted mothers' failure-related phrases ($\beta = 2.22$, $p = .04$). This model showed that younger children's mothers used less failure related statements while sharing their memories about mother-shaming.

Table 9

Results of the Analysis for Failure Related Phrases

	β	T	Sig.	R^2	ΔR^2	F
Step 1				.02	.02	1.05
Area of residence	-.12	-1.02	.31			
Step 2				.02	.00	.52
Area of residence	-.12	-1.02	.31			
Mother's age	.00	.00	.99			
Step 3				.08	4.9	2.00*
Area of residence	-.14	-1.22	.23			
Mother's age	-.11	-.90	.39			
Child's age	.28	2.21	.03			
Step 4				.09	.20	1.52
Area of residence	-.15	-1.25	.21			
Mother's age	-.12	-.94	.35			
Child's age	.28	2.22	.04			
Ideal/own discrepancy	.05	.44	.67			

Note: Dependent Variable is Mothers' Guilt Related Phrases. Maternal Self-Discrepancy scores belong to mothers. * $p < .05$ ** $p < .01$.

The last hierarchical linear regression model was aimed to explore the relationship between ideal/own self-discrepancy and negative emotion words in shaming memories. As shown in the Table 10, the model was statistically significant after adding ideal/own self-discrepancy in the last step, $R^2 = .79$, (adjusted $R^2 = .77$), $\Delta R^2 = .70$, $F_{inc}(1, 66) = 59.72$, $p = .00$. This model showed a higher discrepancy between actual/own maternal self vs. ideal/own maternal self-identity predicted a higher number of negative emotion words.

Table 10

Results of the Analysis for Negative Emotion Words

	β	T	Sig.	R ²	ΔR^2	F
Step 1				.04	.04	2.73
Area of residence	.19	1.65	.10			
Step 2				.08	.04	2.90
Area of residence	.21	1.75	.08			
Mother's age	.20	1.73	.09			
Step 3				.08	.00	2.02
Area of residence	.20	1.70	.10			
Mother's age	.17	1.35	.18			
Child's age	.07	.56	.57			
Step 4				.79	.70	59.72**
Area of residence	.09	-1.52	.13			
Mother's age	-.02	-.36	.72			
Child's age	-.04	-.58	.56			
Ideal/own discrepancy	.88	41.61	.00			

Note: Dependent Variable is Mothers' Negative Emotion Words. Maternal Self-Discrepancy scores belong to mothers. * $p < .05$ ** $p < .01$.

CHAPTER 4

DISCUSSION

The current research is the first study about mother-shaming, to the best of our knowledge. Mom-shaming has been described as the unconstructive criticism or interference, which was mostly done by other parents (legitimate authority), without a request for help towards new mothers' mothering practices. The emotional consequences of mom-shaming were also considered as the main subject of the study. The relationship between self-discrepancies in maternal self traits and individuals' mother-shaming memories and negative emotions was examined in this context.

In this section, the hypotheses and the findings of this dissertation have been discussed. The results of the the most frequently mentioned themes according to the content analysis and regression analysis were interpreted by using the related literature. After that, explaining the strengths and contributions of the research to the field was discussed. Lastly, the limitations and how to enrich it with future studies were mentioned.

4.1.Review of the hypotheses

The hypotheses of this dissertation consisted of two main parts. The first part included the qualitative part of the research, the mom-shaming conceptualization of mothers was analyzed by content analysis. In the second part, results from the quantitative analysis were evaluated. The assumptions were about the participant mothers' self-discrepancy scores, which predicted mom-shaming memories and emotional expressions. First of all, a higher discrepancy between actual/own maternal self-identity and should/other maternal self-identity will predict the higher number of mother-shaming memories. Second of all, a higher discrepancy between actual/own

maternal self-identity and should/own maternal self-identity will indicate a higher number of maternal guilt-related phrases. Third of all, a higher discrepancy between actual/own maternal self-identity and ideal/own maternal self-identity will predict the higher number of maternal failure-related phrases. Finally, in the second part of the quantitative part of the study, a higher discrepancy between actual/own maternal self-identity and ideal/own maternal self-identity will indicate the higher number of negative emotion words.

4.1.1.Evaluation of the qualitative analysis

In the qualitative part of the study, content analysis of semi-structured interviews with mothers was used to determine the subjects of mom-shaming memories and who the shamers were. Since this was the first study on mom-shaming memories and shamers, which was frequently observed in daily life and social media, the qualitative part was essential for this study.

Moreover, researchers aimed to make a comparison between the advantaged and disadvantaged groups. The typical method for determining the socio-economic status is based on the education level in social sciences (Kalaycıoğlu, Çelik, Çelen, & Türkyılmaz, 2010). Yet, this method could not be used for the current study. Instead of this method, distance from the center of Ankara and access to facilities were used to determine whether they were in the advantaged or disadvantaged group. The main reason for this choice was the uniqueness of the sample. To the best of our knowledge, Integrated Self-Discrepancy Index (ISDI) has been used only on the college population in Turkey (e.g., Gürcan & Gençöz, 2020). Therefore we needed to conduct a pilot study beforehand. In the pilot study, the researcher could not carry out ISDI in accordance with its guidelines with participant mothers who had low education levels. According to the guideline, when people cannot find the necessary adjectives or want to change them, they can use the cheat sheet in the following pages of ISDI (Hardin & Lakin, 2009, p.251). However, it has been speculated that the limited vocabulary of mothers with low education level, or the lack of insight and awareness to express themselves by using a single adjective, might have caused a dependency on the cheat

sheet. In other words, participants often wrote what they saw on the cheat sheet before adding a single adjective to the list in the previous pages.

Considering the reasons mentioned above, it was not surprising to find insignificant results between groups in the post hoc analysis. While examining the content analysis part of the research, the most frequently used themes were mentioned without separating the advantaged and disadvantaged groups below.

In the content analysis, the issues/situations that were the subjects of shaming memories and these memories' shamers were determined. *Strangers* ($f=62$), *mother-in-law* ($f=87$), and *own mother* ($f=46$), sub-themes were the shamer group that was most frequently mentioned in mom-shaming memories by the participants. When someone experience shaming, the shamer is often seen as an authority figure (Tangney, 1995). However, in mom-shaming, even a stranger on the street can be a shamer. Because in this case, the only criterion to be considered as an authority figure is to be an experienced parent. Maybe that is why these pieces of advice and criticisms - without a request- came from strangers were encoded as shaming memories for newly mothers.

The ways that women should or should not behave in public are determined by unwritten/informal rules in most societies. For example, in most of the Western societies, it is entirely normal to wear breast-revealing clothing. However, breastfeeding your baby in the public sphere could be found disgusting and disturbing (Hauck, 2004; Meng, Daly, Pollard, & Binns, 2013). Besides, these negative reactions could create embarrassment for mothers (Hauck, 2004). One can say that there are some specific societal rules which impose how women should fulfill their motherhood and where they could perform them. Generally, shaming from strangers in public places has been the subject of research on public breastfeeding. (e.g., Boyer, 2011; Hannan, Li, Benton-Davis, & Grummer-Strawn, 2005; McIntyre, Turnbull, & Hiller, 1999). When the content distribution of shaming memories within the scope of this research was reviewed, it could be seen that mothers were criticized and judged by strangers on a number of issues related to child-rearing.

The family that expands with the marriage bond establishes a new network through the mother-in-law and the daughter-in-law (Jean Turner, Young, & Black, 2006; Willson, Shuey, & Elder, 2003). This relationship could also serve as a function of a bridge for the mother-in-law to reach her son and grandchild (Fischer, 1983). Relationships of mothers who want to maintain and strengthen ties with their own children could become quite complicated due to the asymmetrical nature of this relationship (Fischer, 1983). According to Fischer (1986), mothers-in-law generally provided gifts and assistance in their own ways. However, in most cases, daughters-in-law were unable to express their real needs of assistance about household and child care. Likewise, mothers-in-law are usually motivated to transfer their knowledge about childrearing, whereas daughters-in-law might not feel personally comfortable with this interference, which might be perceived as an enmeshed type of personal relationship (Kaya, 2019). Taken together, the relationship between mother-and-daughter-in-law might be bumpy and might cause conflict, which could make taking advice a difficult process.

The relationship of mother-daughter-in-law might be more complicated at times. In one of the communication studies, researchers focused on the *hurtful messages* mothers-in-law gave to their daughters-in-law (Rittenour & Kellas, 2015). Rittenour and Kellas (2015) made different categories for these messages, and one of them was *overinvolvement*. Overinvolvement was defined as a mothers-in-law's inappropriate intrusions into her son's marriage. Overinvolvement messages were also divided into subtypes: *toxic triad* and *control* (Rittenour & Kellas, 2015, p.71). Toxic triad messages included negatively referring to her son's marital relationship, making negative comments about the daughters-in-law's motherhood, or supporting the son's hurtful behaviors towards his wife (Rittenour & Kellas, 2015). Whereas the control messages, which created a power struggle, were used for controlling her son's marital relationship (Rittenour & Kellas, 2015). For instance, mothers-in-law sometimes implied that daughters-in-law did wrong in her parenting choices to control her, including her motherhood. Most of the time, mothers-in-law even ignored the relationship's borders and visited their house unannounced (Rittenour & Kellas, 2015). In the current study, it could be said that there might be such intra-family dynamics - primarily after the birth of the grandchild - that could give an opportunity to the

mother-in-law to be involved in the mother-child relationship. However, it could not be known whether the motivation behind these interferences was originated from control, competition, power struggle, or something else without including the mothers-in-law in the research.

When women take on life roles similar to their mothers (like being a wife, being a mother), the mother-daughter relationship tends to improve. However, research findings on this issue have been controversial. Some studies showed that young women's personal ties with their mothers improved when they had spouses and children (Fischer, 1981, 1986; Umberson, 1992), whereas some showed that such vital changes did not affect the existing relationship (Sutor, Pillemer, Keeton, & Robison, 1996). Fingerman (2000) noted that this improvement in their relationship was only seen in certain periods of life. Despite these controversial findings, it could be said that the relationship between mother and daughter; and the relationship between grandmother, mother, and grandchild were quite different from the relationship established with a mother-in-law. Although mothers mentioned their mother in their shaming memories, most of them did not express a permanent emotional distance. The reason might be young women's previous repertoire on coping with problems about her relationship with her mother and their shared past. It could be said that the shaming memories with their own mothers were almost twice less than memories with their mothers-in-law due to the different levels of intimacy in these relationships.

According to the studies that were conducted in Turkey, the important factors of changes in the mother-daughter relationship were major life events and time. In the study of Mottram and Hortaçsu (2005), they interviewed 30 Turkish mother-daughter couples and examined their relationship. They found that the factors that transform their relationship were the marriage of an adult daughter, loss of father, and deterioration of health. Another finding in this study was that almost all young women expressed that they understood their mothers better when they started to experience difficulties concerning motherhood. When new mothers realized that they had similar concerns with their mothers about rearing children, they stated that they could empathize more with their mothers compared to the past (Mottram & Hortaçsu, 2005).

In our culture, the closest expression to this might be the statement *I had understood her when I became a mother myself (Anne olunca anladım)*.

When the content of the criticisms against the newly mothers – the events that shame the mothers' parenthood- were considered, it could be speculated that their maternal sensitivity was often targeted. Frequently mentioned themes in the content analysis were *careless/inattentive* ($f = 94$) and *overanxious parenting* ($f = 49$). However, the most striking result was that almost 95 percent of the judgments were made about breastfeeding under the main theme of *insufficient feeding* ($f = 135$). The most frequently mentioned theme was the *could not breastfeed* sub-theme (71%). Mothers were often told directly or indirectly that they could not effectively breastfeed their children. This statement was mostly used to imply that they were not ideal mothers or even lacked maternal instinct. However, these mothers who mentioned this theme have not experienced a real problem with breastfeeding practices, indeed. In most of the memories, these were only the shamers' assumptions, and they aimed to convey the message to the mother about her inadequacy in mothering.

Maternal sensitivity is universal, but the way that mothers express it differs according to the culture. For example, while mothers showed their sensitivity with their physical behaviors (such as hugging) in some cultures, some show their sensitivity by giving privileges to their children (Oburu & Palmerus, 2003). It also changes according to the orientations of the community. In individualistic cultures, mothers are more *reactive* – first, they expect the child's signal and then react accordingly (Rothbaum, Nagaoka & Ponte, 2006). Whereas in a collectivist culture, mothers are more *proactive* (Ziehm, Trommsdorff, Heikamp, & Park, 2013). In other words, mothers in collectivist culture act without waiting for a signal from the child. From an evolutionary perspective, attending to children's signals, such as crying, has a critical role for children to receive appropriate care (Zeifman, 2001). Although sometimes it seems offensive according to the mother of the crying baby, perhaps the intention behind these interventions is to try to respond to the child's signal in order to provide appropriate contact and necessary care. By taking Turkish culture's collectivist tendencies into consideration, experienced parents could be expecting the new mother to attend to the child's needs without receiving a signal, which might cause a conflict between the mother's attitude

and the expected behavior. Therefore, it might be the reason why most of the shamers found mothers careless/inattentive, and nearly half of them criticized them for being overanxious.

In the content analysis, almost 95 percent of the judgments were made about breastfeeding. A number of studies emphasized the importance of breastfeeding on babies' health and mother-child attachment (e.g., American Academy of Pediatrics, 2005; Saha, 2002). Despite well-intention, these messages from experts might create pressure on mothers to breastfeed in order to be successful/good mothers. Besides, breastfeeding might be perceived as vital for a baby and almost the most critical condition of being an ideal mother in the eyes of society. First-time-mothers, who fed their babies with formula, mostly experienced negative emotions such as guilt, inadequacy and felt marginalized (Lee & Furedi, 2005). These women also thought that they did not show sufficient mothering effort and did not suffer enough to be good mothers (Lee & Furedi, 2005). In the study of Fallon et al. (2017), mothers, who used formula, reported that they felt ashamed when the others asked about their feeding choice. The reason why participant mothers in the current study frequently faced hurtful criticisms about breastfeeding and experienced mom-shaming might be mostly about the societal expectations about ideal motherhood.

4.1.2.Evaluation of the quantitative analyses

In order to test hypotheses in the quantitative part, a series of hierarchical regression analyses were conducted. For all hypotheses, results were obtained after controlling the area of residence, mother's age, and child's age.

In the first analysis, should/other maternal self-discrepancy significantly predicted mom-shaming memories of participant mothers as hypothesized. Since this study was the first study that defined and examined the concept of mom-shaming, the hypothesis was created using the literature on emotion and memory. According to Higgins (1987), the difference between people's actual selves and the selves that others impose on how they should be, might cause people to be afraid of receiving negative evaluations and punishment. Whereas memory literature, shame experiences that were a threat to self

(Gilbert, 2002), were encoded in autobiographical memory with emotional associations and conditioned responses (Lewis, 1992; Gilbert, 2002; Pinto - Gouveia, & Matos, 2011).

Moreover, previous studies showed that women's self-esteem decreased when they were socially compared with other women (Franzoi et al., 2012). Therefore, should/other discrepancy was associated with a fear of being criticized negatively by others and feeling inferiority due to lowered self-esteem (Gilbert, 2007; Liss, Schiffrin, & Rizzo, 2013). Consistent with the related literature, mothers with a high should/other maternal self-discrepancy score had more mom-shaming memory, which might be related to the fact that mothers recalled such memories more easily due to the negative emotions they experienced.

According to the second regression analysis results, women with a higher discrepancy in should/own maternal self-identity prone to use more guilt-related phrases as hypothesized. The result was parallel with the previous studies. For instance, Liss, Schiffrin, and Rizzo (2013) recruited mothers, who had children under the age of five and younger, and measured mothers' self-discrepancies with the adjective checklist. In this checklist, researchers aimed to reveal participants' self-discrepancy scores, which would show how their *actual* self-score differed from the *ideal* mother score. According to the results of this study, maternal ideal-self-discrepancy significantly predicted guilt, which was measured by a questionnaire (Liss, Schiffrin, & Rizzo, 2013). Another study revealed that mothers in a culture that expects to devote themselves to their children felt more guilt (Sutherland, 2010). This responsibility and the high standards required to be a good mother could make women feel inadequate and guilty (Seagram & Daniluk 2002). Likewise, the current study showed that if internalized high standards, which also reflected societal expectations to become good/ideal mothers, were failed to meet, it would create guilt.

The association between ideal/own self-discrepancy and failure-related phrases were aimed to examine in the third regression analysis. However, a higher ideal/own maternal self-discrepancy did not predict the higher number of maternal failure-related phrases, in contrast to the related hypothesis. In the model, younger children's mothers

used fewer failure-related sentences while sharing their mom-shaming memories. Moreover, in the previous regression analysis, children's age also significantly predicted guilt-related phrases and showed that older children's mothers used more guilt-related statements. To interpret these results, we need to evaluate these two regression analyses together. Experiencing guilt was related to having self-consciousness. (Lewis, 1995). In other words, to experience guilt, one has to be aware of her failures (Lewis, 1995). Therefore, using more guilt-related and failure-related statements by mothers of older children might be associated with developing greater maternal identity awareness over time.

According to Rubin (1984), who introduced *Maternal Role Attainment Theory* to describe maternal identity transition, women needed to pass some stages to complete the motherhood transition. The first step was *replication*, which meant accepting her-own-mother as the strongest role model. The second step was *fantasy*, which meant dreaming of her future as a mother and her children. The last step was *dedifferentiation*, which included examining and evaluating the balance between the ideal mother and the actual self-image. Rubin (1984) noted that identity and actions might change in accordance with a woman's age, environmental circumstances, and the changes in a child. After Rubin, Mercer (1995) also described maternal identity as a woman's internalization of herself as a mother. Based on the previous literature, we can say that maternal identity is formed over time, and perhaps more time is needed for self-consciousness to develop. All in all, the time that mothers need to adapt to this new motherhood role could be a possible explanation of why older children's mothers used more guilt and failure-related phrases and why ideal/own self-discrepancy did not predict the failure-related statements in the regression model.

Lastly, mothers who had a higher maternal self-discrepancy used more negative emotion words, as hypothesized. These findings are consistent with the self-discrepancy theory, indeed. Higgins (1987) stated that ideal/own self-discrepancy leads to feelings about dejection (e.g., sadness, disappointment, dissatisfaction). However, regardless of the type of discrepancies or standpoints, some studies found that all types of self-discrepancies create negative emotions (Ozgul, Heubeck, Ward, & Wilkinson, 2003; Tangney, Neidenthal, Covert, & Barlow, 1998). In the study of

Tangey et al. (1998), Higgins's famous work in 1985 was replicated. When they examined separately actual/ideal, actual/should self-discrepancies from the standpoints of own and other, as Higgins proposed (1985), Tangey and his colleagues could not find that certain discrepancies were directly related specific emotions. Ozgul et al. (2003) also found similar results in their study. They proposed that self-discrepancies were associated with negative emotions in general rather than specific emotions.

In some studies conducted in Turkish sample, it was found that the specific emotions were associated with certain types of self-discrepancies, unlike the previous literature suggested. For example, one of the studies showed that higher ideal self-discrepancy was related to anxiety (Kapıkıran, 2011). In another study, people diagnosed with depression had higher ideal-self discrepancy scores compared to the non-depressed population (Tan, 2010). Within the scope of this study, it was essential to focus on specifically ideal/own self-discrepancy. Since the limited number of studies conducted with Turkish sample and the concept of motherhood has *ideal motherhood* description in the society, it was necessary to examine the particular type of discrepancies.

In sum, newly mothers' prevalent concerns were mostly about being a good mother and trying to provide the balance between motherhood self domains. This study focused on the mother-shaming experiences by content analysis method and found out the negative emotional outcomes that women experienced due to the kinds of motherhood self-discrepancies with a series of regression analyses. According to the results, a higher discrepancy between actual/own maternal self-identity and should/other maternal self-identity predicted the higher number of mother-shaming memories. A higher discrepancy between actual/own maternal self-identity and should/own maternal self-identity indicated a higher number of maternal guilt-related phrases. Lastly, the higher discrepancy from ideal/own maternal self-identity predicted the higher number of negative emotion words. This dissertation showed that the destructive criticisms and judgments towards first-time-mothers about their child-rearing practices -in other words experiencing mom-shaming- strengthen the idea of being an ideal mother is the only way to be a good mother for her child. This is also crucial to be accepted as a good mother by society. Therefore, it could be said that

trying to reach ideal motherhood standards causes women to experience negative emotions.

The contributions and limitations of this study to the literature are examined in detail in the following section.

4.2.Strengths and contributions

This research has many strengths, especially the application and integration of qualitative and quantitative methods, demonstrate its methodological strength. Within the scope of the current study, the same researcher applied both quantitative and qualitative parts to the participants, which in turn increases the consistency, especially consistency in the length of interviews. It also eliminated the risk of overlooking the details of a subject (mom-shaming) which was studied for the first time. In the quantitative part, making the definition of ideal and should maternal-self and the adaptation of ISDI to measure maternal self-discrepancy show this study's uniqueness both methodologically and thematically. Although maternal guilt and shame have been the subject of self-discrepancy research, albeit at a limited number, there isn't any research in the literature focused on mom-shaming memories and using an interview technique to reveal mom-shaming incidents as in the current study. This is very important because the current dissertation provides a definition of mom-shaming and creates a new space for researchers to investigate and examine mothering experiences.

Many studies in the literature addressed women's negative emotions related to mothering, such as guilt and shame, through specific topics. Subjects of these studies were about especially on breastfeeding and returning to work. Unlike most of the studies, this research also focused on family relationships by interview questions. In Turkey, large families sometimes get involved in childcare without receiving any request for help from the new parents. Therefore, one of the strengths of this study could be revealing common problems related to others' involvement in child care. Although these aids and advices are often provided in good faith, these inferences could be quite overwhelming for new mothers, as we see in the current study.

In previous chapters, we talked about the pressure on new mothers to breastfeed and the negative emotions they experience if they cannot breastfeed. The global breastfeeding scorecard of the Global Breastfeeding Collective (2017), which has partnership with UNICEF, evaluated 194 countries, and found that only 40 percent of infants under 6 months of age were exclusively breastfed (without any other food). It was reported that there were only 23 countries where this rate was higher. Exclusively breastfeeding rate was 40.70 for infants six months and younger in Turkey according to 2017 data. In this scorecard, there were no available data for the percentage of breastfeeding programs in Turkey. The good news was that 90% of births in Turkey take place in baby-friendly hospitals. Raising awareness of mothers about breastfeeding through cooperation with hospitals can both strengthen them against destructive criticisms and create positive results for the health of their babies.

In addition to this, the present study showed that societal expectations increase the risk of experiencing negative emotions for first-time-mothers. As can be seen from the study results, although society's expectations have changed according to the spirit of the time, their primary expectation from mothers to devote themselves to their children has not changed much. Most of the studies were conducted in Western societies, and they have constructed research frames according to the Western population's norms and values. Thus, social and family pressures on mothers in Eastern cultures, such as Turkey, were not studied extensively as in this dissertation in previous studies. An African proverb of "it takes a village to raise a child" could be a valid statement in our society, too. Because it is quite reasonable for women to get help from their relatives and people around them, especially considering the short paternity leave in our country. However, it should not be forgotten that the precondition for helping to be functional: the demand should come first.

4.3.Limitations and suggestions

As with most studies, this research has several limitations. First of all, the methodological technique to identify advantaged and disadvantaged groups has not been that much useful in a city like Ankara. In the disadvantaged group, participant mothers' educational background was at least a high school degree, and mostly they

were graduated from university. As we mentioned before, mothers with a low academic degree could not be a suitable participant group to conduct ISDI. Besides, some university graduated parents also live in the disadvantaged and relatively low SES regions of Ankara. The reason for this might be related to having a large number of universities in our country, the availability of distance education (open education faculties), and the high number of unemployed university graduates. Nevertheless, if the comparison of low SES and high SES, which was defined by considering the education level of parents, could be conducted within the scope of this research, it may reveal much more comprehensive results.

The data were collected only from Ankara, which prevented us from deducing the regional differences in parenting practices. During an interview with mothers who live in Ankara but whose husband's family is from other regions of Turkey, the researcher observed that baby care practices vary culturally. For instance, in some regions, people believe that the mother should not leave the house for the first 40 days definitely, and while in some regions, a mother who wears a red accessory for 40 days is believed to protect her from evil/illness.

Finally, researchers can focus on the importance of child care training for both parents and develop intervention studies for mothers to build resilience in the face of mom-shaming in future studies in order to protect and maintain maternal wellbeing. In addition, a public service ad can be prepared for grandparents on how they can help the new mothers and what their primary needs are. The effectiveness of such interventions in terms of maternal well-being, parenting quality, and marital satisfaction can be the subject of further research.

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APPENDICES

A. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL FORM

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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08 AĞUSTOS 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Dr.Öğretim Üyesi Başak Şahin ACAR

Danışmanlığını yaptığınız doktora öğrencisi Didem TÜRE'nin "Mother Shaming: The Effects of Motherhood Self-Discrepancy on Emotions and the Changing Shaming Experiences Across Different Socio-Economic Status Groups" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2018-SOS-149 protokol numarası ile 08.08.2018 - 30.12.2019 tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygılarımla sunarım.

B.INTERVIEW QUESTIONS

1. Sizden anne olduğunuz günden itibaren geçen süreci düşünmenizi istiyorum.Bu süreçte anneliğiniz konusunda açıktan ya da üstü kapalı biçimde eleştirildiğiniz bir anınızı ayrıntılarını vererek anlatır mısınız?
2. Bu anlattığınız anıyı duygusal olarak nasıl hatırlıyorsunuz?
3. Anlattığınız anıda sizi eleştiren kişi ya da kişiler kimlerdi?
4. Anlattığınız anıdaki kişi ya da kişilerle bu deneyimi yaşamadan önce ilişkiniz nasıldı?
5. Şu anda bu kişi ya da kişilerle ilişkinizi nasıl değerlendirirsiniz? (İlişkinizde herhangi değişen bi'şey oldu mu?)
6. Bu değişimi yaratan, hislerinizi değiştiren olaylar nelerdi?
7. Bu anıda anlattığınız kişi ya da kişiler dışında anneliğinizle ilgili eleştiri aldığınız insanlar var mı, bunlar kimlerdi? Hangi konularda sizi eleştirdiler?
8. Anneliğiniz konusunda aldığınız en basitten en ciddi olana tüm eleştirileri düşündüğünüzde, bu güne kadar hangi konularda eleştirildiniz? En önemlisi ve sizin için en önemsizi hangi konulardaki eleştirilerdi?
9. Neden en önemli olarak bunu seçtiniz?
10. Neden en önemsiz olarak bu anıyı seçtiniz?
11. Önemli bulduğunuz anıya konu olan olayı duygusal olarak nasıl hatırlıyorsunuz?
12. Anneliğiniz konusunda eleştiren kişi ya da kişiler sizi ne ölçüde açık açık söyleyerek, ne ölçüde imada bulunarak eleştirdiler? Örneklendirir misiniz? Açık açık ya da imada bulunularak eleştiri almak arasında duygusal olarak fark hissettiniz mi?
13. Bu türde deneyimleri yaşama sıklığınız nedir? (0-10 arası değerlendirecek olsanız?)
14. İnternet gruplarına üye misiniz? Bu gruplarda eleştirildiniz mi? Bizimle bir anınızı paylaşır mısınız? Nasıl hissetmişsiniz?

15. Başka görüştüğünüz (internet grubu olmayan) anne grupları var mı? Bu gruplarda eleştirildiniz mi? Bizimle bir anınızı paylaşır mısınız? Nasıl hissetmiştiniz?
16. Bu annelerden anneliğini beğendiğiniz, takdir ettiğiniz var mı? Neden?
17. Anneliğinize dair eleştiriler almak sizce annelik deneyiminizi nasıl etkiliyor?
18. Eğer tüm annelik deneyiminizi ilk andan başlayarak tekrar deneyimleme fırsatınız olsaydı farklı davranmak ister miydiniz? (Hangi konularda farklı davranmak isterdiniz?)
19. Yine eğer tüm annelik deneyiminizi ilk andan başlayarak tekrar deneyimleme fırsatınız olsaydı hangi konularda aynı biçimde davranırdınız?
20. Tüm annelik deneyiminizi düşündüğünüzde, bu süreçte sizi psikolojik olarak en çok zora sokan ilk üç insan kimler?
21. Bu kişilerin neden olduğu zorluklarla ilgili örnekler verebilir misiniz?
22. Sizce iyi/ideal anne kimdir, nasıl biri olmalıdır, neler yapmalıdır?
23. Bir anne ne yaparsa eleştirilmeyi/başkaları tarafından yargılanmayı hak eder?
24. Peki siz ne olursa anne-çocuk ilişkinizde tatmin olmuş/başarıya ulaşmış hissedersiniz (yani çocuğunuz size fedakarlıklarınızın karşılığını nasıl öder?)
25. Başka anneleri eleştirir misiniz? İma ederek ya da açık açık eleştirdiğiniz oldu mu? Hangi konularda oldu? Bizimle bir anınızı paylaşır mısınız?
26. İyi olmayan anne sizce kimdir?
27. Siz “anneliği” nasıl öğrendiniz? Kendinize “annelik” için model olarak aldığınız olumlu ya da olumsuz örnekleriniz var mıydı?
28. Anne olduktan sonra kendi annenizle kurduğunuz ilişki değişti mi? Nasıl değişti, neler değişti ilişkinizde?
29. Siz kendinizi nasıl değerlendiriyorsunuz? 1’den 10’a kadar bir değer aralığı düşünseniz, kendi anneliğinize kaç verirdiniz? Neden?
30. Çocuğunuza dair kendi sorumluluklarınızı neler olarak görüyorsunuz? Yani sorumluluk alanınız neleri kapsıyor?
31. Eklemek istediğiniz bir şey var mı?

C. INTEGRATED SELF DISCREPANCY INDEX

Bir sonraki sayfada size uygun olduğunu düşündüğünüz bazı özellikleri sıralamanız istenecektir. Üç farklı annelik benliği için ayrı listeler yapmanız gerekmektedir.

İdeal annelik benliği: İdeal olarak sahip olmak istediğiniz özelliklerdir. Bir anne olarak sahip olmak istediğiniz, dilediğiniz, umut ettiğiniz kişilik özellikleri ideal annelik benliğinizi oluşturur.

Zaruri annelik benliği: Bir anne olarak sahip olmanız gerektiğini düşündüğünüz özelliklerdir. Görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiğini düşündüğünüz özellikler zaruri benliğinizi oluşturur.

İstenmeyen annelik benliği: Bir anne olarak sahip olmak istemediğiniz özellikler istenmeyen annelik benliğinizi oluşturur.

İdeal annelik benliği ve Zaruri annelik benliği arasındaki fark: Örneğin, bir anne bir gün mükemmel anne olmayı arzuluyor, umut ediyorsa, bu kendisi için ulaşmak istediği bir hedeftir. Yani mükemmel olmak bu kişinin ‘İdeal benliği’ne ait bir özelliktir. Fakat kişi kendisini görev ve sorumluluk olarak mükemmel olmak zorunda hissediyorsa, mükemmel olmak ‘Zaruri annelik benliği’ne ait bir özelliktir denebilir.

Her bir liste için, sıralamanız gereken özellikleri dikkatlice düşününüz. Özellikleri sıralarken, dilediğiniz kelimeleri kullanabilirsiniz.

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

	İdeal annelik benliği 1: _____
	İdeal annelik benliği 2: _____
	İdeal annelik benliği 3: _____
	İdeal annelik benliği 4: _____
	İdeal annelik benliği 5: _____

Lütfen ideal anne olarak sahip olmak istediğiniz, sahip olmayı dilediğiniz, umut ettiğiniz özellikleri sıralayınız.

Lütfen görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiğini (zorunlu olduğunu) düşündüğünüz annelik özelliklerini sıralayınız.

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

	Zaruri annelik benliği 1: _____
	Zaruri annelik benliği 2: _____
	Zaruri annelik benliği 3: _____
	Zaruri annelik benliği 4: _____
	Zaruri annelik benliği 5: _____

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

	İstenmeyen annelik benliği 1: _____
	İstenmeyen annelik benliği 2: _____
	İstenmeyen annelik benliği 3: _____
	İstenmeyen annelik benliği 4: _____
	İstenmeyen annelik benliği 5: _____

Lütfen sahip olmak istemediğiniz ya da sahip olmayı arzulamadığınız özellikleri sıralayınız.

Hayatınızda sizin için önemli olan tüm insanları düşünün (örn., arkadaşlarınız, aileniz, kardeşleriniz, eşiniz, vb.) Tüm bu insanlar içinde fikirlerini en çok önemseydiğiniz kim? İsmi ve size yakınlığını aşağıya yazar mısınız (örn., annem, kayınvalidem, eşim, arkadaşım vs.)?

Aşağıdaki soruları yukarıda ismini yazdığınız kişinin size atfedeceği ve size uygun olduğunu düşüneceği özellikleri göz önünde bulundurarak listelemeniz istenmektedir.

Yeniden üç farklı annelik benliği için ayrı listeler yapmanız gerekmektedir.

- Yukarıda yazdığınız kişinin sizin ideal olarak sahip olmanızı istediği kişilik özellikleridir. Sizin ne tip bir anne olacağınıza dair istediği, dilediği, umut ettiği kişilik özelliklerini içerir.
- Yukarıda yazdığınız kişinin sizin bir anne olarak sahip olmanız gerektiğini düşündüğü özelliklerdir. Görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiğini düşündüğü özelliklerdir.
- Yukarıda yazdığınız kişinin sizin bir anne olarak sahip olmanızı istemediği ya da arzu etmediği özelliklerdir; sizin asla olmanızı istemediği anne tipidir.

Her bir liste için, sıralamanız gereken özellikleri dikkatlice düşününüz. Özellikleri sıralarken, dilediğiniz kelimeleri kullanabilirsiniz.

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

Zaruri annelik benliği 1: _____

Zaruri annelik benliği 2: _____

Zaruri annelik benliği 3: _____

Zaruri annelik benliği 4: _____

Zaruri annelik benliği 5: _____

Lütfen _____ (yukarıda yazdığınız isim) sizin için istediği **ideal annelik niteliklerini** listeleyin. **İdeal olarak; sizin ne tip bir anne olacağınıza dair istediği, dilediği, umut ettiği kişilik özellikleridir.**

Daha sonra bu kutucukları doldurmanız istenecektir. Şimdilik lütfen önemsemeyiniz.

İdeal annelik benliği 1: _____

İdeal annelik benliği 2: _____

İdeal annelik benliği 3: _____

İdeal annelik benliği 4: _____

İdeal annelik benliği 5: _____

Lütfen _____ (yukarıda yazdığınız isim) sizin anneliğiniz için **zaruri olduğuna inandığı; görev, zorunluluk, sorumluluk ya da ahlaki olarak sahip olmanız gerektiğini (zorunlu olduğunu) düşündüğü annelik özelliklerini** sıralayınız.

Daha sonra bu kutucukları doldurmanız istenecektir. O zamana kadar lütfen önemsemeyiniz.

	İstenmeyen annelik benliği 1: _____
	İstenmeyen annelik benliği 2: _____
	İstenmeyen annelik benliği 3: _____
	İstenmeyen annelik benliği 4: _____
	İstenmeyen annelik benliği 5: _____

Lütfen _____ (yukarıda yazdığınız isim) sizin bir anne olarak sahip olmanızı istemediği ya da sahip olmanızı arzulamadığı özellikleri sıralayınız.

Yönerge: Şimdiye dek üç farklı benlik türünde beşer adet kişilik özelliği listelemiş olmanız gerekmektedir. Eğer her bir benlik türünde beşer adet (toplamda 15 adet) özellik yazamadıysanız lütfen aşağıda listelenmiş kelimelere bakınız ve size uygun olabilecek özellikleri seçerek listenizi tamamlayınız. Ayrıca, eğer kendi yazmış olduğunuz özelliklerdence aşağıda listelenmiş olanlardan herhangi birinin size daha uygun olduğunu düşünüyorsanız, daha önce yazmış olduğunuz özelliğin üzerini çizerek yeni seçtiğiniz kelimeyi yazarak

Agresif	Huysuz	Yardımsaver	Ahlaklı	Duyarlı
Hırslı	Sağduyulu	Komik	Evhamlı	Duygusal
Canayakın	Ayrımcı	Taklitçi	Kayıtsız	Gözü açık
Kıymetbilen	Saygısız	Kusurlu	Kendine güveni olmayan	Utangaç
Sabırsız	Otoriter	Özgür	Normal	Enerjik
Çekingem	Hevesli	Marifetli	İtaatkar	Kindar
Tahammülsüz	Ağırbaşlı	Yaratıcı	Nazik	Hassas
Titiz	Yeterli	İyi kalpli	İnatçı	Hoşgörölü
Tedbirli	Bencil	Tembel	Açık görüşlü	Zorlu
Çocuksu	Eğlenceli	Mantıklı	Kendine aşırı güvenen	Sorun çıkartan
Aklı başında	Kıskanç	Dengeli	Sezgileri kuvvetli	Güvenilir
Budala	İnançlı	Yalnız	Karamsar	Kültürsüz
Takıntılı	Hayat dolu	Geveze	Önemsiz	Kaba
Kibirli	Modaya uyan	Cimri	Yumuşak huylu	Nezaketsiz
Uyumlu	Gözükara	İşgüzar	Sevimli	Öngörülemez
Soğukkanlı	Etkileyici	Uysal	Atik	Güvenilmez
İçten	Aklı havada	Dağınık	Radikal	Fedakar
Kültürlü	Hassas	Sistemli	Akıllı	Sıradan
Kurnaz	Dedikoducu	İlimli	Saf	Yalancı
Meraklı	Kolay aldanam	Modern	Güçlü	Bilge
Bakımlı	Duyarsız	Mütevazı	Küçümseyen	Zeki
Pasaklı	Açıksözlü	Dürüst	Uyuşuk/Enerjisiz	Geleneksel
Merhametli	Uyumlu	Asık suratlı	İçten	İradeli
Yüzeysel	Cezalandırıcı	Kavgacı	Fevri	Yapmacık
Azarlayan	Şefkatli	Alıngan	Endişeli	Sanatla ilgili

değiştirebilirsiniz. Kendinizi bu listede yer alan özelliklerle sınırlandırmanız gerekmemektedir. Eğer liste aklınıza başka özellikler getirdiyse, onları yazmakta serbestsiniz. Listenizi tamamladıktan sonra, anketi doldurmaya devam edebilirsiniz.

Yönerge: Şimdi ise sayfa 2-3-5-6-7 numaralı sayfalarda doldurmuş olduğunuz özelliklerin yanındaki kutucukları doldurmanız istenecektir. Şu an, gerçekte sahip olduğunuz özellikler ile listelemiş olduğunuz özelliklerin ne kadar uyumlu olduğunu puanlamanız istenmektedir. Puanlamayı yaparken aşağıdaki ölçeği göz önünde bulundurunuz ve her bir özelliğin size ne kadar uygun olduğunu düşünerek yanına uygun rakamı yazınız:

Bana hiç uyumuyor	Bana çok az uyuyor	Bana bir miktar uyuyor	Bana oldukça uyuyor	Bana tamamen uyuyor
1	2	3	4	5



D. DEMOGRAPHIC INFORMATION FORM

1.Kaç çocuđunuz var?

- 1 (Bir)
- 1'den (Birden) daha çok

2.Çocuđunuzun/çocuklarınızın doğum tarihi nedir?

3.Planlı bir gebelik miydi?

3.Çocuđunuzun herhangi bir kronik hastalığı var mı?

Varsa nedir?

4.Sizin herhangi bir kronik hastalığınız var mı?

Varsa nedir?

2.En son mezun olduđunuz öğrenim derecesini işaretler misiniz?

- İlkokul
- Ortaokul
- Lise
- Üniversite
- Yüksek Lisans
- Doktora
- Doktora Sonrası

3.Eşinizin en son mezun olduđu öğrenim derecesini işaretler misiniz?

- İlkokul
- Ortaokul
- Lise
- Üniversite
- Yüksek Lisans
- Doktora
- Doktora Sonrası

4.Mesleğiniz

5.Ailenizin aylık geliri hangi aralıktadır, işaretler misiniz?

- 500-1000
- 1000-2000
- 2000-2600
- 2600-3500
- 3500 ve üzeri

6.Yaşadığınız toplumda maddi koşullar ve yaşam standardı olarak kendinizi nerede görüyorsunuz?

	1	2	3	4	5	6	7	8	9	10
Size en uygun derecelendirmeyi işaretleyiniz, (1 en düşük; 10 en yüksek).	•	•	•	•	•	•	•	•	•	•

7.Doğum Tarihiniz

8.Yaşadığınız il/ilçe/sem?

9.Kaç yıldır evlisiniz?

10.Evinizde kaç kişi yaşamaktasınız? Kimlerle?

E. CURRICULUM VITAE

Didem TÜRE

Contact

E-mail:

Education

Ph.D. : Middle East Technical University (METU)
Developmental Psychology, starts 2015-2021

Master Degree : Middle East Technical University (METU)
Developmental Psychology 09/2013 – 09/2015

Major : İ.D. Bilkent University
Psychology, 09/2008 – 06/2013

Employment

* Teaching Assistant - Middle East Technical University - Since 2014.

Research Experience

*Volunteer Research Assistant in The Scientific and Technological Research Council of Turkey (TÜBİTAK) 1003 Project (Project Code: 113K035): The Effects of Parenting Attitudes and Parent Child Interaction On Child and Adolescent Developmental Outcomes - Supervised by Prof. Dr. Sibel Kazak Berument. 2018 - Current.

* Volunteer Research Assistant in The Scientific and Technological Research Council of Turkey (TÜBİTAK: 1001 Project: Project Code 120K385): The effects of Covid-19 on the psycho-social development and academic life of children and youth. Supervised by Prof. Dr. Sibel Kazak Berument. 2020 – 2021

*Volunteer Research Assistant in TÜBİTAK 1001 Project (Project code: 113K542): Early Parenting Support: Application of an Intervention Program to Enhance Maternal Sensitivity and Secure Attachment. Supervised by the Prof. Dr. Nebi Sümer. 2014 - 2016.

*Volunteer Research Assistant in METU – BAP Project (Scientific Research Projects: (BAP-08-11-2013-074) Supervised by the Assoc. Prof. Dr. Başak Şahin-Acar 2013 - 2015.

Scholarships

2015 - 2019: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, PhD
2013 - 2015: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, MSc
2008 - 2013: The Scientific and Technological Research Council of Turkey (TÜBİTAK), Scientist Support Scholarship, BSc
2008 - 2013: İ.D. Bilkent University, Full Scholarship, BSc

Dissertations

Türe, D. (Ph.D Thesis). Mother-shaming memories: The role of maternal self-discrepancy on negative emotions and shaming experiences of mothers

Türe, D. (August, 2015). Effects of Motherhood Conceptualization and Gender Role of Mothers on Gender Stereotype Knowledge in Their Preschool Children. (Unpublished Master Thesis). Middle East Technical University, Graduate School of Social Sciences, Ankara.

Publications & Book Chapters & Translations

Sümer, N., Metin-Orta, İ., Alsancak-Akbulut, C., Salman-Engin, S., İlden-Koçkar, A., Şahin-Acar, B., ... **Türe, D.**, Üstünel, A. and Yaşar, B. (2020). Olumlu ebeveyn davranışlarını artırmaya yönelik video geri bildirimli müdahale programının anne duyarlılığı üzerindeki etkisinin Türkiye’de incelenmesi. *Türk Psikoloji Dergisi*, 35(85), 100-116.

Türe, D. (2017). Sensation and Perception (Chapter 4). Fatma Sezen Ünlü (Ed.). Psychology. Eskişehir: Anadolu Üniversitesi Yayıncılık.

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Şahin-Acar, B. & **Türe, D.** (2021). Language (Yazar: J. W. Santrock, 2014). A. Güre, (Ed.), Child Development içinde (251-277). Ankara: Nobel Akademik Yayıncılık. (Book Chapter Trans.).

Presentations in Peer-Reviewed Conferences

Türe, D. & Şahin-Acar, B. (2019). Mother-Shaming: The Effects of Motherhood Self-Discrepancy on Emotions and Shaming Memories. Poster sunumu SARMAC XIII, Society for Applied Research in Memory & Cognition, Cape Cod, MA, USA.

Türe, D. & Şahin-Acar, B. (2018). Bebeğimi Beklerken: İlk Hamileliklerini Yaşayan Kadınların Sorunları, Çözümleri ve Gelecek Kaygılarına Dair İçerik Analizi

Çalışması. Sözlü Bildiri Sunumu, 20. Ulusal Psikoloji Kongresi, Ankara, Türkiye.

Gönül, B., Işık, H., & **Türe, D.** (2018) Psikoloji Araştırmalarının Görünmeyen Yüzü: Hassas Konularda Çocuklarla Çalışma Deneyimleri ve Toplumsal Önyargılarla Baş Etme. Çalışma grubu, Ankara Yıldırım Beyazıt Üniversitesi Psikoloji Kongresi: Deneyim Oluşturma ve Aktarımı-IV, 25-27 Nisan, Ankara, Türkiye.

Türe, D., & Sahin-Acar, B. (2017). Pregnant Women's Concerns and Coping Strategies in the Middle of Uncertainty: Semi-Structured Interviews with Thematic Analysis. Poster sunumu, International Attachment Conference, June 29-July 1, London, UK.

Türe, D. & Şahin-Acar, B. (2016). Annenin Annelik Konseptinin ve Toplumsal Cinsiyet Rolünün Okul Öncesi Çocuklarında Cinsiyet Şemaları Üzerindeki Etkisi. Sözlü Bildiri Sunumu, 19. Ulusal Psikoloji Kongresi, 5-7 Eylül, İzmir Türkiye.

Salman-Engin, S., Memişoğlu, A. Işılay, D. S., Sümer, N., Şahin-Acar, B., İlden-Koçkar, A., Metin-Orta, İ., Akkol, S., Alsancak, C., Aran, Ö., Kavaklı, B., Sağel, E., **Türe, D.**, Üstünel, A. Ö., Yaşar, B. (2016) Türkiye'de Anne Duyarlılığına Yönelik Video Temelli Olumlu Ebeveynlik Müdahale Programının Uyarlanması. Sözlü Bildiri Sunumu, 19. Ulusal Psikoloji Kongresi, 5-7 Eylül, İzmir Türkiye.

Koçkar,A, Üstünel, A. Ö., Yaşar, B., Alsancak, S., **Türe, D.**, & Sağel, E. (2016). Maternal Sensitivity during Feeding, Poster Sunumu, 24th Biennial Meeting of the International Society for the Study of Behavioral Development, Poster sunumu, July 10-14, Vilnius, Lithuania.

Sahin-Acar, B., **Türe, D.**, Aran, O., Alsancak, C., Ceviker, G., & Unal, G. (2015). Positive and Negative Affect in Video-Recorded Mother-Child Conversations. Biennial meeting of Society in Research for Child Development, Poster sunumu, 19-21 March, Philadelphia, PA.

Türe, D. & Sahin-Acar, B. (2015) Tell Me What Is It Like to Be a Girl/Boy? Conventional and Unconventional Remarks in Mother-Child Conversations About Child's Gender. Poster Sunumu, 17th European Conference on Developmental Psychology, 8-12 September, Portugal.

Koçkar,A, Üstünel, A. Ö., Yaşar, B., Alsancak, S., **Türe, D.**, & Sağel, E. (2015) Parental Sensitivity and Feeding Styles among Turkish Mothers. Poster sunumu, The 7th International Attachment Conference, 6-8 August, NY.

Expertise and Certificates

- **Cinsellik ve Cinsel İşlev Bozuklukları Temel Eğitimi** CETAD Cinsel Eğitim Tedavi ve Araştırma Derneği, Dec 2019

- **Deneyimsel Oyun Terapisi** Psikoloji Istanbul Center for Counseling, Training and Research, Mar 2019
- **Şema Terapi: Model Ve Teknikler / Borderline ve Narsistik Kişilik Bozukluklarında Şema Terapi Uygulamaları**, International Society of Schema Therapy, July 2018
- **VIPP-SD Intervener**, VIPP Leiden, May 2014
- **Cocuk Değerlendirme Paketi Eğitimi (Training of Evaluation and Assessment of Child)**, Turkish Psychologists Association (TPD), June, 2013
- Statistical programs: SPSS, Lisrel, MAXQDA

Teaching Assistantship

Psy 526 Memory Development in Infancy and Childhood

Psy 514 Language Development and Bilingualism

Psy 452 Psychology of Gender

Psy 221 Developmental Psychology I

Psy 222 Developmental Psychology II

Psy 116 Statistics for Psychology I

Psy 100 Introduction to Psychology

F. TURKISH SUMMARY / TRKE ZET

GİRİŞ

Genellikle annelik kadınlara bir içgd olarak atfedilir (Badinter, 2011; Miller, 2010). Pronatalist normlara sahip geleneksel Trk kltr baėlamında annelik, kadın olmanın biyolojik bir gereėi olarak grlr ve ocuk, aileyi tamamlayan bir varlık olarak kabul edilir (Demircioėlu Gknar, 2015; Grtin, 2013). Annelik hamilelikle bařlar ve kadının hayatı boyunca grev ve ykmllklerle devam eder. Anneliėin rol tanımı, ocuėun psikolojik ve fiziksel iyilik halinin sorumluluklarını ierir (Arandell, 2000; Miller, 2010). Ayrıca baėlılık, řefkat saėlar ve idealize edilmiř bir anne-ocuk iliřkisinin yakınlıėını gerektirir (Barnard ve Martell, 1995).

Anneler, annelik kimliėi inřa etmek ve bu rolde gvende kalmak iin oėunlukla mkemmek anne toplumuna ait olma konusunda baskı hissederler (Douglas ve Michaels, 2005). Mkemmek anne toplumu, annelik rol ve annelik kimliėinin merkeziliėi etrafında řekillenen yoėun annelik uygulamalarını ifade eder (Hays 1996). Bir kadının gerek kimliėi silinip, yoėun annelik etrafında yeniden inřa edilmiřse, hayattaki amacı ve anlam duygusu esas olarak annelik kimliėinden tretilmiř olacaktır (Boulton, 1983).

Kadınlara, diėerlerinin gznde ideal olması gereken belirli bir annelik kimliėinden sorumlu tutulmaktadır. Bununla birlikte, bu beklentiler dizisi, annelerden beklenenler ile bu annelerin gerek z atıfları arasında belirli bir dzeyde tutarsızlık yaratabilir. Bu potansiyel tutarsızlıėın ve annelerin annelik deneyimleri kapsamında nelere maruz kalabilecekleri zerindeki rolnn incelenmesinde yarar vardır. Bu alıřma, annenin kendi kendine eliřkilerine ek olarak, katılımcı annelerin anneleri utandırma anılarına odaklanmayı ve bu deneyime iliřkin temaları ierik analizi yntemiyle incelemeyi amalamıřtır. Bulgular, annelerin annelik benlik eliřkileri arttıka olumsuz duygular yařadıklarını gstermiřtir.

Anne olmak

Annelik bir cinsiyet kimliğinden ziyade sosyal bir kimliktir. Tarihsel açıdan bakıldığında, kültür ve söylemin bir sonucu olarak annelik, kadınlar için bir içgüdü olarak görülmüş ve adeta zorunlu kılınmıştır (Badinter, 2010). Bu nedenle anne ve kadın rolleri iç içedir (Badinter, 2010; Miller, 2010). Toplumun yüksek beklentileri ve annenin tek sorumluluğunun çocuklara bakmak ve büyütmek olduğunu varsayan ideal annelik mitleri, doğuştan gelen bir dürtü olarak annelik söylemi doğrultusunda sürdürülür. (Tardy, 2000). Ayrıca, anneliği doğal bir süreç olarak görmek, annelerin yoğun çabalarını görünmez kılmaktadır (Holmes, 2006). Ancak, ne anneliğin açık ve kesin bir tanımı ne de standart ve önceden belirlenmiş bir annelik uygulaması vardır.

Son yirmi yılda, multidisipliner ve feminist bakış açılarının ve kadın hareketinin etkisiyle ağırlıklı olarak anneliğe odaklanan çalışmaların sayısı arttı. Annelik kimliği ve annelik deneyimleri feminist akademisyenler (Adams, 1995; Kaplan 1992; Badinter & Ekmekci, 2011), psikanalitik teorisyenler (Chodorow, 1978; Dahl, 1995) ve ayrıca kişisel deneyimler açısından (Bassin, Honey, & Kaplan, 1994) incelenmiştir. Gelişim psikolojisi alanında annelikle ilgili yapılan çalışmalar genellikle anne ve çocuğu arasındaki ilişki (Kochanska, Philibert ve Barry, 2009); bağlanma kalitesi (Ainsworth, Bell ve Stayton, 1974; Sümer ve diğerleri, 2020) ve annelerin çocuklarının bilişsel gelişimine etkileri (Bailey ve Moughamian, 2007; Fivush, 1991; Kelly ve Bailey, 2013) gibi konular üzerine yapılmıştır. Ancak annelik benliğine geçiş, yalnızca çocuk yetiştirmeye ilgili değildir; kadınların kendi deneyimlerinde yepyeni bir kimlik uyarlaması ve geniş aile dinamikleri gibi gündemleri de yeni annelerin hayatlarına taşıyor.

Anneliğin ayıplanması

Annelik, toplumsal normlarla sınırlı olsa da, kadınların kendilerini gerçekleştirmeleri için meşru bir alan yaratabilir (Sancar, Acuner, Üstün ve Bora, 2006). Toplumda anne olmanın getirdiği statü, kültürel temsiller aracılığıyla da düzenlemeler ve uygulamalar getirebilmektedir. Bu temsiller çoğunlukla kişiden kişiye deneyim paylaşımı şeklinde

aktarılır. Ancak çoğu zaman bu deneyim paylaşımı, paylaşma amacını aşar ve diğer annelerin annelik pratiklerini ve tutumlarını yargılamanın yolunu alır.

Gruplar arası araştırmanın özü, insanların kendilerini karşı gruptan farklı görmeleri ve karşı gruba karşı önyargı ve ayrımcılık yapmaları sonucunda grupla özdeşleşebilmeleridir (Allport, 1954; Tajfel ve Turner, 1986). Annelik aynı zamanda gruplar arası bir kavramdır. Kültürel beklentiler bir anne kimliği yaratır ve bu kimliğe olan uzaklığa göre karşıt anne grupları ortaya çıkar (Abetz ve Moore, 2018). İnsanlar genellikle yeni anneleri eleştirir. Örneğin, bir anne, parkta çocuğunun üzerine kazak geçirmediği için bir yabancı tarafından yargılanabilir. Yabancıların yanı sıra, yakınları da anneleri uygulamaları nedeniyle eleştirebilir: Yetersiz beslenme, çocuğunu temiz tutmama, sağlıklı veya organik yemek pişirmeme vb.

1980'lerin sonlarında “anne savaşları” adı verilen bir metafor ortaya atılmıştır (Darnton, 1990; Peskowitz, 2005; Green, 2012). Bu metafor, çalışan anneler ile evhanımı anneler arasındaki mükemmel annelik uygulamalarına ilişkin gerilimi ifade etmek için kullanılmıştır. İki annelik kavramının çok farklı olduğu gerçeğine dayanan bu annelik tanımları, en iyi annelik için rekabete neden olmaktadır (Milkie, Pepin ve Denny, 2016). Günümüzde anneler daha küçük gruplara ayrılmaktadır. Örneğin sadece beslenme konularında bile farklı yöntemler altında toplanan anne grupları var: Organik besleyenler, BLW (bebek liderliğinde besleme) yöntemini kullananlar, emzirenler vb. bu gruplandırmayı mümkün kılan unsurlar ise sosyal medyadır (Abetz ve Moore, 2018). Anne blogları, iletişim çalışmaları alanında tanımlandığı şekliyle, annelerin ebeveynlik uygulamaları hakkında deneyimlerini yazdıkları bir tür günlüktür (Abetz ve Moore, 2018). Anneler genellikle bilgi, tavsiye ve destek için bu blogları okumayı tercih etmektedir (Lupton, Pedersen ve Thomas, 2016). Ancak bazen internetin sağladığı özgürlükçü ortamın teşvikiyle okuyucu anneler, blog yazarlarının annelik uygulamalarını acımasızca eleştirip anneliklerini ayıplayabiliyorlar (Orton-Johnson, 2017).

Kadınlar, farklı zamanların trendleri olan “anne savaşları” ve “yeni annecilik” gibi ideolojilerin etkisiyle kendilerinden beklenen annelik kimliklerini sergilemeye zorlanırlar (DeGroot ve Vik, 2019). Goffman'a (1959) göre insanlar kimliklerini

gerçekleştirdikleri benliklerine göre inşa ederler. Benliğin başkaları tarafından kabul edilen yönleri pekiştirilir. Bu karşılıklı etkileşim, insanların sosyal kimliklerini oluşturmalarını sağlar. Collet (2005), çocukların da iyi anne sunumunun önemli bir parçası olduğunu belirtmektedir. Çocukların kıyafetlerinin, saç stillerinin, yiyeceklerinin ve hatta mobilyalarının bile anneliği gerçekleştirmenin bir parçası olduğunu belirtmiştir (Collet, 2005). Bu nedenle, anneleri çocuklar üzerinden eleştirmek çoğu zaman kültürel bir bağlamda karşımıza çıkmaktadır.

Bu yazıda eleştirilere hedef olan annelerin yaşadıklarını anneliği ayıplama olarak adlandırdık. Ayıplama, uygun olmayan toplumsal/kültürel normlar nedeniyle meşru otoriteden gelen kamusal eleştiridir (Tangney, 1995; Taylor, 1985; Williams, 1993). Ayrıca, ayıplamanın eleştiri veya yargılamadan farklı olarak karmaşık bileşenleri vardır. Ayıplamada bir ayıplayan, ayıplanan ve ortam vardır (Goodman, 2017). Örneğin, kişi utandırıcıyı meşru bir otorite olarak görmüyorsa, ayıplama girişimi işe yaramaz.

Ayrıca ayıplama, kolektivist bir benliğe sahip insanlar için üzücüdür. Türkiye, değerler, grup ve aile bağlılığı açısından kolektivist kültüre sahip bir ülke olarak kabul edilmektedir (Kağıtçıbaşı, 1982; Kağıtçıbaşı, 1996; Ayçiçeği-Dinn ve Caldwell-Harris, 2017). Diğer kolektivist ülkeler gibi, Türkiye'deki bireyler de kendilerini doğrulamak için kişilerarası ilişkilere değer vermektedir (Bedford ve Hwang, 2003). Grup üyeleri tarafından kabul edilmek ve aile ile iç içe olmak esastır (Hofstede, 2001). Bu nedenle toplum içinde ayıplanmak, yanlış kişiliğe sahip olduğunuz mesajını taşıdığı için bireyci kültürlerin aksine onların onurunu zedeler (Mosquera ve ark. 2000).

Emzirme

Anne ve bebek sağlığı için emzirmenin faydaları sağlık araştırmalarında vurgulanmıştır (Amerikan Pediatri Akademisi, 2005; Dünya Sağlık Örgütü, 2003). Örneğin emzirme, ani bebek ölümü sendromu veya çeşitli cilt hastalıkları riskini azaltır; annelerde meme kanseri riskini de azaltır (Saha, 2002). Ayrıca emzirme toplum tarafından ahlaki bir zorunluluk olarak vurgulanmaktadır (Crossley, 2009; Lee ve

Furedi, 2005). Anneler genellikle bebeğini emziremezse iyi bir anne olmayacağına ve annelik kimliğinin eksik olduğuna inanmaktadır (Murphy, 2001; Schmied ve Barclay, 1999; Ladores ve Aroian, 2015). Lee ve Furedi (2005), bebeklerini mama ile besleyen ilk annelerin yetersizlik, suçluluk hissettiklerini, ve sosyal izolasyon yaşadıklarını belirtmişlerdir. Araştırmaya göre, anneler özellikle iyi bir anne olmak için yeterince acı çekmediklerini ve rahatlıklarını bebeklerinden önce tuttukları için emziremediklerini düşündüklerinde suçluluk duymaktadırlar (Lee ve Furedi, 2005). Bu nedenle bilim ve kültürel normlar, mükemmel ve başarılı anneliğin gerekliliklerinden birinin de bebeğini emzirmek olduğunu öne sürmektedir (Crossley, 2009). Anne sütü ile mama takviyesi yapan anneler ise neden emzirmediklerini sorduğunda utandıklarını ve iyi anne statüsüne ulaşamadıklarını belirtmişlerdir (Fallon ve ark., 2017). Araştırmacılar, anne-çocuk sağlığı konularında emzirme konusunda verilen mesajların iyi niyetli de olsa anneler üzerinde baskı oluşturduğunu gözlemlediklerini belirttiler.

Annelik yeterliliği

Anne olmak çoğu kadın için stresli, yaşamı değiştiren bir olaydır (Lawrence ve ark. 2008). Yeni bir role uyum sağlamanın kolaylaştırıcısı, ebeveynlikteki yeterlilik ve annelik becerilerine olan güvenidir (Holloway ve ark. 2005). Yeni annelerde yeterliliği artıran temel faktörlerden biri sosyal destektir (Belsky, 1984; Cutrona ve Troutman, 1986; Suzuki, 2010). Anneler geçiş döneminde eşlerinden, akrabalarından ve arkadaşlarından sosyal destek aldıklarında kendilerini daha yetkin hissederler (Suzuki, 2010).

Öte yandan, anneliğe geçiş sürecinde sosyal destekten yoksun olan kadınlar depresyona daha yatkındır (Priel ve Baesser, 2000). İlk kez yalnızlık yaşayan ve sosyal desteği yetersiz olan anne, genellikle ideal annelik kriterlerini karşılamadığını düşünmektedir (Rokach, 2004; Lee, Vasileiou ve Barnett, 2019). Bu koşullar altında yeni anne, dikkatini yeni annelik kimliğine odaklar ve kendini olumsuz olarak değerlendirir (Rokach, 2007). Anneliğin doğal, gerekli ve içgüdüsel olduğu olgusu, anneliğin kadınlar tarafından zahmetsizce uygulanması gerektiğini içerir (Miller, 2007). Bu nedenle annelik konusunda zorluk yaşayan kadınlar kendilerini normların

dışında görmektedirler. Nitel araştırmalardan birinde kadınlar, diğer anneler tarafından "kötü" veya "yetersiz" olarak görülmekten korktuklarını belirtmişlerdir (Guendouzi, 2005). İdeal annelik tanımı gerçek annelik uygulamalarına uymadığında utanç, suçluluk duymakta ve kendilerini suçlamaktadırlar (Phanco, 2003).

Kadınlar annelik benlikleri ile sorumlu hissettikleri mükemmel annelik kimliğinin özelliklerini dengelemeye çalışırken, üzerlerinde baskı oluşturmaktadır. Ayrıca başkalarının anneliklerinden beklentileri ve toplumun talepleri de birçok duygusal çatışmaya neden olur. Bu çatışmalar ve duygusal sonuçları, aşağıdaki bölümde kendi özbenlik çelişkisi teorisi çerçevesinde incelenecektir.

Özbenlik çelişkisi teorisi

Kişinin olmak istediği ya da olmak zorunda hissettiği benlik ile kendi benliği arasındaki fark, duygusal etkileri açısından sahada sıkça tartışılmaktadır (örn. James, 1890; Freud 1933/1964; Horney, 1950; Rogers). , 1961). William James, farklı benlikler hakkında konuşan ilk teorisyendi (1890). James, benlik saygısını, potansiyel benliğimizin gerçekte sahip olduğumuza oranı olarak tanımlar. İdeal benlikten bahseden bir diğer teorisyen de Freud'dur. Ego idealini, kişinin arzu etmek istediği şeyin içsel bir görüntüsü olarak tanımlamıştır (Akhtar, 2018). Freud'a göre, "ego ideali", otorite figürlerinden olumlu geribildirim aldıkça gelişir. Bu takdirlerle ego, kendi değerini ve kabulünü belirli düzenlemeler altında pekiştirir. Dolayısıyla ego ideali, bir kişinin nasıl davranması gerektiğini belirler ve bir başarı ve gurur duygusuyla ödüllendirilir. Öte yandan, kişi aksini yaptığında kendini suçlu ve zayıf hissettirir (Freud, 1933/1964). Ayrıca Freud, ego idealinden uzaklaşmanın kişiyi nevrotik hale getireceğini ve ideale yakınlığın kişiyi daha sağlıklı hale getireceğini belirtmiştir (Freud, 1914/1957).

Freud'la birlikte grup üyelerinden olan ancak daha sonra ayrılan Alfred Adler (1956), bir arayışa sahip olmanın insan davranışının doğasının en kritik parçası olduğunu belirtmiştir. Adler, bireysel psikoloji teorilerini bu fikir üzerine inşa etti. Sağlıklı insanların benlik ideali tanımlarında daha esnek olabileceğini, nevrotik insanların ise her ne pahasına olursa olsun benlik ideallerini değiştiremediklerini belirtmiştir

(Ansbacher ve Ansbacher, 1979). Öte yandan Karen Horney, idealize edilmiş kendilik imgesinin nevrotik bir çabadan beslendiğini öne sürer (Horney, 1950). Nevrozu, birincil bakıcılara, yani ebeveynlere olan güven ve sevgi eksikliğinin bir sonucu olarak tanımlar (Forsythe, 2019). Ona göre korkuyu yaşama biçimi kültüre göre değişir. Örneğin bireyciliğin egemen olduğu batı toplumlarında zayıflık (aşağılık) ve başarısızlık karşısında korku duymak teşvik edilirken, doğu toplumlarında onursuzluk karşısında utanç olarak kendini gösterir (Forsythe, 2019). Kuramına göre eğer çocuk sevgi ve şefkat hissettiği bir ortamda büyürse, gerçek bir benlik yaratması ve kendini olduğu gibi ifade etmesi daha olasıdır. Çocuğa bu ortam sağlanmazsa nevroz gelişme olasılığı artar. Değişikliklere uyum sağlayamaz ve ideale uymayan kendi duygu ve düşüncelerini ifade edemez. Kişi gerçek benliği ile kendini değerli ve başarılı gördüğü ideal benliği arasında bölünmüştür. Bu durumda kişi mükemmel olmak, gereğine uymak ve kendinden nefret etmek arasında gidip gelir (Forsythe, 2019). Horney, bu fenomeni, gerekenin zorbalığı olarak adlandırmıştır (Horney, 1950).

Carl Rogers, benliğin ideal benliği gerçekleştirme eğilimini, kendini gerçekleştirme eğilimi olarak tanımlamıştır (Rogers, 1959). Benlik kavramı ve kendini gerçekleştirme, çocukken öğrenilen başkalarının takdirini kazanma arzusu ve olumlu benlik saygısına sahip olma ihtiyacı ile bağlantılıdır (Rogers, 1959; 1961). Değer koşulları, kişinin benlik kavramıyla uyumlu davranışlarının, önemli kişilerden olumlu saygı görmesi ve arzu edilen değerlere sahip olması durumunda ortaya çıkar (Rogers, 1959). Rogers'a göre, gerçek ve ideal benlik arasında bir uyumsuzluk varsa, kişi endişeli, savunmasız ve düşük benlik saygısı hisseder (Rogers, 1959; 1961). Aksine kişinin deneyimleri ideal benliği ile uyumluysa kendini uyumlu ve sağlıklı hisseder (Rogers, 1959; 1961).

1980'lerde Tory Higgins, Carl Rogers'ın benlik kavramı fikrinden yola çıkarak, kendi kendine çelişki teorisi olarak adlandırılan bir teori geliştirdi. Kendilik çelişkisi teorisi, benliği üç ana alana ayırmıştır: gerçek benlik, ideal benlik ve zaruri benlik (Higgins, 1987). Gerçek benlik, birinin sahip olduğuna inandığı benliktir; ideal benlik, kişinin sahip olmak istediği ideal benliğe karşılık gelir. Son olarak, olması gereken (zaruri) benlik, kişinin kendinde sahip olması gereken görev ve sorumluluklar hakkındaki inançları temsil eder. Higgins'e göre, benliği üç alana bölmek yeterli değildi. Kendilik

üzerine bakış açılarını göz önünde bulundurmanın, kişinin kendi inşasına kimin bakış açılarının dahil olduğunu anlamak için gerekli olduğunu öne sürdü (Higgins, 1989). Bunlar, kişinin benlik hakkındaki bakış açıları ve diğer önemli kişilerin benlik hakkındaki görüşleridir. Özbenlik çelişki teorisi altı tür kendilik durumu temsili önerir: gerçek/kendi, gerçek/diğer, ideal/kendi, ideal/diğer, zaruri/kendi ve zaruri/diğer (Higgins, 1989). Bu özbenlikler arasındaki tutarsızlık, karşılanmayan istekler ve umutlar nedeniyle memnuniyetsizlik, kızgınlık ve hayal kırıklığı yaratabilir (Higgins, 1987; 1989).

Anne benliğinde çelişkiler

Suçluluk duygusu, anneliğin doğal bir içeriği olarak neredeyse annelikle özdeşleştirilen bir duygudur (Sutherland, 2010; Seagram ve Daniluk, 2002). Suçluluk, kendini sadece suçlu hissetmekle değil, değersizlik, yorgunluk, kafa karışıklığı, korku ve öfke gibi suçluluğa eşlik eden diğer olumsuz duygularla da kendini gösterir (Douglas ve Michaels, 2004). Suçluluk, insanlar idealin standartlarını karşılayamadıklarını düşündükleri için ortaya çıkabilirken, utanç kendilerini kötü hissetmekle ilgili olabilir (Guendouzi, 2005; Tangney 2002). Anneler için ideal annelik standartlarına ulaşamamak, kendilerini kötü anne olarak görmekle eşdeğer olabilir (Guendouzi, 2005). Bu gerçek/ideal çelişkiler sonucunda hissettikleri utanç, kendilerini kötü anneler olarak algılamalarından kaynaklanabilir. Sınırlı çalışmalardan elde edilen sonuçlar, ideal annelik tanımını içselleştiren ve gerçek/ideal benlik uyumsuzluğuna sahip kadınların rol karmaşası, kaygı, depresif belirtiler ve başa çıkmada güçlük çekme eğiliminde olduklarını göstermiştir (Polasky ve Holahan, 1998; Alexander ve Higgins). , 1993).

Farklı sosyo-ekonomik gruplarda annelik

Ailelerin yaşam koşulları ve çocuklarına sağlayabileceği olanaklar gelirlerine göre değişmektedir. Daha yüksek gelirli aileler daha nezih mahallelerde yaşayabilir; ayrıca çocukları için düşük gelirli ailelerden daha fazla maddi kaynak sağlayabilirler (Harding, Morris ve Hughes, 2015; Duncan, Magnuson ve Votruba-Drzal, 2017). Ayrıca düşük gelir grubundaki aileler günlük yaşamlarında daha fazla stres

yaşayabilmekte ve okuma ve eğitim faaliyetleri gibi çocuklarının gelişimine fayda sağlayabilecek faaliyetlere daha az zaman ayırabilmektedir (Shah, Sobotka, Chen ve Msall, 2015). Bu farklılıkların yanı sıra, farklı SES gruplarında ebeveynlik uygulamalarında ve aile dinamiklerinde de değişiklikler olmuştur.

Psikoloji literatüründeki çalışmaların çoğu, sosyo-ekonomik durumun (SES) ebeveynlik üzerindeki etkisini incelemiştir. Anne kimliği ve pratiklerini merkeze alan sosyo-ekonomik statü ve annelik ilişkisi, psikoloji araştırmalarında popüler bir konu olmamıştır.

Mevcut çalışma

Anneler üzerinde başkaları tarafından yaratılan duygusal baskı üzerine yapılan araştırmaların çoğu, annelerin kararlarına ve fiziksel görünümüne yönelik eleştirilere odaklanmıştır. Bizim kültürümüzde ise annelerin annelik pratikleri genellikle çocuğun kıyafet seçimi gibi en basit gündelik kararlardan, çocuğun sağlığıyla ilgili kritik kararlara kadar değişen içeriklerdeki eleştirilerin merkezinde yer almaktadır. Bu nedenle annelerin çoğu sürekli olarak başkaları tarafından çeşitli derecelerde yargılanır. Kadınların mükemmel/iyi/ideal annelik grubuna dahil olması için toplumsal ve kültürel birtakım beklentiler vardır.

Bu tezde, anneyi ayıplamanın tanımı ile annelerin annelik kimliklerini oluştururken yaşadıkları çatışma ve bunun duygusal açıdan zarar verici doğası tanımlanmaktadır. Annelerin yaygın endişeleri çoğunlukla iyi bir anne olmak ve annelik benlik alanları arasındaki dengeyi düzeltmeye çalışmaktır. Bu çalışmada, katılımcı annelerin anneleri utandırma deneyimleri, içerik analizi yöntemiyle anlatıları incelenerek, annelik türlerine bağlı olarak yaşadıkları olumsuz duyguların ortaya çıkarılmasına odaklanılmıştır.

Mevcut çalışma iki ana bölümden oluşmaktadır. Araştırmanın nitel bölümünde annelerin ayıplanma anıları içerik analizi yöntemi ile analiz edilecektir. Çalışmanın ikinci bölümü nicel analizleri içermektedir. Bu kısım için dört hipotez vardır. İlk olarak, gerçek/kendi anne benliği ile zaruri/diğer anne benliği arasındaki yüksek

tutarsızlık, daha yüksek sayıda anneyi ayıplayan anıları öngörecektir. İkinci olarak, gerçek/kendi ile zaruri/kendi arasındaki yüksek tutarsızlık, annenin suçlulukla ilgili ifadelerini yordayacaktır. eşekler. Üçüncüsü, gerçek/kendi anne benliği ile ideal/kendi anne benliği arasındaki yüksek tutarsızlık, annenin başarısızlıkla ilgili ifadelerinin sayısını öngörecektir. Dördüncü hipotezde, üçüncü hipotezdeki tutarsızlık aynı zamanda daha fazla sayıda olumsuz duygu kelimesini yordayacaktır.

YÖNTEM

Katılımcılar

Ankara'da yaşayan annelerle yetmiş yarı yapılandırılmış görüşme yapılmıştır. Bu çalışmaya dahil edilme kriteri, sadece bir çocuğa -kreşe kayıtlı olmayan- sahip olmak ve annelerin okuryazar olmasıdır. Annelerin yaş aralığı 22-39 ve anne ve babalar her iki grupta da çoğunlukla üniversite mezunudur. Çocukların yaş aralığı 13-41 ay arasındadır (Ort=24.58, SD=7.51). 25 kız ve 45 erkek vardır.

Veri toplama araçları

Bu çalışmada, demografik form ve Bütünleşmiş Benlik Uyuşmazlıkları Endeksi (ISDI) kullanılmıştır.

Bütünleşmiş benlik uyumsuzlukları endeksi (ISDI)

Bütünleşmiş Benlik Uyuşmazlıkları Endeksi (ISDI; Hardin & Lakin, 2009), bir öz-bildirim ölçeğidir. Gürçan (2015) tarafından Türk kültürüne uyarlanmıştır. Her bir benlik türü için katılımcı sıfat üretmeyi tamamladıktan sonra, bir sonraki sayfada bir sıfat listesi görür. Bu listeden faydalanarak eski listeyi tamamlayabilir veya yazdığı sıfatları o listedeki sıfatlarla değiştirebilirler. Sonunda her bir benlik için beş sıfat tanımlanmış olur; katılımcılar bu özelliklerin kendilerini nasıl tanımladığını beşli likert tipi bir ölçekte değerlendirir (1= beni hiç tanımlamıyor; 5= beni tamamen tanımlıyor).

Cronbach's α , ideal özbenlik çelişkisi için .78, zaruri özbenlik çelişkisi için .81 ve istenmeyen özbenlik çelişkileri için .86'dır (Gürcan, 2015).

Yarı yapılandırılmış görüşme

Bildiğimiz kadarıyla, anneliği ayıplama ve annenin özbenlik çelişkileri daha önce çalışılmamıştır. Kadınların anneliğinin ayıplanma anıları ve onların üzerindeki duygusal etkilerini inceleyecek herhangi bir ölçme aracı yoktur. Bu nedenle, yarı yapılandırılmış görüşmenin, öznenin gerçek yaşam deneyimleri elde etmenin en uygun yolu olarak belirlenmiştir. Yarı yapılandırılmış görüşme, görüşmeyi dijital ses kayıt cihazı ile kaydeden eğitilmiş araştırmacılar tarafından yapılmıştır. Yaklaşık 30 dakika sürmüştür.

Yarı yapılandırılmış mülakat kodlama şemaları

Dijital bir ses kayıt cihazı ile görüşmeler kaydedilmiştir. Kayıt altına alınmış görüşmeler, cümlelerin yapısı ve içeriği dikkate alınarak yazıya geçirilmiştir. Kodlanan içerikler şunlardır: ayıplama anıları toplam sayısı, olumsuz duygu kelimelerinin toplam sayısı, anneliğe dair suçluluk ilgili tüm ifadelerin toplam sayısı, anneliğe dair başarısızlıkları ile ilgili ifadelerin toplam sayısı.

BULGULAR

Nitel analiz

Görüşme verilerinin analizinde içerik analizi yöntemi kullanılmıştır (Neuendorf, 2012). İçerik analizi yapmak için araştırmacı, katılımcıların görüşmelerinin yazılı dökümlerini anlamlı birimlere ayırmıştır. Gelişim psikolojisi alanından iki doktor adayı ayıplayıcı içeriklerin belirlenmesine yardımcı oldular. Bu süreçten sonra iki önemli kolaylaştırıcı belirlendi. İlki, anıların duygusal tonuyla ilgili. Sözcük veya ifade, katılımcıların annelik deneyimleri hakkındaki olumsuz duyguları yansıtmalıdır. İkincisi, bahsedilen bir kelimenin veya tümcenin sayılma sayısı ve ayıplayanların

kimler olduđu. Kodlanan veriler MAXQDA 2020 (VERBI Software, 2019) ile analiz edildi.

İçerik analizinin ana temaları ve alt temaları

Annelerle yapılan içerik analizinde, ayıplananların kimliği ana ve alt temalar olarak kodlanmıştır. Üç ana temadan oluşan bu temalar toplamda sekiz alt temaya ayrılmıştır. Ayrıca annelerin ayıplanma anılarının ana konuları için iki ana tema ve on alt tema belirlenmiştir.

Araştırmacı, katılımcı annelerin aldığı olumsuz eleştirilerin kaynağını sorduğunda, yanıtlar *kamusal alandaki kimseler, yakın aile* ve *tanıdıklar* ana temaları altında toplanmıştır. Anneler en çok *yakın aile* bireylerinden eleştiri almıştır ($F_{total}=177$). Ayıplanma anıları içeriğiyle ilgili ana temalardan biri altı alt temadan oluşan *çocuk yetiştirme uygulamalarıdır: dikkatsiz/özensiz, aşırı kaygılı ebeveynlik, annelerin zorluklarını hafife alma, giydirme, çocuğun gelişimi ve aşırı disiplinli olma* ($F_{toplama}=254$). Sonuncusu, *yetersiz beslenme* ana temasıdır ve dört alt temadan oluşur: *emziremiyor, yetersiz anne sütü, sağlıksız besinlerle beslenme ve sütün yaramıyor/ sütün bebeği hasta ediyor* ($F_{toplama}=135$).

Nicel kısımda ise annenin benlik farklılıkları nedeniyle annenin ayıplama deneyimleri ve buna bağlı olumsuz duyguların incelenmesi amaçlanmıştır.

Hiyerarşik regresyon analizleri

Hipotezleri test etmek için dört hiyerarşik regresyon analizi yapıldı. Her analizde dört basamak vardı ve ilk üçü tüm regresyon analizleri için aynıydı. Bağımsız değişkenler, analize alınma sırasına göre şu şekildedir: yerleşim yeri, anne yaşı ve çocuğun yaşı. Son adımda, hiyerarşik regresyon modeline her bir spesifik hipotezle ilgili değişken eklenmiştir. Tüm hiyerarşik regresyon analizlerinde çocukların cinsiyeti kontrol değişkeni olarak girilmiş ancak sonuçları değiştirmemiş veya ek varyansı açıklamamıştır. Analizin gücünü azaltmamak için çocukların cinsiyeti kontrol değişkeni olarak kullanılmamıştır.

Annenin zaruri/başkası özbenlik tutarsızlığı katılımcı annelerin utanç verici anılarının sayısındaki varyansın %75'ini açıklamaktadır, $F(1,65) = 77.015, p = .000$. Suçlulukla ilgili ifadeleri yordamak için başka bir hiyerarşik regresyon analizi yapıldı. Üçüncü adımda, çocukların yaşı annelerin cümlelerindeki suçlulukla ilgili ifadeleri anlamlı olarak yordamaktadır ($\beta = 2.35, p = .02$). Son adımda, annenin zaruri/kendi çelişkisi, annenin suçluluk duygusuyla ilgili ifadeleri önemli ölçüde yordamıştır, $F(1,65) = 2.937, p = .027$. Gerçek/kendi annelik özbenliği ile zaruri/kendi anne benliği arasında daha yüksek bir tutarsızlık olan ve daha büyük çocukları olan kadınlar, suçlulukla ilgili ifadeleri daha fazla kullanmaya eğilimli bulundu. Son hiyerarşik regresyon modeli, ayıplayıcı anılarda ideal/kendi özbenlik uyumsuzluğu ile olumsuz duygu sözcükleri arasındaki ilişkiyi araştırmayı amaçlamıştır. Son basamakta ideal/kendi tutarsızlık puanı eklendikten sonra model istatistiksel olarak anlamlıdır, $F(1, 66) = 59.72, p = .00$. Bu model, gerçek/kendi annelik özbenliği ile ideal/kendi annelik özbenliği arasındaki tutarsızlığın daha fazla sayıda olumsuz duygu kelimesini yordadığını bulmuştur.

TARTIŞMA

Mevcut araştırma, bilgimiz dahilinde, anneyi ayıplama (mom-shaming) anılarına dair ilk çalışmadır. Anneyi ayıplama, çoğunlukla diğer ebeveynler (meşru otorite) tarafından, yeni annelerin annelik uygulamalarına yönelik bir yardım talebi olmaksızın yapılan yapıcı olmayan eleştiri veya müdahale olarak tanımlanmıştır. Anneyi ayıplamanın duygusal sonuçları da çalışmanın ana konusu olarak ele alınmıştır. Annelik özbenliğindeki benlik tutarsızlıkları ile bireylerin ayıplanma anıları ve bunlar karşısında hissettikleri olumsuz duygular bu bağlamda incelenmiştir.

Nitel analizin değerlendirilmesi

Araştırmanın nitel bölümünde annelerin ayıplanma anılarının konularını ve ayıplayanların kim olduğunu belirlemek için annelerle yapılan yarı yapılandırılmış görüşmelerin içerik analizi kullanılmıştır. Ayrıca araştırmacılar, avantajlı ve dezavantajlı gruplar arasında bir karşılaştırma yapmayı amaçlamıştır. Katılımcıların avantajlı veya dezavantajlı grupta olup olmadıklarını belirlemek için Ankara

merkezine uzaklığı ve imkanlara erişim olanağı kullanılmıştır. Bu seçimin ana nedeni, örneklemin benzersizliğidir. Bildiğimiz kadarıyla, Bütünleşmiş Benlik Uyuşmazlıkları Endeksi (ISDI) Türkiye’de sadece üniversite öğrencileri üzerinde kullanılmıştır (örn., Gürcan & Gençöz, 2020). Eğitim düzeyi düşük olan annelerin kelime dağarcığının kısıtlı olması, iç görüşlerinin ve farkındalıklarının az olmasından dolayı envanteri yönergelere uygun bir şekilde dolduramamışlardır. Bu belirtilen nedenler göz önüne alındığında, post hoc analizde gruplar arasında dikkate değer sonuçlar bulunmaması şaşırtıcı değildir.

İçerik analizi sonucunda yabancılar ($f=62$), kayınvalide ($f=87$) ve kendi annesi ($f=46$) alt temaları, katılımcıların en sık dile getirdikleri ayıplayan grup olmuştur. Birisi ayımlandığında, karşıdaki kişi genellikle bir otorite figürü olarak görülür (Tangney, 1995). Ancak anneyi ayıplama durumlarında sokaktaki bir yabancı bile ayıplayan olabilir. Çünkü bu durumda otorite figürü olarak kabul edilmesi gereken tek kriter deneyimli bir ebeveyn olmaktır. Belki de bu yüzden yabancılardan gelen emrivaki öğütler ve eleştiriler yeni anneler için ayıplayıcı hatıralar olarak kodlanmıştır.

Kayınvalide ile kurulan ilişkiler bazen karmaşık olabilir. İletişim çalışmalarından birinde araştırmacılar, kayınvalidelerin gelinlerine verdiği incitici mesajlara odaklanmıştı (Rittenour ve Kellas, 2015). Rittenour ve Kellas (2015) bu mesajlar için kategoriler oluşturmuş ve bunlardan biri aşırı müdahale olmuştur. Aşırı müdahale kayınvalidenin oğlunun evliliğine yönelttiği uygunsuz müdahaleleri olarak tanımlanmıştır. Mevcut çalışmada, kayınvalidenin anne-çocuk ilişkisine dahil olmasına fırsat verebilecek - özellikle torunun doğumundan sonra - aile içi dinamiklerin olabileceği söylenebilir.

Kadınlar annelerine benzer yaşam rolleri üstlendiğinde (eş olmak, anne olmak gibi), anne-kız ilişkisi gelişme eğilimindedir. Ancak bu konudaki araştırma bulguları tartışmalıdır. Bazı araştırmalar, genç kadınların eşleri ve çocukları olduğunda anneleriyle olan kişisel bağlarının geliştiğini göstermiştir (Fischer, 1981, 1986; Umberson, 1992), oysa bazıları bu tür hayati değişikliklerin mevcut ilişkiyi etkilemediğini göstermiştir (Suitor, Pillemer, Keeton ve Robison, 1996). Türkiye’de yapılan araştırmalara göre ise anne-kız ilişkisinde meydana gelen değişimin önemli

faktörleri, önemli yaşam olaylarıdır.. Mottram ve Hortaçsu'nun (2005) çalışmasında 30 Türk anne-kız çiftle görüşmüş ve ilişkilerini incelemişlerdir. Genç kadınların hemen hepsi annelikle ilgili zorluklar yaşamaya başladıklarında annelerini daha iyi anladıklarını ifade etmişlerdir. Yeni anneler, çocuk yetiştirme konusunda anneleriyle benzer kaygılara sahip olduklarını fark ettiklerinde, anneleriyle geçmişe göre daha fazla empati kurabildiklerini belirtmişlerdir (Mottram ve Hortaçsu, 2005).

Yeni annelere yönelik eleştirilerin içeriği - annelerin ebeveynliğini ayıplayan olaylar düşünüldüğünde, annelik duyarlılıklarının sıklıkla hedef almıştır. İçerik analizinde sıklıkla bahsedilen temalar, dikkatsiz/özensiz ($f = 94$) ve aşırı kaygılı ebeveynlik ($f = 49$) idi. Ancak en çarpıcı sonuç, yetersiz beslenme ($f=135$) ana teması altında emzirme ile ilgili yargıların toplamın yaklaşık yüzde 95'ini oluşturmasıdır. En sık belirtilen tema emzirememe alt temasıdır (%71). Annelere genellikle çocuklarını etkili bir şekilde emziremeyecekleri doğrudan veya dolaylı olarak söylenmiştir.

Nicel analizlerin değerlendirilmesi

Nicel kısımda hipotezleri test etmek için bir dizi hiyerarşik regresyon analizi yapılmıştır. Tüm hipotezler için, anne yaşı ve çocuğun yaşı kontrol edildikten sonra sonuçlar elde edilmiştir.

İlk analizde, annenin zaruri/diğer tutarsızlığı hipotez edildiği şekilde katılımcı annelerin ayıplanma anılarını yordamıştır. Bu çalışma, anneliği ayıplama kavramını tanımlayan ve inceleyen ilk çalışma olduğundan duygu ve hafıza ile ilgili literatürden yararlanılarak hipotez oluşturulmuştur. Higgins'e (1987) göre, insanların gerçek benlikleri ile başkalarının nasıl olmaları gerektiğine dair empoze ettikleri benlikler arasındaki fark, insanların olumsuz değerlendirmelerden ve cezalardan korkmalarına neden olabilir. Oysa bellek literatürüne göre diyebiliriz ki, kendine tehdit oluşturan bu ayıplanma deneyimlerini (Gilbert, 2002), duygusal çağrışımlar ve koşullu tepkilerle otobiyografik bellekte kodlanmıştır (Lewis, 1992; Gilbert, 2002; Pinto - Gouveia ve Matos, 2011). Ayrıca, önceki çalışmalar, kadınların sosyal olarak diğer kadınlarla karşılaştırıldığında benlik saygısının azaldığını da göstermiştir (Franzoi ve ark., 2012). Bu nedenle zaruri/diğer çelişkisi, başkaları tarafından olumsuz eleştirilme korkusu ve

düşük benlik saygısı ile ilişkilendirilebilir (Gilbert, 2007; Liss, Schiffrin ve Rizzo, 2013). İlgili alan yazınla uyumlu olarak, bu benlik çelişkisi yüksek olan annelerin anneliği ayıplama anılarının daha fazla olmasının nedeni annelerin yaşadıkları olumsuz duygular nedeniyle bu anıları daha kolay hatırlamalarıyla ilişkili olabilir.

İkinci regresyon analizi sonuçlarına göre, annelik benliğinde zaruri/kendi boyutunda daha fazla çelişkiye sahip olan kadınlar, varsayıldığı gibi daha fazla suçlulukla ilgili ifadeler kullanmaya eğilimli olmuşlardır. Regresyon sonucu önceki çalışmalarla paraleldir. Örneğin, Liss, Schiffrin ve Rizzo (2013) beş yaşında ve daha küçük çocuğu olan annelerle yaptığı çalışmada, annelerin özbenlikleri arasındaki tutarsızlıklarını sıfat kontrol listesi ile ölçmüştür. Bu kontrol listesinde araştırmacılar, katılımcıların özbenlik puanlarının ideal anne puanından ne kadar farklı olduğunu ortaya çıkarmayı amaçlamıştır. Bu çalışmanın sonuçlarına göre, annenin ideal-benlik uyumsuzluğu, suçluluk hissini önemli ölçüde yordamıştır (Liss, Schiffrin ve Rizzo, 2013). Başka bir araştırma, kadınlardan kendilerini çocuklarına adamlarının beklendiği bir kültürde yaşayan annelerin daha fazla suçluluk hissettiklerini ortaya koymuştur (Sutherland, 2010). Bu sorumluluk ve iyi bir anne olmak için gereken yüksek standartlar, kadınların kendilerini yetersiz ve suçlu hissetmelerine neden olabilir (Seagram ve Daniluk 2002). Aynı şekilde, mevcut çalışma, toplumun iyi/ideal anne olma beklentilerini de yansıtan içselleştirilmiş yüksek standartların karşılanmaması durumunda suçluluk yaratacağını göstermiştir.

Üçüncü regresyon analizinde ideal/kendi çelişkisi ile başarısızlıkla ilgili ifadeler arasındaki ilişkinin incelenmesi amaçlanmıştır. Bununla birlikte, daha yüksek bir ideal/kendi annelik özbenliği uyumsuzluğu, ilgili hipotezin aksine, daha yüksek sayıda anne başarısızlığı ile ilgili ifadeleri öngörmedi. Modelde, çocukların yaşı başarısızlıkla ilgili ifadeleri yordamış ve küçük çocukların anneleri, anneliği ayıplayan anılarında daha sık başarısızlıkla ilgili ifade kullanmıştır. Ayrıca, önceki regresyon analizinde, çocukların yaşı da önemli ölçüde suçlulukla ilgili ifadeleri yordamıştır. İkinci regresyon analizinin sonuçları daha büyük çocukların annelerinin daha fazla suçlulukla ilgili ifadeler kullandığını göstermiştir. Bu sonuçları yorumlamak için bu iki regresyon analizini birlikte değerlendirmemiz gerekmektedir. Suçluluk duygusu, öz bilince sahip olmakla ilgilidir. (Lewis, 1995). Başka bir deyişle, suçluluk duygusu

yaşamak için kişinin başarısızlıklarının farkında olması gerekir (Lewis, 1995). Bu nedenle, daha büyük çocukların anneleri tarafından daha fazla suçluluk ve başarısızlıkla ilgili ifadeler kullanılması, zaman içinde daha fazla anne kimliğine dair farkındalığı geliştirmekle ilişkilendirilebilir.

Son olarak, daha yüksek benlik uyumsuzluğuna sahip anneler, hipotez de ön görüldüğü gibi daha fazla olumsuz duygu kelimeleri kullandılar. Bu bulgular, özbenlik çelişkisi teorisi ile tutarlıdır. Higgins (1987), ideal/kendi benlik uyumsuzluğunun, mutsuzluk, hayal kırıklığı, tatminsizlik gibi duygulara yol açtığını belirtmiştir. Bununla birlikte, tutarsızlıklar veya bakış açıları ne olursa olsun, bazı araştırmalar her tür kendilik uyumsuzluğunun olumsuz duygular yarattığını ortaya koymuştur (Özgül, Heubeck, Ward ve Wilkinson, 2003; Tangney, Neidenthal, Covert ve Barlow, 1998). Tangney ve ark. (1998), Higgins'in 1985'teki ünlü araştırmasını replike etmişlerdir. Tangney ve meslektaşları, Higgins'in (1985) önerdiği gibi, ideal/kendi, zaruri/kendi çelişkilerini ve başkaları açısından benlikleri ayrı ayrı incelediklerinde, belirli çelişkilerin belirli duygularla doğrudan ilişkili olduğunu bulamadılar. Özgül et al. (2003) de yaptıkları çalışmada benzer sonuçlara ulaşmışlardır. Benlikteki tutarsızlıkların, belirli duygulardan ziyade genel olarak olumsuz duygularla ilişkili olduğunu öne sürdüler.

Türkiye örnekleminde yapılan bazı araştırmalarda, önceki literatürün öne sürdüğünden farklı olarak, belirli duyguların belirli türdeki benlik çelişkileriyle ilişkili olduğu bulunmuştur. Örneğin, çalışmalardan biri, ideal benlik uyumsuzluğunun yüksek olmasının kaygı ile ilişkili olduğunu göstermiştir (Kapıkıran, 2011). Başka bir çalışmada, depresyon tanısı konan kişilerin, depresyonda olmayan kimselere göre ideal benlik tutarsızlığı puanlarının daha yüksek olduğu görülmüştür (Tan, 2010). Türkiye örneklemiyle yapılan çalışmaların sınırlı sayıda olması ve annelik kavramının toplumda ideal annelik tanımına sahip olması nedeniyle, belirli türdeki tutarsızlıkların incelenmesi nu araştırma için gerekli olmuştur.

Özetle, yeni annelerin yaygın kaygıları daha çok iyi bir anne olmak ve annelik benlik alanları arasındaki dengeyi sağlamaya çalışmaktır denilebilir. Bu çalışma, içerik analizi yöntemiyle anneliği ayıplama deneyimlerine odaklanmış ve bir dizi regresyon analizi ile kadınların annelik benliklerine bağlı olarak yaşadıkları olumsuz duygusal

sonuçları ortaya çıkarmıştır. Sonuçlara göre, annenin gerçek/kendi özbenliği ile zaruri/diğer özbenliği arasındaki yüksek bir farklılık, daha yüksek sayıda anneyi ayıplayan anıları yordamıştır. Gerçek/kendi özbenliği ile zaruri/kendi özbenliği arasındaki yüksek tutarsızlık, daha çok sayıda anneliğine dair suçluluk içeren ifadelerle işaret etmiştir. Son olarak, ideal/kendi özbenliğindeki yüksek tutarsızlık, daha fazla sayıda olumsuz duygu kelimesini yordamıştır. Bu tez, ilk anneliğini deneyimleyen kadınların çocuk yetiştirme uygulamalarına yönelik yıkıcı eleştiri ve yargıların, yani anneyi ayıplamanın, iyi anne olmanın tek yolunun ideal anne olmaktan geçeceği fikrini güçlendirdiğini göstermiştir. Aynı zamanda toplum tarafından da iyi bir anne olarak kabul edilmek için ideal anne olmak çok önemli bir kriter gibi görülmektedir. Dolayısıyla ideal anneliğin neredeyse imkansız standartlarına ulaşmaya çalışmanın kadınların olumsuz duygular yaşamasına neden olduğu söylenebilir.

Bu çalışmanın literatüre katkıları ve sınırlılıkları aşağıdaki bölümde detaylı olarak incelenmiştir.

Güçlü yönler ve katkılar

Bu araştırmanın birçok güçlü yönü vardır, özellikle nitel ve nicel yöntemlerin uygulanması ve entegrasyonu, metodolojik gücünü göstermektedir. Mevcut çalışma kapsamında aynı araştırmacının hem nicel hem de nitel kısımları katılımcılara uygulamış olması da tutarlılığı, özellikle de görüşme uzunluğundaki tutarlılığı artırmaktadır. Ayrıca ilk kez çalışılan bir konunun (anneliği ayıplama) ayrıntılarını gözden kaçırma riskini de ortadan kaldırdı. Nicel kısımda ise ideal ve zaruri anne benliğinin tanımının yapılması ve ISDI'nin annenin benlik uyumsuzluğunu ölçmeye uyarlanması, bu çalışmanın hem metodolojik hem de tematik olarak özgünlüğünü göstermektedir. Anne suçluluğu ve utancı, sınırlı sayıda da olsa kendi kendine çelişki araştırmalarının konusu olmasına rağmen, literatürde anneliği ayıplama anılarına odaklanan ve ilgili duyguları ortaya çıkarmak için görüşme tekniği kullanan herhangi bir araştırmaya rastlanmamıştır. Mevcut araştırma anneliği ayıplamanın bir tanımını yapmıştır ve araştırmacıların annelik deneyimlerine dair araştırmaları için yeni bir alan yaratmıştır.

Buna ek olarak, bu çalışma toplumsal beklentilerin ilk kez anne olacakların olumsuz duygular yaşama riskini artırdığını göstermiştir. Araştırma sonuçlarından da anlaşılabacağı üzere toplumun beklentileri zamanın ruhuna göre değişse de annelerden öncelikli beklentileri çocuklarına kendini adama konusunda pek değişmemiştir. Çalışmaların çoğu Batı toplumlarında yürütülmüştür ve araştırma çerçevelerini Batı nüfusunun normlarına ve değerlerine göre inşa etmiştir. Bu nedenle, Türkiye gibi Doğu kültürlerinde anneler üzerindeki sosyal ve aile baskıları, daha önceki çalışmalarda bu tezde olduğu gibi kapsamlı bir şekilde incelenmemiştir. "Çocuk yetiştirmek için bir köy gerekir" Afrika atasözü bizim toplumumuzda da geçerli bir ifade olabilir. Çünkü özellikle ülkemizdeki kısa babalık izni göz önüne alındığında, kadınların akrabalarından ve çevrelerinden yardım almaları oldukça mantıklıdır. Ancak unutulmamalıdır ki işlevsel olabilmenin ön koşulu taleptir.

Sınırlamalar ve öneriler

Çoğu çalışmada olduğu gibi, bu araştırma da çeşitli sınırlamalara sahiptir. Her şeyden önce, avantajlı ve dezavantajlı grupları belirlemeye yönelik metodolojik teknik, Ankara gibi bir şehirde o kadar da yararlı olmamıştır. Dezavantajlı grupta katılımcı annelerin eğitim durumu en az lise ve çoğunlukla üniversite mezunudur. Daha önce de belirttiğimiz gibi akademik düzeyi düşük anneler ISDI yapmak için uygun bir katılımcı grubu olamamaktadır. Bunun yanı sıra, bazı üniversite mezunu veliler de Ankara'nın dezavantajlı ve görece düşük SES bölgelerinde yaşamaktadır. Bunun nedeni ülkemizde üniversite sayısının fazla olması, uzaktan eğitimin (açıköğretim fakültelerinin) bulunması ve üniversite mezunu işsiz sayısının fazla olması ile ilgili olabilir. Bununla birlikte, ebeveynlerin eğitim düzeyi dikkate alınarak tanımlanan düşük SES ile yüksek SES'in karşılaştırılması bu araştırma kapsamında yapılabilirse çok daha kapsamlı sonuçlar ortaya çıkabilir.

Veriler yalnızca Ankara'dan toplandı, bu da ebeveynlik uygulamalarındaki bölgesel farklılıkları çıkarmamızı engelledi. Araştırmacı, annelerle yaptığı görüşmede bebek bakım uygulamalarının kültürel olarak farklılık gösterdiğini gözlemlemiştir. Örneğin bazı yörelerde annenin ilk 40 gün evden kesinlikle çıkmaması gerektiğine inanılırken,

bazı yörelerde 40 gün kırmızı obje takan annenin onu kötülüklerden/hastalıklardan koruduğuna inanılmaktadır.

Son olarak, araştırmacılar her iki ebeveyn için çocuk bakımı eğitiminin önemine odaklanabilir ve annelerin refahını korumak ve sürdürmek için annelik pratiklerinin ayıplanması karşısında dayanıklılık oluşturmak için müdahale çalışmaları geliştirebilirler. Ayrıca, büyükanne ve büyükbabalar için yeni annelere nasıl yardımcı olabilecekleri ve birincil ihtiyaçlarının neler olduğu konusunda bir kamu hizmeti reklamı hazırlanabilir. Anne sağlığı, ebeveynlik kalitesi ve evlilik doyumu açısından bu tür müdahalelerin etkinliği daha ileri araştırmaların konusu olabilir.



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