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**LOOKING on the MARRIAGE INSTITUTION IN
TERMS of GENDER: LINGUISTIC RELATIVITY**

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ABSTRACT

LOOKING on the MARRIAGE INSTITUTION IN TERMS of GENDER: LINGUISTIC RELATIVITY

GÖKÇEN KARA ERDEMİR

Since ancient times, the relationship among language, culture and the mind constitutes one of the main areas of discussion and research aimed at understanding the dynamics of human society and existence. Linguist, Edward Sapir, and his student, Benjamin Lee Whorf, hypothesized that the language we speak could control much of the ways we think about the world around us, as well as our abilities and behavior. According to this hypothesis, language affects a person's perception of reality and by extension, the way he or she views the world.

After this hypothesis was offered, purporting to explain the relationship between language and thought, some predictions were made in relation to it. One of them postulates that gender in language has a semantic role, and that implementation of gender is one of the ways in which languages differ. Like in most ideologies language is effective on gender ideology. In Turkish, gender norms in language is common and sexist ideology is being perpetuated through it. Turkish society has predetermined strict traditional male and female behaviors and roles and has made them central and permanent within its own culture through language. The language, which is a power tool, is in the hands of men, while women are forced to find themselves in this language and create an identity independent of men.

The marriage institution in a society is one of the places where gender can be observed saliently. In this thesis, how Turkish language affects the conceptual system of its speakers in terms of gender is investigated. In addition, this thesis attempts to demystify the relationship between language and gender within the Turkish marriage institution.

Keywords: Gender, language, thought, perception, marriage institution

ÖZ

EVLİLİK KURUMUNA TOPLUMSAL CİNSİYET ÜZERİNDEN BAKIŞ: DİLSEL GÖRECELİLİK

GÖKÇEN KARA ERDEMİR

Dil, kültür ve düşünce arasındaki ilişki, antik çağlardan beri insan toplumunun ve varoluşunun dinamiklerini anlamayı amaç edinen temel tartışma ve araştırma alanlarından birini oluşturmaktadır. Edward Sapir ve öğrencisi Benjamin Lee Whorf, konuştuğumuz dilin yeteneklerimizin ve davranışlarımızın yanı sıra dünyaya dair düşünme biçimimizi büyük ölçüde etkileyebildiği görüşünü bir hipotez olarak yapılandırmışlardır. Bu hipoteze göre dil kişinin gerçeklik algısını ve buna bağlı olarak dünyayı görme biçimini etkiler.

Bu hipotezin dil ve düşünce arasındaki ilişkiyi açıklamak için sunulmasının ardından, onunla ilgili olarak bazı varsayımlar yapılmıştır. Bunlardan biri, dilde cinsiyetin anlamsal bir role sahip olduğunu ve cinsiyetin uygulanma şeklinin dillerin farklılık gösterdiği alanlardan biri olduğunu öne sürmektedir. Dil pek çok ideolojide olduğu gibi toplumsal cinsiyet ideolojisinde de etkilidir. Türkçede, dilde cinsiyet normları yaygındır ve cinsiyetçi ideoloji onun aracılığıyla sürdürülmektedir. Türk toplumu, katı geleneksel erkek ve kadın davranışlarını ve rollerini önceden belirlemiştir ve dil aracılığıyla kendi kültürü içinde onları merkezi ve kalıcı hale getirmiştir. Bir güç aracı olan dil, erkeklerin elindedir ve kadınlar kendilerini bu dilde bulmaya ve erkeklerden bağımsız bir kimlik oluşturmaya zorlanmaktadırlar.

Bir toplumdaki evlilik kurumu, cinsiyetin açık bir biçimde gözlemlenebileceği yerlerden biridir. Bu tezde, Türk dilinin, konuşmacılarının kavramsal sistemini toplumsal cinsiyet açısından nasıl etkilediği araştırılmıştır. Buna ek olarak, bu tez, Türk evlilik kurumu içindeki dil ve cinsiyet arasındaki ilişkiyi açıklamaya çalışmaktadır.

Anahtar Kelimeler: Toplumsal cinsiyet, dil, düşünce, algı, evlilik kurumu

FOREWORD

Recent research investigating the linguistic relativity hypothesis has revealed that gendered language is an example of linguistic structure, which has implications for semantic representation, especially in thinking. Language and gender studies emerged as a theory through discussions over the structure of language in continental Europe. In North America, studies on sexism in the structure of language have shown significantly, especially in the 1970s. Language use is at the center of research in this region, and has been the process of focusing on speaking. Based on the North American movement, and studies on language and gender, two main distinctions are observed in language and gender studies: studies focusing on the structure of language and studies based on language usage. Research on the structure of the language has followed a course focusing on grammar and vocabulary. For example, in some languages, there is grammatical gender. However, Turkish lacks grammatical gender; rather, it has “covert gender” which transmits gendered messages. While there is no distinction in Turkish between masculine and feminine words or between pronouns for men and women, this does not mean that it is not a sexist language.

In society, women have been traditionally oppressed in many ways and regarded as secondary. This secondary position has been strengthened by means of mostly male-dominated tools such as television, press and literature. All these tools enforce the woman's secondary position by language intertwined with thought and that is a reflection of the experiences and perceptions of society. When we consider that it reflects existing reality and contributes to the creation of reality, language is a tool of ideology that will never be underestimated. It can be said that male-dominant ideology controls thought with language. Considering the sexist structure in the language, it can be seen that the woman is always subjugated through the language. In this study, the marriage institution is examined through gender and language. I chose the marriage institution because it reflects society.

The present thesis is organized in four main sections. The first part of the study gives information about the thesis and the second part presents general information about language and thought tracing the theories back to its origins in 18th century German Romanticism, as well as explores other background information to show its relevance to the subject matter.

The third part of the study will discuss the relationship between language and the gender and its implications for their perception of existing norms and values. As a reflection of a patriarchal society gender tendencies are also revealed through Turkish oral literature, especially through the proverbs and regional expressions.

Lastly, the fourth part highlights and touches on some marital issues in Turkey and investigates them within the scope of language and gender. Survey results and speech analysis are also included in this section. The study combines empirical elements, data and speech analysis to obtain objective observation. Findings will be considered in terms of implications of gender in marriage institution and the theoretical framework of the paper, therefore, is hinged on the significant relationship between languages and thought in gender issues in marriage.

Completing PhD studies and writing this thesis took me six years of work. I feel obliged to many people who supported me during this period. First of all, I would like to express my sincerest appreciation to Professor Dr. Alev Bulut who meticulously assisted me with the selection of this thesis topic. In addition, it is not possible for me to forget her understanding and patience in the early stages of my thesis studies that coincided with my pregnancy period. Even after the birth, she has always been tolerant and patient to me during the difficult period with the newborn baby. Furthermore, I had an accident while I was preparing the third interim report of this thesis and I was operated on my right wrist which disabled me from writing for months. If it wasn't for her understanding and support, I wouldn't have the motivation to focus on this thesis. Her positive outlook and confidence in my research inspired me and gave me confidence. I have always felt extremely lucky to have had such an inspiring supervisor. I will always remember her encouragement.

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INTRODUCTION

The inherent drive to organize and share one's thoughts with others is facilitated by an abstract scheme of communication called language, the feature that distinguishes humans from other living things. As Professor Claire Kramsch defines it in **Language and Culture**, "language is the principal means whereby we conduct our social lives," and can therefore be considered a necessity for human society (2003:3). In this sense, language is an important influence on the way in which people perceive and evaluate the world, as well as a medium for the transmission of cultures and ideologies. For this reason, language cannot be ignored in social studies.

As for pre-human hominids or early anatomically modern humans (AMH) one hundred thousand years ago, we don't know and probably will never know how they engaged in 'thinking'. But we do know that all hominids, like all animals, communicate. We can also be sure that at some point of the evolution of hominid communicative behavior after some radical innovations, language emerged. I will, therefore, assume that language emerged phylogenetically as a human vehicle of communication (2002:87).

As Bertram F. Malle stated in **The Evolution of Language Out of Pre-language**. It is generally accepted that there was communication between the ancestors of modern humans before the emergence of conversation, if communication is understood as a form of interaction that can be achieved by behavior or gesture. However, what we call "human language" is a phenomenon that involves much more than communication. It is thought that, before the hominids, communication was established only to seek or offer help, a situation that, over time, fostered unity and the development of society. In this respect, the relation between language and thought in linguistic theory has also been used to explain culture. In this connection, culture emerges as a consequence of cognitive competence. Kramsch refers to the relation between language and culture as follows:

The words people utter refer to common experience. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their authors' attitudes and beliefs,

their point of view that are also those of others. In both cases, language expresses cultural reality (Kramsch, *ibid*).

In addition to its role as the most important means of communication, however, language has been used to manage and control people's thoughts and beliefs on occasions throughout history. Power holders in a society are able to exert pressure on language in order to encourage the adoption of their own ideas. In this sense, language is a source of great power for certain cultures and ideologies. George Orwell's novel **1984** offers an example of the ways in which language can be politically manipulated. The book features a language called *Newspeak*, a variation of English developed by the repressive party that, through its limited vocabulary, is intended to narrow the range of possible thought in order to prevent independent or rebellious thinking. As Orwell explains in the novel:

Its vocabulary was so constructed as to give exact and often very subtle expression to every meaning that a Party member could properly wish to express, while excluding all other meanings and also the possibility of arriving at them by indirect methods. (...) To give a simple example, the word "free" still existed in Newspeak, but it could only be used in such statements as "The dog is free from lice." It could not be used in its old sense of "politically free" or "intellectually free," since political and intellectual freedom no longer existed even as concepts, and were therefore of necessity nameless (1949:344).

It can be seen from the above extract that language controls thought. This control derives largely from the absence of words that indicate a particular concept. In other words, language can restrict what a person is able to say. For example, during the Nazi regime, the German Press Office issued language directives mandating which words could and could not be used; by so doing, the Nazis were attempting to control the thoughts of the populace through language. It can be seen, therefore, that people's thoughts can be controlled by direct manipulation of language. Through language they try to change or determine the point of view of society.

The origin of this theory lies in the early 20th century, with anthropologist Franz Boas's assertion that every language reflects different realities. In a similar vein, in 1930 American linguist Benjamin Lee Whorf postulated what is now known as the "Sapir–

Whorf hypothesis” Influenced by his mentor, Edward Sapir, Whorf hypothesized that the language we speak shapes the ways in which we think about the world around us. According to this hypothesis, the way in which individuals perceive reality differs because language, and particularly one’s mother language, has an influence that determines one’s thinking and perceptions of the world. According to Edward Sapir:

The “real world” is to a large extent unconsciously built upon the language habits of the group. (...) The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. (...) We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation (1949:69).

Sapir Whorf hypothesis has attracted widespread attention, from the point of its introduction onward, and led to scholarly claims that all political movements exist by means of language. Every political view, class struggle, and social action creates its own discourse through the language. As Celia Roberts, Evelyn Davies and Tom Jupp stated, “language is never neutral, but always embodies ideologies which are themselves the fabric of power relations and social struggle” (2014:77). Language is the most powerful weapon of politicians, and power holders.

Language mediates the thoughts and behaviors of individuals and provides the link between an individual's world knowledge and social relations. Language is an indicator how people perceive cultural norms and express themselves as members of society. As Paul Simson stated, “language will be inevitably and inextricably tied up with the socio-political context in which it functions” (1993:5). As seen in *Newspeak*, language is a means of creating cultural identity and used as an ideological tool in the society. In a sense, every ideology is produced through its own language. As such, groups that are socially powerful can use language to adopt their ideologies.

Whorf’s assumption has been tested several times in the context of power structures in which the language is used politically. **The Languages of Pao** by Jack Vance is another example for the Sapir Whorf hypothesis. In this novel, people are classified as tradesmen, farmers, soldiers and scientists and are allowed to learn and speak the

language that was created for them. As can be seen in the examples of **1984** and **The Languages of Pao**, language can be used as an ideological tool.

Because we are discussing the most general ideas. Each language is a special tool, with a particular capability. It is more than a means of communication, it is a system of thought. Do you understand what I mean?... Think of a language as the contour of a watershed, stopping flow in certain directions, channeling it into others. Language controls the mechanism of your mind. When people speak different languages, their minds work differently and they act differently (Vance, 2004:70).

Thus far language has been considered intertwined with ideology. The role of language in representing the gender ideology does also need to be mentioned. In all societies, there are a set of ideologies. Gender ideology which means appropriate roles, rights and responsibilities of men and women in society, is one of the power dynamics in a society. Language manifests itself in gender role norms that are some of the most powerful social rules taught to individuals. Men and women have been moulded into the being that the society wants them to be. Gender ideologies impose verbal behaviors. These are often at the subconscious level that the speakers and interlocutors are completely unaware of the prejudices that affect their behavior and have existed since childhood. “Language can be used to create ideology and direct the way people think (1999:39). As Peccei claims language teaches social norms and expectations for both genders. For example, a common idea in a male-dominated society is that childcare is a woman’s job. In this instance, it is emphasized that the main priority of women is childcare and housework. This ideology is so often used in communication that it is seen natural by women. As Whorf stated “Language is not neutral. It is not merely a vehicle which carries ideas. It is itself a shaper of ideas. It is the programme for mental activity” (1976: 272).

By examining the language, it is possible to observe gender roles, power distribution and prejudices of a society. For example, idioms and proverbs create an important resource in this sense. Places where societies have put up different sexes since very early times can be clearly seen in the idioms. Phrases like “crying like a woman” refer to emotional weakness of women. Similar phrases have been spoken for years and

shaped the gender roles and perceptions. Proverbs like “Kadını evinden, erkeği pirinden sorarlar”. (They ask the woman from her home, man from his master) “Kadını eve bağlayan altın şıkırtısı değil beşik gıcırtısıdır”. (It's not the gold's but cradle's juggling that confines woman to home) are so common in Turkish society that women believe their basic duties are housework and childcare. In other words, language plays an important role in determining the boundaries of women's world.

Gender is a universal category in language, which can exist in two forms. In the first group of languages, language possesses a sexist grammar system (nouns are split into masculine and feminine forms). In the second group, there are languages that have a sexist form (languages that are sexist semantically). Languages with masculine and feminine words are in the first category. This is because the features of an object are likened to a woman or a man. For example, in some languages, a toaster is thought of as masculine because of its hard, heavy, and jagged materials; on the other hand, in some languages the toaster is feminine because it is hot, and it makes toast. The word key is masculine in German, but it is feminine in Spanish. The word bridge, on the other hand, is feminine in German and masculine in Spanish. In **How Gender Shapes the World**, Aleksandra ĬŪr'evna Aĭkhenval'd states “According to German speakers, bridges are beautiful, elegant, and fragile, while Spanish speakers term them big, long, and dangerous” (2016:132). Mark Twain noted in his work **A Tramp Abroad** that “In German, a young lady has no sex, while a turnip has” (Twain, n.d.: 39).

In most world languages with gender, the gender of a noun is indicated by the associated article. German and French are typical examples of the languages in this group. For example, the third person pronouns in English *he*, *she*, and *it*, and the German *der*, *die*, *das*, and the French *le* and *la* are often examples of linguistic sexism. However, sexism in language is not limited to gender-specific pronouns, as it exists in languages without grammatical gender, such as Japanese, Persian, and Turkish. In these languages, there are certainly sexist words.

In African languages like Swahili, gender is expressed with particles. The use of particles is common in Romance languages. For example, in Portuguese, words ending

with ‘a’ are mostly feminine, while words ending with ‘o’ are masculine. In Spanish and Italian, the suffix indicates whether a child is a boy or a girl. In Spanish, *muchacho* means boy and *muchacha* means girl, and in Italian, *ragazzo* means boy and *ragazza* means girl. In some languages, pronouns and verbs indicate genders. For example, in Arabic verb conjugation varies according to whether the subject is masculine or feminine. In English, there are relatively few nouns for which gender is important, relative to other Indo-European languages.

Cognitive scientist, Lera Boroditsky conducted a study on how language affects gender perspectives. She sampled two groups, one consisting of native German speakers and another consisting of native Spanish speakers. These speakers were asked to describe the word *key* in English; German speakers described it as masculine but Spanish speakers described it as feminine. Then they were asked to describe the word *bridge*, German speakers described it as feminine and Spanish speakers described it as masculine. Boroditsky’s study seems to prove the semantic effects of grammatical gender and this leads us to the conclusion that speakers of gender-based languages are sensitive to the feminine or masculine qualities of individuals or objects. Therefore they tend to perceive gender differences as more noticeable.

There is no grammatical gender in many world languages. Language families without gender categories are as follows: the Sino-Tibetan languages, the Uralic languages, the Altaic languages, Kartvelian languages, and most languages of the Americas. Language families with gender categories include the Niger-Congo languages, the Afro-asiatic languages, some Austronesian languages, most Indo-European languages, the Dravidian languages, and some languages of the Americas (such as the Algonquin).

Turkish can be thought in the second group of languages, as it is known, Turkish does not have masculine and feminine structures, but we can find other ways that words communicate gender domination. For example, ‘‘human’’ is seen as ‘‘male’’ and the word ‘‘adam’’ which means man, is used in many idioms that emphasize the existence of man and prevents the visibility of the woman. The most common expressions that express men in Turkish are as follows:

Adam olmak	:be a man
Adam gibi	:decently, properly
Adam yerine koymak	:give consequence to
Adama dönmek	:look presentable
Adamdan saymak	: treat with respect

David Graddol and Joan Swann refer to gender-related categories and emphasize that women are always shown as “the specified category” (Graddol, 1989: 99). As an example, they discussed the suffixes that indicate women. For example when the doctor is a man, only the word “doctor” is used, when the doctor is a woman, it is said “woman doctor”. Graddol and Swann, however, argue that Turkish is a sexist language because some words refer only to men even if they are neutral. G ray K nig from the linguistics department at Hacettepe University, also pointed out that in many of the world languages, words and expressions related to women have caused negative connotations for women and, gives examples from Turkish.

In Turkish there are many words such as ‘1eksik etek’, 2‘kadana’, ‘3kahpe’, and ‘4evde kalmıř’. These humiliating words are not used for men. On the other hand, expressions like ‘like woman’, ‘effeminate’ are used to humiliate a man” (K nig, 1992: 26).

Hadumod Bussmann and Marlis Hellinger also refers to sexism in Turkish as follows:

Social gender is a particularly salient category in a language like Turkish which lacks even gender-variable pronouns. Frequently, gender-related associations remain hidden on a deeper semantic level. E.g., the Turkish occupational term *kuyumcu* ‘goldseller’ is lexically gender-indefinite, but is invariably associated with male referents, although theoretically, a female goldseller could also be referred to as *kuyumcu*. The word can be said to have a covert male bias which derives from sociocultural assumptions and expectations about the relationships between women and men (Busmann and Hellinger, 2001:4).

¹ Eksik etek, a humiliating expression that means women

² Kadana, this word is used for strapping woman

³ Kahpe: immoral woman

⁴ Evde kalmıř: spinster

In Turkish negative attitude is found toward women. Words used when talking about women often have negative associations, but not many such words exist for men. In Turkish, many humiliating words for women are found, such as *eksik etek* (woman) and *evde kalmış* (spinster), but there are no equivalents for these words for men. On the other hand, words such as *kadın gibi* (like a woman) and *efemine* (nancy boy) are used to humiliate men.

Misogyny has been embedded in the Turkish language for many years through many proverbs and expressions. Words used for women bear many negative connotations. According to the dictionary of the Turkish Language Institution (TDK), one of the meanings of the word for ⁵“dirty” is a woman with menstrual bleeding. The TDK dictionary also defined the word ⁶“müsait” as referring to a woman who is “available” or “ready to flirt”. I also came across many examples of misogynistic language; for instance:

Oğlumun düğününü yapmak için 50.000 lira harcadım. Gelin oğlumu isteklerini yerine getirmedi. Oğlum onu bıraktı. O kadar para harcamak yerine kadın kiralardım. (Adapazarı/Sakarya)⁷

I spent 50,000 Turkish liras on my son's wedding. My daughter-in-law did not fulfill the wishes of my son, so he left her. I could have rented a woman (i.e., a prostitute) instead of spending a fortune.

These insulting words were said by a mother-in-law to her daughter-in-law. Three points stand out in this sentence. First is the phrase “fulfill the wishes of my son.” It is understood from this sentence that the only thing that is expected of women is to satisfy the desires of the man. Second, the mother-in-law emphasizes the money she spent, implying that she bought the woman for money, making the bride look like a commodity. The third point is that the mother-in-law implies that sexuality is the only

⁵ http://www.tdk.gov.tr/index.php?option=com_gts&kelime=K%C4%B0RL%C4%B0

⁶ http://tdk.gov.tr/index.php?option=com_gts&kelime=m%C3%BCsait

⁷ Participant 1

function of the daughter-in-law. What is even more important than these points is that the word “woman” evokes the word “prostitute”.

Demek evlendiğimi duyduğuna üzölmüş. Eğer kabul ederse onunla imam nikâhı kıyar ona da ev tutarım. (Van)⁸

So, she's upset that I got married. If she agrees, I can marry her through an ⁹imam marriage and rent a house for her.

These words were said by a 42-year-old married man to his girlfriend. This man was already married and, surprisingly, he believes in polygamy.

Kızım hamileyken dışarı çıkılmaz, bilirsın erkekler sana bakarak kafalarından farklı şeyler geçirir. (İstanbul)¹⁰

Girl, you shouldn't out when you're pregnant. You know, guys look at you and they go through different things in their minds.

These words were said by an old woman to a pregnant woman. It is understood from the words of the woman that in Turkey, women are seen as sex objects in society.

Herkes lokantada yemek yese hiçbir erkek evlenmez. (Sivas)¹¹

No man would marry if everyone ate at restaurants.

A thirty-year-old man from Sivas said these words. From these words it is understood that the woman's only job in the marriage is to cook.

Sen kadın mısın kız mısın? (Üsküp)¹²

Are you a woman or a girl?

I remember having this awkward conversation with a Turkish taxi driver in Skopje in Macedonia. What is most striking here is that this man actually wants to know whether I am married or not. However, in Turkey, especially in rural areas, married women are

⁸ Participant 2

⁹ Imam marriage: Religious marriage, which is performed according to Islamic religious rules. A man is allowed to marry up to four women

¹⁰ Participant 3

¹¹ Participant 4

¹² Participant 5

called kadın (woman). Women who have not been married before are called kız (girl). When it comes to the content of the language, there are words that define the social status of people such as naming and title. Woman / girl distinction shows the sexist structure of Turkish. Lakoff also addresses to this issue.

Now it becomes clearer why there is a lack of parallelism in man's and woman's titles. To refer to a man as Mr. does not identify his marital status; but there is such ambiguous term for woman: one must decide on Mrs. or Miss (Lakoff, 1975:36).

Oğlumun elinin kırıydı. Yıkadı geçti gitti. Onlar düşünsün. Erkeğe bir şey olmaz. Ama kadının adı çıkar (Erzurum).¹³

That woman was the dirt on my son's hands. He washed them and she went away. Nothing happens to the man. However, the woman gets a bad reputation.

These humiliating words were said by a 57-year-old woman to her son's ex-girlfriend. Interestingly, in this case a woman is denigrating another woman. It is understood that words and expressions have become intrinsic to the habits of a society. The old woman referred to the young woman metaphorically as “dirt”.

As can be seen from the examples above, gender is observed in Turkish language. Turkish culture, like countless other cultures, has a patriarchal structure that regards women as secondary, a reality reflected by the many sexist elements in the Turkish language. In Turkey people give their sons some names like “Savaş (War), Demir (Iron), Erk (Power)”. These names symbolize power. However, they give their daughters names like “Gül (Rose), İpek (Silk), Serçe (Sparrow)”. These names symbolize docility. This seems to demonstrate that Turkish people put sons and daughters in a different place. It is even possible to see the linguistic humiliation against women. Some phrases like “kızını dövmeyen dizini döver (If you don't beat your daughter, you will beat your thigh)” also demonstrate this. While crying is not seen appropriate for men, it is seen appropriate for women. There are some phrases

¹³ Participant 6

like Anası ağlamak (suffer a lot), ağlarsa anam ağlar, gerisi yalan ağlar (if one cries, only his/her mother feels his/her pain truly) show that crying is seen appropriate for women.

As in most languages, in Turkish the word “masculine” is associated with phrases such as “having responsibility” and “having power,” whereas on the other hand “feminine” suggests sexual connotations. Cultural conceptualizations of gender can be seen in many expressions in the Turkish language. While “man-like woman” means strong woman, “woman-like man” means powerless man. While carrying out the study reported in this thesis, I observed that in many parts of Anatolia, people used the sexual organs of their sons as a symbol of power and they boasted about them. On the other hand, the physical characteristics of women have always been portrayed as shameful. There are also regional phrases such as “saçı uzun aklı kısa (the ones who have long hair are foolish)”, “saç bırakıp annene benzeyeceğine bıyık bırak da babana benze (Don’t grow your hair and resemble your mother, grow a moustache and resemble your father)”. Such regional expressions show that physical features associated with women are thought of as a source of shame and embarrassment. In her book **Rethinking Gender in Early Childhood Education**, Glenda MacNaughton states that “Turkish people don’t like their boys to play with the dolls” (2000:216). While carrying out this study, I witnessed that toys are divided by gender as boy’s toys and girl’s toys. This patriarchal gender role starts from a very young age, and much of it is enacted through the language.

Do social roles require the use of appropriate language for gender roles or is language a vehicle for shaping these roles? This question has brought a flurry of research and debate. Three basic views purport to explain the dilemma. The first view has stated that language reflects only social divisions and inequalities. Jennifer Coates has argued, for example, that linguistic differences are only a reflection of social differences. If society continues to see women and men as unequal, differences in language pertaining to men and women will continue. Thus, language is a symptom of social inequality rather than a cause. Language usage differs between the sexes as men and women have varying societal experiences. Moreover, language is not limited by

an individual's thoughts. New words are added to the language according to social and cognitive needs. Thus, language constantly evolves in order to meet the communication needs of its users. This approach has been endorsed by most researchers in the linguistics field (Graddol and Swann, 1989). Research on Native American languages is based on the ways in which gender differences shape the use of languages. Sapir (1929) found that in the American Indian language Yana, most words have masculine and feminine forms. Sapir also found that masculine forms were used by men when talking to men and feminine forms were used by women when talking to women.

The second view, referred to as Sapir Whorf theory, claims that language actually produces sexual discrimination. This view suggests that language is not a mirror reflecting the structure of society. On the contrary, it plays an active role in the creation of social inequalities and division. While individuals are aware of the different language usages, they also observe sex-based differences in the cultures and communities in which they live. Therefore, individual experiences are shaped by language. For example, sexist language exists within social institutions such as the media and oral folk traditions effectively define male and female societal roles. Therefore, language has played an active role in sexual disparity.

Finally, the third view is that there is a mutual relationship between language and social structure. Thus, language not only reflects societal roles but plays an important part in their creation. Beginning in the 1970s, studies pertaining to language and gender placed an emphasis on language and the conditioning of social behaviors (Christian-Smith, 1989). The media provides several examples. For example, women have often been defined by media as the consumer. They also want to make themselves beautiful for men. In this way, a woman prepares herself to become a wife and a mother. While women are defined by their sensitivity, men are generally established as dominant, aggressive, and capable of coping with difficult situations. The statuses that emerge from these perceived differences delineate the social roles of men and women.

Ann Oakley, one of the seminal writers on women and gender used the term “gender” for the first time in 1972 in her book **Sex, Gender, and Society**. In sociology, the term gender refers to the unequal social division between masculinity and femininity. Oakley claimed that gender is a cultural element that extends beyond biological sex assignment, and it explains the social classifications of masculinity and femininity. Oakley wrote:

Everybody knows that men and women are different. But behind this knowledge lies a certain uneasiness: how different are they? What is the extent of the difference? What significance does it have for the way male and female behave and are treated in society? While the first questions are factual ones, the last is a question of value. In practice, of course, fact and value are not always separated, and the confusion between them has been crucial in the debate about sex differences. This debate has been carried on much more keenly during some historical periods than others. It seems to be revived at times when the existing roles and statuses of male and female are changing... (2005:7).

“One is not born, but rather becomes a woman” (Beauvoir, 1989: 273). In her book **The Second Sex**, Simone de Beauvoir points out that gender-specific behaviors are not innate but learned later in life. In other words, there are two social groups: male and female. Membership of these two groups has social, economic, and political consequences. Women and men are raised differently from childhood, and are groomed as such for their future social roles.

The social perception of gender roles fosters many aspects of gender inequality. The losers are almost always women, particularly within traditional societies. Under a linguistics lens, Deborah Cameron (2005) examines the ways in which two British newspapers share the same story about rape. The language style utilized by both journalists is sexist.

A man who suffered head injuries when attacked by two men who broke into his house in Beckenharn, Kent, early yesterday, was pinned down on the bed by intruders who took it in turns to rape his wife (**Daily Telegraph**, in Cameron, 2005:11).

A terrified 19 stone husband was forced to lie next to his wife as two men raped her yesterday (**The Sun**, in Cameron, 2005:11).

In these reports, it is emphasized how this man is affected by this event. As Cameron proposes “the act of rape is being represented as a crime against a man rather than a woman” (2005:12). Sexist language is used in these news reports. Cameron went on to argue that:

The interpretation I have just outlined is supported by several features of the language. In both reports, the experience of the man is foregrounded. He is the theme, the first person to be mentioned, and the grammatical subject of the main clause. He is also the subject of the verbs suffered and was forced. The woman by contrast always referred to as 'his wife' — only appears at the end of a long, complex sentence. Her rape is mentioned in a dependent clause. In the first report it is third in order of importance, behind the man's head injuries and the violation of 'his home' (not hers, apparently). In the second report a similar ordering of events gives the impression that the really appalling thing was less the rape per se than the fact that the man was forced to witness it (2005:12).

As can be seen from these reports, language is not just a vehicle by which we communicate with people. It has a dynamic structure. This structure can be examined by looking at written texts and the social practices that these texts reflect, to determine how the meaning is conveyed through language.

There are many institutions that imbue people with perceptions of gender through language. In this, I used sex, family, school and textbooks, media from some of these institutions. Lullabies and proverbs are very important as products that shape gender perception in this sense.

Gender perspectives impact family life. Gender perspectives not only determine the thoughts and behaviors of an individual, but they also define individual roles within the family. The familial tasks of a woman typically include childcare and housework. This means that women are ignored in social areas. According to data collected in the Turkish Family Structure Survey in 2011, tasks such as cooking, ironing, washing, cleaning, and shopping are performed mostly by women. In contrast, men are interested in tasks such as maintenance-repair and reviewing the monthly bills. Within

the same survey, childcare is stated to be a woman's duty. Alongside childcare, 58.6 percent of respondents indicated that a woman's primary duty should include housework. This perception of traditional roles prevents women from participating in active lives outside of the home.

According to Inglehart and Norris's Gender Equality Scale, Turkey ranked 48th among the 60 countries included. This ranking suggested that Turkey has a poor level of gender equality compared to other countries. Many women do not participate in the workforce, and politics and incentives promoting such participation is weak.

According to Yilmaz Esmer (2012), 80 percent of the Turkish population believed that "a child who is not school-aged in Turkey is harmed if her mother works". In Denmark, this belief was shared by only nine percent of the population, followed by 20 percent in Sweden and Norway, and 50 percent in Germany. Similarly, 60 percent of the Turkish population agreed that "priority should be given to a man if there is unemployment in a country." In contrast, about two percent of the population in Denmark, 15 percent in Germany, and 33 percent in Greece agreed with this statement. Thus, the Turkish population has been in support of perpetuating traditional gender roles.

While the institution of marriage is a small unit within society, it largely shapes the structure of the surrounding community. Family plays an active role in human socialization, as the process of socialization is first experienced within the family. Family is also the first place where gender is taught. As such, it is necessary to examine the institution of marriage in order to reveal gendered language.

As an introduction to gender and language, this thesis includes ideas from different fields and examines some of the major research studies on this subject. In order to arrive at valid conclusions, it focuses on the characteristics of women's and men's speech and displays the gender in conversations. I used speech analysis which is structured by Emanuel Schegloff and Gail Jefferson and led by Harvey Sacks. This is a method that provides very important data about the speech process. In the late 1960s, conversations became easier to record with the development of recording devices. The

trend that focused on how speech should be was rejected by Sacks and his colleagues. They focused instead on how recorded speeches were made.

Speech analysis plays an important role in research-oriented researchers such as Jennifer Coates who make gender-related performance visible. Her study, an introduction to the field of gender and language, provides a framework for the principal works on this subject and focuses on the characteristics of married couples' conversations and display of gender in their speeches. In order to make evaluations about the chat process, a total of ten conversations were held with five different married couples. During these meetings conversations were recorded, and during the examination of the speech process, the written recording of the method of speech analysis was started. In order to be able to make evaluations about the speaking process, many conversations with women and men took place in different regions. The conversations of women and men were recorded, and these records were examined. Inspired by Deborah Jones' women's speech categories, I tried to gather the issues that emerged in women's speech. In this study, variables included gender and language tentativeness, which was coded from the participants' conversation. I concluded that women and men exhibited different gender roles while talking about such topics as domestic issues, childcare, women's economic freedom and issues about other family members.

In this thesis, a questionnaire was administered to 300 potential participants. This questionnaire measured positions on many issues in order to observe the attitudes of people regarding egalitarian gender, female gender, gender in marriage, traditional gender, and male gender roles. However, in order to observe the validity of the gender in language and conduct this research, I needed to go further. Thus, ten married couples were interviewed and their speech was recorded. The topics given to them for discussion were from everyday life, so that I could get maximum natural data. In this work, I will focus on how the different roles of women and men in the society are reflected in the way the two sexes speak and express themselves.

SECTION ONE

BASIC CONCEPTS

This section will cover the basic concepts of both study and research.

1.1. Research Question and Aim

The thesis offers to focus on gender issue in the marriage and its potential scope of validity in relation to language. More particularly, this research is conducted to measure and evaluate language and gender relationship in Turkey. The research question is twofold: The first is positioning the roles of women and men in marriage institution. The second is how these roles are determined through language.

The sample consisted of 300 married men and women between 20-65 living in different parts of Turkey. The purpose of this questionnaire is to determine gender roles in the marriage in Turkey. After the role distribution within the marriage has been determined, twenty participants (ten married couples) out of 300 participants are interviewed and their conversation was recorded. The main focus of this research is to investigate the differences in how gender influence language in conversation.

1.2. Theoretical Embedding and Methodology

Participants of this research include both men and women from Turkey. They have been chosen from different social classes with various educational degrees. Data were gathered by handing to the subjects personally in order to make sure covering all types of social classes. Subjects were asked to answer a questionnaire by selecting each statement. For further analysis speech analysis is used. In this study, the conversations of ten married couple were recorded. All the people in these groups are the people whom the researcher knows well. The main reason of this choice is that I think the conversation of the people who are around me would be a good material. I am inspired by Robin Lakoff. She did research on women's conversation by her own observations. According to her she is as good an artificial source of data as anyone. This research

aims to examine naturally developing conversations so there are two couples in each group and these couples know each other.

1.3. Target Population of the Study

Turkey was stratified into 12 regions using a cluster sampling method (according to Turkey Statistical Region Units Classification Level-1). One city within each region has been systematically randomly selected and gender roles attitude scale by Simge Zeyneloğlu and Füsün Terzioğlu was applied to a certain number of participants living in these regions. The number of people who volunteered to participate in the survey varies from city to city. For this reason, the number of participants is different in each city. Married women and men aged between 20-65 represent the target population of the study. interviews were conducted with 144 (48%) women and 156 (52%) men. According to the data of Turkish Statistical Institute, 50.2% of Turkey's population consists of men and 49.8% of women. These results are similar to the average of Turkey.

1.4.Data Collection Tools

In this research, three data collection tools were used: questionnaire, case study and observation. The questionnaire used as a data collection tool consists of five parts:

- 1.Egalitarian Gender Roles
2. Female Gender Roles
3. Marriage Gender Roles
4. Traditional Gender Roles
5. Male Gender Roles Gender

From 300 participants ten couples were also interviewed and their conversation was recorded. Not only the answers given by the participants but also the tone of voice, gestures and facial expressions, as well as their behavior during speech were analyzed.

This thesis is an application study in order to observe the language in every environment, I visited many regions of Turkey and observed people. The following mechanisms were used in observation.

Descriptive observation: I recorded what I observed.

Inferential observation: I recorded the data by observing the participants'' body language and behavior.

Evaluative observation: I recorded the data by observing the behavior of the participants.

Analyzes were performed through SPSS program. Characteristics such as gender, age, education are used in the analysis as independent variables. The data were analyzed using the statistical package program and statistical frequency distribution, arithmetic mean, standard deviation, percentages were calculated, t-test, one-way anova, variance analysis and chi-square tests were performed.

Statistical analysis of the section 4.3. was performed in R 3.5.2 program. Descriptive statistics of continuous variables in the research, mean, standard deviation and median are shown with minimum and maximum values; qualitative variables are shown with frequency and percent. The normal distribution of quantitative variables is evaluated by the Shapiro Wilk test. The Kruskal Wallis test was used for independent 3 groups of quantitative variables and the Mann Whitney U test for Bonferroni correction was used for 2 groups of subgroups. In all statistical analyzes, results with a p value less than 0.05 were considered statistically significant.

1.5. Research Limitations

Sample size is calculated as follows: OpenEpi.com was used and with expected prevalence $50\% \pm 3\%$, and with 95% confidence interval, the sample size of the research for quantitative data was determined as 6035 married people. However, the number of samples caused difficulties in the evaluation of the research on language. For this reason, it is deemed appropriate by the thesis monitoring committee in the dissertation interim report to reduce the number of samples. The statistical center named “İstatistikçim tez merkezi” in Maltepe district of Istanbul was contacted and

the sample number was redetermined by statistical experts. It was decided that 300 samples would be suitable.

The reasons for determining the number of samples as 300 people are as follows: this study mainly focuses on the impact of gender on language and the impact of language on gender. For this reason, 48.33% of the participants were chosen from people who can speak at least one foreign language at least intermediate level. The reason for such a choice is to compare the answers given by people who cannot speak foreign languages and people who can speak foreign languages.

Another reason why the number is set as 300 is to reach the participants who can give safe answers. Since this survey focuses on language usage, expressions were read by the researcher to the participants and the answers were recorded by the researcher. The talks did not take place in the form of a question-answer, but they talked in detail on the subject. The researcher also focused on speech style, word selections, and tone. The speeches were recorded.

SECTION TWO

LANGUAGE, THOUGHT AND SOCIAL REALITY

Through communication and language, people become members of the culture or society in which they live. This process is defined as socialization in its most basic sense. People determine their social relationships and keep them alive with language. From this aspect, language helps people to be a member of a particular society and culture. However, being more than just a tool to communicate, the language reflects the social reality and influences the perception of the world. As Sapir states:

It is difficult to see adequately the functions of language, because it is so deeply rooted in the whole human behavior that it may be suspected that there is little in the functional side of our conscious behavior in which language does not play its part (1966:15).

In an important sense, the relationship between language and thought is asymmetric (2000: 198). As Kronenfeld stated, there has been a prolonged discussion among philosophers over the centuries about the relation between thought, language, and social reality. This relation can be extended to a number of fields ranging from sociology, psychology, anthropology, philosophy and cognitive sciences to linguistics. Many hypotheses have been presented regarding the function of language on perception.

Europe's colonial movement to recognize different cultures and languages has led to a close interest in communities, especially those of Asia and Africa since the end of the 17th century. On the other hand, in the USA, studies on indigenous cultures and languages in the early 20th century benefited significantly both from the structuralist movement and the study of the distant cultures and languages. It seems necessary to mention that Johann Gottfried Herder's essay "The Origin of Language" is the first work to address the importance of the link between language and thought. In this book, Herder explains that language and thought cannot be separated from each other; language is a tool that reflects the content and form of thought. Although there has always been an interest in the relation between thought and language since ancient

times, it was believed that thought comes before the language. However, according to Herder, language and thought are two interdependent phenomena.

Wilhelm von Humboldt is the first philosopher to address the relationship between language and thought in terms of society and culture. He considered language as the very fabric of thought and proclaimed the influence of language on thought and perception.

According to Humboldt, there is a dialectical connection between languages and the cultures of the nations that speak them. This, in turn, implies that each language has its own worldview. Humboldt argues that language is the result of the creative ability of the human mind and each language is a private property of the community in which it is used. For this reason, each language has an identity that distinguishes it from the other languages. Humboldt agrees with Herder in his belief that there is a relationship between thought and language and languages are the products of their own past. He asserts that the differences between languages are not only differences in sounds, words, and structure, there are differences in perception and interpretation of reality in relation to one's culture and society. In **on Language: on the Diversity of Human Language Construction and Its Influence on the Mental Development of the Human Species** Humboldt states that "Languages were believed to be worldviews" (1999: 44). One of the main ways to understand a community, according to Humboldt, is to study the language of that community.

These views, which Humboldt put forward in the 18th century, are the basic ideas that have been adopted by ethnologists and linguists in the 20th century and even later, they have also significantly influenced theorists in the subfields that developed around linguistics in the second half of the 20th century.

In the first half of the 20th century, American anthropologist Franz Boas (1858-1942) wrote his book **Handbook of American Indian Languages** (1911) based on studies of the rapidly disappearing Indian languages and cultures. In this book, he mentions that each culture must be understood in its own environment. Only then will it be possible to perceive reality as a native person living in that culture.

These languages differ significantly from the structures of languages in the Indo-European language family. For this reason, the people who speak these languages think differently. While Boas studied native languages in America, Bronislaw Malinowski (1884-1942), the Polish-born British anthropologist, conducted fieldwork on the cultures and languages of indigenous tribes in Africa, Mexico, and Far East Asia. Malinowski expressed similar views to Boas. According to Malinowski, language has some social functions.

We use language exactly as savages do and our talk becomes the phatic communion, which serves to establish personal bonds of union between people brought together by the mere need of companionship and does not serve any purpose of communicating ideas (Malinowski, 1923:298).

These functions provide daily interaction rather than exchanging information among individuals. For example, one might say hello or ask about the weather. Malinowski calls these functions of the language phatic communion. He suggests that language is “the necessary means of communion; it is the one indispensable instrument for creating the ties of the moment without which unified social action is impossible” (1923:310).

The American linguist Edward Sapir (1884-1939), Boas’s student, was also influenced by these studies and examined the relationship between language and thought in a linguistic context. According to Sapir, who was greatly influenced by the views of the 17th-century British philosopher Bacon and the German philosopher Humboldt, every language reflects reality in its own way. For this reason, each culture offers a different ‘worldview’. Language is a symbolic reflection of social reality. Sapir’s student Benjamin Lee Whorf (1897-1941) developed Sapir’s views and constructed them as a hypothesis.

Regarding the relationship between language and thought the most debated views are that 1) thought depends on language (Sapir Whorf); 2) thought comes before language (Piaget); and 3) thought and language are interdependent. (Vygotsky). In this part of the study, the relationship between language and thought will be discussed in light of the Sapir- Whorf Hypothesis and Piaget and Vygotsky’s views on socialization.

2.1. Sapir-Whorf Hypothesis: Linguistic Relativity

“It is nothing when translated, but as long as I hear it in Greek, it makes me cry” (Jakobson 1985: 111). The Sapir-Whorf hypothesis can be simply defined as the view that language and cognition are interconnected. Reinhard Rudolf Karl Hartman and F. C. Stork define linguistic relativity in their **Dictionary of Language and Linguistics** as follows:

The view proposed by the American anthropological linguist B. L. Whorf (1897-1941), and previously by the German ethnologist W. von Humboldt (1767-1835), that a speaker's language determines his view of the world through the grammatical categories and semantic classifications that are possible in the linguistic system that has inherited together with his native culture (1972:195).

Whorf argued that “all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated” (1956: 214). According to Whorf, each language has specific characteristics that reflect the speaker's conceptualization of the world. More particularly, each language embodies a specific worldview so that speakers of different languages think about the world in quite different ways. Thus, people who have different native languages will not have the same view of the world; they may even have difficulty communicating about certain topics. For example, some languages have several words for some closely related objects and another language does not. In the Hopi language, one word (masa'yataka) is used for all kinds of flying objects except birds. So a speaker of the Hopi language has a different perception of flying objects. In the same way, there is no “camel” or similar word in the Eskimo language, but there are many words for “snow.” This seems to prove that reality is created by language, and each language has its own unique reality.

According to Whorf, language stipulates the way a person perceives the world from the moment he/she is born. The lack of “time” and “tense” in the Hopi language makes it difficult for people who speak the Hopi language to communicate with people

who speak English. According to Sapir, the language-thought relationship is socially based. He justified this claim in the following way:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "real world" is to a large extent unconsciously built upon the language habits of the group (Sapir, 1985:162).

According to Sapir, the language used in the society effectively shapes the perception of the people. He further claims:

When one learns to go to church, for instance, because other members of the community set the pace for this kind of activity, it is as though a communication had been received and acted upon. It is the function of the language to articulate and rationalize the full content of these informal communications in the growth of the individual's social experience (1985:106).

Within the Sapir-Whorf framework, man imbibes social norms, traditions and culture through the language. Culture is learned and shared within social groups through the language. Whorf put forward two hypotheses:

I: Structural differences between language systems will, in general, be paralleled by nonlinguistic cognitive differences, of an unspecified sort, in the native speakers of the two languages.

II. The structure of anyone's native language strongly influences or fully determines the world-view he will acquire as he learns the language" (Brown 1976:128).

The Sapir-Whorf hypothesis is troublesome to many scholars and led to some opposing views. According to these views, the human mind can perceive the different features of objects in the surroundings through the five senses. Although there may be a concept in one language but not in another language, appropriate strategies can help to overcome this problem. The findings of psycholinguistic studies also support this view. Generally speaking, studies in the first half of the 20th century on language and

thought relation do not take language and thought independently from the social facts and emphasize the restrictive effect of society on the basis of this relationship.

If the relationship between thought and language is a mutually-influencing interactive one, it may seem vain to seek which comes first: just as the chicken implies the egg and vice versa, language and thought, in Sapir's model, seem to defy any attempt to find an origin. But this is somewhat misleading since Sapir clearly posits that language precedes thought and that thought can be considered an extension of language in the sense that it constitutes an interpretation of the classifications inherent and manifest in language (Underhill, 2009:30).

The validity of the Sapir-Whorf hypothesis has been tested in several fields. From the end of the 1980s, the effects of linguistic relativity have been observed in the domain of color perception. For example, there are three colors in Africa: red and orange are thought of as one color, light colors are thought of as one color, and dark colors are thought of as one color. In the Zuni language spoken near New Mexico, the colors such as "yellow" and "orange" are expressed with the same words. This seems to prove that language affects color recognition.

In the 20th century, the common idea was that some languages were superior to others and primitive languages were intellectually deprived. The American linguist William Dwight Whitney thought primitive languages should be eliminated and English should be adopted by primitive linguists. He proposed that the speakers of the primitive languages were savages. Franz Boas challenged him, proposing that all languages were capable of expressing the same content with different words. Whorf thinks that language has established a kind of dictatorship on the perception of power, and claims that we are the prerogatives of the words. According to the Sapir-Whorf hypothesis, language shapes people's perception and thinking. Each language interprets the external world in a way that is appropriate to social, spiritual, and physical reality.

It is worth mentioning that researchers working on the Sapir-Whorf hypothesis have developed two different versions as strong and weak. The strong version is expressed as "language determines the thought" and associated with Whorf. According to this view, the language we speak not only affects our thoughts, but also shapes our thinking

style. In this respect, almost every language offers a different perspective. Each language has many features that are not available in another language. For example, to say “the elephant ate the peanuts” in English we must include tense in order to explain that it happened in the past. On the other hand, in Mandarin the time that the event occurred is not important; it is optional, and it does not need to be included in the verb. In Russian, it is also important to specify whether the peanut eater is male or female and whether the peanut eater ate all of the peanuts or just a portion of them. The speakers of English and Korean have different ways of describing joining objects. In English placing an object in somewhere is called “putting”, however it has different meanings in Korean. For example, if an apple is placed in a bowl which is loose and fitting, it is called “nehta” in Korean, whereas when a video cassette is placed in a tight case, it is described by the verb “kkita”.

Telling the time in German is different from many other languages. For “half past,” you say halb and the next hour. “Halb acht” = 7:30, i.e., half (way to) eight. However, it is called half past seven when it is 7:30. It can be said that Germans have different time perceptions than people in many other nations. Similarly, there is no concept of time in the Hopi language. A person who speaks the Hopi language has a different sense of time than a person who expresses time using grammatical structure. In Cornish, there is only one word for three English words: “swim”, “float”, and “fly”. It is “nyedga”. In the same way, the English word “hill” means meneth, bern, brea, bryn, ryn, ambel, garth, mulvra, and godolgh in Cornish. “Meneth is used to refer to Cornwall’s higher peaks, such as Roughtor and Brown Willy, or outside of Cornwall, to mountains” (Mills, 2000:5). According to Whorf, these differences in language lead to differences in the way people think.

The simple or complex structure of language will be reflected in the thinking of those who speak that language. Accordingly, it is easier for a person with a relatively difficult mother language to learn the difficult and complicated language of time than a person with a simple mother language. An example of how language facilitates or complicates our thinking can be seen in arithmetic. For this, Turkish and English are comparable: Children in Turkey first learn to count from 0 (zero) to 10 (ten). What

they learn after this step is that there is always 1 (one) added after 10 (ten). However, it is different in English. There is always 1 (one) added after 12 (twelve). Eleven and twelve are not written like ten and one or ten and two. This setup of the number names can pose a challenge even for a child of the mother language, however, these differences can lead to further difficulties in learning a foreign language. The difficulty in learning is primarily a structural problem with the language; learning difficulty or simplicity is more likely to occur in foreign language learning. In Hopi there is no word or grammatical structure that indicates the time. Accordingly, the time perception of a person who speaks Hopi is different from that of a person who speaks a language that expresses time in a grammatical structure.

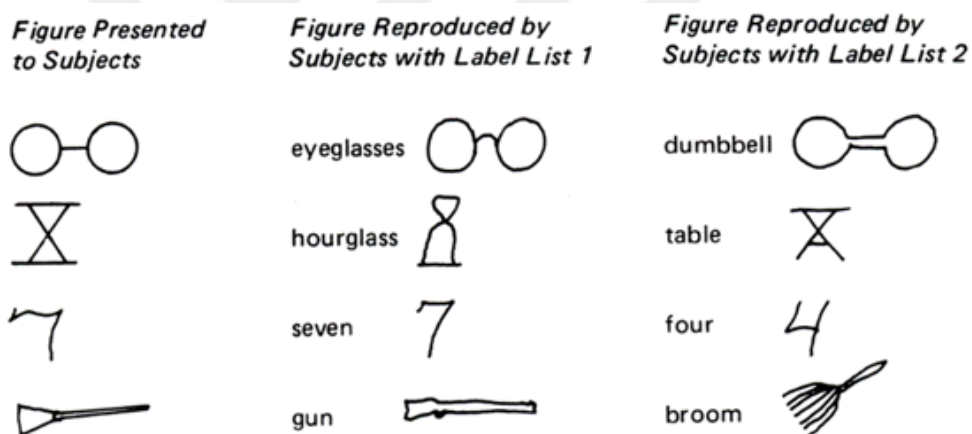
Navaho is another language Whorf used for comparison. This language has been studied by a group of linguists. According to these linguists, there are verbs in Navaho, but there are a few pronouns. According to Whorf, all these linguistic differences are the main reason that communities perceive things and actions in different ways.

Another thing that allows us to clearly see the differences between languages and forms of thinking is the problem of meaning and expression related to translation. Idioms are the best examples of this. Idioms are only meaningful in the languages in which they are produced. There is no relationship between the meaning of the words in the idioms and the meaning of the idioms themselves, which is why they often become meaningless in other languages when they are translated. For example, "It's raining cats and dogs" is a commonly used phrase in English. But when translated directly into Turkish, it becomes an expression that does not make sense at all. Similarly, it is quite natural that Turkish idioms are meaningless in other languages.

Linguistic relativity is a suggested approach to understanding structural differences in language. When languages are compared, it becomes possible to encounter different interpretations of reality. These different interpretations affect the thoughts of those who use a particular language. There are two approaches to determining the reality of a language. The first is the "natural connection between language and the world"(Lucy, 2005:300). However, this approach is lacking in terms of historical

dimension and logical form because it comes from the language of Adam, or old Hebrew. The other approach concerns “the traditional link between language and experience” (ibid), which means that there are differences between languages. When we look at the relationship between language and reality, we can see changes in terms of different cultures. In this sense, the reality of language depends on culture.

In the weak version of the relativity hypothesis, the assumption is that the language does not determine but rather influences thought to a certain extent. Relations between language and memory and perception are the most important issues in this version. They are affected by the appropriate words and expressions in a particular language.



Adapted from Carmichael, Hogan, & Walter (1932)

Evidence for the weakest form of LRH, which proposes that language affects memory, was revealed in a study by Carmichael and his colleagues in 1932. In this study, participants were presented with a number of ambiguous stimulus pictures and verbal signs, and they were asked to draw these figures. For example, a nonsense picture accompanied by the verbal label ‘eyeglasses’ was shown to the participants in the first group. Then the same picture with a different verbal label was shown to the participants in the second group. Participants in the first group drew eyeglasses, but participants in the second group drew dumbbell. These findings imply a positive link between language and the memory of objects.

2.2. Piaget: Language and Thought

Before coming to grips with The Swiss scientist Jean Piaget's conceptions about language and thought, it is crucial for one to realize that Piaget believes language depends on thought. Piaget was interested in cognitive development in children and worked through child perception and logic systematically. Piaget believes that language development takes place stages. These stages are interdependent, and at each stage a child has new cognitive skills. For example, children about 10 months old learn that objects are persistent; that is, the objects are still there even if not seen. According to Piaget, language development is the result of cognitive development. A child must be able to think before he can speak.

Piaget thinks that the child has a complex mental structure, especially when compared to adults. In the preface of **The Language and Thought of the Child**, he acknowledges that "child logic is a subject of infinite complexity, bristling with problems at every point, problems of functional and structural psychology, problems of logic and even of epistemology" (2002: xvii).

Piaget asks this question: "What kind of needs does the child tend to satisfy by speaking?" (2002:1). A conclusive answer to this question will probably never be forthcoming because this is neither a language issue nor merely a logic issue; however, in any case, where the child's mentality is examined, the research needs to begin with such a question. Piaget claims that the answer to this question is not as easy as it appears, and children don't use language just to convey the thoughts. In fact, an adult uses language to express his thoughts in some way. As a result, language is used as a communication tool.

Piaget claims that people talk to themselves. In other words, if the function of the language was only communication, then it can be argued that it is impossible to explain verbal thinking. Piaget thinks this is due to the debates about the relationship between thought and language. Even if such a debate exists, it proves that the function of language is not merely to convey the ideas.

Piaget recorded the daily conversations of children from different age groups, based on the aforementioned problems, and tried to validate his observations through a variety of data. According to Piaget, reason and language are inextricably connected. Therefore, he commenced his study with six-year-old children as subjects, then tried to progress his research to a more interesting level. He did not accept the prevailing view that the child language only conveys the thought, and he set out to prove the opposite. The technique used by Piaget can be summarized as follows: Two six-year-old boys at the Rousseau Institute were provided a completely free environment, and all their words were recorded for a month. For as long as the children want, no adult is allowed to interfere with them. The study necessitated that the children be watched in a completely free environment to observe the children's socialization processes and languages more easily. The results of this examination were recorded; each statement is numbered. The data recorded in the study is presented in Piaget's book:

23. Pie (to Ez who is drawing a tram-car with carriages in tow):
But the trams that are hooked on behind don't have any flags. (No answer.)

24. (Talking about his tram). They don't have any carriages hooked on . . . (He was addressing no one in particular. No one answers him.)

25. (To Bea), 'T'sa train that hasn't got no carriages. (No answer.)

26. (To Hei), This tram hasn't got no carriages, Hei, look, it isn't red, d'you see . . . (No answer.)

27. (Lev says out loud, 'A funny gentleman' from a certain distance, and without addressing himself to Pie or to anyone else). Pie: A funny gentleman! (Goes on drawing his tram.)

28. I'm leaving the train white

29. (Ez who is drawing next to him says, 'I'm doing it yellow'),
No, you mustn't do it all yellow.

30. I'm doing the stair-case, look. (Bea answers, 'I can't come this afternoon, I've got a Eurhythmic class.')

31. What did you say? (Bea repeats the same sentence.)

32. What did you say? (Bea does not answer. She has forgotten what she said, and gives Ro a push.)

33. (To Bea), Leave him alone.

34. (Mlle B. asks Ez if he would like to come with her), Come here Er, it isn't finished. 34 bis. Please teacher, Er hasn't finished.

35. (Without addressing himself to anyone,) I'm doing some black stones. . .

36. (Id), Pretty . . . these stones.
37. (To Ez), Better than you, eh? (No answer. Ez had not heard the previous remark.) (1926:7).

Piaget chose six-year-old Pie as an example because he wanted to seize the most social moment Pie could have. It is quite natural to assume that Pie, who is constantly sitting near his close friend Ez, uses language only to communicate thought. However, when analyzing the sentences, it is clear that Pie is not speaking but thinking out loud. At this point, he is not very different from adults engaged in private speech.

Piaget believes that a child uses some words before they understand what they mean; however, this is not true language. In an effort to support Piaget's claim with empirical evidence, Tomasello and Farrar studied a group of children aged around ten months in the period of object permanence and compared the development of concepts with the use of language. The result of this study is that while an object is still present, children learn words "up" and "down" before the word "gone," which indicates the absent objects.

Classification of the functions of child language is divided into two major parts according to Piaget: self-centered language and social language. In a self-centered conversation, the child ignores what he is saying, speaking only for his own taste. Self-centered language is further divided into three categories:

Repetition: the child repeats every word he hears when he begins to speak.

Monolog: the child talks to himself.

Dual monolog or collective monolog: children talk together, but they neither listen nor understand each other.

2.3. Vygotsky: Language and Thought

According to Vygotsky, the more the language influences thought, the more thought affects language. For this reason, Vygotsky's theses on the relationship between language and thought differ from the Sapir-Whorf hypothesis. For Vygotsky, the

stages in the development of intelligence are *social speech*, *egocentric speech*, and *internal speech*.

Vygotsky explains the development of speech as follows: in the beginning, a child possesses neither thought nor language. A child only speaks until it develops complex thoughts, and concentrates primarily on its own complex structure. Social speech emerges as a consequence of the struggle to organize complex structures in the mind of a child. According to Vygotsky, the fact that a child does not connect with the outside world does not mean that he does not tend to socialize, because socialization is a process internal to children and at this stage communication with others is not yet necessary. Once a child starts to organize complicated structures in its mind, it becomes aware of itself, which initiated the egocentric speech phase. According to Vygotsky, egocentric speech is a transitional form between social speech and internal speech. Vygotsky emphasizes the importance of language as a psychological tool. Both interpersonal communication and self-communication are two important elements in Vygotsky's theory. Communication for others – the third stage in Vygotsky's model – is a more advanced phase, as the language contains more complex grammatical and syntactic properties.

To support his argument about communication, Vygotsky explored the origins of language and thought. Language and thought did not develop in parallel, but rather divergently. Engaging with the work of Wolfgang Köhler (1887-1967) and Robert Yerkes (1876-1956) on chimpanzees, Vygotsky suggested that language and thought developed along different lines (Fitch, 2010: 13-14). In their studies, Köhler and Yerkes demonstrated that even when chimpanzees show evidence of thinking and cognition, they remain incapable of speech. Despite lacking speech, chimpanzees still possess the ability to represent their thoughts as images, to understand and communicate in sign language, and to imitate and mimic others (Ibid: 159). Approaching the question from the opposite direction, parrots possess the ability to speak, but it is not clear that they possess the capacity for thought. The ability to imitate what they hear has developed considerably in parrots. Vygotsky suggests that language can be possible even without the ability to imitate sounds, and that chimpanzees have

a language that enables them to communicate. Animals lack verbal expressions similar to humans, and Vygotsky theorizes that it may be due to the fact that animals already possess behavior, signs, and other forms of non-verbal communication, and do not need the complex grammars and rules that language requires.

2.4. Social and Cultural Aspects of Language

There are a number of views on the nature of the relationship between language and thought. However, factors other than thought affect the use of the language. Class, ethnicity, gender, and age have also been found to play a role in language use.

2.4.1. Social Class

In the 1960s, the British sociologist Basil Bernard Bernstein examined the relationship between language, class, and education, and noted that working and middle-class children use two languages, which Bernstein classified as restricted code and elaborated code. The elaborated code, which has correct syntax and more subordinate clauses, is used in formal situations. Nouns are used more than pronouns. Restricted code, on the other hand, is characterized by informal situations and consists of short sentences with simple grammar. The syntax is looser and there are more pronouns than nouns. Bernstein exemplified the two examples of codes using two stories about the same pictures:

- A) They're playing football and he kicks it and it goes through there it breaks the window and they're looking at it and he comes out and shouts at them because they've broken it so they runaway and then she looks out and she tells them off.

- B) Three boys are playing football and one boy kicks the ball and it goes through the window the ball breaks the window and the boys are looking at it and a man comes out and shouts at them because they've broken the window so they run away and then that lady looks out of her window and she tells the boys off (2003:86).

Story (a) is an example of restricted code while story (b) is an example of elaborated code. According to Bernstein, working-class children do not have access to elaborated

code (1970:57). Further, working-class children do not develop complete cognitive potential by using restricted codes. There is a similarity between Bernstein's views and the Linguistic Relativity Hypothesis, which proposes that different language forms lead to different ways of thinking.

2.4.2. Ethnic Background

One factor that affects language use is ethnic background. William Labov's research (1968) on African American children in New York showed the effect of ethnic background on language use. Labov argued that the language that African American children use is not a deficient form of English, but rather a different dialect of English he called Black English Vernacular (BEV). Labov found that unlike standard English, in BEV, double negatives can be used in sentences. Furthermore, his study revealed that another difference between standard English and BEV is that African American children used 'be' instead of 'is' for the actions that happen a number of times. "A group of African-American children judged the sentence 'When we play basketball, she be on my team' to be correct but not the sentence 'The girl in the picture be my sister'" (Lund, 2014:32). African American children's thinking style differs from those of children whose mother language is standard English.

Labov additionally observed black youth gangs in Harlem, New York, interviewed them, and recorded their conversations. He focused on the everyday language of black youths living in the center of big cities.

2.4.3. Gender

Studies in sociolinguistics have mainly discussed language-identity relationship in the context of language used by men and women. To that end, these studies have considered the words and phrases determined by the society to understand the relationship between gender and vocabulary use. They have also examined the linguistic forms that each gender has to use because of the social role and position given to the male and female. Some languages separate the words into masculine and feminine forms. There is generally no meaningful connection between this distinction and the properties of the object. On the other hand, in some languages, there are certain

words and constructions used exclusively by either women or men. Each child has to acquire these linguistic forms in the process of socialization. These examples are determinative in terms of social identity definitions. Other examples that have been examined in terms of language and identity in sociolinguistics are the words and phrases used in the society to refer to women or men.

The abovementioned points indicate that language and thought are two closely correlated and interrelated issues. However, it is nearly impossible to prove whether language determined thought or thought determined the language. The factors described in the previous paragraphs influence the use of language. Specifically, gender has a significant influence on language use, and it can also affect the way of thinking in that society. In the second part of this study, language and gender are discussed in detail and Turkish marriage institution is examined through gender. Two important questions arise in this study: Does the language in marriage include gender? How does gender affect marriage institution?

SECTION THREE

GENDER AND LANGUAGE

According to Engels, the conflict between women and men is the first-class struggle of history. “The first-class opposition that appears in history coincides with the development of the antagonism between man and woman in monogamous marriage the first class oppression coincides with that of the female sex by the male” (Engels, cited by Danovan, 2000: 88). Sex refers to two biologically different human species. Women and men are very different in appearance and physiological development. However, it is not due to the biological characteristics of women and men that they are differentiated but by their gender which is a pattern of femininity and masculinity that is socially constructed. Researchers have highlighted gender by drawing attention to the differences created by society, apart from known biological differences. This distinction also indicates that all the values assigned to men and women are constructed by society. After the recognition of gender and the existence of discrimination caused by it, the second question is why this discrimination is against women.

The most important blow to women's place in society came from the psychoanalysis method in the early 1900s. Freud's work in human sciences has been closely related to feminism. This is because in Freud's studies, there are many discourses about the role of women and men in family as well as psychology.

Sigmund Freud, a Viennese neurologist, devised a theory that emphasizes the differences between personality development and functioning of men and women. Freud's theory was controversial when he developed it, during the last part of the 19th century, and remains so, partly because his theory casts women inferior to men (Linda Brannon, 2015: 103).

First of all, Freud accepts that femininity is “secondary” from birth, with the idea that females were born with their destiny. According to Freud, the woman has some inherent shortcomings, which calls back to Aristotle who sees women as deficient men. Such a view means that men should be accepted as the norm.

Neither the biological characteristics of women, nor the economy, nor culture, are enough to explain gender. This phenomenon is constantly reproduced through traditions, media, press, and legal practices. The power of all these re-production tools comes from language. Because it is impossible for these instruments to transmit gender without language, there is a relationship between gender and language which cannot be ignored.

Researchers studying gender and language have focused on finding out what kind of linguistic resources people are performing instead of asking questions like ‘how do women speak?’ or ‘how do men speak?’ They also question which language practices support certain gender ideologies and norms.

Robin Lakoff, who has an important role in gender and language studies, draws attention to the language usage of women in her study entitled **Language and the women's place**. Lakoff points out that women experience linguistic discrimination in two ways: the way they learn to use language and how they are used in language. In the first part of her study Lakoff mentions that girls and boys are different from each other in the process of socialization.

If a little girl ‘talks rough’ like a boy, she will normally be ostracized, scolded or made fun of. In this way society, in the form of a child’s parents and friends, keeps her in line, in her place. This socialization process is, in most of its aspects, harmless and often necessary, but in this particular instance- the teaching of a special linguistic uses to little girls-it raises serious problems, though the teachers may well be unaware of this (Lakoff, 1975:5).

According to Lakoff, girls make a habit of using the lady's language, which is expected from them, free of rude terms and bad words; while boys of the same age speak a language that does not suffer the same social interference. On the other hand, another issue that needs to be considered as much as the language used by women is the language used for women. By analyzing the conversations, she witnessed around her, Lakoff has found some valid determinations for educated middle-class white Americans. There are a number of linguistic elements that Lakoff has found that are used primarily or substantially by women. Lakoff suggests that women have a

language that distinguishes them from others, especially in terms of implied indecision, weakness and extreme politeness. Lakoff underlines that women are educated from childhood in the language they should use in order to ensure that they are lady-like. Therefore, the behavior that society expects from women and men determines the structure of their reactions.

As children women are encouraged to be little ladies. Little ladies don't scream as vociferously as little boys, and they are chastised more severely for throwing tantrums or showing temper: "high spirits" are expected and therefore tolerated in little boys; docility and resignation are the corresponding traits expected of little girls. Now, we tend to excuse a show of temper by a man where we would not excuse an identical tirade from a woman: women are allowed to fuss and complain, but only a man can bellow in rage (Lakoff, 1975:11).

According to Lakoff, women's choice of words is not free. Because the words they use have no relation to the public world and power in which men live, the language of women can only be seen as the language of weakness. In another example where sexism in language is based on words, she points out how the meaning changes in the use of the same word for a man and for a woman. When the word "professional" is used in English in the sentence "that man is a professional", it means that the man does his job and his profession well. However, when a woman is said to be a professional, Lakoff claims that this implies the woman is a prostitute.

(a) He's a professional.

b) She's a Professional

Hearing and knowing no more about the subjects of the discourse than this, what would one assume about them in each case? Certainly in (a) the normal conclusion the casual eavesdropper would come to was that "he" was a doctor or a lawyer or a member of one of the other professions. But it is much less likely that one would draw a similar conclusion in (b). Rather, the first assumption most speakers of English seem to make is that "she" is a prostitute. literally or figuratively speaking Again, a man is defined in the serious world by what he does, a woman by her sexuality, that is, in terms of one particular aspect of her relationship to men (1975:30).

Dale Spender believes that the establishment of truth as being under male control brings the control of meaning and the continuation of the formation of language under male domination. Spender points out that men have established a reality in which they manifest themselves as the main figure and use language to realize their own interests.

To suggest that English is a man's language is frequently to arouse the indignation of some people who feel secure in stating the obvious; that is, because women use the language it cannot therefore be the property of males. But it is perfectly feasible to suggest that women have been obliged to use a language which is not their own making (Spender, 1990:12).

According to Spender, male language is focused on telling events in a manner valued by men and ignoring the values of women. Silencing women is one of the important points that Spender deals with. Spender gives the word "work" as an example. While work is defined as something that men do, the work that women do is made invisible. The invisibility of women's work is also the reason why they are being muted.

It can be seen that those who have the power to name the world are in a position to influence reality. Again, if more than one set of names available, users of language could elect to use those names which best reflected their interests; they could choose whether to call males field independent or context blind and the existence of such a choice would minimize the falseness which is inherent in but one or other of the terms. But because it has been males who have named the world, no such choice exists and the falseness of partial names they have supplied goes unchecked (Spender, 1965).

Spender also focused on the natural sexism inherent in language. The fact that naming is carried out through male dominance (in other words, that the descriptions are made by men) establishes sexism. The sexist organization of the language offers a system that allows women to be treated in a sexist manner. Spender mentions that the word "man" is used to mean "humanity".

He/man makes males linguistically visible and females linguistically invisible. It promotes male imagery in everyday life at the expense of female imagery so that it seems reasonable to assume the world is male until proven otherwise. It reinforces the belief of the dominant group, that they, males are the universal, the central, important category so that

even those who are not members of the dominant group learn to accept this reality (Spender, 157).

In the study of children facing gender differences through game processes in school, Janet lever (1976) examined the relationship between the ways girls and boys organize and maintain their games, and their use of language (Maltz and Borker, 1998;422-423). Within these studies, Maltz and Borker were influenced by Marjorie Harness Goodwin's work. Goodwin recorded all conversations and games played by African-American children between the ages of 8 and 13, who lived in the same neighborhood in Philadelphia. In these conversations, he looked at how children organize the games they play on the street and the elements of language they use. According to Goodwin, the language the children speak between each other may differ from the language they speak to adults. Goodwin observed the following points in her work. Girls made rings from bottle caps and the boys made a slingshot. While male children prefer to maintain more hierarchical relationships and talk about work, girls act more cooperatively and maintain relationships in a non-hierarchical framework. In other words, while leadership is not important in girls, there is always a leader in boy's groups.

Maltz and Borker's approach supports Goodwin's findings. It is also reflected in language usage that girls and boys maintain their friendship within different group structures. Maltz and Borker talked about how these behaviors and habits were carried to adulthood. It is important to establish intimacy among female friends. It is important for women to follow up the speeches of other women and to give them minimal responses. In this respect, there are a number of features that shape the dynamics of women's speech. One of the most predominant of these features is that women show a greater tendency to use the pronouns "you" and "we" which explicitly acknowledge the existence of the other speaker (Hirschman 1973: 6).

After Maltz and Borker set out the characteristics that women adopt in their conversations with women, they found it appropriate to assess the situation in the friendship and ordinary conversations in which men and women have an equal relationship with each other. They also determined five more items that are

problematic in male and female conversations, which lead to false communication.

They are as follows:

1. There are two interpretations of the meaning of questions. Women seem to see questions as a part of conversational maintenance, while men seem to view them primarily as requests for information.
2. There are two conventions for beginning an utterance and linking it to the preceding utterance. Women's rules seem to call for an explicit acknowledgment of what has been said and making a connection to it. Men seem to have no such rule and in fact some male strategies call for ignoring the preceding comments.
3. There are different interpretations of displays of verbal aggressiveness. Women seem to interpret overt aggressiveness as personally directed, negative, and disruptive. Men seem to view it as one conventional organizing structure for conversational flow.
4. There are two understandings of topic flow and topic shift. The literature on storytelling in particular seems to indicate that men operate with a system in which topic is fairly narrowly defined and adhered to until finished and in which shifts between topics are abrupt, while women have a system in which topic is developed progressively and shifts gradually. These two systems imply very different rules for and interpretations of side comments, with major potential for miscommunication.
5. There appear to be two different attitudes towards problem sharing and advice giving. Women tend to discuss problems with one another, sharing experiences and offering reassurances. Men, in contrast, tend to hear women, and other men, who present them with problems as making explicit requests for solutions. They respond by giving advice, by acting as experts, lecturing to their audiences (Maltz and Borker, 1998:430).

By emphasizing that the language used by women and men is different from each other due to the concept of cultural differences, Deborah Tannen focuses on preventing misunderstandings. Deborah Tannen supported the views of Maltz and Borker. Tannen thinks that men and women are equal but different.

Because men and women are regarding the landscape from contrasting vantage points, the same scene can appear very different to them, and they often have opposite interpretations of the same action (Tannen, 2013:38).

Like Maltz and Borker, Tannen also argues that children learn a lot of things from their friendship with their own sex.

Most important, children learn how to talk, how to have conversations, not only from their parents but from their peers. After all, if their parents have a foreign or regional accent, children do not emulate it; they learn to speak with the pronunciation of the region where they grow up (2013:43).

These thoughts support Goodwin. Speech practices learned in childhood are carried to adulthood with the meanings they contain.

Although each style is valid on its own terms, misunderstandings arise because the styles are different. Taking a cross-cultural approach to male-female conversations makes it possible to explain why dissatisfactions are justified without accusing anyone of being wrong or crazy (2013:47).

According to Tannen, the problems caused by women and men coming from different cultures push them into the dilemmas that they accuse each other of not understanding. The main emphasis of Tannen is that the most basic difference in the style of women and men is that women use 'rapport speech' and the men use 'report speech'.

Who talks more, then, women or men? The seemingly contradictory evidence is reconciled by the difference between what I call public and private speaking. More men feel comfortable doing "public speaking," while more women feel comfortable doing "private" speaking. Another way of capturing these differences is by using the terms report-talk and rapport-talk. For most women, the language of conversation is primarily a language of rapport: a way of establishing connections and negotiating relationships. Emphasis is placed on displaying similarities and matching experiences. From childhood, girls criticize peers who try to stand out or appear better than others. People feel their closest connections at home, or in settings where they feel at home--with one or a few people they feel close to and comfortable with--in other words, during private speaking. But even the most public situations can be approached like private speaking. For most men, talk is primarily a means to preserve independence and negotiate and maintain status in a hierarchical social order. This is done by exhibiting knowledge and skill, and by holding center stage through verbal performance such as storytelling, joking, or imparting information. From childhood, men learn to use talking as a way to get and keep attention. So they are more comfortable speaking in larger groups made up of people they know

less well--in the broadest sense, "public speaking." But even the most private situations can be approached like public speaking, more like giving a report than establishing rapport (2013:76).

Women's communication is based on an intimacy with other women and it is focused on providing a connection in ways that share the similarities and experiences of women. In this respect, the interest in creating similarities in speeches in private areas is also reflected in the speeches of women with a wider audience.

According to Tannen, for most men, speech is primarily a way of maintaining independence and a position within a hierarchical social order. They demonstrate their verbal skills to draw attention to themselves in situations of joking or when giving information. In this respect, men are not in a position to adapt to their private conversations, but rather have a tendency to give news. To Tannen, women in American Society talk much more at home, and men remain silent behind the newspaper. This is based on the differences in speech trends.

Senta Troemel-Ploetz criticizes Tannen and underlines the fact that Tannen's understanding of domination is positioned without exposing a political stance and without using terms such as power and patriarchy. According to Troemel-Ploetz, expressions are the actions that establish the differences in status and power between speakers, and we are responsible for what we say. In this respect, there is a limit to the correct understanding and misunderstanding of an expression. Tannen's approach is far from explaining how men dominate women in their positions and how women remain secondary.

Scott Kiesling has looked at how masculinity is displayed over language and how the content of the speech plays a role in it. He studied fraternity which is an important part of university life in the USA. Kiesling states that men in this group learn the social practice that "men are dominant" in this union. The establishment of power relations in this group is realized through the language used by men. The way they present themselves is very important for men to be accepted into the union and gain status. According to Kiesling (1997:67) people believe that in certain situations they have to act in certain ways, because if they don't move in that direction, they will feel they're

going to have a negative result. The rules and values of the community considered are decisive in this respect. Kiesling found it worthwhile to look at the strategies that four men present at an electoral meeting to gain power, Darter, Ram, Mack and Speed. (Kiesling, 1997; 72). Analysing the speeches at the meeting, Kielsing observed that Darter has clearly defended his statements; Ram showed a fatherly attitude; Mack spoke in a mature way. Speed resisted the domination of structural power and the control of all details for the future of frénity. Being a member of the fraternity has affected their language in a similar way.

In another striking study of what language men use in a certain environment, Deborah Cameron looks at the establishment of gender in the conversations of young men. Judith Butler's understanding of performance, the idea that identity is not an essence, but a performance is the basis for this research. According to Cameron, gender should be shown and reaffirmed in society by the repetition of certain actions. Cameron's analysis is based on the speeches of five young male university students in the same social group while they are watching a football match on the television. However, conversations are not just about sports. Cameron points out that gossip is an important element in this conversation. Cameron describes the gossip as “discussion on the appearance, clothing, social behavior and sexuality of individuals who are not in the same place known by the participants” (Cameron, 1997: 51). Gossip, which is usually a speech process attributed to women, has also been observed in an environment where men come together. Cameron’s study reveals that men exhibit their own identities while talking about the properties of others. In this study, Cameron points out that the understanding that classifies women's speeches as collaborators and men as competitive is wrong.

3.1. Theories of Language and Gender Theories of Literature

There are three main different approaches on language and gender: *the domination-power-based approach*, *the difference-cultural diversity* and *the performance of gender and language*. While the theory of domination focuses on the fundamental differences between men and women in language usage, it emphasizes that differences

can be explained by power relations. There are discussions about the fact that men's language is accepted as norm and women are forced to speak it. The first work given at the beginning of these discussions is Robin Lakoff's **Language and Woman's Place**. Robin Lakoff addressed the issue of sexism and bias in language. She followed a different method. She argued that women strengthened their own sub-status through many properties of speech, for example hedges and tag questions. However, her work was challenged because it lacked empirical validity. Lakoff stressed that there is a 'female language' used by women who are completely different from those used by men.

When it comes to the theory of domination, it is necessary to mention Dale Spender and her work, **Man Made language**, which is particularly focused on the silence of women in language. Spender believes that the language women use is under pressure because it is a language produced by men. There are three main problems that stand out in the book: the structuring of the language through the meaning, the silence of women, and the sexism in the language. Spender points out that men have established a reality that they consider themselves the main figure and use language to achieve their own interests.

In a male supremacist society where women are devalued, their language is devalued to such an extent that they are required to be silent. Within this framework it becomes logical to have one rule for women's talk and another for men because it is the sex- and not just talk- which is significant (Spender, 1987:42-43).

The domination approach based on masculine oppression through language and the silencing of women was opposed by cultural difference theory. According to this understanding, women and men come from different subcultures, socialize differently, and in the future, they carry out their relations according to these different cultural structures. In the development of this understanding, the concept of domination played a major role in the definition of "women's language [as] weak, uncertain, non-assertive" and the fact that women are portrayed as "losers and victims".

Unlike the notion of domination, which regards men as the norm, the understanding of Cultural Difference theory suggests that women and men are equal and different. Daniel N. Maltz and Ruth A. Borker, who looked at the communication disorders between women and men with the view that men and women came from different cultures, formed this view based on the concept of interethnic communication. Deborah Tannen states that men and women grow up learning different languages within different cultures and that they speak the right way for themselves within their own cultures, and that they try to communicate with the opposite sex in their own language.

While people from different cultures communicate in a language other than their native language, they also use some of the features and strategies they use in their native languages, such as toning and highlighting, in the second language in which they communicate. However, these characteristics, which are passed from the mother tongue to the second language, cause a number of problems between people who communicate in a second language. Considering the everyday life practices of the people living in multicultural societies, the characteristics of the mother tongue and the second language cause communication problems.

The work of anthropologist John Gumperz, who tries to explain communication problems and solve this issue without interfering with racial stereotypes or personal conflicts, is important in this respect. His work **Discourse Strategies** (1982) outlines this understanding. Gumperz looks at the communication of people from different cultures through the process of speaking. He focuses on what people in the conversation perceive and how they interpret the conversation process. Thus, he aims to show how cultural differences affect people's communication.

A number of features that people from different cultures carry from their own language do not exactly match the characteristics of the second language spoken. In this case there may be misunderstanding, and the flow of the speech process may change. However, according to Gumperz, it is possible to understand what is happening in the

interaction by looking at the speech process and the communicative strategies in this process.

Maltz and Borker (1982), who centered the intercultural difference model in communication with Gumperz, emphasized that men and women come from different subcultures and thus use the same elements of communication in different ways. According to Maltz and Borker, misunderstandings are the cause of miscommunication between men and women. According to Maltz and Borker, the fact that men and women learn to use the same items for different purposes is based on their childhood years. The differences between the genders in children's speeches have been mentioned in many studies, especially in Lakoff (1975). Adelaide Haas (1975) examined gender-based differences in language use among schoolchildren. Psychologists Brooks-Gunn and Matthews (1979) called learning language in imitation of their parents, "gender role consolidation". Maltz and Borker refer to this process as gender-specific cultures.

The concept of difference is based on the idea that women and men come from different sub-cultures. This assumption is associated with Deborah Tannen. According to Tannen, the reason for misunderstanding between men and women is that they develop different speech styles from different subcultures. In **You Just Don't Understand** she states:

If women speak and hear a language of connection and intimacy, while men speak and hear a language of status and independence, then communication between men and women can be like cross cultural communication, prey to a clash of conversational styles (Tannen 2013:42).

On the basis of Butler's description of gender as performance, John Langshaw Austin, one of the leading figures in the speech-act theory, is prominent. Examining the nature and intrinsic logic of everyday language-use and speech-action, Austin states that in addition to describing and reporting, the language has the function of making a speech.

Aki Uchida considers the difference approach to be problematic. For him as the dominant approach, the difference approach does not take into account the race, class,

age and gender of speakers. Uchida argued that there wasn't differing power in communication between men and women in the differential approach that emerged as an alternative to the domination approach. Uchida underlines that gender-based work in speech is not only caused by cultural differences. According to him since we are labeled as men and women, and we have learned and are expected to follow the rules attributed to women and men; then we must engage in gender-adjusted activities.

The fact that the domination and difference approaches have been found insufficient in explaining the relationship between language and gender, means a new approach has come to the fore. Judith Butler who redefined the concept of gender with the understanding of performance, gained importance.

Deborah Cameron points out how feminist language researchers, who are influenced by Judith Butler's perception of gender as performance, use linguistic capabilities to explore how gender is portrayed as performance. Kira Hall, in her research on women working on sex lines in California, discovered the fact that women offer a different identity than their own 'real' identities and that they display it as a performance. Mary Bucholtz emphasizes the link between gender and ethnic identity and emphasizes that language cannot be evaluated separately from gender or ethnic origin.

3.2. Man Language and Woman Language

Researchers have repeatedly stated that there are significant differences between the conversations of men and women, and some studies have shown that the linguistic behaviors of men and women are different from each other. Deborah Tannen emphasized these differences by saying, "it can be said that different genderlects are spoken instead of different dialects" (Tannen, 2013: 29).

Gender and language are some of the most controversial issues in the field of sociolinguistics. Research on language and gender began gaining more importance and emphasis after the 1970s. This was the time when women were just coming out of being invisible in the writing world. However, the first stage in gender and language studies goes back to 1920s, when Otto Jespersen described male language as standard

and defined female language as inferior. In response, Robin Lakoff presented a hypothesis, which is called the deficit model. According to Lakoff, social pressure influences women, making their speech powerless; they are placed in a subordinate role during the conversation process. “It is entirely predictable, and given the pressure towards social conformity, rational, that women should demonstrate these qualities in their speech as well as in other aspects of their behavior” (Cameron, 2018: 76).

According to Lakoff language humiliates women because the language system hinders women’s way of expressing worldview and even themselves. Language takes men as the norm and makes women invisible. This means that the reality of the whole world is based on men. Lakoff points out that women experience linguistic discrimination in two ways: in how they use language, and in how it is used about women. Lakoff’s article “Language and Woman’s Place” is an important work on language and gender studies. In this article, Lakoff argues that women have a different way of speaking from men. She goes on to argue that “language itself is a tool of oppression” (cited in Eckert and McConnell, 2003). According to Lakoff, gender is embedded so thoroughly in the language that it seems natural to us. Lakoff argues that gender differences in language use have evaluative consequences. The following list includes the features of women’s language.

1. Lexical hedges or fillers, e.g. you know, sort of, well, actually
2. Tag questions, e.g. she’s very nice, isn’t she?
3. Rising intonation on declaratives, e.g. it’s really good?
4. Empty adjectives, e.g. wonderful, lovely, charming, cute, nice
5. Precise colour terms, e.g. magenta, aquamarine, mauve, taupe
6. Intensifiers such as really, so, totally, e.g. ‘It was so nice to meet you’
7. Mitigating expressions: just, sort of, perhaps, maybe, kind of, like
8. Hypercorrect grammar, e.g. consistent use of standard verb forms
9. Super-polite forms, e.g. indirect requests
10. Euphemisms and understatement
11. Avoidance of strong swear words, e.g. bother, my goodness
12. Emphatic stress, e.g. ‘It was a BRILLIANT performance.’
13. Apologies: e.g. I’m so sorry that... (Lakoff 1975, adapted from Holmes 2001).

Simultaneously, Zimmerman and West developed another qualitative *approach* for the differences in *male-female* speech. This considers language differences to reflect

traditional social roles. Men's dominance in speech appears through their linguistic behavior. The imbalance of power between the sexes can be observed in conversation. According to this approach, men tend to have higher status than women in societies and accordingly men's use of language 'dominates' over women's language.

In 1982, Daniel N. Maltz and Ruth A. Borker argued, based on the concept of interethnic communication, that the reason for misunderstandings between men and women is that men and women come from different cultures. Deborah Tannen further vulgarized this approach, stating that men and women grow up learning different languages within different cultures, that they speak properly for themselves within their own cultures, and that they try to communicate with the opposite sex in their own language. Anti-essentialist approaches such as ethnomethodology, discursive psychology, social constructionism and conversation analysis make up the fourth phase of gender and language studies. They discuss the idea that gender is socially constructed.

Do women have a more limited vocabulary than men do, or do they use more—or different—adjectives and adverbs? Are women more apt to leave their sentences unfinished? Do they enunciate more properly? Do they use lots of “superficial” words? Are their sentences longer, or shorter, than those of men? Do they use more questioning, or uncertain intonation? (Thorne, 1983:12).

Feminist linguists have explored these differences between male and female speech. Women speak more gently, which is a result of their expected social roles. According to the ingrained social rules, women should pay attention to their speech and behavior. Women are more personal when they speak, and they express more feelings than men. Because the public sphere belongs to the man, women will talk about themselves and their feelings. Most feminist linguists believe the saying 'women talk too much' is an exaggerated statement that men set up to silence women. When women try to talk, they are humiliated by such generalizations. This forces women who try to find a place in a patriarchal society are required to shape their language to remain under the influence of men.

It has been observed that euphemisms, which are mild or indirect words or expressions, are used for women more than men. Lakoff notes that the word “lady” is used instead of “woman” as a euphemism, but there is no similar word for “men”. Lakoff also says that the usage of “lady” is a way of underestimating or ignoring women. For example, “cleaning lady” demotes the role of a woman. There is a similar situation in the Turkish language and culture. The words “hanım” or “bayan” are often used instead of “women.” In rural areas they prefer to use kinship phrases like “abla”, “yenge”, and “teyze” instead of “women”. Lakoff also states that the word “boy” is never used to mean an adult male, but the word “girl” is used for “women”. Indo-European languages often have different forms of addressing for single and married women like Miss and Mrs. in English, Mademoiselle and Madame in French, and Fraulein and Frau in German. The separate terms do not exist for men.

The first interesting example of sex-dependent variability in the history of linguistics is in the Carib Islanders’ language. When the Carib natives seized the islands, which were inhabited by the Arawak tribes, the Carib natives killed all the Arawak men and then married the Arawak women. The Arawak women continued to speak the Arawak language between each other and taught it to their daughters. Although the sons understood their mothers’ language, they spoke their fathers’ language. Brclon’s and Rochcfort’s observations of the Carib language are important because they are the first examples to reflect language differences between women and men. Later studies have shown that linguistic differences between men and women are a common phenomenon.

In some languages, men and women pronounce their language differently. Wardhaugh observed that in Scotland, school girls pronounce “t” in “water”, “get”, and “got” where school boys do not. Additionally, Lakoff says that there are words for colour only used by women; the men never use them.

Theorists William O’barr and Bowman Atkins are known to develop the idea that language differences are specific to the situation. They made a courtroom study in 1980. They examined the 150-hour record in the high crime court in North Carolina in

the summer of 1974, looking at how women and men talked over conversations in court. By looking at the characteristics of Lakoff's "women language", they concluded that the definition of Lakoff should be re-established. O'barr and Atkins discovered that the differences that Lakoff put forward for woman's language are not the result of being a woman but of being powerless. Therefore, they called this language 'powerless language,' rather than 'women's language.' They discovered that the "female language" proposed by Lakoff was used by both men and women, when they were powerless in the courtroom.

William Labov's 1966 social stratification study in New York sought to reveal the differences in language use between women and men through a randomized interview. These people were asked to read a selected text, and data were collected on how they used toning, accent, etc. Labov points out that there is an interaction between people's background and speech styles. This work was followed by sociolinguistic Peter Trudgill's 1972 Norwich which focused on the different speech patterns between women and men. Perhaps the most useful study, however, was Lesley Milroy's study of three groups from working-class Belfast. In 1975-76, Milroy aimed at finding the factors that determine the use of local everyday language in the conversation process of three groups in Belfast. In this work, Milroy discussed three working groups in Belfast: "Ballymacarrett," "The Hammer" and "The Clonard." Milroy, who joined these groups as a "friend of a friend," wanted to be introduced to friends, relatives and colleagues by a group member. He thus established a network through the connections of the member and had the opportunity to monitor the structure of the group, and the practice of speaking within it. In this way, according to Milroy, the "observer's paradox"¹⁴ was resolved. Although these three groups were from the working class, they differed from one another at certain points. In order to reveal these differences, Milroy gave each person a network score. These three groups were located in different neighborhoods and had different ethnic origins. While men from the Ballymacarrett group worked in local shipyards, they were friends with their colleagues, and it was

¹⁴ Observer's paradox is a situation in which the observer is inadvertently affected by the presence of the observer.

seen that women from this group went out to work, or young women left the community. In another group, Hammer, the residents were placed in suburbs and apartments. As a result, the tradition of visiting friends was lost and could not be transferred to the next generations. In Clonard, there was a high rate of male unemployment, but on the other hand, many women were reported to be working in this group. The fact that many of these women worked together and had close relations with the local community was a remarkable point. While sharp gender differences were observed in the language in Ballymacarett, the difference between the language used by men and women was less in Hammer. Older Clonard women and men have gender differences in the language they use, while younger generation Clonard men and women use a similar language with Hammer men and women. Milroy points out that local daily language usage is common in groups where local relations are close, and that social relations affect language usage more frequently in working class groups such as Ballymacarett. Milroy underlines the importance of gender as well as class and social networks in language change. (Milroy,1998; 193).

Professor Susan Gal conducted a study in a bilingual community in Obertwart in Austria. She focused on language exchange and gender roles in this study. She observed that Hungarian was commonly used by men living in the village after the industrial revolution. In this period women started to work outside the town, and they started to use German. Similar results have been found in a survey conducted by Patricia Nichols on a North Carolina island in 1975-1976. The Black community there stopped using their own language as the relationship with the mainland increased where they preferred Standard English. With the change in the language, the behaviors of these people also changed.

British sociolinguist Jenny L. Cheshire's study of reading examined language use and gender relations in youth and adolescent groups. In this study, Cheshire found that boys are more likely to use non-standard grammar. Penelope Eckert performed another study on two youth groups, which she termed "Jocks" and "Burnouts," observing them at a local high school. Eckert showed the central place occupied by language in establishing identity as a member of a particular group. In Turkey, Asuman Ağaşaban

conducted a similar study of young people in an institution of secondary education in Eskişehir. Ağaçsaban compared the opinions of female and male students and found that female students tended to use more abstract and subjective expressions, while males used more concrete and objective ones. In her study investigating language differences among the lecturers in the Faculty of Education at Anadolu University, Işıl Açıkalın observed that women and men use different languages and that women use language features that emphasize solidarity more frequently than men do. In Açıkalın's data, men spoke in a more formal way to determine and increase their power and status.

It has been observed in studies of language use that women generally use personal pronouns in a kind way. In addition, Klann states that women use “I” and “we” pronouns more often than men. In this study of male and female language use, non-verbal linguistic expressions are also studied in an attempt to explain the similarities between the behavioural characteristics of both genders and their language usage based on the movements of men and women, their gestures, and their behaviour. Research shows that non-verbal masculine communication is symbolized by domination, while the feminine style is symbolized by submissiveness and submission.

Generally women emerge as fragile, whereas men emerge as powerful. The strength exhibited by men is an indication that they do not have any limitations when speaking or communicating with others. The fragility exhibited by women also affects their conversations. A woman cannot speak out like a man in any society. Women are expected to speak more politely, with more decency and patience. For example, a woman who speaks loudly in the streets is often viewed as wrong in Turkish society. However, men are not blamed for exhibiting this same type of behavior. Women are expected to be more polite even in cases of scolding or reprimand. When a woman gets angry with someone on the street, she may use a few words of condemnation, but a man is more prone to use bad language and society does not condemn this man's behaviour. Men can say what they want, but women are expected to be more polite.

In Turkey, especially in rural areas, a new bride does not call her husband by his first name when she speaks with family elders. She refers to him as “your son” instead of

saying “my husband” or using his name. Similarly, a husband does not call his wife by her name; he uses words like “your daughter” or “your daughter in law”. It is believed that the voice of the woman is undervalued so that women are not allowed to speak directly to men. This has put some restrictions on the words women use.

Jespersen says that women cannot use words about parts of the human body and their natural functions so instead of using these words they must resort to using euphemisms. Wardhaugh states that in some languages men and women use different words and suffixes as a grammatical rule. For instance, Japanese women add the suffix “ne” to the end of their sentences and men use the words “was” or “ore” when referring to themselves. According to Wardhaugh this is a way of specifying gender.

In her master’s thesis, Ağaçsaban found that although they come from the same social class, female students tend to use standard language more than male students. Trudgill, on the other hand, has found that in the UK, using a regional dialect among the working class is a prestige situation for men. Spender argues that women are expected to be silent while they are with men. He argues that women are expected to listen and show their approval while men are speaking. While “talking less” is considered successful women’s behavior, “effective speech” is seen as a successful form of behavior for men. This means that the two sexes do not have the same rules of speech applied to them.

Professor Candace West approached the doctor patient relationship in terms of gender and language and conducted a study on this subject. West conducted an analysis of twenty-one records in a family health center in the Southern United States. The results of this analysis revealed that male doctors interrupt their patients during conversations, whereas female doctors spend more time with their patients than male doctors and do not interrupt the patients as often. This study also shows that male patients interrupt female doctors more often.

Social value judgments and gender-dependent role expectations are effective in shaping the language use of men and women. The words and phrases chosen by men and women in language situations reflect these judgments. The use of different

language and communication rules for men and women in intracultural communication, as well as in male and female communication, cause different interpretations and misunderstandings. It is also true that many men and women have interpersonal communication problems and often misunderstand each other even when they they are attempting to agree

3.3. Gender and Sex

This part of the study discusses key concepts, such as gender, sex, socialization, gender roles, and other factors that can affect the development of gender roles. To clearly understand both women and men's perceptions of gender roles in the family, it is first necessary to define gender and how this term reflects and affects family functions in terms of the different concepts of gender compared to sex.

Sex and gender are quite different from each other. "Gender is not something we are born with, and not something we have, but something we do (West & Zimmerman, 1987). Sex refers to the biological aspect of an individual's psychological and physical characteristics. In other words, sex is the term used to distinguish between women and men biologically. People are born and raised in accordance with certain societal expectations, so when people start to interpret the world around them, they will naturally ask the question, "who am I?" The answer refers to an individual's identity, not their sex. Gender refers to the roles, expectations, and behaviors that are attributed to women and men by society and often includes those psychological characteristics that societally associated with the biological structure of an individual. In her book, *Sex, Gender and Society*, Ann Oakley states that:

Sex is a biological term, gender is a psychological and cultural one. Common sense suggests that they are merely two ways of looking at the same division and that someone who belongs to, say, the female sex will automatically belong to the corresponding (feminine) gender. In reality this is not so. To be a man or a woman, a boy or a girl, is as much a function of dress, gesture, occupation, social network and personality, as it is of possessing a particular set of genitals (Oakley, 1972:158).

Applying Oakley's definition, sex expresses the biological distinction between men and women, whereas gender emphasizes the established social aspects that differ

between men and women in the culture. In addition, gender researchers point to the differences created by society and brings these differences into question. They show that the balance in, and values of, society regarding women are constructed, and in most cases, the power relations between women and men are structured to favor men.

According to Hilary M. Lips, it is not possible to entirely separate gender and sex from each other, since the cultural expectations of men and women are not totally different from their biological individual sexes. In other words, society tends to predict that the differences in behavior between men and women occur primarily result of their original biological differences.

With regard to gender, the expectations and behaviors that society has determined about gender changes from society to society and from culture to culture, and from historical time to historical time, given that every society forms and follows its own distinctive features. People learn gender roles within a given society, and then, they behave in accordance with those accepted roles. The roles that society has determined for men and women date as far back as the hunter and gatherer period, where women were the gatherers and men were the hunters. Because men took their place outside of the home, they experienced the external world and named everything. People need rules, laws, and regulations, and many cases, those arrangements were made using male constructions only. Therefore, there were no expressions involving women in the language. Those who made the laws and carried out all the duties in the public were men; for this reason, language became the tool of men, to be utilized as they so desired. For this reason, language developed over time to favor men.

As a culture becomes more masculine, so does its language. Before women entered the field of writing, the writers were all men, and their readers were also men. Indeed, language that does not address women can be understood as a primarily masculine language. The man sees, perceives, and expresses the world through his own discourse and beliefs. He accepts himself as the key norm, and in so doing, defines and perceives the woman as the “other”; accordingly, language is not an innocent and neutral phenomenon, but rather a tool well equipped with meaningful implications about the

dominant ideology. This language style plays an important role in sustaining accepted ideology. Because the dominant ideology became patriarchal, women remained within the framework of patriarchal discourse. A patriarchal society does not include women, as women are seen as existing only for the pleasure and worldly needs men. Such a system makes women passive and dominated by a language that has shaped them unknowingly. In this sense, language is truly powerful and profound and produces women who are oppressed under the power and rule of the dominant male language.

Because they don't have their own discourse and are prevented from creating it, women had to live in a male-dominated world. Freud attempted to address this issue. He believed that masculine language was the natural language form because women were already biologically deficient, and for this reason, it was normal for women to be passive. Women were defined by adjectives such as "calm" and "passive" while men were defined as "active" and "aggressive". Language offered key advantages for men by preventing women from creating their own worldviews and associated language. According to Lacan, "a woman can't have an identity because she first had her father's surname and then acquired her husband's surname". He validated the view that language is a tool for men to be able to appropriate the world for themselves. When considered from this perspective, "language" should actually be the starting point of all gender studies.

Gender is a very complex category. The word sex is a word that biologically points to the distinction between men and women. Unlike biological sex, gender is a concept that is used to describe the social and cultural identification of men vs. women and the social roles that societies use to distinguish between these two sexes. Therefore, this concept deals with ideas for how individuals should behave as women or as men. The concept of gender also can point to inequality, since it points to the differences created by society. All societal and cultural institutions, literary and artistic works, and forms of communication are determinative based on the acquisition of gender recognition.

Humans are social beings, and this has led to the growth and development of different expectations for people. Learning one's gender role is one such expectation, and for

this reason, the concept of gender must be addressed in several aspects. Gender and sex are concepts that are different, but related to each other. Sex can be defined as the genetic, physiological, and biological characteristics of individuals that are determined from birth, whereas gender relates to the societal expectations assigned to men and women. In other words, gender includes certain roles and responsibilities that are often imposed on people based on social, cultural, and geographical differences. Gender is not innate nor is it physiological. It relates instead to the behavior of people according to certain aforementioned roles. Sex is inherited; gender is acquired.

According to the feminist psychoanalyst, Nancy Chodorow, feminine and masculine personality traits are a consequence of the parental attitudes that one is exposed to and taught in early childhood. The woman cares for her baby as a mother. However, a mother's maternal behavior toward boys and girls has different characteristics, and the relationship between mother/daughter and mother/son are also different. According to Chodorow, the mother is likely to have a closer relationship with her daughter. For this reason, she will unconsciously support greater individualization of the boy. In other words, this actually leads to well-defined personal boundaries. However, she will discourage her daughter's individualization at an unconscious level and cause her daughter to have more flexible, but blurred, personal boundaries. According to Marri Mikola, these instigated borders are also influential in both the masculine and masculine personalities.

These features can be observed in stereotyped gender behaviors. Women are stereotypically more emotional and addicted to other people emotionally. They have difficulty distinguishing their needs from the needs of others because they have not passed through a successful period of individualization. On the contrary, men's emotional ties are weaker; they have no difficulty in distinguishing their needs from others' needs. Chodorow argues that these gender differences must change because while these roles make women more sensitive to the needs of others, they make men emotionally inadequate.

In primitive societies, biologic differentiation of males and females provided gender-based work. The pregnancy period of women, the restriction of movement during the pregnancy period and childcare after the birth are sex-based roles. However, this division of labor based on masculine and feminine characteristics is also the beginning of man's sovereignty over women. Furthermore, in many societies, cultural codes about how to be a suitable woman are often developed to keep women in a passive position. Women are defined by motherhood and being a wife, while men are defined by occupational titles. Gender is, in fact, related to social class, patriarchy, politics and production in society that cannot be explained by biological sex.

In the late 1970s, the feminist movement argued that the biological diversity of women and men was not a destiny, and began to criticize the ideological rhetoric of gender roles, arguing that they are political. Feminists have challenged gender roles by thinking that traditional gender roles imposed on women and men cause gender discrimination and violence against women, and victimize women in the process of socialization. They were opposed to the fact that the distribution of power, material welfare, property and prestige between men and women are based on gender rather than individual skills. In addition, the experiences of women and men in relations, family life and business life differ from each other.

Traditional cultures, where gender discrimination is experienced more often, educate women to develop a personality and life that is dependent on men, while the male grows independently. In such societies, rights are not equal, and privileges are based on sex. While modern contemporary life guides women to declare their independence, traditional cultures cause women to have the dilemma of living dependent on the man.

Numerous studies have been conducted in Turkey and in other cultures on different aspects of gender roles and gender discrimination, and interesting results have been obtained. In the study conducted on the undergraduate students of Hacettepe University in Turkey, it has been found that boys have more traditional views on working life and marriage life, while boys and girls have equal views on issues such as social life and family life.

In a study investigating how gender roles are handled in Turkish books in the 6th grade primary education in Turkey, it has been seen that books are under the influence of traditional understanding. In terms of professional roles, it is observed that women are more involved in domestic roles while men are offered roles in different and diverse professional groups. In addition, roles in domestic affairs have been found to include the women, while men have been involved in livelihood roles. From the perspective of personality traits, it has been found that women are treated as weaker and passive, while men are treated as strong and intelligent individuals.

In a study on students in Kars, questions were asked about business life, social life, marital life and family in order to get opinions about the gender roles of participants. It was found that 30.2% of the students approve of women to work in a salaried job, 56.9% of them believe in equality of women and men, 44.8% approve of honor killing, 40.5% support the education of girls as much as possible, 54.3% said that they would provide spiritual support for their husband and their children, 37.1% approved men to beat their spouses in certain situations, 52.6% witnessed violence in the family during certain periods of their lives, and 51.7% said that women's surroundings should be chosen jointly by their spouses.

In a study investigating the effect of feminism on gender roles, the attitudes of adolescents on gender roles between 1956 and 1982 were examined. In the study, it was revealed that men emphasized the differences in gender roles, male dominance and women's secondary status, in 1982 as in 1956. In another study examining the relationship between feminism and the egalitarian view on gender roles, it was found that women who defined themselves as feminist thinkers had more egalitarian views than others.

In a study examining the relationship between gender roles and marital relationships, different results were revealed. The effects of gender roles on the family have also been examined in a number of different studies. In a study where families were divided into three groups according to their attitudes towards gender roles as traditional, separate (parents are traditional and children are equitable) and equalitarian, the group

with the highest number of family conflicts was found to be traditional families. The reason for this can be summarized in another study. In this study, where parents were asked whether there was a change in their views about their gender roles with the birth of children, it is seen that the attitudes of the families towards gender roles have become more traditional.

It is found that gender roles influence different personality traits. When we look at the relationship between creativity and gender roles, it is seen that males have the highest scores of creativity. It is also seen that men and women with undifferentiated gender roles have the lowest creativity scores.

In a study about the relationship between gender roles and self-esteem of female high school students, it is seen that students with a masculine gender role orientation had higher self-confidence than students with a feminine and undifferentiated gender role orientation.

When the relationship between gender roles, self-efficacy levels and coping strategies is examined, it is seen that women with high masculine characteristics showed less anxiety than women with low masculine qualities.

It is important to understand the concept of gender and how it reflects on life to identify the differences between generations, to understand the inequality between men and women, and to remove the problems that cause social adjustment. Gender discrimination prevents women from struggling to improve their social status and in the societies where gender discrimination exists, violence against women is considered as a normal situation.

Feminist theories have an important place in the struggle with gender roles that put pressure on women. They argue that gender roles imposed on women and men lead to gender discrimination and violence against women and criticize this discrimination. Traditional and unconventional attitudes towards gender roles have also been proven to work on different variables such as family relationships, marital satisfaction and aggression. In patriarchal societies, gender culture, gender inequality in social life

causes to the different roles of women and men. In Turkey, which has a strong patriarchal structure unfortunately the violence against women constitutes one of the most severe consequences of inequality between men and women.

People are brought up with gender perspective after the birth. The place where the gender perspective is first taught to the individual is the family. With this perspective, individuals begin to learn "roles that women and men will take". There are a number of factors that affect the gender roles. In this study these factors were considered as gender, family, school, media, and working life.

3.4. Factors That Affect Gender Attitudes

Individuals are raised with a gender perspective from birth. The family first introduces the gender perspective to the individual. Individuals begin to learn the role of women and men in this perspective. There are some factors which affect gender roles and cause these roles to be transmitted. This thesis considers the following factors: sex, family, school and course books, media, lullabies and proverbs.

3.4.1. Sex

Children are raised according to their sex by instilling different behaviors and thinking styles. Culture is one of the main factors determining the way in which children are raised. In many cultures, children are raised to act in accordance with particular gender roles determined for men and women. In this respect, those who act in accordance with gender roles are rewarded; those who do not act in accordance with gender roles are punished and rejected.

A child born biologically as a male or female learns the cultural meanings, roles, thoughts, attitudes and behaviors attributed to sex over time. Many individuals accept these roles and act according to the expectations of their culture and society. In the process of socialization, the experiences of girls and boys are important in shaping individuals' perceptions about gender roles. In this process, girls and boys are directed by society. In this context, boys are given toys, such as cars and weapons, and

encouraged to play games involving enterprise. Girls are directed to play games with things such as dolls, kitchen utensils and make-up toys. Another process in which individuals gain gender roles is verbal expressions and diagnoses. Generally, people use expressions for boys such as “men do not cry” or “how strong you are”, while for girls receive expressions such as “how beautiful you look” or “how sweet you are.” Research has shown that such expressions shape individuals’ perceptions about gender roles.

In the process of learning of gender roles, different kinds of treatment towards individuals can cause perceptions about gender roles in children from childhood to adulthood.

3.4.2. Family

The parent factor is very important in the perception of gender roles. Children acquire their gender-related identity through relationships with their parents. Social gender roles, attitudes and thoughts gained from this perspective are learned in the family, the first site of socialization. In this way, the basis of behavior is formed in line with the gender perspective.

Gender stereotypes and biases are rife in Turkish society. Parents reward their children for gender-typed behavior related to traditional gender roles. For example parents use phrases like “aslan oğlum” for their sons, “prenses kızım” for their daughters. Such approaches teach gender to children through the language. As the child grows, society teaches this child rules and behavior patterns appropriate to their gender: “Gender learning by infants is almost certainly unconscious” (Giddens, 2006:170). As Giddens states, children receive signals that cannot be expressed by a series of words before they correctly call themselves boys or girls. By the age of two, children have an understanding of gender. They do not, however, know that the differences between girls and boys are anatomically-based until they are five to six years old. Toys, picture books, and television programs that young children see tend to emphasize the differences between male and female characteristics.

Girls and boys first communicate with their mothers. Mothers sing lullabies to babies, and Turkish lullabies have gender-specific messages. This subject will be addressed in the section “lullabies and gender.” In this process, boys and girls are expected to develop personality traits in accordance with their gender roles, and boys and girls are encouraged accordingly.

Boys and girls are treated differently by their families in terms of their choices of friends, time and clothing. Families use certain prizes and prohibitions to teach their daughters more female behaviors and their sons more male ones. Parents reward gender-specific behaviors; this incentivizes children to meet gender expectations when they are young. The relationship of the child with his or her parents affects the gender roles in different ways. Therefore, if parents adopt traditional attitudes and become role models for their children in this direction, children’s gender attitudes will also be traditionally shaped.

3.4.3. School

After family, school is one of the most important factors in the socialization of the child. The basic roles of gender which are gained in the family are strengthened by the interaction of children with peers of their own age. Stereotypes of gender roles in schools are transferred directly and indirectly to children.

There are also differences in the attitudes of teachers towards children according to their sex. According to a number of studies it was determined that teachers showed more aggressive behaviors to boys than girls. On the other hand, it was found that teachers rewarded the girls for their dependent behaviors. It was found that teachers were more flexible with girls when they played boys games, while teachers are more critical when boys play girls games.

In the development of gender roles, publications and textbooks for children have a great impact. The examination of textbooks in terms of gender roles is of great importance. “The Gender Equality Commission” was established in 2007 by the Ministry of National Education in order to evaluate educational materials in terms of

gender. Until recently, boys were shown as active and problem-solving in most children's books. Girls were usually much more passive.

3.4.4. Media

The media is an important tool enabling people to learn about the world and have become an unignorable force in every aspect of human life today. The media perform important functions in determining the culture and structures of societies.

People are expected to comply with the set of sex-appropriate rules and behavioral models presented by society. During the socialization process, factors such as family, friend groups, school and the media determine gender role expectations and behavioral models. The mass media, especially television, play important roles in teaching traditional gender roles. Television reflects social values and reveals traditional gender stereotypes, and it is possible to see representations of gender roles in the mass media. In the mass media and television, many clues about the place and perceptions of women and men in society can be found.

Advertisements use the cultural values, images, myths, languages and features of society and maintain dominant values on race, class and gender in society. Advertisements, therefore, serve as an ideological instrument in the production and visual and verbal representation of gender identities. As an ideological tool, advertisements reproduce cultural values and definitions of femininity and masculinity. For example, in the 1970s, most advertisements represented women only as users of purchased products. The definitions of men and women in advertisements are formed within restrictive frameworks. It can be said that there is a mutual interaction between representations of women in advertisements and perceptions of women in society.

Gender stereotypes in advertisements have varied over time. For example, women were primarily shown in the roles of mothers and wives in ads in the past but are represented in different roles today. Consumption, which advertisements are aimed at encouraging, is the guiding factor shaping the gender roles. To achieve this goals,

advertising uses gender stereotypes as one of the most important and functional means of directing people to spend. Consumption itself is approached from a gendered perspective and is seen as particular to women.

Since the 1970s, research has shown that the media have focused on different representations of women and were significantly influenced by the rise of feminism. For example, Dominick and Rauch's study on American television commercials in the early 1970s revealed that women were represented primarily as housewives. Advertisements are short-lived but have long-term effects by creating messages reflecting cultural values. Ads, therefore, are driving influences structuring identities. Male and female stereotypes are one of the most important elements in television advertisements. These stereotypes are based on the belief that men and women have different personality traits and tendencies. For example, women are more emotional, weak and compassionate and less capable in technical matters, whereas men are more logical, competitive, strong and objective. Similarities between genders are minimised, and differences are exaggerated to form gender stereotypes. Accordingly, advertisements often use one-sided, exaggerated images of men's and women's daily lives. Such stereotypes about the qualities and tendencies of men and women are also the basis for many sexual inequalities. Advertisements reproduce male and female stereotypes gender roles and cultural expectations. While men usually assume dominant, successful roles, women appear in traditional roles, such as housewives, mothers, spouses, secretaries and nurses. The boundaries of sex-related roles thus are drawn and reproduced through advertisements.

Advertisers frequently use female images for several reasons. Representations of men and women in ads are usually based on the assumption that the two genders are naturally different from each other. Motherhood and housewifery commonly appeared in advertisements during the 1950s and 1960s. After the mid-second half of the 1960s and especially during the 1970s, with the rise of second-wave feminism and the increasing number of working women, female representations in advertisements changed. Ads in this period presented women as consuming not only for the home and their children but also for themselves. Since the 1980s, especially since equality

became a basic concepts on which the advertising industry is based, the concept of the 'superwoman' has emerged. The growing time women spend outside the home and the development of domestic consumption technology have created the image of the 'modern woman'. This woman uses the most advanced technological tools at home. New products and technologies enable her to do household tasks better and faster, so she can do other things when she is finished with housework. The modern woman fills more social roles. For example, the slogan 'I can make a baby and build a career' aptly describes this modern woman. According to Timisi, the superwoman is a happy, well-groomed, virtuous woman who fulfils all the roles expected in private and public life and engages in no role conflict.

One strategy used to make effective advertisements is erotic appeal. According to Timisi, the female body is above all used as a commodity in advertisements. Coded as an object of male desire, the female body is shown in ways unrelated to products, especially for male target audiences. For example, car ads use the female body to activate the power of having a beautiful woman's body through having the advertised product.

In other words, these advertisements present the female body as a product for sale - a product that men can obtain. In such advertisements targeting males, the female body is shown to stimulate sexual interest. As Tasmin Spargo put it, "According to Foucault, sexuality is neither a natural feature nor a feature of human life; it has historical, social and cultural roots" (1999:12). Therefore, the perception of sexuality changes according to societal norms and time. However, sexuality has always existed, especially in mass media. In the media, through the influence of the dominant patriarchal ideology, it is always female sexuality that stands out. The naked bodies of women are used as viewing material.

An Eti Crax cracker advertisement serves as an example. The advertisement's opening scene begins at a marketplace. A young man with a pocket of Eti Crax comes to the marketplace on his motorcycle. He takes a cracker out of the package and starts to bite. At the sound of his bite, a young woman wiggles her hips. The female body is used as

a commodity for the sale of the product. The woman dances with a cheerful disposition and the man watches

Nestle's Nesfit advertisement provides another example. The advertisement begins with a young woman wearing a swimming suit. This woman looks at herself in front of a mirror. She examines her body and looks as if she is unhappy with her body. Nestle Nesfit comes to the screen and after this image the young woman takes a spoonful of Nestle Nesfit. The young woman appears again in the mirror. She looks at her body with admiration this time and wiggles her hips with the joy of losing weight. She walks on the beach surely and happily and sees a young man who is watching her. This advertisement teaches that a woman should be admired by a man if she wants to be happy. This message given in this advertisement is entirely about gender. When the woman loses weight by using Nesfit, she becomes happy. The female body is thus turned into an object to give pleasure to the male gaze.

Another example is the Pantene shampoo advertisement. A young and beautiful woman straightens her hair with a straightening iron. The young woman is naked to the chest line and looks at her damaged hair. At the bottom of the screen is the text, "Pantene Pro V against the damaged hair". In this advert, the hair symbolizes the powerful relationship between beautiful hair and a woman's freedom. Therefore, the hair, which is a part of the woman's body, has an important place in social relations, especially to influence men. In the advertisement, using Pantene products means that women's hair will be well-groomed and beautiful. Beyond that, this advertisement means that women are able to influence men through the beauty of their hair. Therefore, the woman is presented as a sexual object. In advertising, women are often presented as young and attractive in terms of gender roles. This woman gains self-confidence with the beauty of her hair. The introduction of a man at the end of the advert implies that the ultimate purpose of the product is to influence the man.

Another example is the Banvit chicken advertisement which starts with a mother sending her son to the school. The mother pulls his little son's jacket zipper and kisses him. In another scene, mum and a little girl shop at a grocery store. The little girl is on

the grocery cart. As she passes by the delicatessen department, she shows Banvit. The woman picks up one of the packages and gives it to her daughter. In another scene, the same mother and daughter cook together in the kitchen. The little girl wears a chef's hat. In the next scene, the mother and her daughter sit at the table and eat the chickens they cooked. Throughout the advertisement, there is a male voice that says, “‘You have done your best for your children, now we are doing our best for your children’”. The main message the advertisement delivers is that the mother is responsible for the children. In terms of gender roles, the woman is presented as the person who is responsible for raising children and cooking for them as a housewife. It also makes sense for the little girl to help the mother in the cooking and shopping section. The girl also acts as a conveyor of traditional social values. Throughout the advertisement, the woman is mostly in the house, and in that sense gives the message that the woman's place is within the home.

In these advertisements, the female body is coded as an object of male desire and it becomes an object accessible through the product. In other words, the female body is used as a commodity. As a result, in television advertisements, women are usually confined to traditional gender roles or presented as a sexual commodity with the use of their body. In terms of social values in advertising, women are represented as more emotional, addictive, obedient, altruistic, compromising, cowardly, docile, beautiful, attractive, and sexy; males are represented as free, strong decision-makers.

3.4.5. Lullabies

Lullabies are one of the anonymous folk poetry genres, which are traditionally sung by women. They are influenced by the socio-cultural events of society and reveal a woman's thought process. In this regard, women and lullabies are influenced by each other.

The social status, perceptions, and roles of women vary in relation to the conditions of each period. As stated in the literature, a father is the leader of a house and a state. The **Dede Korkut Book** states that “atam anam evine dönsem” (I wish I returned to my father's and mother's home). It can be perceived that the word “father” is written

before “mother;” so the leader and the owner of the house is a father. After Islam in the 18th century, Turkish society underwent significant changes in terms of structure, value judgments, and family understandings.

Consequently, social institutions, especially, the family, have been influenced by Islamic norms to a great extent. In the introduction of **The Book of Dede Korkut**, women are mentioned with respect to the following two aspects: family and home. As this point indicates, a woman is the founder and the caretaker in a family.

In the Turkish family system, women set up the home. A woman’s maternity tasks make her the cornerstone of a family. She gives birth to a baby and looks after it. It is the woman who spends time with the baby, and a lullaby is the first melody that the baby hears from the mother. Lullabies have several functions besides putting a baby to sleep, good wishes, as well as a mother’s thoughts and feelings, are conveyed to babies through lullabies. In this study, the gender roles reflected in lullabies will be examined.

In Turkey, especially in rural areas, the expectations of society are very different from the male and the female child. While the concepts such as “honor”, “shame” and “obedience” are associated with female children while “power” is expected from the male children. From this point of view, it is noteworthy that the concept of honor is often expressed in the lullabies for female children. The female children are expected to stay away from any action that would harm to the honor of her family. In the lullabies sung to the female children, there are some messages on the issue that she should stay away from the boys.

Bekâr kızın başında duman,	This maiden is in love,
Her yiğide güvenme aman,	Oh! Don’t believe in every brave man,
Güvenip gönül verdiklerin,	If the man whom you believe, and love
Seni almazsa hâlin yaman,	does not marry you
Ninni kızıma ninni	you will be in trouble,
	Lullaby my daughter lullaby.

One of a girl's most important tasks is to save her honor—otherwise, she can expect to be punished. There are many lullabies about this:

Paytak paytak yürürsün,
Düşünde melekleri görürsün,
Gelinliğinle baba ocağından çıkmazsan,
Aileni rezil edersin,
Babanın başını eğdirirsin,
Ninni kızım ninni

You walk like a duck,
And in your dream you see the angels,
Leave your family home in your
wedding dress, Otherwise,
You disgrace your family,
And defame your father
Lullaby my daughter lullaby

The lullabies sung to female children prepare them for their female identity, which is admired by society. The female child is raised with her mother as her role model, especially when it comes to housework. She is expected to be hardworking and domestic like her mother. She should always love her family and keep her loyalty to her husband:

Aman kızım can kızım
Bu sözüme kulak ver kızım
Öğlene kadar yatandan
Evini kirli tutandan
Anasını örnek almayandan
Olma kızım ninni ninni
Sözümü dinle kızım ninni

Oh my daughter, my daughter
Listen to my words, my daughter
Don't be a woman who stays in bed until
noon. Don't be a woman who doesn't clean
her home. Don't be a woman who doesn't
take her mother as an example. Listen to my
words, my daughter

In Turkish society, the most important thing in marriage is to have children. Children give an important social status to their parents. Society looks down on families without children. A mother wants her daughter to give birth to healthy babies and take her as a model. In other words, she is an example when she conveys her gender role to her daughter:

Kavak gibi uzayasın,
Söğüt gibi dal yayasın,
Anne gibi çocuk doğurasın,
Uvu vavrum uvu ninni

Be tall like a poplar
Extend your branches like a willow tree.
Give birth to children, like your mother.
Lullaby, my little baby

A woman proves her fertility by giving birth to a child. People who are engaged in agriculture and livestock breeding want male children more than female children. Several factors account for this. One of them is the inadequacy of the female's physical power. Another is that male children are thought to keep the family name alive. These assumptions are expressed in the lullabies sung by mothers to their daughters—and if the mother does not have a male child, she sees this as an injustice and shares this with her daughter.

Tütün diktim çürüdü
Yaprakları döküldü
Eller oğlum dedikçe
Benim boynum büküldü
Nenni yavrum nenni

I grew tobacco but it decayed
Its leaves dropped
When everybody said “my son”
I became unhappy (because I don't
have a son) Lullaby my little baby
lullaby

As can be seen in the examples, women who play important roles in almost every phase of social life use lullabies as a means of gendering children. The female child who listens to these lullabies from the time she was born learns about traditional gender roles.

For women and men, society encourages different gender roles. Whether in traditional society or in modern society, the task of raising a child belongs to the woman / mother. The mother is most often responsible for teaching gender roles expected in society. In lullabies mothers give advice to children. In other words, lullabies are the first words to teach women's and men's roles in traditional society.

It is possible to see some expectations of the mother of the children in the lullabies. From this point of view, the mothers expect their daughters to get a good education and have a respected role in society.

Acı biberleri dilerim
Gözyaşlarımı silerim,
Ben okuyamadım kızım
Oku da öğretmen ol

I slice the hot pepper
And wipe my tears
I could not go to school my daughter
Go to school and become a teacher

In a traditional society a woman who could not attend to her schooling and have a profession is economically dependent on her husband. Some of the lullabies convey the message of being an independent woman.

In Turkish society, military service is regarded as an important period in a man's life. The man who fulfills his military service is respected in society. The desire for the male child to behave in accordance with the male gender role determined by the society is clear in the lullabies.

Uyusun da büyüsün
Asker olsun yürüsün
Vatanını korusun
Ninni oğlum ninni

Sleep and grow up
Be a soldier and March
Save your country
Lullaby my son lullaby

As can be seen above in the lullaby examples, different jobs are expected from male and female children. Female children are thought to become teachers and male children are thought to be presidents, doctors and soldiers.

In addition to conveying gender roles to female and male children, lullabies reveal women's perception of men. In Anatolia, especially in rural areas, women were suppressed by the men in the family. Before marriage the women were suppressed by brothers and fathers; after marriage they were suppressed by husbands, fathers-in-law and other men in the family. Some lullabies reveal this situation:

Ninni yavrum ninni
Ananın hali kalmadı
Geldi huysuz deden
Merhameti kalmadı

Lullaby my baby lullaby
Your mother has no strength left
Your bad-tempered grandfather came
He showed no mercy

Traditionally Turkish society assigned indoor roles to women and outdoor roles to men. This characteristic structure of Turkish society is seen in the lullabies. In certain lullabies, the father is portrayed as outside the home and the mother mentions presents that the father will bring to the child:

Sepet sepet narım var,
Benim güzel oğlum var,
Babası şimdi gelir çarşıdan
Heybesinde şeker var,
Ninni yavrucağım ninni

I have basketful pomegranate
I have a handsome son
His father is now coming from the bazaar
There is candy in his bag
Lullaby my little baby lullaby

The lullabies portray the father as a person who should be respected. In many traditional societies, fathers' decisions are accepted without question. The lullabies also show how, in the eyes of a woman, a father is a person worthy of respect:

Sıvamış ak kollarını
Kahve verir babasına

She rolls up her sleeves
And gives coffee to her father

Despite the fact lullabies reinforce the traditions of respecting men, they also reveal the power of women within the boundaries set by society. Women sing the lullabies. Men do not have a close relationship with the baby as much as the mother because they are not busy with baby care and housework and do not spend much time at home. Lullabies reveal the gender roles that the women have. Emotions and thoughts such as distress, difficulty, sadness, resentment, tension and fear that a woman lives in daily life are expressed through the lullabies. In other words, lullabies give an opportunity to a woman to escape from the pressure of the society and express herself.

3.4.6. Proverbs

Having their origins in oral tradition, proverbs present ideas about the accumulated wisdom of a society. As a manifestation of traditional values, proverbs express general truths or practical rules of a community. According to the **Great Turkish Dictionary**, a proverb is described as a short and well-known saying that determines the experiences of social events. Proverbs and idioms are closely associated with cultures and, thus, reflect the experiences and clues about a certain culture. Idioms are stereotypes that are formed by the use of multiple words to express a particular concept, emotion, or situation. Idioms provide clues that explain the history, the way of life, and traditions of a language. There is a great distinction between languages in terms of idioms. Idioms have a significant place in language because they reflect social beliefs. “Values and beliefs are codified and manifested in all aspects of linguistic communication, such as popular expressions, shared vocabulary, oral traditions, conversational rules and modes of interaction, and even linguistic modes of creativity” (Barajas, 2010:42).

Proverbs are the products of long observation and experiences to explain an event and to clarify a situation. The proverbs in a society in this sense give information about its religious, political, and social structure. Proverbs are also used to construct gender relations. As Bakhtin says, there are no natural words, i.e., “All words have a taste of a profession, a genre, a tendency, a particular work, a particular person, a generation, an age group, the day and hour ... the contexts in which it has lived its socially charged life” (Bakhtin, 1981:293).

Each society develops its own definitions of masculinity and femininity. Proverbs construct gender-related messages and show how gender is perceived in that culture. Turkish proverbs and idioms have negative values, judgments and attitudes towards women. The woman is likened to the devil and it is stressed that she is unreliable. For example, a Turkish proverb asserts that giving birth to a son makes the woman privileged: “Let the one who bears a son be proud, let the one who bears a daughter

beat herself (oğlan doğuran övünsün, kız doğuran dövünsün.”. It can be seen from this proverb that a woman is highly esteemed in her role as the mother of a male child.

Responsibilities required by the gender roles are important factors in determining gender in Turkish culture as in all cultures. Many family values and norms have their roots in the culture. Thus, cultural changes have an influence on a family and vice versa (Stern,1939:199-208). When we look at the nature–culture axis, the role of woman as mother and the weak position of the child affects the socialization process of the woman significantly. According to anthropologist Sherry B. Ortner, a mother carries out the task of looking after the child, and this task is an extension of the caring bond between mother and child. Therefore, women’s own activities are shaped by the activities of the child and are restricted by the family. The man, on the other hand, maintains a social life outside the home and has the ability to act more actively and have a say in society.

Some parents have expectations for their sons and daughters. Some parents also attribute stereotypical characteristics to their children. Accordingly, children learn what it means to be feminine and masculine from their family. In Turkish society, the responsibility of having daughters leads families to prefer having sons. Turkish families also contribute to the social life of their sons, while they want their daughters to stay at home.

The Turkish nature/culture designates the primary responsibilities for women as giving birth and raising children, while men bear the responsibility of meeting the basic needs of the spouse and the children. In the proverbs, the role of marriage and childbearing emerges as one of the most important idioms. There are five general proverbs and idioms, in the context of ‘daughters:’

1. proverbs and idioms related to mother-daughter relationships and similarities,
2. proverbs and idioms related to the daughter’s marriage age,
3. proverbs and idioms which reflect the marriage process,
4. proverbs and idioms about the discrimination of daughters and sons,
5. proverbs and idioms related to the characteristics of the daughters in the family.

According to Albert Bandura's social learning theory, children observe the people around them and behave accordingly. Hence, considering a person to be a role model, has an important place in the socialization process, since social roles can be learned through observation. Accordingly, it is a natural and common process for a daughter to take her mother as a role model, because a mother may be the person closest to the daughter. The daughter is also dependent on the mother.

A mother's parenting style significantly effects their daughter(s). Hence, the determinants of cultural and social transfers in the proverbs exist (i.e., *anasına bak, kızını al* (like mother, like daughter), *anasının kızı* (be one's mother's daughter)).

In the proverbs and idioms examined in this investigation, many criteria are presented in relation to young women being selected for marriage. These criteria are taught in the form of idioms or proverbs. Marriage is an institution shaped by traditional values. Many of the proverbs and idioms handled in the context of the daughter are related to the daughter's marriage. These include: *kız beşikte çeyizi sandıkta* (daughter is in the cradle, dowry is in the chest) and *on beşinde kız ya erde gerek ya yerde* (when the daughter is fifteen, she should be espoused, or she will be on the streets). These proverbs and idioms illustrate that the Turkish society attaches importance to marriage in relation to a social life. They also show that a daughter should be espoused at a young age.

Traditionally in Turkey, the hopeful groom goes to the girl's house and asks her father for her hand in marriage. In the proverbs and idioms examined, it is possible to see that women have a secondary position in marital negotiations: "kız kaçırmak" (to elope with a girl), "kız almak" (to wive), *bir kızı bin kişi ister bir kişi alır* (Only one man marries a woman although one thousand men want to marry her), "kız vermek" (to give away one's daughter in marriage)

In some of the proverbs examined, the discrimination between sexes is very clear. In other words, proverbs perpetuate existing gender relations and power structures. For

example, *Oğlan babadan öğrenir sofrayı açmayı, kız anadan öğrenir bıkı bıkırmayı* (boys learn how to earn money from their fathers, and girls learn how to sew from their mothers). It is obvious from the proverbs that boys and girls have separate tasks. In addition to this, it is also emphasized that fathers should be models for their sons and mothers should be models for daughters.

For centuries, fathers have represented power throughout the world. Decisions in Turkish families are made by the father. When something happens to father, he is the son to replace his father. Just as in mother-daughter relations, it is possible to evaluate father-son relations according to social cognitive theory. Fathers are the primary role models for boys. Proverbs like *babanın sanatı oğluna mirastır* (the art of the father is his son's inheritance) exemplify father-son relations.

Several proverbs deal with the role of the son in the family. Proverbs like *Ağaç yeşert meyve getirsin, oğlan büyüt ekmek getirsin* (grow a tree and get the fruit, raise a son so that he can bring home the bread) and *buğdayım var deme ambara girmeyince, oğlum var deme yoksulluğa ermeyince* (don't say, "I have wheat" when you don't enter the warehouse; don't say, "I have a son" when you are driven into poverty) show that male children are expected to be breadwinners for their family, while staying at home is seen as the daughter's duty.

Gender roles are determined by the culture. In some cultures, women are encouraged to take a passive and obedient role. In Turkish proverbs and idioms great importance is attached to the marriage. It is seen appropriate for women to marry at an early age. In Turkish culture, women have many identities such as mother, mother-in-law, bride, sister in law and so on. The social status of the woman who gives birth to a son is especially high. Proverbs that define women in the 'special' area expect women to conform to society's expectations. This submissiveness is valued in Turkey and this submissiveness leads to the view that a woman should be silent when necessary and should be able to resist all difficulties with her husband. Although today's changing social and economic structure affects values about women, the effects of oral culture, folk narratives and proverbs can still be seen in society. The proverbs, based on our

ancestors' experiences and observations, continue to be a guide in our everyday life. As a result, when proverbs and idioms are examined in terms of gender, they can be said to be under the influence of various social experiences. The proverbs mirror the cultural norms, beliefs and values of Turkish culture.

3.5. Theories of Gender

The concept of gender in sociolinguistics defines the very language that people use to communicate to refer their sexual identity in relation to culture and society. Gender is a highly-complex and interactive concept whose multidimensional dynamic differs widely depending upon the context. One simply cannot underestimate the far-reaching effects of gender, especially in today's Me-Too society where gender has become so incendiary. As such, in the following sections I will investigate gender across a diverse array of disciplines in order to illustrate how gender impacts the way we think, feel, act and speak.

The ability of individuals to acquire personality traits and behaviors that are appropriate to their genders takes place as a result of a process called gender typing which begins at birth. The approaches such as psychoanalytic, cognitive and social learning theories that deal with gender typing on the basis of biological sex can be considered as traditional approaches. Gender scheme theory, which argues that gender typing is considered independent of biological sex and individuals can exhibit roles specific to both sexes, presents a more contemporary approach. These theories which explain the formation of gender and the process of gender typing are discussed below.

3.5.1. Psychoanalytic Theory

Sigmund Freud was the first social scientist to evaluate gender identity and gender roles extensively. According to Freud, the individual completes his psychosexual development in five stages—oral, anal, phallic, latent, and genital. During the oral period (0–18 months), the baby focuses all interest in the mouth. In anal period (1.5–3.5 years), all interest is centered on the *anus*. According to Freud, both boys and girls focus on the penis during the phallic period. In the latent period, the child forgets his previous sexual curiosity. During this period, he concentrates on socialization and

adheres to social rules; gender roles become strengthened and improved, and the games of boys and girls differ. Freud termed adolescence the genital period, during which sexual impulses return. In each of these stages of development, the individual's psychological energy and sexual interest are directed to a specific area of the body.

In his psychoanalytic theory, Freud states that the interests of three-year-old children begin to be drawn to their genital organs. As such, this period represents the first phase of psychosexual development. Both sexes realize that boys have a penis and girls do not. During this stage, the child also starts to become jealous of his or her parents of the opposite sex, which Freud calls the 'oedipal conflict.' As children mature, both sexes resolve this conflict by identifying with their same-sex parents. Thus, the formation of gender identity and gender roles begins when the child discovers that the sexes have different sexual organs and ends when the child identifies himself with the same-sex parent.

According to psychoanalytic theory, gender-appropriate behavior is acquired at an early age. Freud (2004) considered the process in which men or women adopt gender roles as their destiny and supported this view with the phrase, "anatomy is destiny". His view of male–female differences, in particular the passive and secondary position of women, as well as his explanations of penile envy have been questioned by later theorists.

Adler (2006), another theorist who emphasizes the importance of the social environment in personality development, believed that being a man in society was overemphasized because of the disagreements between the first people and the warrior roles of men. This draws attention to the fact that this scenario diminishes the social value of women. Some character traits have been perceived by general society as masculine and others as feminine. In fact, Adler argued that there is no basis for justifying such an assessment, but that men are constantly striving to achieve dominance over women. As a result, women are born into a prejudiced society that is threatened by the confidence and value they develop.

Horney (2006), another theorist who has had an important impact on female psychology, harshly criticized Freud's explanations, particularly that of penile jealousy. Concerning sexual autonomy, Horney emphasized that women, like all human beings, are affected by social institutions, and he argued that cultural value judgments about masculinity and femininity significantly affect women.

In general, psychoanalytically oriented theories include Freud's views and criticisms of those views, whereby gender-specific characteristics or roles are differentiated between the feminine and masculine. In addition, within the framework of this approach, the characteristics of masculinity and femininity are believed to evolve as a result of psychological conflicts.

3.5.2. Social Learning Theory

One of the theories that interpret gender-related roles as feminine or masculine is social learning theory. This theory emphasizes the importance of the learning processes that Bandura has proposed in acquiring gender-specific behaviors. From this point of view, the understanding of gender and the role behaviors of individuals are products of a wide network of social influences, including social systems that interact both in the family and in many areas of daily life.

In social learning theory, unlike in psychoanalytic theory, there is a much more direct gender perception. Social learning theory focuses on the effects of rewarding or punishing children on the acquisition of appropriate and inappropriate sexual behavior. It emphasizes gender differences in the way children are socialized.

Social learning theory focuses on two forms of learning, namely “operant conditioning” and “model taking and imitation”. In operant conditioning, behavior with rewarding or positive results is likely to be repeated in the future. Similarly, the frequency of behavior that is punished or has negative consequences decreases. In this respect, children who behave in accordance with their gender in family or society are rewarded, and children who do not behave in accordance with their gender are punished.

In learning through model taking or imitation, the observed figures (mother, father, teacher, friend, any beloved person) are taken as models, and their behavior is imitated at appropriate times. Generally, girls take their mothers and their female figures, and boys their fathers and male figures, as models to imitate.

Durkin (1995) offers two assumptions for this process, which can be called observational learning. The first is that parents and the social environment treat girls and boys differently, and the other is that children often adopt as models the individuals (especially those similar to their parents) of their own gender. Although these hypotheses were tested in different studies in the literature, the child did not always take his/her parents as models; there are also studies that show that they choose more powerful, dominant and rewarding models.

3.5.3. Cognitive Development Theory

According to the cognitive development theory, a child's acquisition of gender roles is explained by the child's cognitive processes. The child is responsible for shaping his or her own gender role by actively participating in the process of socialization, which is called "self-socialization." In this process, when the child is self-socialized, once its sexual identity has developed, the child's behavior is then collected around this identity, and the child is identified with these models by looking for other suitable models. The theory is derived from Piaget's view that young children's ways of thinking are qualitatively different from those points of views of older children and that the cognitive development of children takes place in hierarchical steps throughout a process. In this respect, the understanding of one's gender also changes according to the nature of each step throughout the different cognitive stages over time, which is similar to all other learnings. (Kohlberg, 1968).

According to Lisi and Wehren (1983), sexual identity development takes place in a process that mirrors the basic ideas of the theory. In this process, the following four steps are emphasized:

1. Self-labeling: Recognizing and categorizing the sexual identities of others first and then adapting to their individual gender roles

2. Stability: Understanding the immutability of gender
3. Motivation: Adapting the role of gender and comprehending its immunity
4. Constancy: Understanding that they have things in common with people of the same sex, and in some respects, are different from other genders

According to Kohlberg's theory (1968), the learning and acquisition of gender roles are parallel to the universal principles of cognitive development. According to Kohlberg, three different aspects determine how children comprehend the development of these roles. These aspects can be expressed as follows:

1. As children's gender roles are defined by their universal physical characteristics, they undergo a universal developmental change.
2. Gender roles develop step by step throughout one's lifetime.
3. Developmental changes in gender roles form the basis for changing gender role attitudes and values.

Kohlberg (1968) expresses this process and identity development in his model of moral development, revealing that the evaluation of the moral development of women and men differ greatly. According to him, moral development is measured by one's nature of responses to a sample case involving a number of moral dilemmas, which are directed towards children or adults. Kohlberg identified three basic judicial stages (pre-customs level, traditional level, and post-customs level), each of which include two phases. Each of these stages is based upon the previous level, but also upon the next level. In this process, Kohlberg emphasized that men were usually at least in the second stage of the traditional level (the tendency to act and order), while women were at least in the first stage of the level (the tendency to fit interpersonal). Kohlberg's opinion that women have undergone a less developed moral development than men has been criticized by Gilligan. Gilligan (1977) proposed a new model of three stages of women's moral development (orientation to individual survival, goodness of self sacrifice, and the morality of nonviolence), which he introduced in his theory, describing them as being "a different voice." In particular, the model that examines the moral dilemma by using a scenario that questions a pregnant woman's decision to consider an abortion took place in feminist literature, and it focused on the balance between the woman's responsibility to herself and her responsibilities to others, as well

as seeing the woman's "feminine" characteristics as being a source of power rather than a weakness (Colby and Damon, 1983).

3.5.4. The Gender Schema Theory

The gender schema theory differs from traditional theories in that it emphasizes that both sex-specific roles (feminine and masculine), can coexist in individuals. The theory proposed by Sandra Bem covers both cognitive development and social learning theories about gender-specific roles. Bem (1981) defines gender as a lens in which people watch the world. According to Bem, individuals learn social and cognitive aspect schemas. With the effect of these schemas, they feel obliged to act in accordance with their gender roles. Schemas are a network of associations that guide and organize the individual's perceptions. The gender schema theory is a process theory rather than a content theory. In the process of learning the gender-related schemes in the society in which they live, children see the observable differences between the sexes, acquire information about gender, and define their own genders accordingly. According to Bem (1983), feminine and masculine gender roles are related to social stereotypes, and in the historical process, the superiority of masculine roles is emphasized.

Bem (1974) developed a scale (Bem Gender Role Inventory) in accordance with her theory, and as a result of her studies, she divided the individuals into four groups in terms of having feminine and masculine characteristics:

1. Male: male role is high, female roles are low.
2. Female: high in feminine roles, low in masculine roles.
3. Undifferentiated: both roles are low and do not take a role seriously.
4. Androgynous: the person who developed the positive and good characteristics of both sexes.

SECTION FOUR

GENDER, LANGUAGE AND MARRIAGE INSTITUTION

RESEARCH AND FINDINGS

This chapter is devoted to the introduction of the design of the field research of the study. It is aimed to find empirical data to test the validity of the hypothesis that language affects gender roles in marriage institution. This research analyzed married people's attitudes toward gender roles through their degree of agreement/disagreement with statements in the survey and responses were interpreted through the statistical tests. Besides the survey, audio-recording was conducted to go through the participants' way of using language and to find out gender perception in the natural flow of conversation. The findings in the first and second part of this chapter were obtained by data analysis from the questionnaire and the third part was obtained by speech analysis.

4.1 Research: Gender Roles

This research aims to investigate gender through language in the Turkish institution of marriage. Thus, it will be possible to examine the processes of social interaction, cultural trends and institutional structure of the family, and to understand the motivations behind attitudes and behaviors related to gender.

Socio-demographic characteristics also play an important role in shaping the gender perspective of participants in this research. The environment in which individuals interact, the levels of education, and the employment and income status of both spouses in the family are factors that shape the gender perspective of participants in the research. Therefore, family life and family functions of individuals with socio-demographic disadvantage are also negatively affected in this context.

This research addresses concepts such as gender and sex, and describes gender roles in the context of marriage. After that, factors affecting the development of gender roles are included. The concept of role refers to the individual acting according to specific patterns within a given structure. In other words, the role is the expected behavior in accordance with the status of the individuals who make up the society. The society and

the culture of this society determine the roles of men and women. Since roles are defined as cultural, people's behavior is also predicted. Society gives individuals a variety of roles and expects them to perform these roles. Families undertake the duty of teaching their children these society-determined roles. The individual first encounters these roles in the family and learns these roles in various ways in the process of socialization, and tries to implement them. Thus, the marriage institution where the family is based can be said to be a place where the effects of gender are first instilled can be observed. In this research, gender was studied comparatively between languages. The best way to observe language-related studies is to use speech analysis.

In this chapter, the research conducted on gender roles in the marriage institution will be introduced and the research findings will be evaluated. For this end a gender role-based attitude scale was used to determine the gender roles in the marriage institution. This scale was developed by Zeyneloglu in 2008. The scale consists of 38 statements that determine gender role attitudes. The scale is Likert type and consists of five options: strongly agree, agree, neither agree nor disagree, disagree, strongly disagree.

In scoring the scale for the expression showing the traditional attitude: strongly disagree is 5, disagree 4, neither agree nor disagree 3, agree 2, strongly agree 1. Expressions of equal attitude are scored inversely. The highest score obtained from the scale shows that the people have an equal attitude towards gender roles, and the lowest score shows that people have traditional attitudes of gender. Since the scale has a Likert type rating scale, the Cronbach Alpha reliability coefficient (α), which is the internal consistency measure, is used to calculate reliability. The Cronbach's alpha reliability coefficient was found to be 0.92 for 38 items. This result shows that the items of the scale have high internal consistency and high reliability.

This remaining sections of this chapter will address, on the whole, gender roles and perspective on gender as well as gendered language. The responses given by the participants will be evaluated according to the number of languages they speak. The purpose of such a research is primarily to test the hypothesis of Sapir Whorf, that language effects gendered perception. The second stage is to show how gender is

displayed through language. For this purpose, participants were not given a written, but instead, the questionnaires were read by the researcher and the participants expressed their answers verbally. The researcher recorded these conversations.

4.2. Research Findings

This section includes the results of the survey and statistical information about the results. As discussed in the method, interviews were conducted with married women and men about their views on gender roles. Quantitative and qualitative findings of this research are presented under different headings according to their characteristics. These are the sociodemographic characteristics of interviewees; views on egalitarian gender roles; the female gender role; gender roles in marriage; traditional gender roles; the male gender role; and gender and language. The data of the survey given in the tables will be evaluated and interpreted in the following sections in accordance with the roles and attitudes described in the theoretical framework.

4.2.1 Sociodemographic Characteristics of Interviewees

This part of the survey was aimed to determine the sociodemographic characteristics of the participants such as region, sex, age, place of birth, education level, occupation, marriage type, children, people living in the house, years of marriage, first marriage age, socioeconomic level, knowledge of foreign languages and level of language knowledge.

Quota sampling was used in the selection of the interviewees in qualitative data. Interviews were held in each province. This questionnaire was administered with 300 participants. In the selection of the sample, two-stage cluster sampling was used in the probabilistic sampling species representing Turkish society.

Table 1. Sociodemographic Characteristics of the Participants

	Frequency	Percentage
SEX		
Women	144	48.00
Men	156	52.00
AGE		
20–24	48	16.00
25–34	62	20.66
35–44	78	26.00
45–54	72	24.00
55+	40	13.33
EDUCATION		
Illiterate	9	3.00
Literate, no school	12	4.00
Primary school	93	31.00
Secondary school	51	17.00
High school	72	24.00
University	39	13.00
Master's	18	6.00
Doctorate	6	2.00
REGION		
İstanbul	52	17.33
Sakarya	40	13.33
Ankara	20	6.66
İzmir	16	5.33
Çanakkale	13	4.33
Adana	12	4.00
Samsun	25	8.33
Kayseri	13	4.33
Trabzon	58	19.33
Diyarbakır	14	4.66
Malatya	17	5.66
Erzurum	20	6.66
PLACE OF BIRTH		
Village	84	28.00
Town	60	20.00
City	156	52.00
SOCIOECONOMIC		
A	12	4.00
B	18	6.00
C1	78	26.00
C2	66	22.00
D	126	42.00
OCCUPATION		
Public employee	60	20.00
Private sector employee	72	24.00
Self employed	39	13.00
Retired	36	12.00
Other	93	31.00

As seen in Table 1, the participants consisted of 144 women (48%) and 156 men (52%). 50.2% of Turkey's population consists of men and 49.8% of women. However, in the provinces where interviews took place, the population consisted of 50.3% of women and 49.7% of men. The results were parallel with the values of Turkey.

The interviews were conducted with people over 20 years of age (Table 1). The oldest person interviewed was 65 years old. The average age of interviewed people was 40. When age distribution is examined, there were 48 people aged between 20-24, 62 people aged between 25-34, 78 people between 35-44, 72 people between 45-54 and 40 people aged 55 and over.

Of the 300 participants (Table 1), 84 participants (28%) were born in villages with a low population. 60 participants (20%) were born in the towns with middling populations. 156 participants (52%) were born in cities with a high population density.

Of the 300 participants (Table 1), 93 participants were primary school graduates, 72 participants were high school graduates, 51 participants were secondary school graduates and 39 participants were university graduates. The number of participants with a Master's degree was 18. The number of participants who are literate but have never been to school was 12. The number of participants who are illiterate was 9 and the number of participants with a PhD degree was 6. It is observed that the distribution of educational level of the interviewees reflects the Turkish average.

According to the distribution of married men and women participating in the research (table 6), it is seen that 20% of the participants are working in the public and 24% of the participants are in the private sector. While 13% of the participants are self-employed, 12% of the participants are retired. 31% of the participants stated 'other' option. 82 of the participants who selected this option stated that they are housewives.

Within the context of the sample, socioeconomic levels are categorized by looking at income levels and education levels of the families interviewed (Table 12). According to this, 12 people (3%) are from the highest socio-economic group called A, 18 people

(6%) from the group called B, 78 people (26%) from the middle upper group called C1. 66 people (22%) of the middle lower group called C2, and 126 people (42%) of the lowest-socio economic level group called D.



Table 2. Family Characteristics of the Participants

	Frequency	Percentage
MARRIAGE TYPE AND PARENTAL APPROVAL		
Own choice, family approved	138	46.00
His/her decision, beyond the knowledge of family	6	2.00
His/her parents were opposed, but she/he got married	9	3.00
Arranged marriage, his/her decision	75	25.00
Arranged marriage, parents' decision	72	24.00
THE NUMBER OF CHILDREN		
No children	24	8.00
1 child	42	14.00
2 children	78	26.00
3 children	96	32.00
4 children	42	14.00
5 and more children	18	6.00
PEOPLE LIVING IN THE HOUSE		
With spouse	48	16.00
With spouse and children	234	78.00
With spouse, children and family elders	12	4.00
With spouse and family elders	6	2.00
PARTICIPANTS BY THE YEARS OF MARRIAGE		
Less than 1 Year	18	6.00
1-5 Years	42	14.00
6-10 Years	30	10.00
11-15 Years	54	18.00
16-20 Years	48	16.00
21-25 Years	42	14.00
26-30 Years	42	14.00
More than 31	24	8.00
PARTICIPANTS BY FIRST MARRIAGE AGE		
18-20	66	22.00
21-25	108	36.00
26-30	96	32.00
31 and above	30	10.00

Considering how the spouse was chosen during the marriage process, it is important to note that young people care about family approval in marriage. Of course, although their decision in the choice of spouse is largely effective, family approval plays an important role in marriages.

As a matter of fact, the ratio of those who have married without the knowledge of the family and only by their own decision is 2% (Table 2) and the ratio of those who have chosen their spouse even though the family is opposed is 3%. Although it is their own choice, the rate of marriage with family approval is 46%.

On the other hand, arranged marriage continues at a rate that should not be underestimated. In this context 147 participants had an arranged marriage (75 participants with their own decision, 72 participants with only parents' decision).

When the number of children in the families is examined (Table 2) it is seen that the families with 3 children have the highest percentage (32%). On the other hand, the rate of families with 1 child is 14%; the rate of families with 2 children is 26%; the rate of families with 4 children is 14%; and the rate of families with more children is 6%. The proportion of families without children is 8%. The average number of the children of the families in the sample is 1.54. According to TUIK 2017 data, the average birth in women aged 15-49 in Turkey is 2.07. In short, the average number of children interviewed in the survey is close to the average of Turkey.

From 300 participants 48 participants live with their spouse (Table 2). 234 participants live with spouse and children. 12 participants live with spouse, children, and family elders. 6 participants live with spouse and family elders. The most common family type in Turkey is the nuclear family. In Turkey, especially in rural areas, large families are common, but there are large families in cities as well where childcare is carried out by grandparents.

In this research, it was determined that 18 people (6%) have been married for less than 1 year (Table 2). 42 people (14%) have been married for 1-5 years. 30 people (10%) have been married for 6-10 years. 54 people (18%) have been married for 11-15 years.

48 people (16%) have been married for 16-20 years. 42 people (14%) have been married for 21-25 years. 42 people (14%) for 26-30 years and 24 people (8%) for 31 years and longer.

In the research, 66 people (22%) of the participants were married between 18-20 years (Table 11), 108 people (36%) between 21-25 years, 96 people (32%) between 26-30 years, 30 people (10%) between 31 years and over. In addition, the average age of the participants is 22.06. Considering that 52% of the research sample was born in the city, it is observed that the rate is very high.



Table 3. Participants by Language

KNOWLEDGE OF FOREIGN LANGUAGES	Frequency	Percentage
No foreign languages	155	51.67
One foreign language	90	50.00
Two or more foreign languages	55	18.33
LANGUAGE TYPE	Frequency	Percentage
English	81	27.00
German	19	6.33
French	10	3.33
Russian	7	2.33
Spanish	9	3.00
Albanian	45	15.00
Georgian	12	4.00
LANGUAGE LEVEL	Intermediate	Advanced
English	44	37
German	10	9
French	6	4
Russian	4	3
Spanish	4	5
Albanian	16	29
Georgian	7	5

The number of participants who cannot speak any foreign languages is 155 (51.67%, Table 3). The number of participants who speak only one foreign language is 90 (30%). The number of participants who speak two or more foreign languages is 55 (18.33%). Foreign languages spoken by participants are as follows: English, German, French, Russian, Spanish, Albanian and Georgian.

Table 3 lists the levels of the languages spoken by the participants. 81 people can speak English either at intermediate or advanced level. German speaking participants stated that they had previously been to Germany and learned German there. From these people 10 people can speak German at intermediate level, 9 people can speak at advanced level. 10 people can speak French. From these people 6 people can speak at intermediate level and 4 people can speak at advanced level. 7 people can speak Russian. The number of Spanish speakers is 9. From these people 4 people can speak at an intermediate level. They can also speak English. They stated that they wanted to learn Spanish as a second foreign language after English. 5 people can speak Spanish at an advanced level. 3 out of 5 people said that they went to Spain as an exchange student while they were studying at university and learned Spanish in Spain. 2 people stated that they were working as academicians at English language and literature department and learned Spanish as a foreign language because they found it easier than other languages. Among the participants, Albanian is the most widely spoken language after English. The reason for this is that the people of Albanian origin who participated in this research live in the Adapazarı district of Sakarya. Due to the proximity of Sakarya to Istanbul, it was easy to reach the people in this region. 16 people stated that they could speak Albanian at intermediate level and 25 people stated that they could speak Albanian at advanced level. Georgian is also one of the languages that the participants speak. There are 5 people who can speak advanced Georgian and all of them are of Georgian origin. There are also 7 people who can speak Georgian at an intermediate level. These people stated that they had frequently visited Georgia and learned Georgian during these visits.

4.2.2. Egalitarian Gender Roles

In this section, descriptive statistics of gender related expressions are presented and interpreted in comparison with socio demographic variables.

Table 4. Levels of Agreement to the Statement “Decision to have a child should be made by both spouses in a marriage”

	Frequency	Percentage (%)
Strongly Agree	83	27.8
Agree	200	66.8
Neither agree nor disagree	10	3.0
Disagree	5	1.7
Strongly disagree	2	0.7
Total	300	100.0

Of the 300 participants, 94.6% either strongly agreed or agreed that decision to have a child should be made by both spouses in a marriage while 2.4% of participants either strongly disagreed or disagreed with this statement, and 3% stated that they neither agree nor disagree. The average expression on the five-item scale was 4.71, with a standard deviation of 1.27.

Table 4. 1. Levels of Agreement with the Statement “Decision to have a child should be made by both spouses in a marriage” by Socio Demographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	42(29.26%)	101(70.14%)	1(0.60%)	0(0.00%)	0(0.00%)
Men (n=156)	41(26.28%)	99(63.46%)	9(5.77%)	5(3.21%)	2(1.29%)
AGE					
20–24 (n=48)	20(42.00%)	28(58.00%)	0(0.00%)	0(0.00%)	0(0.00%)
25–34 (n=62)	24(39.00%)	38(61.00%)	0(0.00%)	0(0.00%)	0(0.00%)
35–44 (n=78)	20(26.00%)	58(74.00%)	0(0.00%)	0(0.00%)	0(0.00%)
45–54 (n=72)	13(18.00%)	54(75.00%)	3(4.20%)	1(1.40%)	1(1.40%)
55+ (n=40)	6(15.00%)	22(55.00%)	7(17.50%)	4(10.00%)	1(2.50%)
EDUCATION					
Illiterate (n=9)	4(44.44%)	4(44.44%)	1(11.11%)	0(0.00%)	0(0.00%)
Literate, no school (n=12)	5(41.67%)	7(58.33%)	0(0.00%)	0(0.00%)	0(0.00%)
Primary school (n=93)	19(20.43%)	58(62.37%)	9(9.68%)	5(5.38%)	2(2.15%)
Secondary school (n=51)	15(29.41%)	36(70.59%)	0(0.00%)	0(0.00%)	0(0.00%)
High school (n=72)	20(27.78%)	52(72.22%)	0(0.00%)	0(0.00%)	0(0.00%)
University (n=39)	16(41.03%)	23(58.97%)	0(0.00%)	0(0.00%)	0(0.00%)
Master’s (n=18)	2(11.11%)	16(88.89%)	0(0.00%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	2(33.33%)	4(66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	14(26.92%)	35(67.31%)	2(3.85%)	1(1.92%)	0(0.00%)
Sakarya (n=40)	14(35.00%)	25(62.00%)	1(3.00%)	0(0.00%)	0(0.00%)
Ankara (n=20)	8(40.00%)	12(60.00%)	0(0.00%)	0(0.00%)	0(0.00%)
İzmir (n=16)	12(75.00%)	4(25.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Çanakkale (n=13)	4(31.00%)	9(69.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Adana (n=12)	3(25.00%)	7(58.40%)	1(8.30%)	1 (8.30%)	0(0.00%)
Samsun (n=25)	5(20.00%)	20(80.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Kayseri (n=13)	2(15.00%)	11(85.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Trabzon (n=58)	9(16.00%)	48(82.00%)	1(2.00%)	0(0.00%)	0(0.00%)
Diyarbakır (n=14)	4(29.00%)	7(50.00%)	1(7.00%)	1(7.00%)	1(7.00%)
Malatya (n=17)	4(23.00%)	11(65.00%)	1(6.00%)	1(6.00%)	0(0.00%)
Erzurum (n=20)	4(20.00%)	11(55.00%)	3(15.00%)	1(5.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	28(33.00%)	49(58.00%)	3(4.00%)	2(2.50%)	2(2.50%)
Town (n=60)	17(28.30%)	38(63.40%)	3(5.00%)	2(3.30%)	0(0.00%)
City (n=156)	38(24.36%)	113(72.44%)	4(2.56%)	1(0.64%)	0(0.00%)
SOCIOECONOMIC					
A (n=12)	5(41.67%)	6 (50.00%)	1(8.33%)	0(0.00%)	0(0.00%)
B (n=18)	4(22.22%)	11(61.11%)	2(11.11%)	1(5.56%)	0(0.00%)
C1 (n=78)	26(33.33%)	49(62.82%)	2(2.57%)	1(1.28%)	0(0.00%)
C2 (n=66)	21(31.90%)	41(62.10%)	2(3.00%)	1(1.50%)	1(1.50%)
D (n=126)	27(21.43%)	93 (73.80%)	3 (2.38%)	2 (1.59%)	1(0.80%)

This statement (Table 4.1) has a high level of agreement in general. When the socio-demographic variables are examined, it is concluded that besides sex, age and education level affects the agreement level of this statement. As the age increases, it is

observed that the support given to the expression decreases. As the level of education increases, the rate of agreement in the expression increases. When the level of agreement with this statement was evaluated according to birthplace, no significant difference was detected. There is no difference in terms of socio-economic level.

Table 5. Levels of Agreement with the Statement “Equal fees should be paid to women and men in their professional lives”

	Frequency	Percentage (%)
Strongly Agree	117	39.00
Agree	128	42.60
Neither agree nor disagree	40	13.40
Disagree	10	3.30
Strongly disagree	5	1.70
Total	300	100.0

Of the 300 participants, 81.6% either strongly agreed or agreed that equal fees should be paid to women and men in their professional lives, while 5.0% of participants either strongly disagreed or disagreed with this statement, and 13.4% stated that they neither agree nor disagree. The average expression on the five-item scale was 4.03, with a standard deviation of 0.79.

Table 5. 1. Levels of Agreement with the Statement “Equal fees should be paid to women and men in their professional lives” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	66(45.83%)	68(47.22%)	8(5.55%)	2(1.40%)	0(0.00%)
Men (n=156)	51(32.69%)	60(38.46%)	32(20.51%)	8(5.13%)	5(3.21%)
AGE					
20–24 (n=48)	24(50.00%)	24(50.00%)	0(0.00%)	0(0.00%)	0(0.00%)
25–34 (n=62)	30(48.38%)	32(51.62%)	0(0.00%)	0(0.00%)	0(0.00%)
35–44 (n=78)	26(33.33%)	30(38.46%)	14(17.95%)	8(10.26%)	0(0.00%)
45–54 (n=72)	29(40.28%)	22(30.56%)	19(26.38%)	1(1.39%)	1(1.39%)
55+ (n=40)	8(20.00%)	20(50.00%)	7(17.50%)	1(2.50%)	4(10.00%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3(33.33%)	3(33.33%)	1(1.12%)	0(0.00%)
Literate, no school (n=12)	4(33.33%)	4(33.33%)	3(25.00%)	1(8.34%)	0(0.00%)
Primary school (n=93)	35(37.63%)	36(38.71%)	15(16.13%)	4(4.30%)	3(3.23%)
Secondary school (n=51)	15(29.4%)	16(31.37%)	16(31.37%)	3(5.90%)	1(1.96%)
High school (n=72)	33(45.84%)	34(47.22%)	3(4.16%)	1(1.39%)	1(1.39%)
University (n=39)	19(48.71%)	20(51.29%)	0(0.00%)	0(0.00%)	0(0.00%)
Master’s (n=18)	8(44.44%)	10(55.56%)	0(0.00%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	1(16.67%)	5(83.33%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	22(42.31%)	24(46.15%)	5(9.62%)	1(1.92%)	0(0.00%)
Sakarya (n=40)	14(35.00%)	18(45.00%)	7(17.50%)	1(2.50%)	0(0.00%)
Ankara (n=20)	9(45.00%)	10(50.00%)	1(5.00%)	0(0.00%)	0(0.00%)
İzmir (n=16)	12(75.00%)	4(25.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Çanakkale (n=13)	6(46.20%)	7(53.80%)	0(0.00%)	0(0.00%)	0(0.00%)
Adana (n=12)	3(25.00%)	3(25.00%)	5(41.70%)	1(8.30%)	0(0.00%)
Samsun (n=25)	10(40.00%)	14(56.00%)	1(4.00%)	0(0.00%)	0(0.00%)
Kayseri (n=13)	3(23.08%)	6(46.15%)	4 (30.77%)	0(0.00%)	0(0.00%)
Trabzon (n=58)	26(44.80%)	28(48.30%)	4 (6.90%)	0(0.00%)	0(0.00%)
Diyarbakır (n=14)	4(28.60%)	3(21.40%)	5 (35.80%)	1 (7.10%)	1 (7.10%)
Malatya (n=17)	6(35.00%)	7(41.00%)	3 (18.00%)	1 (6.00%)	0(0.00%)
Erzurum (n=20)	2(10.00%)	4(20.00%)	5 (25.00%)	5 (25.00%)	4 (20.00%)
PLACE OF BIRTH					
Village (n=84)	27 (32.00%)	30 (36.00%)	20(24.00%)	4(5.00%)	3(3.00%)
Town (n=60)	20 (33.00%)	19 (32.00%)	15(25.00%)	4(7.00%)	2(3.00%)
City (n=156)	70 (45.00%)	79 (51.00%)	5(3.00%)	2(1.00%)	0(0.00%)
SOCIOECONOMIC					
A (n=12)	4 (33.00%)	4 (33.00%)	2 (17.00%)	2 (17.00%)	0(0.00%)
B (n=18)	5 (28.00%)	5 (28.00%)	4 (22.00%)	2 (11.00%)	2(11.00%)
C1 (n=78)	34 (44.00%)	35 (45.00%)	5 (6.00%)	3 (4.00%)	1(1.00%)
C2 (n=66)	26 (39.00%)	26 (39.00%)	11 (17.00%)	1 (2.00%)	2(3.00%)
D (n=126)	48 (38.00%)	58 (46.00%)	18 (14.00%)	2 (2.00%)	0(0.00%)

Women differed significantly from men in their responses to the equal fees statement ($P < 0.001$; Table 5.1). For the age category, as the participants’ ages increased, the rate of agreement with this expression decreased. In addition, as the education level increased, the rate of agreement with this statement increased. Interestingly, illiterate

participants had a high level of agreement with this statement. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from Erzurum, Diyarbakır and Adana. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the lowest agreement levels came from the C2 and B levels.

Table 6. Levels of Agreement with the Statement “Widowed woman should be able to live by herself”

	Frequency	Percentage (%)
Strongly Agree	30	10.00
Agree	36	12.00
Neither agree nor disagree	60	20.00
Disagree	128	43.00
Strongly disagree	46	15.00
Total	300	100.0

Of the 300 participants, 22% either strongly agreed or agreed that widowed woman should be able to live by herself, while 58% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.1 with a standard deviation of 0.7.

Table 6. 1. Levels of Agreement with the Statement “Widowed woman should be able to live by herself” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	18 (12.50%)	22 (15.28%)	28 (19.44%)	62 (43.06%)	14 (9.72%)
Men (n=156)	12 (7.69%)	14 (8.97%)	32 (20.51%)	66 (42.31%)	32 (20.51%)
AGE					
20–24 (n=48)	5 (10.42%)	6 (12.50%)	15 (31.25%)	18 (37.50%)	4 (8.33%)
25–34 (n=62)	7 (11.29%)	8 (12.90%)	7 (11.29%)	33 (53.23%)	7 (11.29%)
35–44 (n=78)	8 (10.26%)	9 (11.54%)	10 (12.82%)	38 (48.72%)	13 (16.67%)
45–54 (n=72)	6 (8.33%)	8 (11.11%)	20 (27.78%)	26 (36.11%)	12 (16.67%)
55+ (n=40)	4 (10.00%)	5 (12.50%)	8 (20.00%)	13 (32.50%)	10 (25.00%)
EDUCATION					
Illiterate (n=9)	1 (11.11%)	2 (22.22%)	1 (11.11%)	3 (33.33%)	2 (22.22%)
Literate, no school (n=12)	2 (16.67%)	2 (16.67%)	3 (25.00%)	3 (25.00%)	2 (16.67%)
Primary school (n=93)	5 (5.38%)	6 (6.45%)	14 (15.05%)	54 (58.06%)	14 (15.05%)
Secondary school (n=51)	5 (9.80%)	5 (9.80%)	13 (25.49%)	17 (33.33%)	11 (21.57%)
High school (n=72)	6 (8.33%)	6 (8.33%)	14 (19.44%)	37 (51.39%)	9 (12.50%)
University (n=39)	5 (12.82%)	6 (15.38%)	11 (28.21%)	10 (25.64%)	7 (17.95%)
Master’s (n=18)	4 (22.22%)	5 (27.78%)	4 (22.22%)	4 (22.22%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	4 (66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	3 (5.77%)	4 (7.69%)	8 (15.38%)	28 (53.85%)	9 (17.31%)
Sakarya (n=40)	1 (2.50%)	2 (5.00%)	5 (12.50%)	27 (67.50%)	5 (12.50%)
Ankara (n=20)	2 (10.00%)	2 (10.00%)	9 (45.00%)	4 (20.00%)	3 (15.00%)
İzmir (16)	4 (25.00%)	5 (31.25%)	4 (25.00%)	2 (12.50%)	1 (6.25%)
Çanakkale (n=13)	3 (23.08%)	4 (30.77%)	4 (30.77%)	1 (7.69%)	1 (7.69%)
Adana (n=12)	2 (16.67%)	2 (16.67%)	1 (8.33%)	4 (33.33%)	3 (25.00%)
Samsun (n=25)	4 (16.00%)	5 (20.00%)	6 (24.00%)	5 (20.00%)	5 (20.00%)
Kayseri (n=13)	1 (7.69%)	2 (15.38%)	1 (7.69%)	5 (38.46%)	4 (30.77%)
Trabzon (n=58)	7 (12.07%)	7 (12.07%)	11 (18.97%)	29 (50.00%)	4 (6.90%)
Diyarbakır (n=14)	1 (7.14%)	1 (7.14%)	1 (7.14%)	6 (42.86%)	5 (35.71%)
Malatya (n=17)	1 (5.88%)	1 (5.88%)	3 (17.65%)	10 (58.82%)	2 (11.76%)
Erzurum (n=20)	1 (5.00%)	1 (5.00%)	7 (35.00%)	7 (35.00%)	4 (20.00%)
PLACE OF BIRTH					
Village (n=84)	7 (8.33%)	9 (10.71%)	27 (32.14%)	23 (27.38%)	18 (21.43%)
Town (n=60)	5 (8.33%)	6 (10.00%)	23 (38.33%)	14 (23.33%)	12 (20.00%)
City (n=156)	18 (11.54%)	21 (13.46%)	10 (6.41%)	91 (58.33%)	16 (10.26%)
SOCIOECONOMIC					
A (n=12)	3 (25.00%)	4 (33.33%)	2 (16.67%)	2 (16.67%)	1 (8.33%)
B (n=18)	4 (22.22%)	6 (33.33%)	3 (16.67%)	3 (16.67%)	2 (11.11%)
C1 (n=78)	9 (11.54%)	13 (16.67%)	20 (25.64%)	21 (26.92%)	15 (19.23%)
C2 (n=66)	8 (12.12%)	7 (10.61%)	11 (16.67%)	23 (34.85%)	17 (25.76%)
D (n=126)	6 (4.76%)	6 (4.76%)	24 (19.05%)	79 (62.70%)	11 (8.73%)

The level of agreement with this statement is generally low. Women differed significantly from men in their responses to widowed woman should be able to live by herself ($P \leq 0.001$; Table 6.1). For the age category, there is no significant difference between participants. However, as the education level increased, the rate of agreement with this statement increased. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from Sakarya, Erzurum and Malaya. For the category the highest level of agreement came from retired participants. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the lowest agreement levels came from the C2 and D levels.

Table 7. Levels of Agreement with the Statement “Assets should be shared equally when spouses divorce”

	Frequency	Percentage (%)
Strongly Agree	75	25.00
Agree	120	40.00
Neither agree nor disagree	50	17.00
Disagree	40	13.00
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 65% either strongly agreed or agreed that assets should be shared equally when spouses divorce, while 18% of participants either strongly disagreed or disagreed with this statement, and 17% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.25, with a standard deviation of 1.37.

Table 7. 1. Levels of Agreement with the Statement “Assets should be shared equally when spouses divorce” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	38 (26.39%)	62 (43.06%)	22 (15.28%)	18 (12.50%)	4 (2.78%)
Men (n=156)	37 (23.72%)	58 (37.18%)	28 (17.95%)	22 (14.10%)	11 (7.05%)
AGE					
20–24 (n=48)	14 (29.17%)	20 (41.67%)	8 (16.67%)	4 (8.33%)	2 (4.17%)
25–34 (n=62)	12 (19.35%)	25 (40.32%)	9 (14.52%)	11 (17.74%)	5 (8.06%)
35–44 (n=78)	14 (17.95%)	37 (47.44%)	12 (15.38%)	12 (15.38%)	3 (3.85%)
45–54 (n=72)	18 (25.00%)	33 (45.83%)	11 (15.28%)	8 (11.11%)	2 (2.78%)
55+ (n=40)	17 (42.50%)	5 (12.50%)	10 (25.00%)	5 (12.50%)	3 (7.50%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3 (33.33%)	2 (22.22%)	1 (11.11%)	1 (11.11%)
Literate, no school (n=12)	3(25.00%)	4 (33.33%)	3 (25.00%)	1 (8.33%)	1 (8.33%)
Primary school (n=93)	25(26.88%)	41 (44.09%)	13 (13.98%)	9 (9.68%)	5 (5.38%)
Secondary school (n=51)	10(19.61%)	22 (43.14%)	9 (17.65%)	8 (15.69%)	2 (3.92%)
High school (n=72)	15(20.83%)	30 (41.67%)	10 (13.89%)	14 (19.44%)	3 (4.17%)
University (n=39)	13(33.33%)	9(23.08%)	10 (25.64%)	5 (12.82%)	2 (5.13%)
Master’s (n=18)	5(27.78%)	8(44.44%)	2 (11.11%)	2 (11.11%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	3 (50.00%)	1 (16.67%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	14(26.92%)	23(44.23%)	9(17.31%)	4(7.69%)	2(3.85%)
Sakarya (n=40)	11(27.50%)	17(42.50%)	6(15.00%)	4(10.00%)	2(5.00%)
Ankara (n=20)	5(25.00%)	7(35.00%)	4(20.00%)	3(15.00%)	1(5.00%)
İzmir (n=16)	4(25.00%)	5(31.25%)	4(25.00%)	3(18.75%)	0(0.00%)
Çanakkale (n=13)	2(15.38%)	4(30.77%)	4(30.77%)	3(23.08%)	0(0.00%)
Adana (n=12)	2(16.67%)	3(25.00%)	3(25.00%)	3(25.00%)	1(8.33%)
Samsun (n=25)	7(28.00%)	10(40.00%)	3(12.00%)	3(12.00%)	2(8.00%)
Kayseri (n=13)	4(30.77%)	4(30.77%)	2(15.38%)	2(15.38%)	1(7.69%)
Trabzon (n=58)	22(37.93%)	24(41.38%)	6(10.34%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	3(21.43%)	3(21.43%)	2(14.29%)
Malatya (n=17)	4(23.53%)	5(29.41%)	3(17.65%)	3(17.65%)	2(11.76%)
Erzurum (n=20)	6(30.00%)	6(30.00%)	3(15.00%)	4(20.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	15(17.86%)	28(33.33%)	17(20.24%)	18(21.43%)	6(7.14%)
Town (n=60)	12(20.00%)	16(26.67%)	16(26.67%)	12(20.00%)	4(6.67%)
City (n=156)	48(30.77%)	76(48.72%)	17(10.90%)	10(6.41%)	5(3.21%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
B (n=18)	4(22.22%)	8(44.44%)	3(16.67%)	2(11.11%)	1(5.56%)
C1 (n=78)	24(30.77%)	28(35.9%)	15(19.23%)	8(10.26%)	3(3.85%)
C2 (n=66)	19(28.79%)	22(33.33%)	12(18.18%)	10(15.15%)	3(4.55%)
D (n=126)	25(19.84%)	58(46.03%)	18(14.29%)	18(14.29%)	7(5.56%)

The level of agreement in the expression is generally high. There were no significant differences between men and women. ($P < 0.001$; Table 7.1). For the age category, the highest agreement level came from people between the ages of 20-24 and between the

ages of 45 and 54. The lowest level of agreement came from participants over 55 years of age. For the education category, as the education level increased, the rate of agreement with this statement increased. In terms of region, the lowest level of agreement comes from Erzurum. In terms of birthplace the lowest level of agreement comes from the participants who were born in villages and the highest level of agreement comes from the participants who were born in cities. There were no significant differences in terms of socioeconomic level.

Table 8. Levels of Agreement with the Statement “Equal chances should be enabled to women and men for professional development”

	Frequency	Percentage (%)
Strongly Agree	120	40.00
Agree	127	42.33
Neither agree nor disagree	38	12.67
Disagree	10	3.33
Strongly disagree	5	1.67
Total	300	100.0

Of the 300 participants, 82.33% either strongly agreed or agreed that equal chances should be enabled to women and men for professional development, while 5% of participants either strongly disagreed or disagreed with this statement, and 12.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 4.11, with a standard deviation of 3.31.

Table 8. 1 Levels of Agreement with the Statement “Equal chances should be enabled to women and men for professional development” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	64(44.44%)	68(47.22%)	8(5.56%)	3(2.08%)	1(0.69%)
Men (n=156)	56(35.9%)	59(37.82%)	30(19.23%)	7(4.49%)	4(2.56%)
AGE					
20–24 (n=48)	20(41.67%)	21(43.75%)	6(12.5%)	1(2.08%)	0(0.00%)
25–34 (n=62)	26(41.94%)	27(43.55%)	6(9.68%)	2(3.23%)	1(1.61%)
35–44 (n=78)	31(39.74%)	35(44.87%)	8(10.26%)	2(2.56%)	2(2.56%)
45–54 (n=72)	29(40.28%)	30(41.67%)	10(13.89%)	2(2.78%)	1(1.39%)
55+ (n=40)	14(35.00%)	14(35.00%)	8(20.00%)	3(7.50%)	1(2.50%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	3(33.33%)	2(22.22%)	1(11.11%)	0(0.00%)
Literate, no school (n=12)	4(33.33%)	5(41.67%)	2(16.67%)	1(8.33%)	0(0.00%)
Primary school (n=93)	39(41.94%)	39(41.94%)	10(10.75%)	3(3.23%)	2(2.15%)
Secondary school (n=51)	20(39.22%)	22(43.14%)	6(11.76%)	2(3.92%)	1(1.96%)
High school (n=72)	30(41.67%)	31(43.06%)	8(11.11%)	2(2.78%)	1(1.39%)
University (n=39)	14(35.90%)	16(41.03%)	7(17.95%)	1(2.56%)	1(2.56%)
Master’s (n=18)	8(44.44%)	8(44.44%)	2(11.11%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	2(33.33%)	3(50.00%)	1(16.67%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	21(40.38%)	23(44.23%)	5(9.62%)	2(3.85%)	1(1.92%)
Sakarya (n=40)	18(45.00%)	18(45.00%)	4(10.00%)	0(0.00%)	0(0.00%)
Ankara (n=20)	9(45.00%)	9(45.00%)	2(10.00%)	0(0.00%)	0(0.00%)
İzmir (n=16)	7(43.75%)	7(43.75%)	2(12.50%)	0(0.00%)	0(0.00%)
Çanakkale (n=13)	5(38.46%)	5(38.46%)	3(23.08%)	0(0.00%)	0(0.00%)
Adana (n=12)	5(41.67%)	7(58.33%)	0(0.00%)	0(0.00%)	0(0.00%)
Samsun (n=25)	9(36.00%)	11(44.00%)	4(16.00%)	1(4.00%)	0(0.00%)
Kayseri (n=13)	4(30.77%)	5(38.46%)	3(23.08%)	1(7.69%)	0(0.00%)
Trabzon (n=58)	25(43.10%)	24(41.38%)	6(10.34%)	2(3.45%)	1(1.72%)
Diyarbakır (n=14)	4(28.57%)	4(28.57%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	6(35.29%)	6(35.29%)	3(17.65%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	7(35.00%)	8(40.00%)	3(15.00%)	1(5.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	31(36.90%)	35(41.67%)	12(14.29%)	4(4.76%)	2(2.38%)
Town (n=60)	19(31.67%)	22(36.67%)	14(23.33%)	3(5.00%)	2(3.33%)
City (n=156)	70(44.87%)	70(44.87%)	12(7.69%)	3(1.92%)	1(0.64%)
SOCIOECONOMIC					
A (n=12)	5(41.67%)	5(41.67%)	2(16.67%)	0(0.00%)	0(0.00%)
B (n=18)	7(38.89%)	8(44.44%)	3(16.67%)	0(0.00%)	0(0.00%)
C1 (n=78)	33(42.31%)	34(43.59%)	8(10.26%)	2(2.56%)	1(1.28%)
C2 (n=66)	25(37.88%)	28(42.42%)	9(13.64%)	3(4.55%)	1(1.52%)
D (n=126)	50(39.68%)	52(41.27%)	16(12.70%)	5(3.97%)	3(2.38%)

The level of agreement is quite high ($P < 0.001$; Table 8.1). According to sociodemographic characteristics, it can be concluded that: The level of agreement of

women is higher than that of men. When the age group is examined, the highest agreement level came from the participants between the ages of 20-24 and 25-32. In terms of region, the lowest level of agreement came from participants from Diyarbakır (57.14%). The highest level of agreement came from participants from Adana (100%). In terms of socio-economic level, there was no significant difference in the agreement level of the participants.

Table 9. Levels of Agreement with the Statement “Domestic work should be shared equally between spouses in the family”

	Frequency	Percentage (%)
Strongly Agree	38	12.67
Agree	45	15.00
Neither agree nor disagree	50	16.67
Disagree	107	35.66
Strongly disagree	60	20.00
Total	300	100.0

Of the 300 participants, 27.67% either strongly agreed or agreed that domestic work should be shared equally between spouses in the family, while 55.66% of participants either strongly disagreed or disagreed with this statement, and 16.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.38 with a standard deviation of 14.

Table 9. 1. Levels of Agreement with the Statement “Domestic work should be shared equally between spouses in the family” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	24 (16.67%)	25 (17.36%)	26 (18.06%)	45 (31.25%)	24 (16.67%)
Men (n=156)	14 (8.97%)	20 (12.82%)	24 (15.38%)	62 (39.74%)	36 (23.08%)
AGE					
20–24 (n=48)	11 (22.92%)	16 (33.33%)	12 (25.00%)	5 (10.42%)	4 (8.33%)
25–34 (n=62)	9 (14.52%)	8 (12.90%)	10 (16.13%)	27 (43.55%)	8 (12.90%)
35–44 (n=78)	6 (7.69%)	9 (11.54%)	11 (14.10%)	38 (48.72%)	14 (17.95%)
45–54 (n=72)	7 (9.72%)	7 (9.72%)	9 (12.50%)	30 (41.67%)	19 (26.39%)
55+ (n=40)	5 (12.5%)	5 (12.50%)	8 (20.00%)	7 (17.50%)	15 (37.50%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	0(0.00%)	2 (22.22%)	4 (44.44%)	3 (33.33%)
Literate, no school (n=12)	0(0.00%)	2 (16.67%)	4 (33.33%)	4 (33.33%)	2 (16.67%)
Primary school (n=93)	7 (7.53%)	3 (3.23%)	8 (8.60%)	50 (53.76%)	25 (26.88%)
Secondary school (n=51)	8 (15.69%)	4 (7.84%)	8 (15.69%)	16 (31.37%)	15 (29.41%)
High school (n=72)	6 (8.33%)	10 (13.89%)	20 (27.78%)	26 (36.11%)	10 (13.89%)
University (n=39)	9 (23.98%)	10 (25.64%)	8 (20.51%)	7 (17.95%)	5 (12.82%)
Master’s (n=18)	6 (33.33%)	12 (66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	2 (33.33%)	4 (66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	11 (21.15%)	4 (7.69%)	3 (5.77%)	18 (34.62%)	16 (30.77%)
Sakarya (n=40)	3 (7.50%)	3 (7.50%)	7 (17.50%)	16 (40.00%)	11 (27.50%)
Ankara (n=20)	1 (5.00%)	5 (25.00%)	9 (45.00%)	4 (20.00%)	1 (5.00%)
İzmir (n=16)	4 (25.00%)	4 (25.00%)	4 (25.00%)	2 (12.50%)	2 (12.50%)
Çanakkale(n=13)	3 (23.08%)	4 (30.77%)	3 (23.08%)	3 (23.08%)	0(0.00%)
Adana (n=12)	1 (8.33%)	3 (25.00%)	3 (25.00%)	5 (41.67%)	0(0.00%)
Samsun (n=25)	1 (4.00%)	4 (16.00%)	5 (20.00%)	10 (40.00%)	5 (20.00%)
Kayseri (n=13)	3 (23.08%)	2 (15.38%)	4 (30.77%)	2 (15.38%)	2 (15.38%)
Trabzon (n=58)	4 (6.90%)	6 (10.34%)	6 (10.34%)	30 (51.72%)	12 (20.69)
Diyarbakır (n=14)	4 (28.57%)	3 (21.43%)	2 (14.29%)	4 (28.57%)	1 (7.14%)
Malatya (n=17)	1 (5.88%)	3 (17.65%)	2 (11.76%)	5 (29.41%)	6 (35.29)
Erzurum (n=20)	2 (10.00%)	4 (20.00%)	2 (10.00%)	8 (40.00%)	4 (20.00%)
PLACE OF BIRTH					
Village (n=84)	6 (7.14%)	8 (9.52%)	12 (14.29%)	36 (42.86)	22 (26.19%)
Town (n=60)	8 (13.33%)	9 (15.00%)	15 (25.00%)	18 (30.00%)	10 (16.67%)
City (n=156)	24 (15.38%)	28 (17.95%)	23 (14.74%)	53 (33.97%)	28 (17.95%)
SOCIOECONOMIC					
A (n=12)	3 (25.00%)	4 (33.33%)	2 (16.67%)	1 (8.33%)	2 (16.67%)
B (n=18)	2 (11.11%)	4 (22.22%)	6 (33.33%)	4 (22.22%)	2 (11.11%)
C1 (n=78)	12 (15.38%)	20 (25.64%)	10 (12.82%)	20 (25.64%)	16 (20.51%)
C2 (n=66)	10 (15.15%)	12 (18.18%)	10 (15.15%)	20 (30.30%)	14 (21.21%)
D (n=126)	11 (8.73%)	5 (3.97%)	22 (17.46%)	62 (49.21%)	26 (20.63%)

Although agreement level in the expression is low, women's agreement level is higher than men's agreement level ($P < 0.001$; Table 9.1). In terms of age groups, the highest level of agreement came from the participants between 20-24 years old. On the other

hand, it is observed that the level of agreement in the expression increases as the level of education increases. Considering the region, it is noteworthy that the level of agreement in some cities is quite low. These cities are Sakarya (15.00%), Trabzon (17.24%), Samsun (20.00%), Malatya (23.53%). When it is examined in terms of place of birth, it is seen that participants who are born in villages have the lowest level of agreement with this expression. In terms of socioeconomic level, it is observed that the participants in Group A have the highest level of agreement.

Table 10. Levels of Agreement with the Statement “Daughters and sons should be benefited equally from the family’s economical means”

	Frequency	Percentage (%)
Strongly Agree	110	36.67
Agree	120	40.00
Neither agree nor disagree	40	13.33
Disagree	20	6.67
Strongly disagree	10	3.33
Total	300	100.0

Of the 300 participants, 76.67% either strongly agreed or agreed that daughters and sons should be benefited equally from the family’s economical means, while 10% of participants either strongly disagreed or disagreed with this statement, and 13.33% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.36, with a standard deviation of 1.4.

Table 10. 1. Levels of Agreement with the Statement “Daughters and sons should be benefited equally from the family’s economical means” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	60(41.67%)	65(45.14%)	13(9.03%)	4(2.78%)	2(1.39%)
Men (n=156)	50(32.05%)	55(35.26%)	27(17.31%)	16(10.26%)	8(5.13%)
AGE					
20–24 (n=48)	20(41.67%)	21(43.75%)	4(8.33%)	2(4.17%)	1(2.08%)
25–34 (n=62)	26(41.94%)	27(43.55%)	5(8.06%)	3(4.84%)	1(1.61%)
35–44 (n=78)	32(41.03%)	33(42.31%)	7(8.97%)	4(5.13%)	2(2.56%)
45–54 (n=72)	26(36.11%)	30(41.67%)	10(13.89%)	4(5.56%)	2(2.78%)
55+ (n=40)	7(17.50%)	8(20.00%)	14(35.00%)	7(17.50%)	4(10.00%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3(33.33%)	2(22.22%)	1(11.11%)	1(11.11%)
Literate, no school (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
Primary school (n=93)	30(32.26%)	33(35.48%)	19(20.43%)	8(8.60%)	3(3.23%)
Secondary school (n=51)	20(39.22%)	21(41.18%)	6(11.76%)	3(5.88%)	1(1.96%)
High school (n=72)	30(41.67%)	32(44.44%)	5(6.94%)	3(4.17%)	2(2.78%)
University (n=39)	14(35.90%)	14(35.90%)	6(15.38%)	3(7.69%)	2(5.13%)
Master’s (n=18)	9(50.00%)	9(50.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	2(33.33%)	4(66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	21(40.38%)	22(42.31%)	6(11.54%)	2(3.85%)	1(1.92%)
Sakarya (n=40)	15(37.50%)	16(40.00%)	5(12.50%)	3(7.50%)	1(2.50%)
Ankara (n=20)	8(40.00%)	8(40.00%)	3(15.00%)	1(5.00%)	0(0.00%)
İzmir (n=16)	6(37.50%)	8(50.00%)	2(12.50%)	0(0.00%)	0(0.00%)
Çanakkale (n=13)	5(38.46%)	5(38.46%)	3(23.08%)	0(0.00%)	0(0.00%)
Adana (n=12)	2(16.67%)	3(25.00%)	4(33.33%)	2(16.67%)	1(8.33%)
Samsun (n=25)	10(40.00%)	10(40.00%)	4(16.00%)	1(4.00%)	0(0.00%)
Kayseri (n=13)	4(30.77%)	5(38.46%)	3(23.08%)	1(7.69%)	0(0.00%)
Trabzon (n=58)	23(39.66%)	25(43.1%)	4(6.90%)	3(5.17%)	3(5.17%)
Diyarbakır (n=14)	4(28.57%)	5(35.71%)	2(14.29%)	2(14.29%)	1(7.14%)
Malatya (n=17)	6(35.29%)	6(35.29%)	2(11.76%)	2(11.76%)	1(5.88%)
Erzurum (n=20)	6(30.00%)	7(35.00%)	2(10.00%)	3(15.00%)	2(10.00%)
PLACE OF BIRTH					
Village (n=84)	28(33.33%)	29(34.52%)	15(17.86%)	7(8.33%)	5(5.95%)
Town (n=60)	19(31.67%)	19(31.67%)	13(21.67%)	6(10.00%)	3(5.00%)
City (n=156)	63(40.38%)	72(46.15%)	12(7.69%)	7(4.49%)	2(1.28%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	3(25.00%)	3(25.00%)	2(16.67%)	1(8.33%)
B (n=18)	5(27.78%)	5(27.78%)	3(16.67%)	3(16.67%)	2(11.11%)
C1 (n=78)	30(38.46%)	32(41.03%)	9(11.54%)	4(5.13%)	3(3.85%)
C2 (n=66)	24(36.36%)	25(37.88%)	11(16.67%)	4(6.06%)	2(3.03%)
D (n=126)	48(38.1%)	55(43.65%)	14(11.11%)	7(5.56%)	2(1.59%)

The level of agreement of female participants is higher than that of male participants ($P < 0.001$; Table 10.1). The level of agreement decreases as the age increases. The

agreement level of the participants between the ages of 20-35 is the highest. The lowest agreement level comes from the people who are above 55 years old. As education level increases, the level of agreement with this statement increases. The cities with the highest level of agreement are: Izmir (87.50%), Ankara (80.00%). Cities with the lowest level of agreement are Adana (41.67%) and Diyarbakır (64.28%). There are significant differences in the level of agreement in terms of birthplace. Participants who are born in the city centre have a higher level of agreement. However, there was no significant difference in terms of socio-economic level.

Table 11. Levels of Agreement with the Statement “Spouses decide together in the family”

	Frequency	Percentage (%)
Strongly Agree	100	33.33
Agree	120	40.00
Neither agree nor disagree	50	16.67
Disagree	20	6.67
Strongly disagree	10	3.33
Total	300	100.0

The level of agreement in the statement is high. Of the 300 participants, 73.33% either strongly agreed or agreed that spouses decide together in the family, while 10% of participants either strongly disagreed or disagreed with this statement, and 16.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.66, with a standard deviation of 1.25.

Table 11. 1. Levels of Agreement with the Statement “Spouses decide together in the family” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	57(39.58%)	62(43.06%)	13(9.03%)	8(5.56%)	4(2.78%)
Men (n=156)	43(27.56%)	58(37.18%)	37(23.72%)	12(7.69%)	6(3.85%)
AGE					
20–24 (n=48)	15(31.25%)	20(41.67%)	10(20.83%)	2(4.17%)	1(2.08%)
25–34 (n=62)	20(32.26%)	25(40.32%)	12(19.35%)	3(4.84%)	2(3.23%)
35–44 (n=78)	30(38.46%)	33(42.31%)	8(10.26%)	5(6.41%)	2(2.56%)
45–54 (n=72)	24(33.33%)	30(41.67%)	10(13.89%)	5(6.94%)	3(4.17%)
55+ (n=40)	11(27.50%)	12(30.00%)	10(25.00%)	5(12.50%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	4(44.44%)	2(22.22%)	0(0.00%)	0(0.00%)
Literate, no school (n=12)	4(33.33%)	5(41.67%)	3(25.00%)	0(0.00%)	0(0.00%)
Primary school (n=93)	23(24.73%)	34(36.56%)	23(24.73%)	8(8.6%)	5(5.38%)
Secondary school (n=51)	13(25.49%)	15(29.41%)	14(27.45%)	6(11.76%)	3(5.88%)
High school (n=72)	30(41.67%)	31(43.06%)	6(8.33%)	3(4.17%)	2(2.78%)
University (n=39)	17(43.59%)	17(43.59%)	2(5.13%)	3(7.69%)	0(0.00%)
Master’s (n=18)	8(44.44%)	10(55.56%)	0(0.00%)	0(0.00%)	0(0.00%)
Doctorate (n=6)	2(33.33%)	4(66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	16(30.77%)	23(44.23%)	9(17.31%)	2(3.85%)	2(3.85%)
Sakarya (n=40)	14(35.00%)	14(35.00%)	7(17.50%)	3(7.50%)	2(5.00%)
Ankara (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
İzmir (n=16)	6(37.50%)	6(37.50%)	4(25.00%)	0(0.00%)	0(0.00%)
Çanakkale (n=13)	5(38.46%)	6(46.15%)	2(15.38%)	0(0.00%)	0(0.00%)
Adana (n=12)	4(33.33%)	4(33.33%)	3(25.00%)	1(8.33%)	0(0.00%)
Samsun (n=25)	10(40.00%)	10(40.00%)	3(12.00%)	2(8.00%)	0(0.00%)
Kayseri (n=13)	3(23.08%)	4(30.77%)	4(30.77%)	2(15.38%)	0(0.00%)
Trabzon (n=58)	20(34.48%)	31(53.45%)	4(6.90%)	2(3.45%)	1(1.72%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	3(21.43%)	3(21.43%)	2(14.29%)
Malatya (n=17)	5(29.41%)	5(29.41%)	4(23.53%)	2(11.76%)	1(5.88%)
Erzurum (n=20)	6(30.00%)	6(30.00%)	3(15.00%)	3(15.00%)	2(10.00%)
PLACE OF BIRTH					
Village (n=84)	25(29.76%)	29(34.52%)	17(20.24%)	8(9.52%)	5(5.95%)
Town (n=60)	10(16.67%)	23(38.33%)	18(30.00%)	6(10.00%)	3(5.00%)
City (n=156)	65(41.67%)	68(43.59%)	15(9.62%)	6(3.85%)	2(1.28%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
B (n=18)	5(27.78%)	6(33.33%)	3(16.67%)	2(11.11%)	2(11.11%)
C1 (n=78)	27(34.62%)	29(37.18%)	15(19.23%)	5(6.41%)	2(2.56%)
C2 (n=66)	20(30.3%)	21(31.82%)	18(27.27%)	5(7.58%)	2(3.03%)
D (n=126)	45(35.71%)	60(47.62%)	12(9.52%)	6(4.76%)	3(2.38%)

Women differed significantly from men in their responses to the statement “spouses decide together” ($P < 0.001$; Table 11.1). For the age category, as the participants’ ages increased, the rate of agreement with this expression decreased. In addition, as the

education level increased, the rate of agreement with this statement increased. Interestingly, illiterate participants had a high level of agreement with this statement. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from Diyarbakır and Kayseri. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, interestingly, the lowest agreement level came from the A level.

4.2.3. Female Gender Roles

In this section, descriptive statistics of the eight statements for female gender roles in the scale used in the research were presented and interpreted by comparing sociodemographic variables.

Table 12. Levels of Agreement with the Statement “A woman should experience sexual encounter after they are married”

	Frequency	Percentage (%)
Strongly Agree	90	30.00
Agree	100	33.33
Neither agree nor disagree	60	20.00
Disagree	35	11.67
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 63.33% either strongly agreed or agreed, while 16.67% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.16, with a standard deviation of 1.34.

Table 12. 1 Levels of Agreement with the Statement “A woman should experience sexual encounter after they are married.” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	40 (27.78%)	42 (29.17%)	35 (24.31%)	20 (13.89%)	7 (4.86%)
Men (n=156)	50 (32.05%)	58 (37.18%)	25 (16.03%)	15 (9.62%)	8 (5.13%)
AGE					
20–24 (n=48)	10 (20.83%)	14 (29.17%)	10 (20.83%)	10 (20.83%)	4 (8.33%)
25–34 (n=62)	18 (29.03%)	18 (29.03%)	12 (19.35%)	10 (16.13%)	4 (6.45%)
35–44 (n=78)	25 (32.05%)	30 (38.46%)	14 (17.95%)	6 (7.69%)	3 (3.85%)
45–54 (n=72)	26 (36.11%)	24 (33.33%)	14 (19.44%)	6 (8.33%)	2 (2.78%)
55+ (n=40)	11 (27.50%)	14 (35.00%)	10 (25.00%)	3 (7.50%)	2 (5.00%)
EDUCATION					
Illiterate (n=9)	4 (44.44%)	5 (55.55%)	0(0.00%)	0(0.00%)	0(0.00%)
Literate,no school (n=12)	4 (33.33%)	8 (66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
Primary school (n=93)	42 (45.16%)	30 (32.26%)	11 (11.83%)	8 (8.60%)	2 (2.15%)
Secondary school (n=51)	10 (19.61%)	22 (43.14%)	12 (23.53%)	4 (7.84%)	3 (5.88%)
High school (n=72)	22 (30.56%)	22 (30.56%)	17 (23.61%)	8 (11.11%)	3 (4.17%)
University (n=39)	6 (15.38%)	10 (25.64%)	14 (35.90%)	7 (17.95%)	2 (5.13%)
Master’s (n=18)	1 (5.56%)	2 (11.11%)	5 (27.78%)	6 (33.33%)	4 (22.22%)
Doctorate (n=6)	1 (16.65%)	1 (16.65%)	1 (16.65%)	2 (33.33%)	1 (16.65%)
REGION					
İstanbul (n=52)	12 (23.08%)	16 (30.77%)	12 (23.08%)	8 (15.38%)	4 (7.69%)
Sakarya (n=40)	7 (17.50%)	16 (40.00%)	11 (27.50%)	3 (7.50%)	3 (7.50%)
Ankara (n=20)	5 (25.00%)	9 (45.00%)	1 (5.00%)	4 (20.00%)	1 (5.00%)
İzmir (n=16)	2 (12.50%)	4 (25.00%)	4 (25.00%)	4 (25.00%)	2 (12.50)
Çanakkale (n=13)	4(30.77%)	3 (23.08%)	1 (7.69%)	4 (30.77%)	1 (7.69%)
Adana (n=12)	5 (41.67%)	5 (41.67%)	1 (8.33%)	1 (8.33%)	0(0.00%)
Samsun (n=25)	10 (40.00%)	5 (20.00%)	5 (20.00%)	4 (16.00%)	1 (4.00%)
Kayseri (n=13)	3 (23.08%)	2 (15.38%)	4 (30.77%)	2 (15.38%)	2 (15.38%)
Trabzon (n=58)	32 (55.17%)	18 (31.03%)	7 (12.07%)	1 (1.72%)	0(0.00%)
Diyarbakır (n=14)	4 (28.57%)	5 (35.71%)	4 (28.57%)	1 (7.14%)	0(0.00%)
Malatya (n=17)	3 (17.65%)	6 (35.29)	5 (29.41%)	2 (11.76%)	1 (5.88%)
Erzurum (n=20)	3 (15.00%)	11 (55.00%)	5(25.00%)	1 (5.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	24 (28.57%)	36 (42.86%)	16 (19.05%)	6 (7.14%)	2 (2.38%)
Town (n=60)	15 (25.00%)	20 (33.33%)	15 (25.00%)	5 (8.33%)	5 (8.33%)
City (n=156)	51 (32.69%)	44 (28.21%)	29 (18.59%)	24 (15.38%)	8 (5.13%)
SOCIOECONOMIC					
A (n=12)	3 (25.00%)	4 (33.33%)	2 (16.67%)	1 (8.33%)	2 (16.67%)
B (n=18)	6 (33.33%)	4 (22.22%)	4 (22.22%)	2 (11.11%)	2 (11.11%)
C1 (n=78)	10 (12.82%)	42 (53.85%)	20 (25.64%)	2 (2.56%)	4 (5.13%)
C2 (n=66)	9 (13.64%)	24 (36.36%)	12 (18.18%)	19 (28.79%)	2 (3.03%)
D (n=126)	62 (49.21%)	26 (20.63%)	22 (17.46%)	11 (8.73%)	5 (3.97%)

The level of agreement in the expression varies according to factors such as gender, age, educational level and socioeconomic level ($P < 0.001$; Table 12.1). The high

agreement level of male participants is remarkable. There is an inverse proportion between the level of education and the level of agreement. As the level of education increases, the rate of agreement in the expression decreases. However, the agreement rate of men is much higher in each education level group (except illiterate participants and literate but who did not go to school because all of them are women). The highest level of agreement comes from the illiterate participants. Among the age groups, the highest agreement rate was from the age group who are aged 45 years and older, the lowest agreement rate comes from the youngest group, 20-24 years old.

Table 13. Levels of Agreement with the Statement “The future wife of a man should be a virgin”

	Frequency	Percentage (%)
Strongly Agree	90	30.00
Agree	100	33.33
Neither agree nor disagree	60	20.00
Disagree	35	11.67
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 63.33% either strongly agreed or agreed that the future wife of a man should be a virgin, while 16.67% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.05 with a standard deviation of 0.32.

Table 13. 1. Levels of Agreement with the Statement “The future wife of a man should be a virgin” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	38(26.39%)	40(27.78%)	30(20.83%)	25(17.36%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	10(20.83%)	18(37.5%)	5(10.42%)	9(18.75%)	6(12.5%)
25–34 (n=62)	17(27.42%)	28(45.16%)	5(8.06%)	9(14.52%)	3(4.84%)
35–44 (n=78)	25(32.05%)	26(33.33%)	18(23.08%)	7(8.97%)	2(2.56%)
45–54 (n=72)	30(41.67%)	18(25.00%)	17(23.61%)	5(6.94%)	2(2.78%)
55+ (n=40)	8(20.00%)	10(25.00%)	15(37.50%)	5(12.50%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	4(44.44%)	2(22.22%)	0(0.00%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	3(25.00%)	0(0.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	19(37.25%)	20(39.22%)	10(19.61%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	18(34.62%)	17(32.69%)	5(9.62%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	7(35.00%)	2(10.00%)	3(15.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.5%)	3(18.75%)	5(31.25%)	4(25%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	8(61.54%)	2(15.38%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	3(21.43%)	6(42.86%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	30(35.71%)	30(35.71%)	18(21.43%)	4(4.76%)	2(2.38%)
Town (n=60)	9(15%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	20(12.82%)	18(11.54%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	3(25.00%)	3(25.00%)	2(16.67%)	1(8.33%)
B (n=18)	3(16.67%)	3(16.67%)	5(27.78%)	5(27.78%)	2(11.11%)
C1 (n=78)	28(35.9%)	28(35.9%)	11(14.10%)	8(10.26%)	3(3.85%)
C2 (n=66)	15(22.73%)	17(25.76%)	21(31.82%)	10(15.15%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

Women differed from men in their responses ($P < 0.001$; Table 13.1). For the age category, as the participants’ ages and education levels increased, the rate of agreement

with this expression decreased. In addition, as the increased, the rate of agreement with this statement increased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Sakarya. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the C1 and D levels.

Table 14. Levels of Agreement with the Statement “Girls can be able to live by themselves when they gain their economical freedom”

	Frequency	Percentage (%)
Strongly Agree	30	10.00
Agree	40	13.33
Neither agree nor disagree	90	30.00
Disagree	75	25.00
Strongly disagree	65	21.67
Total	300	100.0

Of the 300 participants, 23.33% either strongly agreed or agreed that girls can be able to live by themselves, while 46.67% of participants either strongly disagreed or disagreed with this statement, and 30% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.16, with a standard deviation of 0.34.

Table 14. 1. Levels of Agreement with the Statement “Girls can be able to live by themselves when they gain their economical freedom” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	20(13.89%)	26(18.06%)	48(33.33%)	29(20.14%)	21(14.58%)
Men (n=156)	10(6.41%)	14(8.97%)	42(26.92%)	46(29.49%)	44(28.21%)
AGE					
20–24 (n=48)	7(14.58%)	7(14.58%)	17(35.42%)	10(20.83%)	7(14.58%)
25–34 (n=62)	7(11.29%)	8(12.90%)	17(27.42%)	15(24.19%)	15(24.19%)
35–44 (n=78)	9(11.54%)	12(15.38%)	26(33.33%)	16(20.51%)	15(19.23%)
45–54 (n=72)	6(8.33%)	9(12.50%)	18(25.00%)	26(36.11%)	13(18.06%)
55+ (n=40)	1(2.50%)	4(10.00%)	12(30.00%)	8(20.00%)	15(37.5%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	0(0.00%)	2(22.22%)	4(44.44%)	3(33.33%)
Literate, no school (n=12)	0(0.00%)	0(0.00%)	3(25.00%)	5(41.67%)	4(33.33%)
Primary school (n=93)	3(3.23%)	5(5.38%)	30(32.26%)	30(32.26%)	25(26.88%)
Secondary school (n=51)	5(9.80%)	5(9.80%)	14(27.45%)	13(25.49%)	14(27.45%)
High school (n=72)	9(12.50%)	13(18.06%)	25(34.72%)	14(19.44%)	11(15.28%)
University (n=39)	6(15.38%)	7(17.95%)	11(28.21%)	8(20.51%)	7(17.95%)
Master’s (n=18)	5(27.78%)	8(44.44%)	3(16.67%)	1(5.56%)	1(5.56%)
Doctorate (n=6)	2(33.33%)	2(33.33%)	2(33.33%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	5(9.62%)	8(15.38%)	15(28.85%)	13(25.00%)	11(21.15%)
Sakarya (n=40)	2(5.00%)	2(5.00%)	13(32.50%)	13(32.50%)	10(25.00%)
Ankara (n=20)	3(15.00%)	4(20.00%)	5(25.00%)	4(20.00%)	4(20.00%)
İzmir (n=16)	4(25.00%)	4(25.00%)	4(25.00%)	2(12.50%)	2(12.50%)
Çanakkale (n=13)	3(23.08%)	3(23.08%)	1(7.69%)	3(23.08%)	3(23.08%)
Adana (n=12)	2(16.67%)	3(25.00%)	1(8.33%)	3(25.00%)	3(25.00%)
Samsun (n=25)	2(8.00%)	3(12.00%)	10(40.00%)	5(20.00%)	5(20.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	3(23.08%)	3(23.08%)	3(23.08%)
Trabzon (n=58)	3(5.17%)	4(6.90%)	28(48.28%)	12(20.69%)	11(18.97%)
Diyarbakır (n=14)	1(7.14%)	2(14.29%)	4(28.57%)	4(28.57%)	3(21.43%)
Malatya (n=17)	2(11.76%)	3(17.65%)	3(17.65%)	5(29.41%)	4(23.53%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	3(15.00%)	8(40.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	3(3.57%)	9(10.71%)	17(20.24%)	30(35.71%)	25(29.76%)
Town (n=60)	3(5.00%)	6(10.00%)	13(21.67%)	20(33.33%)	18(30.00%)
City (n=156)	24(15.38%)	25(16.03%)	60(38.46%)	25(16.03%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	4(22.22%)	5(27.78%)	3(16.67%)
C1 (n=78)	10(12.82%)	11(14.10%)	15(19.23%)	23(29.49%)	19(24.36%)
C2 (n=66)	6(9.09%)	7(10.61%)	30(45.45%)	12(18.18%)	11(16.67%)
D (n=126)	9(7.14%)	17(13.49%)	38(30.16%)	32(25.40%)	30(23.81%)

It is not surprising that the number of people agreed with this statement is less than the number participants who disagreed ($P < 0.001$; Table 14.1). The level of agreement with this statement is mostly influenced by age, gender and educational level. Women's level of agreement in this statement is higher than men's level of agreement. As the level of education increases, agreement in the statement increases, and as the age increases, agreement in the expression decreases. The level of agreement in the expression is lower in smaller cities and higher in big cities. Trabzon is the city with the lowest agreement level, and Izmir is the city with the highest agreement level.

Table 15. Levels of Agreement with the Statement “A woman should be able to go out by herself at night”

	Frequency	Percentage (%)
Strongly Agree	30	10.00
Agree	40	13.33
Neither agree nor disagree	90	26.67
Disagree	75	23.33
Strongly disagree	65	26.67
Total	300	100.0

Of the 300 participants, 23.33% either strongly agreed or agreed that a woman should be able to go out by herself at night, while 50% of participants either strongly disagreed or disagreed with this statement, and 26.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.16 with a standard deviation of 0.8.

Table 15. 1. Levels of Agreement with the Statement “A woman should be able to go out by herself at night” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	24(16.67%)	28(19.44%)	69(47.92%)	13(9.03%)	10(6.94%)
Men (n=156)	6(3.85%)	12(7.69%)	21(13.46%)	62(39.74%)	55(35.26%)
AGE					
20–24 (n=48)	7(14.58%)	7(14.58%)	17(35.42%)	10(20.83%)	7(14.58%)
25–34 (n=62)	7(11.29%)	8(12.90%)	17(27.42%)	15(24.19%)	15(24.19%)
35–44 (n=78)	9(11.54%)	12(15.38%)	26(33.33%)	16(20.51%)	15(19.23%)
45–54 (n=72)	6(8.33%)	9(12.50%)	18(25.00%)	26(36.11%)	13(18.06%)
55+ (n=40)	1(2.50%)	4(10.00%)	12(30.00%)	8(20.00%)	15(37.5%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	0(0.00%)	2(22.22%)	4(44.44%)	3(33.33%)
Literate, no school (n=12)	0(0.00%)	0(0.00%)	3(25.00%)	5(41.67%)	4(33.33%)
Primary school (n=93)	3(3.23%)	5(5.38%)	30(32.26%)	30(32.26%)	25(26.88%)
Secondary school (n=51)	5(9.80%)	5(9.80%)	14(27.45%)	13(25.49%)	14(27.45%)
High school (n=72)	9(12.50%)	13(18.06%)	25(34.72%)	14(19.44%)	11(15.28%)
University (n=39)	6(15.38%)	7(17.95%)	11(28.21%)	8(20.51%)	7(17.95%)
Master’s (n=18)	5(27.78%)	8(44.44%)	3(16.67%)	1(5.56%)	1(5.56%)
Doctorate (n=6)	2(33.33%)	2(33.33%)	2(33.33%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	5(9.62%)	8(15.38%)	15(28.85%)	13(25.00%)	11(21.15%)
Sakarya (n=40)	2(5.00%)	2(5.00%)	13(32.50%)	13(32.50%)	10(25.00%)
Ankara (n=20)	3(15.00%)	4(20.00%)	5(25.00%)	4(20.00%)	4(20.00%)
İzmir (n=16)	4(25.00%)	4(25.00%)	4(25.00%)	2(12.50%)	2(12.50%)
Çanakkale (n=13)	3(23.08%)	3(23.08%)	1(7.69%)	3(23.08%)	3(23.08%)
Adana (n=12)	2(16.67%)	3(25.00%)	1(8.33%)	3(25.00%)	3(25.00%)
Samsun (n=25)	2(8.00%)	3(12.00%)	10(40.00%)	5(20.00%)	5(20.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	3(23.08%)	3(23.08%)	3(23.08%)
Trabzon (n=58)	3(5.17%)	4(6.90%)	28(48.28%)	12(20.69%)	11(18.97%)
Diyarbakır (n=14)	1(7.14%)	2(14.29%)	4(28.57%)	4(28.57%)	3(21.43%)
Malatya (n=17)	2(11.76%)	3(17.65%)	3(17.65%)	5(29.41%)	4(23.53%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	3(15.00%)	8(40.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	3(3.57%)	9(10.71%)	17(20.24%)	30(35.71%)	25(29.76%)
Town (n=60)	3(5.00%)	6(10.00%)	13(21.67%)	20(33.33%)	18(30.00%)
City (n=156)	24(15.38%)	25(16.03%)	60(38.46%)	25(16.03%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	4(22.22%)	5(27.78%)	3(16.67%)
C1 (n=78)	10(12.82%)	11(14.10%)	15(19.23%)	23(29.49%)	19(24.36%)
C2 (n=66)	6(9.09%)	7(10.61%)	30(45.45%)	12(18.18%)	11(16.67%)
D (n=126)	9(7.14%)	17(13.49%)	38(30.16%)	32(25.40%)	30(23.81%)

The agreement level of the statement is low ($P < 0.001$; Table 15.1). However, the high agreement level of women is remarkable. Age is an important factor affecting the agreement level of the expression. All of the participants, who are illiterate or illiterate

but did not go to school, were all women, but none of these participants agreed with the statement. As the level of education increases, the level of agreement in the expression increases. The level of agreement in the expression is lower in smaller cities and higher in big cities. Trabzon is the city with the lowest agreement level, and Izmir is the city with the highest agreement level. Participants who were born in the village have a low level of agreement. The level of agreement of the participants who are born in town is higher than those born in the village. Participants who are born in the cities have the highest level of agreement.

Table 16. Levels of Agreement with the Statement ‘A woman should consult a woman doctor in the hospital’

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	3.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that woman should consult a woman doctor in the hospital while 18.33% of participants either strongly disagreed or disagreed with this statement, and 22.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95 with a standard deviation of 1.8.

Table 16. 1. Levels of Agreement with the Statement “A woman should consult a woman doctor in the hospital” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	25(17.36%)	40(27.78%)	38(26.39%)	30(20.83%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.9%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.50%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

The percentage of participants who agreed with this statement is higher than those who did not ($P < 0.001$; Table 16.1). However, the agreement level of male participants is higher than that of female participants. In terms of age groups, it is observed that the level of agreement in the statement increases as the age increases. However, this rate is slightly lower in the participants over 55 years of age. This is due to the number of participants in the group. The agreement level of the groups in terms of education level varies. The lowest agreement level comes from the participants with a PhD degree. The highest agreement level comes from high school graduates. In terms of the region, the highest level of agreement comes from the participants in Sakarya. The lowest agreement level comes from the participants in Izmir. In terms of place of birth, the highest level of agreement comes from the participants who were born in the city. In terms of socioeconomic level, the highest agreement level comes from the group D, while the lowest agreement level comes from the group A.

Table 17. Levels of Agreement with the Statement “Families should allow girls to flirt”

	Frequency	Percentage (%)
Strongly Agree	30	10.00%
Agree	40	13.33%
Neither agree nor disagree	90	30.00%
Disagree	75	25.00%
Strongly disagree	65	21.67%
Total	300	100.00

Of the 300 participants, 23.33% either strongly agreed or agreed that families should allow girls to flirt, while 46.67% of participants either strongly disagreed or disagreed with this statement, and 30% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.16 with a standard deviation of 0.8.

Table 17. 1. Levels of Agreement with the Statement “Families should allow girls to flirt” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	24(16.67%)	28(19.44%)	69(47.92%)	13(9.03%)	10(6.94%)
Men (n=156)	6(3.85%)	12(7.69%)	21(13.46%)	62(39.74%)	55(35.26%)
AGE					
20–24 (n=48)	7(14.58%)	7(14.58%)	17(35.42%)	10(20.83%)	7(14.58%)
25–34 (n=62)	7(11.29%)	8(12.90%)	17(27.42%)	15(24.19%)	15(24.19%)
35–44 (n=78)	9(11.54%)	12(15.38%)	26(33.33%)	16(20.51%)	15(19.23%)
45–54 (n=72)	6(8.33%)	9(12.50%)	18(25.00%)	26(36.11%)	13(18.06%)
55+ (n=40)	1(2.50%)	4(10.00%)	12(30.00%)	8(20.00%)	15(37.5%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	0(0.00%)	2(22.22%)	4(44.44%)	3(33.33%)
Literate, no school (n=12)	0(0.00%)	0(0.00%)	3(25.00%)	5(41.67%)	4(33.33%)
Primary school (n=93)	3(3.23%)	5(5.38%)	30(32.26%)	30(32.26%)	25(26.88%)
Secondary school (n=51)	5(9.80%)	5(9.80%)	14(27.45%)	13(25.49%)	14(27.45%)
High school (n=72)	9(12.50%)	13(18.06%)	25(34.72%)	14(19.44%)	11(15.28%)
University (n=39)	6(15.38%)	7(17.95%)	11(28.21%)	8(20.51%)	7(17.95%)
Master’s (n=18)	5(27.78%)	8(44.44%)	3(16.67%)	1(5.56%)	1(5.56%)
Doctorate (n=6)	2(33.33%)	2(33.33%)	2(33.33%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	3(5.77%)	4(7.69%)	17(32.69%)	13(25.00%)	15(28.85%)
Sakarya (n=40)	2(5.00%)	5(12.50%)	13(32.50%)	9(22.50%)	11(27.50%)
Ankara (n=20)	3(15.00%)	4(20.00%)	5(25.00%)	5(25.00%)	3(15.00%)
İzmir (n=16)	2(12.50%)	4(25.00%)	5(31.25%)	3(18.75%)	2(12.50%)
Çanakkale (n=13)	2(15.38%)	2(15.38%)	3(23.08%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
Samsun (n=25)	4(16.00%)	4(16.00%)	6(24.00%)	5(20.00%)	6(24.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	2(15.38%)	3(23.08%)	4(30.77%)
Trabzon (n=58)	4(6.90%)	4(6.90%)	27(46.55%)	15(25.86%)	8(13.79%)
Diyarbakır (n=14)	1(7.14%)	2(14.29%)	4(28.57%)	5(35.71%)	2(14.29%)
Malatya (n=17)	4(23.53%)	4(23.53%)	2(11.76%)	5(29.41%)	2(11.76%)
Erzurum (n=20)	2(10.00%)	3(15.00%)	4(20.00%)	5(25.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	3(3.57%)	9(10.71%)	17(20.24%)	30(35.71%)	25(29.76%)
Town (n=60)	3(5.00%)	6(10.00%)	13(21.67%)	20(33.33%)	18(30.00%)
City (n=156)	24(15.38%)	25(16.03%)	60(38.46%)	25(16.03%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	4(22.22%)	5(27.78%)	3(16.67%)
C1 (n=78)	10(12.82%)	11(14.10%)	15(19.23%)	23(29.49%)	19(24.36%)
C2 (n=66)	6(9.09%)	7(10.61%)	30(45.45%)	12(18.18%)	11(16.67%)
D (n=126)	9(7.14%)	17(13.49%)	38(30.16%)	32(25.40%)	30(23.81%)

While most of the women neither agree nor disagree, most of the men disagree ($P < 0.001$; Table 17.1). The agreement level of the female participants is much higher than

the agreement level of male participants. There is no significant difference in terms of age groups, but the lowest agreement level comes from the group of participants over 55 years of age. The level of agreement in the expression increases as the level of education increases. In terms of the region the lowest level of agreement comes from the participants in Diyarbakır. The highest level of agreement comes from the participants in Malatya. In terms of birthplace the lowest level of agreement comes from the participants born in villages, the highest level of agreement comes from the ones born in cities.

Table 18. Levels of Agreement with the Statement “The last decision regarding the choice of her husband should be made by her father”

	Frequency	Percentage (%)
Strongly Agree	30	10.00%
Agree	36	12.00%
Neither agree nor disagree	60	20.00%
Disagree	128	42.67%
Strongly disagree	46	15.33%
Total	300	100.00

Of the 300 participants, 22% either strongly agreed or agreed that the last decision regarding the choice of her husband should be made by her father while 58% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.1 with a standard deviation of 0.7.

Table 18. 1. Levels of Agreement with the Statement “The last decision regarding the choice of her husband should be made by her father” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	5(3.47%)	8(5.56%)	15(10.42%)	78(54.17%)	38(26.39%)
Men (n=156)	25(16.03%)	28(17.95%)	45(28.85%)	50(32.05%)	8(5.13%)
AGE					
20–24 (n=48)	5 (10.42%)	6 (12.50%)	15 (31.25%)	18 (37.50%)	4 (8.33%)
25–34 (n=62)	7 (11.29%)	8 (12.90%)	7 (11.29%)	33 (53.23%)	7 (11.29%)
35–44 (n=78)	8 (10.26%)	9 (11.54%)	10 (12.82%)	38 (48.72%)	13 (16.67%)
45–54 (n=72)	6 (8.33%)	8 (11.11%)	20 (27.78%)	26 (36.11%)	12 (16.67%)
55+ (n=40)	4 (10.00%)	5 (12.50%)	8 (20.00%)	13 (32.50%)	10 (25.00%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3(33.33%)	2(22.22%)	1(11.11%)	1(11.11%)
Literate, no school (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
Primary school (n=93)	10(10.75%)	10(10.75%)	21(22.58%)	38(40.86%)	14(15.05%)
Secondary school (n=51)	6(11.76%)	7(13.73%)	10(19.61%)	24(47.06%)	4(7.84%)
High school (n=72)	7(9.72%)	8(11.11%)	15(20.83%)	34(47.22%)	8(11.11%)
University (n=39)	2(5.13%)	4(10.26%)	10(25.64%)	15(38.46%)	8(20.51%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	10(55.56%)	8(44.44%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	4(66.67%)	2(33.33%)
REGION					
İstanbul (n=52)	2(3.85%)	3(5.77%)	7(13.46%)	32(61.54%)	8(15.38%)
Sakarya (n=40)	3(7.50%)	4(10.00%)	10(25.00%)	19(47.50%)	4(10.00%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	7(35.00%)	6(30.00%)
İzmir (16)	0(0.00%)	1(6.25%)	3(18.75%)	6(37.50%)	6(37.50%)
Çanakkale (n=13)	0(0.00%)	1(7.69%)	5(38.46%)	4(30.77%)	3(23.08%)
Adana (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	3(25.00%)	2(16.67%)
Samsun (n=25)	2(8.00%)	3(12.00%)	5(20.00%)	11(44.00%)	4(16.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	4(30.77%)	3(23.08%)	2(15.38%)
Trabzon (n=58)	5(8.62%)	5(8.62%)	12(20.69%)	31(53.45%)	5(8.62%)
Diyarbakır (n=14)	4(28.57%)	4(28.57%)	2(14.29%)	2(14.29%)	2(14.29%)
Malatya (n=17)	4(23.53%)	4(23.53%)	2(11.76%)	5(29.41%)	2(11.76%)
Erzurum (n=20)	5(25.00%)	5(25.00%)	3(15.00%)	5(25.00%)	2(10.00%)
PLACE OF BIRTH					
Village (n=84)	8(9.52%)	13(15.48%)	28(33.33%)	25(29.76%)	10(11.90%)
Town (n=60)	15(25.00%)	17(28.33%)	6(10.00%)	16(26.67%)	6(10.00%)
City (n=156)	7(4.49%)	6(3.85%)	26(16.67%)	87(55.77%)	30(19.23%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	1(8.33%)	2(16.67%)	4(33.33%)	4(33.33%)
B (n=18)	1(5.56%)	1(5.56%)	4(22.22%)	8(44.44%)	4(22.22%)
C1 (n=78)	8(10.26%)	9(11.54%)	20(25.64%)	32(41.03%)	9(11.54%)
C2 (n=66)	9(13.64%)	10(15.15%)	10(15.15%)	18(27.27%)	19(28.79%)
D (n=126)	11(8.73%)	15(11.90%)	24(19.05%)	66(52.38%)	10(7.94%)

There are significant differences between the agreement levels of men and women ($P < 0.001$; Table 18.1). Women's agreement level is quite low compared to men's. There is no significant difference for the age category. As the level of education increases

the level of agreement decreases. In terms of region the highest agreement level comes from the participants in Diyarbakır, and the lowest agreement rate comes from the participants in İzmir. In terms of birthplace, agreement level of the participants born in the village is the highest, but agreement level of the participants born in the city is quite low. In terms of socio-economic level, Participants in the C2 and D groups have the highest level of agreement.

Table 19. Levels of Agreement with the Statement “A woman’s basic task is motherhood”

	Frequency	Percentage (%)
Strongly Agree	45	15.00
Agree	90	30.00
Neither agree nor disagree	102	34.00
Disagree	38	12.67
Strongly disagree	25	8.33
Total	300	100.00

Of the 300 participants, 64% either strongly agreed or agreed that a woman’s basic task is motherhood, while 21% of participants either strongly disagreed or disagreed with this statement, and 34% stated that they neither agree nor disagree. The average expression on the five-item scale was 0.75, with a standard deviation of 1.53.

Table 19. 1Levels of Agreement with the Statement “A woman’s basic task is motherhood” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	25(17.36%)	40(27.78%)	38(26.39%)	30(20.83%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.90%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.50%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84%)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

This statement has a high level of agreement ($P < 0.001$; Table 19.1). Although the agreement level of both male and female participants is high, the agreement level of

men is higher than that of women. For the age category, as the participants' ages increased, the rate of agreement with this expression increased too. On the other hand, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Sakarya and Erzurum. In terms of birthplace, the lowest agreement level comes from the participants who are born in towns and the highest level of agreement from the ones in cities. In terms of socio-economic level no significant difference was found.

4.2.4. Marriage Gender Roles

In this part of the research participants' perspective on gender roles in the marriage institution will be evaluated with descriptive statistical data.

Table 20. Levels of Agreement with the Statement “Husband’s cheating on a wife should be regarded as normal”

	Frequency	Percentage (%)
Strongly Agree	17	5.67
Agree	23	7.67
Neither agree nor disagree	48	16.00
Disagree	124	41.33
Strongly disagree	88	29.33
Total	300	100.00

Of the 300 participants, 13.34% either strongly agreed or agreed that husband’s cheating on a wife should be regarded as normal, while 70.66% of participants either strongly disagreed or disagreed with this statement, and 16% stated that they neither agree nor disagree. The average expression on the five-item scale was 0.65, with a standard deviation of 1.13.

Table 20. 1. Levels of Agreement with the Statement “Husband’s cheating on a wife should be regarded as normal” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	0(0.00%)	7(4.86%)	16(11.11%)	70(48.61%)	51(35.42%)
Men (n=156)	17(10.90%)	16(10.26%)	32(20.51%)	54(34.62%)	37(23.72%)
AGE					
20–24 (n=48)	0(0.00%)	0(0.00%)	8(16.67%)	25(52.08%)	15(31.25%)
25–34 (n=62)	2(3.23%)	3(4.84%)	9(14.52%)	28(45.16%)	20(32.26%)
35–44 (n=78)	5(6.41%)	6(7.69%)	23(29.49%)	28(35.90%)	16(20.51%)
45–54 (n=72)	5(6.94%)	7(9.72%)	5(6.94%)	30(41.67%)	25(34.72%)
55+ (n=40)	5(12.50%)	7(17.50%)	3(7.50%)	13(32.50%)	12(30.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	1(11.11%)	3(33.33%)	3(33.33%)	2(22.22%)
Literate, no school (n=12)	0(0.00%)	2(16.67%)	4(33.33%)	4(33.33%)	2(16.67%)
Primary school (n=93)	5(5.38%)	6(6.45%)	9(9.68%)	43(46.24%)	30(32.26%)
Secondary school (n=51)	3(5.88%)	4(7.84%)	8(15.69%)	28(54.90%)	8(15.69%)
High school (n=72)	6(8.33%)	9(12.50%)	15(20.83%)	22(30.56%)	20(27.78%)
University (n=39)	3(7.69%)	1(2.56%)	9(23.08%)	16(41.03%)	10(25.64%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	6(33.33%)	12(66.67%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	2(33.33%)	4(66.67%)
REGION					
İstanbul (n=52)	2(3.85%)	2(3.85%)	3(5.77%)	30(57.69%)	15(28.85%)
Sakarya (n=40)	1(2.50%)	2(5.00%)	4(10.00%)	18(45.00%)	15(37.50%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	8(40.00%)	5(25.00%)
İzmir (n=16)	0(0.00%)	1(6.25%)	3(18.75%)	8(50.00%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	4(30.77%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
Samsun (n=25)	1(4.00%)	2(8.00%)	3(12.00%)	10(40.00%)	9(36.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	3(23.08%)	4(30.77%)	3(23.08%)
Trabzon (n=58)	2(3.45%)	2(3.45%)	4(6.90%)	26(44.83%)	24(41.38%)
Diyarbakır (n=14)	3(21.43%)	2(14.29%)	6(42.86%)	2(14.29%)	1(7.14%)
Malatya (n=17)	3(17.65%)	3(17.65%)	4(23.53%)	4(23.53%)	3(17.65%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	7(35.00%)	7(35.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	9(10.71%)	14(16.67%)	15(17.86%)	36(42.86%)	10(11.90%)
Town (n=60)	5(8.33%)	6(10.00%)	20(33.33%)	16(26.67%)	13(21.67%)
City (n=156)	3(1.92%)	3(1.92%)	13(8.33%)	72(46.15%)	65(41.67%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
B (n=18)	3(16.67%)	4(22.22%)	2(11.11%)	5(27.78%)	4(22.22%)
C1 (n=78)	4(5.13%)	5(6.41%)	7(8.97%)	50(64.10%)	12(15.38%)
C2 (n=66)	3(4.55%)	4(6.06%)	6(9.09%)	43(65.15%)	10(15.15%)
D (n=126)	6(4.76%)	8(6.35%)	31(24.60%)	22(17.46%)	59(46.83%)

Women's agreement level is quite low and men's agreement level is partly higher ($P < 0.001$; Table 20.1). For the age category, as the participants’ ages increased, the rate of agreement with this expression increased. In addition, as the education level

increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Diyarbakır. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level there isn't significant difference.

Table 21. Levels of Agreement with the Statement “Every wish of the man should be realized at home”

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	13.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that every wish of the man should be realized at home, while 22.67% of participants either strongly disagreed or disagreed with this statement, and 18.33% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95, with a standard deviation of 1.03.

**Table 21. 1. Levels of Agreement with the Statement “Every wish of the man should be realized at home”
by Sociodemographic Characteristics**

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	25(17.36%)	40(27.78%)	38(26.39%)	30(20.83%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.50%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.90%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	22(30.56%)	31(43.06%)	6(8.33%)	10(13.89%)	3(4.17%)
55+ (n=40)	11(27.50%)	18(45.00%)	5(12.50%)	5(12.50%)	1(2.50%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	5(55.56%)	1(11.11%)	0(0.00%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	7(58.33%)	2(16.67%)	0(0.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	1(5.56%)	2(11.11%)	2(11.11%)	11(61.11%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	30(35.71%)	42(50.00%)	5(5.95%)	5(5.95%)	2(2.38%)
Town (n=60)	19(31.67%)	19(31.67%)	10(16.67%)	8(13.33%)	4(6.67%)
City (n=156)	28(17.95%)	39(25.00%)	53(33.97%)	27(17.31%)	9(5.77%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

Agreement level of men is higher than agreement level of women ($P < 0.001$; Table 21.1). For the age category, as the participants’ ages increased, the rate of agreement

with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Erzurum, Trabzon and Sakarya. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the C2 and D levels.

Table 22. Levels of Agreement with the Statement “Man should marry again if the woman is not able to deliver a child”

	Frequency	Percentage (%)
Strongly Agree	17	5.67
Agree	23	7.67
Neither agree nor disagree	48	16.00
Disagree	124	41.33
Strongly disagree	88	29.33
Total	300	100.00

Of the 300 participants, 13.34% either strongly agreed or agreed that man should marry again if the woman is not able to deliver a child, while 70.66% of participants either strongly disagreed or disagreed with this statement, and 16% stated that they neither agree nor disagree. The average expression on the five-item scale was 0.65, with a standard deviation of 1.08.

Table 22. 1. Levels of Agreement with the Statement “Man should marry again if the woman is not able to deliver a child” By Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	0(0.00%)	7(4.86%)	16(11.11%)	70(48.61%)	51(35.42%)
Men (n=156)	17(10.90%)	16(10.26%)	32(20.51%)	54(34.62%)	37(23.72%)
AGE					
20–24 (n=48)	0(0.00%)	0(0.00%)	8(16.67%)	25(52.08%)	15(31.25%)
25–34 (n=62)	2(3.23%)	3(4.84%)	9(14.52%)	28(45.16%)	20(32.26%)
35–44 (n=78)	5(6.41%)	6(7.69%)	23(29.49%)	28(35.90%)	16(20.51%)
45–54 (n=72)	5(6.94%)	7(9.72%)	5(6.94%)	30(41.67%)	25(34.72%)
55+ (n=40)	5(12.50%)	7(17.50%)	3(7.50%)	13(32.50%)	12(30.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	1(11.11%)	3(33.33%)	3(33.33%)	2(22.22%)
Literate, no school (n=12)	0(0.00%)	2(16.67%)	4(33.33%)	4(33.33%)	2(16.67%)
Primary school (n=93)	5(5.38%)	6(6.45%)	9(9.68%)	43(46.24%)	30(32.26%)
Secondary school (n=51)	3(5.88%)	4(7.84%)	8(15.69%)	28(54.90%)	8(15.69%)
High school (n=72)	6(8.33%)	9(12.50%)	15(20.83%)	22(30.56%)	20(27.78%)
University (n=39)	3(7.69%)	1(2.56%)	9(23.08%)	16(41.03%)	10(25.64%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	6(33.33%)	12(66.67%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	2(33.33%)	4(66.67%)
REGION					
İstanbul (n=52)	2(3.85%)	2(3.85%)	3(5.77%)	30(57.69%)	15(28.85%)
Sakarya (n=40)	1(2.50%)	2(5.00%)	4(10.00%)	18(45.00%)	15(37.50%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	8(40.00%)	5(25.00%)
İzmir (n=16)	0(0.00%)	1(6.25%)	3(18.75%)	8(50.00%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	4(30.77%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
Samsun (n=25)	1(4.00%)	2(8.00%)	3(12.00%)	10(40.00%)	9(36.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	3(23.08%)	4(30.77%)	3(23.08%)
Trabzon (n=58)	2(3.45%)	2(3.45%)	4(6.90%)	26(44.83%)	24(41.38%)
Diyarbakır (n=14)	3(21.43%)	2(14.29%)	6(42.86%)	2(14.29%)	1(7.14%)
Malatya (n=17)	3(17.65%)	3(17.65%)	4(23.53%)	4(23.53%)	3(17.65%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	7(35.00%)	7(35.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	9(10.71%)	14(16.67%)	15(17.86%)	36(42.86%)	10(11.90%)
Town (n=60)	5(8.33%)	6(10.00%)	20(33.33%)	16(26.67%)	13(21.67%)
City (n=156)	3(1.92%)	3(1.92%)	13(8.33%)	72(46.15%)	65(41.67%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
B (n=18)	3(16.67%)	4(22.22%)	2(11.11%)	5(27.78%)	4(22.22%)
C1 (n=78)	4(5.13%)	5(6.41%)	7(8.97%)	50(64.10%)	12(15.38%)
C2 (n=66)	3(4.55%)	4(6.06%)	6(9.09%)	43(65.15%)	10(15.15%)
D (n=126)	6(4.76%)	8(6.35%)	31(24.60%)	22(17.46%)	59(46.83%)

Women almost disagree with this statement ($P < 0.001$; Table 22.1). On the other hand, men’s agreement rate is not very high but higher than women’s. For the age category,

as the participants' ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. Interestingly, illiterate participants had a low level of agreement with this statement. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Diyarbakır. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the A and B levels.

Table 23. Levels of Agreement with the Statement “A woman should reject sexual encounter in marriages if she does not desire it”

	Frequency	Percentage (%)
Strongly Agree	30	10.00
Agree	40	13.33
Neither agree nor disagree	90	26.67
Disagree	75	23.33
Strongly disagree	65	26.67
Total	300	100.0

Of the 300 participants, 23.33% either strongly agreed or agreed that a woman should reject sexual encounter in marriages if she does not desire it while 50% of participants either strongly disagreed or disagreed with this statement, and 26.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.16 with a standard deviation of 0.8.

Table 23. 1. Levels of Agreement with the Statement “A woman should reject sexual encounter in marriages if she does not desire it” by Sociodemographic Characteristics

	Strongly	Agree	Neither agree nor	Disagree	Strongly
SEX					
Women (n=144)	24(16.67%)	28(19.44%)	69(47.92%)	13(9.03%)	10(6.94%)
Men (n=156)	6(3.85%)	12(7.69%)	21(13.46%)	62(39.74%)	55(35.26%)
AGE					
20–24 (n=48)	7(14.58%)	7(14.58%)	17(35.42%)	10(20.83%)	7(14.58%)
25–34 (n=62)	7(11.29%)	8(12.90%)	17(27.42%)	15(24.19%)	15(24.19%)
35–44 (n=78)	9(11.54%)	12(15.38%)	26(33.33%)	16(20.51%)	15(19.23%)
45–54 (n=72)	6(8.33%)	9(12.50%)	18(25.00%)	26(36.11%)	13(18.06%)
55+ (n=40)	1(2.50%)	4(10.00%)	12(30.00%)	8(20.00%)	15(37.5%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	0(0.00%)	2(22.22%)	4(44.44%)	3(33.33%)
Literate, no school (n=12)	0(0.00%)	0(0.00%)	3(25.00%)	5(41.67%)	4(33.33%)
Primary school (n=93)	3(3.23%)	5(5.38%)	30(32.26%)	30(32.26%)	25(26.88%)
Secondary school (n=51)	5(9.80%)	5(9.80%)	14(27.45%)	13(25.49%)	14(27.45%)
High school (n=72)	9(12.50%)	13(18.06%)	25(34.72%)	14(19.44%)	11(15.28%)
University (n=39)	6(15.38%)	7(17.95%)	11(28.21%)	8(20.51%)	7(17.95%)
Master’s (n=18)	5(27.78%)	8(44.44%)	3(16.67%)	1(5.56%)	1(5.56%)
Doctorate (n=6)	2(33.33%)	2(33.33%)	2(33.33%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	5(9.62%)	8(15.38%)	15(28.85%)	13(25.00%)	11(21.15%)
Sakarya (n=40)	2(5.00%)	2(5.00%)	13(32.50%)	13(32.50%)	10(25.00%)
Ankara (n=20)	3(15.00%)	4(20.00%)	5(25.00%)	4(20.00%)	4(20.00%)
İzmir (n=16)	4(25.00%)	4(25.00%)	4(25.00%)	2(12.50%)	2(12.50%)
Çanakkale (n=13)	3(23.08%)	3(23.08%)	1(7.69%)	3(23.08%)	3(23.08%)
Adana (n=12)	2(16.67%)	3(25.00%)	1(8.33%)	3(25.00%)	3(25.00%)
Samsun (n=25)	2(8.00%)	3(12.00%)	10(40.00%)	5(20.00%)	5(20.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	3(23.08%)	3(23.08%)	3(23.08%)
Trabzon (n=58)	3(5.17%)	4(6.90%)	28(48.28%)	12(20.69%)	11(18.97%)
Diyarbakır (n=14)	1(7.14%)	2(14.29%)	4(28.57%)	4(28.57%)	3(21.43%)
Malatya (n=17)	2(11.76%)	3(17.65%)	3(17.65%)	5(29.41%)	4(23.53%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	3(15.00%)	8(40.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	3(3.57%)	9(10.71%)	17(20.24%)	30(35.71%)	25(29.76%)
Town (n=60)	3(5.00%)	6(10.00%)	13(21.67%)	20(33.33%)	18(30.00%)
City (n=156)	24(15.38%)	25(16.03%)	60(38.46%)	25(16.03%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	4(22.22%)	5(27.78%)	3(16.67%)
C1 (n=78)	10(12.82%)	11(14.10%)	15(19.23%)	23(29.49%)	19(24.36%)
C2 (n=66)	6(9.09%)	7(10.61%)	30(45.45%)	12(18.18%)	11(16.67%)
D (n=126)	9(7.14%)	17(13.49%)	38(30.16%)	32(25.40%)	30(23.81%)

Women differed significantly from men in their responses ($P < 0.001$; Table 23.1).

Women's agreement level is very high compared to men. The agreement rate of men is very low. For the age category, as the participants' ages increased, the rate of

agreement with this expression decreased. In addition, as the education level increased, the rate of agreement with this statement increased. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from Erzurum, Trabzon and Sakarya. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the lowest agreement levels came from the C2 and D levels.

Table 24. Levels of Agreement with the Statement “Husbands should make the decisions regarding woman’s life”

	Frequency	Percentage (%)
Strongly Agree	45	15.00
Agree	54	18.00
Neither agree nor disagree	85	28.33
Disagree	64	21.33
Strongly disagree	52	17.33
Total	300	100.00

Of the 300 participants, 33% either strongly agreed or agreed that husbands should make the decisions regarding woman’s life, while 38.66% of participants either strongly disagreed or disagreed with this statement, and 28.33% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.65, with a standard deviation of 0.98.

Table 24. 1. Levels of Agreement with the Statement “Husbands should make the decisions regarding woman’s life” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	13(9.03%)	17(11.81%)	22(15.28%)	50(34.72%)	42(29.17%)
Men (n=156)	32(20.51%)	37(23.72%)	63(40.38%)	14(8.97%)	10(6.41%)
AGE					
20–24 (n=48)	7(14.58%)	8(16.67%)	3(6.25%)	20(41.67%)	10(20.83%)
25–34 (n=62)	8(12.90%)	10(16.13%)	17(27.42%)	14(22.58%)	13(20.97%)
35–44 (n=78)	9(11.54%)	12(15.38%)	30(38.46%)	12(15.38%)	15(19.23%)
45–54 (n=72)	9(12.50%)	12(16.67%)	32(44.44%)	10(13.89%)	9(12.50%)
55+ (n=40)	12(30.00%)	12(30.00%)	3(7.50%)	8(20.00%)	5(12.50%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	1(11.11%)	1(11.11%)	3(33.33%)	2(22.22%)
Literate, no school (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
Primary school (n=93)	19(20.43%)	23(24.73%)	38(40.86%)	8(8.60%)	5(5.38%)
Secondary school (n=51)	16(31.37%)	17(33.33%)	2(3.92%)	9(17.65%)	7(13.73%)
High school (n=72)	6(8.33%)	8(11.11%)	34(47.22%)	15(20.83%)	9(12.50%)
University (n=39)	0(0.00%)	3(7.69%)	8(20.51%)	17(43.59%)	11(28.21%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	9(50.00%)	9(50.00%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	6(100.00%)
REGION					
İstanbul (n=52)	7(13.46%)	8(15.38%)	17(32.69%)	14(26.92%)	6(11.54%)
Sakarya (n=40)	5(12.50%)	7(17.50%)	16(40.00%)	8(20.00%)	4(10.00%)
Ankara (n=20)	3(15.00%)	3(15.00%)	2(10.00%)	6(30.00%)	6(30.00%)
İzmir (n=16)	2(12.50%)	3(18.75%)	2(12.50%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	2(15.38%)	2(15.38%)	2(15.38%)	4(30.77%)	3(23.08%)
Adana (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
Samsun (n=25)	2(8.00%)	4(16.00%)	9(36.00%)	6(24.00%)	4(16.00%)
Kayseri (n=13)	3(23.08%)	4(30.77%)	0(0.00%)	2(15.38%)	4(30.77%)
Trabzon (n=58)	8(13.79%)	9(15.52%)	24(41.38%)	8(13.79%)	9(15.52%)
Diyarbakır (n=14)	3(21.43%)	4(28.57%)	2(14.29%)	2(14.29%)	3(21.43%)
Malatya (n=17)	4(23.53%)	4(23.53%)	3(17.65%)	3(17.65%)	3(17.65%)
Erzurum (n=20)	4(20.00%)	4(20.00%)	6(30.00%)	3(15.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	18(21.43%)	23(27.38%)	19(22.62%)	14(16.67%)	10(11.90%)
Town (n=60)	12(20.00%)	15(25.00%)	6(10.00%)	13(21.67%)	14(23.33%)
City (n=156)	15(9.62%)	16(10.26%)	60(38.46%)	37(23.72%)	28(17.95%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
B (n=18)	3(16.67%)	3(16.67%)	3(16.67%)	6(33.33%)	3(16.67%)
C1 (n=78)	11(14.10%)	14(17.95%)	17(21.79%)	19(24.36%)	17(21.79%)
C2 (n=66)	9(13.64%)	11(16.67%)	22(33.33%)	13(19.70%)	11(16.67%)
D (n=126)	20(15.87%)	24(19.05%)	41(32.54%)	23(18.25%)	18(14.29%)

Agreement level of men is higher than agreement level of women ($P < 0.001$; Table 24.1). For the age category, there was no significant difference between groups except for participants aged 55 and over. On the other hand, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Kayseri. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, there is no significant difference.

Table 25. Levels of Agreement with the Statement “Contraception in marriages should be responsibility of only woman”

	Frequency	Percentage (%)
Strongly Agree	30	10.00%
Agree	36	12.00%
Neither agree nor disagree	60	20.00%
Disagree	128	42.67%
Strongly disagree	46	15.33%
Total	300	100.00

Of the 300 participants, 22% either strongly agreed or agreed that contraception in marriages should be responsibility of only woman while 58% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.1 with a standard deviation of 0.7.

Table 25. 1. Levels of Agreement with the Statement “Contraception in marriages should be responsibility of only woman” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	5(3.47%)	8(5.56%)	15(10.42%)	78(54.17%)	38(26.39%)
Men (n=156)	25(16.03%)	28(17.95%)	45(28.85%)	50(32.05%)	8(5.13%)
AGE					
20–24 (n=48)	5 (10.42%)	6 (12.50%)	15 (31.25%)	18 (37.50%)	4 (8.33%)
25–34 (n=62)	7 (11.29%)	8 (12.90%)	7 (11.29%)	33 (53.23%)	7 (11.29%)
35–44 (n=78)	8 (10.26%)	9 (11.54%)	10 (12.82%)	38 (48.72%)	13 (16.67%)
45–54 (n=72)	6 (8.33%)	8 (11.11%)	20 (27.78%)	26 (36.11%)	12 (16.67%)
55+ (n=40)	4 (10.00%)	5 (12.50%)	8 (20.00%)	13 (32.50%)	10 (25.00%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3(33.33%)	2(22.22%)	1(11.11%)	1(11.11%)
Literate, no school (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
Primary school (n=93)	10(10.75%)	10(10.75%)	21(22.58%)	38(40.86%)	14(15.05%)
Secondary school (n=51)	6(11.76%)	7(13.73%)	10(19.61%)	24(47.06%)	4(7.84%)
High school (n=72)	7(9.72%)	8(11.11%)	15(20.83%)	34(47.22%)	8(11.11%)
University (n=39)	2(5.13%)	4(10.26%)	10(25.64%)	15(38.46%)	8(20.51%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	10(55.56%)	8(44.44%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	4(66.67%)	2(33.33%)
REGION					
İstanbul (n=52)	2(3.85%)	3(5.77%)	7(13.46%)	32(61.54%)	8(15.38%)
Sakarya (n=40)	3(7.50%)	4(10.00%)	10(25.00%)	19(47.50%)	4(10.00%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	7(35.00%)	6(30.00%)
İzmir (16)	0(0.00%)	1(6.25%)	3(18.75%)	6(37.50%)	6(37.50%)
Çanakkale (n=13)	0(0.00%)	1(7.69%)	5(38.46%)	4(30.77%)	3(23.08%)
Adana (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	3(25.00%)	2(16.67%)
Samsun (n=25)	2(8.00%)	3(12.00%)	5(20.00%)	11(44.00%)	4(16.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	4(30.77%)	3(23.08%)	2(15.38%)
Trabzon (n=58)	5(8.62%)	5(8.62%)	12(20.69%)	31(53.45%)	5(8.62%)
Diyarbakır (n=14)	4(28.57%)	4(28.57%)	2(14.29%)	2(14.29%)	2(14.29%)
Malatya (n=17)	4(23.53%)	4(23.53%)	2(11.76%)	5(29.41%)	2(11.76%)
Erzurum (n=20)	5(25.00%)	5(25.00%)	3(15.00%)	5(25.00%)	2(10.00%)
PLACE OF BIRTH					
Village (n=84)	8(9.52%)	13(15.48%)	28(33.33%)	25(29.76%)	10(11.90%)
Town (n=60)	15(25.00%)	17(28.33%)	6(10.00%)	16(26.67%)	6(10.00%)
City (n=156)	7(4.49%)	6(3.85%)	26(16.67%)	87(55.77%)	30(19.23%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	1(8.33%)	2(16.67%)	4(33.33%)	4(33.33%)
B (n=18)	1(5.56%)	1(5.56%)	4(22.22%)	8(44.44%)	4(22.22%)
C1 (n=78)	8(10.26%)	9(11.54%)	20(25.64%)	32(41.03%)	9(11.54%)
C2 (n=66)	9(13.64%)	10(15.15%)	10(15.15%)	18(27.27%)	19(28.79%)
D (n=126)	11(8.73%)	15(11.90%)	24(19.05%)	66(52.38%)	10(7.94%)

Agreement level of men is higher than agreement level of women ($P < 0.001$; Table 25.1). For the age category, there is no significant difference. Interestingly, as the

education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Erzurum, Diyarbakır and Malatya. In terms of birthplace, the highest level of agreement came from those born in towns. In terms of socioeconomic level, the lowest agreement levels came from the C2 level.

Table 26. Levels of Agreement with the Statement “A woman is considered more precious if she delivers a boy”

	Frequency	Percentage (%)
Strongly Agree	17	5.67
Agree	23	7.67
Neither agree nor disagree	48	16.00
Disagree	124	41.33
Strongly disagree	88	29.33
Total	300	100.00

Of the 300 participants, 13.34% either strongly agreed or agreed that a woman is considered more precious if she delivers a boy, while 70.66% of participants either strongly disagreed or disagreed with this statement, and 16% stated that they neither agree nor disagree. The average expression on the five-item scale was 0.65, with a standard deviation of 0.93.

Table 26. 1. Levels of Agreement with the Statement “A woman is considered more precious if she delivers a boy” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	2(1.39%)	3(2.08%)	16(11.11%)	68(47.22%)	55(38.19%)
Men (n=156)	15(9.62%)	20(12.82%)	32(20.51%)	56(35.90%)	33(21.15%)
AGE					
20–24 (n=48)	0(0.00%)	0(0.00%)	8(16.67%)	25(52.08%)	15(31.25%)
25–34 (n=62)	2(3.23%)	3(4.84%)	9(14.52%)	28(45.16%)	20(32.26%)
35–44 (n=78)	5(6.41%)	6(7.69%)	23(29.49%)	28(35.90%)	16(20.51%)
45–54 (n=72)	5(6.94%)	7(9.72%)	5(6.94%)	30(41.67%)	25(34.72%)
55+ (n=40)	5(12.50%)	7(17.50%)	3(7.50%)	13(32.50%)	12(30.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	1(11.11%)	3(33.33%)	3(33.33%)	2(22.22%)
Literate, no school (n=12)	0(0.00%)	2(16.67%)	4(33.33%)	4(33.33%)	2(16.67%)
Primary school (n=93)	5(5.38%)	6(6.45%)	9(9.68%)	43(46.24%)	30(32.26%)
Secondary school (n=51)	3(5.88%)	4(7.84%)	8(15.69%)	28(54.90%)	8(15.69%)
High school (n=72)	6(8.33%)	9(12.50%)	15(20.83%)	22(30.56%)	20(27.78%)
University (n=39)	3(7.69%)	1(2.56%)	9(23.08%)	16(41.03%)	10(25.64%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	6(33.33%)	12(66.67%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	2(33.33%)	4(66.67%)
REGION					
İstanbul (n=52)	2(3.85%)	2(3.85%)	3(5.77%)	30(57.69%)	15(28.85%)
Sakarya (n=40)	1(2.50%)	2(5.00%)	4(10.00%)	18(45.00%)	15(37.50%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	8(40.00%)	5(25.00%)
İzmir (n=16)	0(0.00%)	1(6.25%)	3(18.75%)	8(50.00%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	4(30.77%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25%)
Samsun (n=25)	1(4.00%)	2(8.00%)	3(12.00%)	10(40.00%)	9(36.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	3(23.08%)	4(30.77%)	3(23.08%)
Trabzon (n=58)	2(3.45%)	2(3.45%)	4(6.90%)	26(44.83%)	24(41.38%)
Diyarbakır (n=14)	3(21.43%)	2(14.29%)	6(42.86%)	2(14.29%)	1(7.14%)
Malatya (n=17)	3(17.65%)	3(17.65%)	4(23.53%)	4(23.53%)	3(17.65%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	7(35.00%)	7(35.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	9(10.71%)	14(16.67%)	15(17.86%)	36(42.86%)	10(11.90%)
Town (n=60)	5(8.33%)	6(10.00%)	20(33.33%)	16(26.67%)	13(21.67%)
City (n=156)	3(1.92%)	3(1.92%)	13(8.33%)	72(46.15%)	65(41.67%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
B (n=18)	3(16.67%)	4(22.22%)	2(11.11%)	5(27.78%)	4(22.22%)
C1 (n=78)	4(5.13%)	5(6.41%)	7(8.97%)	50(64.10%)	12(15.38%)
C2 (n=66)	3(4.55%)	4(6.06%)	6(9.09%)	43(65.15%)	10(15.15%)
D (n=126)	6(4.76%)	8(6.35%)	31(24.60%)	22(17.46%)	59(46.83%)

Agreement rate of this statement is low ($P < 0.001$; Table 26.1). However, women differed significantly from men in their responses. For the age category, as the

participants' ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. Interestingly, illiterate participants had a low level of agreement with this statement. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Diyarbakır. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the lowest agreement levels came from the B levels.

Table 27. Levels of Agreement with the Statement “Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands”

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	13.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that woman should prefer to remain silent instead of arguing in case of a conflict with their husbands while 18.33% of participants either strongly disagreed or disagreed with this statement, and 22.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95, with a standard deviation of 1.93.

Table 27. 1. Levels of Agreement with the Statement “Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	25(17.36%)	40(27.78%)	38(26.39%)	30(20.83%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.9%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.5%)	0(0.00%)	3(7.5%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84%)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

The high agreement rate of the statement is remarkable ($P < 0.001$; Table 27.1). This situation would seem to be evidence that in marriage, women are expected not to talk,

but to remain silent. Women differed significantly from men in their responses. For the age category, as the participants' ages increased, the rate of agreement with this expression increased. In addition, 45-54 age group has the highest agreement level. As the education level increased, the rate of agreement with this statement decreased. Interestingly, illiterate participants had a low level of agreement with this statement. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Erzurum. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the C2 and D levels.

4.2.5.Traditional Gender Roles

In this part of the research, participants ' views on the traditional gender roles in marriage will be given together with descriptive statistical data.

Table 28. Levels of Agreement with the Statement “The head of the household is man”

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	13.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that the head of the household is man while 18.33% of participants either strongly disagreed or disagreed with this statement, and 22.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95, with a standard deviation of 1.91.

Table 28.1. Levels of Agreement with the Statement “Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands”

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	36(25.00%)	41(28.47%)	29(20.14%)	28(19.44%)	10(6.94%)
Men (n=156)	41(26.28%)	59(37.82%)	39(25.00%)	12(7.69%)	5(3.21%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.9%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.5%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.50%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

Women differed from men in their responses ($P < 0.001$; Table 28.1). Agreement rate of men is higher. For the age category, as the participants’ ages increased, the rate of

agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Sakarya. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the highest agreement levels came from the D level.

Table 29. Levels of Agreement with the Statement “Man’s main task in the house is breadwinning”

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	13.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that man’s main task in the house is breadwinning, while 18.33% of participants either strongly disagreed or disagreed with this statement, and 22.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95, with a standard deviation of 1.93.

Table 29.1. Levels of Agreement with the Statement “Man’s main task in the house is breadwinning” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	36(25.00%)	41(28.47%)	29(20.14%)	28(19.44%)	10(6.94%)
Men (n=156)	41(26.28%)	59(37.82%)	39(25.00%)	12(7.69%)	5(3.21%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.9%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.5%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.50%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

Agreement rate of men is higher than agreement rate of women ($P < 0.001$; Table 29.1).

For the age category, as the participants’ ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of

agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Sakarya, In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the highest agreement levels came from the D level.

Table 30 Levels of Agreement with the Statement Woman should not work if the economical situation of the man is adequate

	Frequency	Percentage (%)
Strongly Agree	45	15.00
Agree	54	18.00
Neither agree nor disagree	85	28.33
Disagree	64	21.33
Strongly disagree	52	17.33
Total	300	100.00

Of the 300 participants, 33.00% either strongly agreed or agreed with the statement, while 38.66% of participants either strongly disagreed or disagreed with this statement, and 28.33% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.65, with a standard deviation of 0.79.

Table 30.1. Levels of Agreement with the Statement “Woman should not work if the economical situation of the man is adequate”

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	13(9.03%)	17(11.81%)	22(15.28%)	50(34.72%)	42(29.17%)
Men (n=156)	32(20.51%)	37(23.72%)	63(40.38%)	14(8.97%)	10(6.41%)
AGE					
20–24 (n=48)	7(14.58%)	8(16.67%)	3(6.25%)	20(41.67%)	10(20.83%)
25–34 (n=62)	8(12.90%)	10(16.13%)	17(27.42%)	14(22.58%)	13(20.97%)
35–44 (n=78)	9(11.54%)	12(15.38%)	30(38.46%)	12(15.38%)	15(19.23%)
45–54 (n=72)	9(12.50%)	12(16.67%)	32(44.44%)	10(13.89%)	9(12.50%)
55+ (n=40)	12(30.00%)	12(30.00%)	3(7.50%)	8(20.00%)	5(12.50%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	3(33.33%)	3(33.33%)	0(0.00%)	0(0.00%)
Literate. no school (n=12)	4(33.33%)	4(33.33%)	4(33.33%)	0(0.00%)	0(0.00%)
Primary school (n=93)	15(16.13%)	20(21.51%)	28(30.11%)	17(18.28%)	13(13.98%)
Secondary school (n=51)	9(17.65%)	10(19.61%)	13(25.49%)	11(21.57%)	8(15.69%)
High school (n=72)	11(15.28%)	13(18.06%)	27(37.50%)	11(15.28%)	10(13.89%)
University (n=39)	3(7.69%)	4(10.26%)	10(25.64%)	12(30.77%)	10(25.64%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	4(66.67%)	2(33.33%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	9(50.00%)	9(50.00%)
REGION					
İstanbul (n=52)	5(9.62%)	7(13.46%)	10(19.23%)	17(32.69%)	13(25.00%)
Sakarya (n=40)	6(15.00%)	8(20.00%)	13(32.50%)	10(25.00%)	3(7.50%)
Ankara (n=20)	3(15.00%)	4(20.00%)	4(20.00%)	5(25.00%)	4(20.00%)
İzmir (n=16)	1(6.25%)	1(6.25%)	2(12.50%)	8(50.00%)	4(25.00%)
Çanakkale (n=13)	2(15.38%)	3(23.08%)	5(38.46%)	2(15.38%)	1(7.69%)
Adana (n=12)	3(25.00%)	3(25.00%)	2(16.67%)	3(25.00%)	1(8.33%)
Samsun (n=25)	3(12.00%)	4(16.00%)	6(24.00%)	8(32.00%)	4(16.00%)
Kayseri (n=13)	3(23.08%)	3(23.08%)	5(38.46%)	1(7.69%)	1(7.69%)
Trabzon (n=58)	9(15.52%)	10(17.24%)	25(43.10%)	9(15.52%)	5(8.62%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	4(28.57%)	1(7.14%)	3(21.43%)
Malatya (n=17)	3(17.65%)	3(17.65%)	4(23.53%)	0(0.00%)	7(41.18%)
Erzurum (n=20)	4(20.00%)	5(25.00%)	5(25.00%)	0(0.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	16(19.05%)	16(19.05%)	18(21.43%)	17(20.24%)	17(20.24%)
Town (n=60)	10(16.67%)	12(20.00%)	16(26.67%)	12(20.00%)	10(16.67%)
City (n=156)	19(12.18%)	26(16.67%)	51(32.69%)	35(22.44%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	3(25.00%)	3(25.00%)	2(16.67%)	1(8.33%)
B (n=18)	4(22.22%)	4(22.22%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	14(17.95%)	16(20.51%)	15(19.23%)	14(17.95%)	19(24.36%)
C2 (n=66)	12(18.18%)	13(19.70%)	15(22.73%)	13(19.70%)	13(19.70%)
D (n=126)	12(9.52%)	18(14.29%)	47(37.30%)	32(25.40%)	17(13.49%)

Women differed significantly from men in their responses ($P < 0.001$; Table 30.1). Male participants’ agreement rate is higher. For the age category, as the participants’ ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms

of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Kayseri. Interestingly, there is no significant difference between the participants in terms of place of birth and socioeconomic level.

Table 31. Levels of Agreement with the Statement “Profession implemented by woman and man should be different”

	Frequency	Percentage (%)
Strongly Agree	52	17.33
Agree	68	22.67
Neither agree nor disagree	96	32.00
Disagree	46	15.33
Strongly disagree	38	12.67
Total	300	100.00

Of the 300 participants, 40% either strongly agreed or agreed that profession implemented by woman and man should be different while 28% of participants either strongly disagreed or disagreed with this statement, and 32% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.1, with a standard deviation of 0.05.

Table 31.1. Levels of Agreement with the Statement “Profession implemented by woman and man should be different” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	22(15.28%)	30(20.83%)	50(34.72%)	20(13.89%)	22(15.28%)
Men (n=156)	30(19.23%)	38(24.36%)	46(29.49%)	26(16.67%)	16(10.26%)
AGE					
20–24 (n=48)	12(25.00%)	10(20.83%)	10(20.83%)	9(18.75%)	7(14.58%)
25–34 (n=62)	14(22.58%)	15(24.19%)	16(25.81%)	9(14.52%)	8(12.90%)
35–44 (n=78)	10(12.82%)	19(24.36%)	22(28.21%)	16(20.51%)	11(14.10%)
45–54 (n=72)	9(12.50%)	14(19.44%)	32(44.44%)	9(12.50%)	8(11.11%)
55+ (n=40)	7(17.50%)	10(25.00%)	16(40.00%)	3(7.50%)	4(10.00%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	3(33.33%)	2(22.22%)	1(11.11%)	1(11.11%)
Literate, no school (n=12)	3(25.00%)	3(25.00%)	3(25.00%)	2(16.67%)	1(8.33%)
Primary school (n=93)	17(18.28%)	24(25.81%)	37(39.78%)	8(8.60%)	7(7.53%)
Secondary school (n=51)	10(19.61%)	12(23.53%)	14(27.45%)	8(15.69%)	7(13.73%)
High school (n=72)	15(20.83%)	18(25.00%)	24(33.33%)	8(11.11%)	7(9.72%)
University (n=39)	5(12.82%)	8(20.51%)	10(25.64%)	9(23.08%)	7(17.95%)
Master’s (n=18)	0(0.00%)	0(0.00%)	6(33.33%)	6(33.33%)	6(33.33%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	4(66.67%)	2(33.33%)
REGION					
İstanbul (n=52)	10(19.23%)	11(21.15%)	13(25%)	10(19.23%)	8(15.38%)
Sakarya (n=40)	8(20.00%)	10(25.00%)	14(35.00%)	5(12.50%)	3(7.50%)
Ankara (n=20)	3(15.00%)	5(25.00%)	3(15.00%)	4(20.00%)	5(25.00%)
İzmir (n=16)	2(12.50%)	3(18.75%)	2(12.50%)	4(25.00%)	5(31.25%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	4(30.77%)	3(23.08%)	3(23.08%)
Adana (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
Samsun (n=25)	5(20.00%)	6(24.00%)	7(28.00%)	4(16.00%)	3(12.00%)
Kayseri (n=13)	3(23.08%)	4(30.77%)	4(30.77%)	1(7.69%)	1(7.69%)
Trabzon (n=58)	9(15.52%)	14(24.14%)	20(34.48%)	8(13.79%)	7(12.07%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	6(42.86%)	1(7.14%)	1(7.14%)
Malatya (n=17)	3(17.65%)	4(23.53%)	7(41.18%)	2(11.76%)	1(5.88%)
Erzurum (n=20)	2(10.00%)	2(10.00%)	14(70.00%)	2(10.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	19(22.62%)	22(26.19%)	23(27.38%)	11(13.10%)	9(10.71%)
Town (n=60)	12(20.00%)	15(25.00%)	13(21.67%)	11(18.33%)	9(15.00%)
City (n=156)	21(13.46%)	31(19.87%)	60(38.46%)	24(15.38%)	20(12.82%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	6(33.33%)	3(16.67%)	3(16.67%)
C1 (n=78)	14(17.95%)	17(21.79%)	24(30.77%)	12(15.38%)	11(14.10%)
C2 (n=66)	11(16.67%)	12(18.18%)	26(39.39%)	9(13.64%)	8(12.12%)
D (n=126)	22(17.46%)	34(26.98%)	37(29.37%)	19(15.08%)	14(11.11%)

Agreement rate in this statement is high ($P < 0.001$; Table 31.1). However, men have higher agreement rate than women. For the age category, there is no significant difference. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher,

with the highest levels of agreement coming from Adana. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the D level.

Table 32. Levels of Agreement with the Statement “Men should be preferred in employment applications because of women’s fertility”

	Frequency	Percentage (%)
Strongly Agree	45	15.00
Agree	54	18.00
Neither agree nor disagree	85	28.33
Disagree	64	21.33
Strongly disagree	52	17.33
Total	300	100.00

Of the 300 participants, 33% either strongly agreed or agreed that man men should be preferred in employment applications because of women’s fertility while 38.66% of participants either strongly disagreed or disagreed with this statement, and 28.33% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.65, with a standard deviation of 0.25.

Table 32.1. Levels of Agreement with the Statement “Men should be preferred in employment applications because of women’s fertility” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	13(9.03%)	17(11.81%)	22(15.28%)	50(34.72%)	42(29.17%)
Men (n=156)	32(20.51%)	37(23.72%)	63(40.38%)	14(8.97%)	10(6.41%)
AGE					
20–24 (n=48)	7(14.58%)	8(16.67%)	3(6.25.00%)	20(41.67%)	10(20.83%)
25–34 (n=62)	8(12.90%)	10(16.13%)	17(27.42%)	14(22.58%)	13(20.97%)
35–44 (n=78)	9(11.54%)	12(15.38%)	30(38.46%)	12(15.38%)	15(19.23%)
45–54 (n=72)	9(12.50%)	12(16.67%)	32(44.44%)	10(13.89%)	9(12.50%)
55+ (n=40)	12(30.00%)	12(30.00%)	3(7.50%)	8(20.00%)	5(12.50%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	1(11.11%)	1(11.11%)	3(33.33%)	2(22.22%)
Literate. no school (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
Primary school (n=93)	19(20.43%)	23(24.73%)	38(40.86%)	8(8.60%)	5(5.38%)
Secondary school (n=51)	16(31.37%)	17(33.33%)	2(3.92%)	9(17.65%)	7(13.73%)
High school (n=72)	6(8.33%)	8(11.11%)	34(47.22%)	15(20.83%)	9(12.50%)
University (n=39)	0(0.00%)	3(7.69%)	8(20.51%)	17(43.59%)	11(28.21%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	9(50.00%)	9(50.00%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	6(100.00%)
REGION					
İstanbul (n=52)	7(13.46%)	8(15.38%)	17(32.69%)	14(26.92%)	6(11.54%)
Sakarya (n=40)	5(12.50%)	7(17.50%)	16(40.00%)	8(20.00%)	4(10.00%)
Ankara (n=20)	3(15.00%)	3(15.00%)	2(10.00%)	6(30.00%)	6(30.00%)
İzmir (n=16)	2(12.50%)	3(18.75%)	2(12.50%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	2(15.38%)	2(15.38%)	2(15.38%)	4(30.77%)	3(23.08%)
Adana (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
Samsun (n=25)	2(8.00%)	4(16.00%)	9(36.00%)	6(24.00%)	4(16.00%)
Kayseri (n=13)	3(23.08%)	4(30.77%)	0(0.00%)	2(15.38%)	4(30.77%)
Trabzon (n=58)	8(13.79%)	9(15.52%)	24(41.38%)	8(13.79%)	9(15.52%)
Diyarbakır (n=14)	3(21.43%)	4(28.57%)	2(14.29%)	2(14.29%)	3(21.43%)
Malatya (n=17)	4(23.53%)	4(23.53%)	3(17.65%)	3(17.65%)	3(17.65%)
Erzurum (n=20)	4(20.00%)	4(20.00%)	6(30.00%)	3(15.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	18(21.43%)	23(27.38%)	19(22.62%)	14(16.67%)	10(11.90%)
Town (n=60)	12(20.00%)	15(25.00%)	6(10.00%)	13(21.67%)	14(23.33%)
City (n=156)	15(9.62%)	16(10.26%)	60(38.46%)	37(23.72%)	28(17.95%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)
B (n=18)	3(16.67%)	3(16.67%)	3(16.67%)	6(33.33%)	3(16.67%)
C1 (n=78)	11(14.10%)	14(17.95%)	17(21.79%)	19(24.36%)	17(21.79%)
C2 (n=66)	9(13.64%)	11(16.67%)	22(33.33%)	13(19.70%)	11(16.67%)
D (n=126)	20(15.87%)	24(19.05%)	41(32.54%)	23(18.25%)	18(14.29%)

Most of the male participants agree with this statement while most of the female participants do not agree ($P < 0.001$; Table 32.1). For the age category, the highest agreement rate comes from the participants aged 55 and over. For the education

category, participants with a university degree have a very low agreement rate and none of the participants who have a master and doctorate degree agrees with this statement. However, there is no significant difference between other participants. In terms of region, there is no significant difference. In terms of birthplace, the highest level of agreement came from those born in villages. In terms of socioeconomic level, the highest agreement levels came from the D level.

Table 33. Levels of Agreement with the Statement “A girl should obey his father’s wishes until she is married”

	Frequency	Percentage (%)
Strongly Agree	75	25.00
Agree	120	40.00
Neither agree nor disagree	50	17.00
Disagree	40	13.00
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 65% either strongly agreed or agreed that a girl should obey his father’s wishes until she is married while 18% of participants either strongly disagreed or disagreed with this statement, and 17% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.25, with a standard deviation of 2.25.

Table 33.1. Levels of Agreement with the Statement “A girl should obey his father’s wishes until she is married” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	38 (26.39%)	62 (43.06%)	22 (15.28%)	18 (12.50%)	4 (2.78%)
Men (n=156)	37 (23.72%)	58 (37.18%)	28 (17.95%)	22 (14.10%)	11 (7.05%)
AGE					
20–24 (n=48)	14 (29.17%)	20 (41.67%)	8 (16.67%)	4 (8.33%)	2 (4.17%)
25–34 (n=62)	12 (19.35%)	25 (40.32%)	9 (14.52%)	11 (17.74%)	5 (8.06%)
35–44 (n=78)	14 (17.95%)	37 (47.44%)	12 (15.38%)	12 (15.38%)	3 (3.85%)
45–54 (n=72)	18 (25.00%)	33 (45.83%)	11 (15.28%)	8 (11.11%)	2 (2.78%)
55+ (n=40)	17 (42.50%)	5 (12.50%)	10 (25.00%)	5 (12.50%)	3 (7.50%)
EDUCATION					
Illiterate (n=9)	2 (22.22%)	3 (33.33%)	2 (22.22%)	1 (11.11%)	1 (11.11%)
Literate, no school (n=12)	3 (25.00%)	4 (33.33%)	3 (25.00%)	1 (8.33%)	1 (8.33%)
Primary school (n=93)	25 (26.88%)	41 (44.09%)	13 (13.98%)	9 (9.68%)	5 (5.38%)
Secondary school (n=51)	10 (19.61%)	22 (43.14%)	9 (17.65%)	8 (15.69%)	2 (3.92%)
High school (n=72)	15 (20.83%)	30 (41.67%)	10 (13.89%)	14 (19.44%)	3 (4.17%)
University (n=39)	13 (33.33%)	9 (23.08%)	10 (25.64%)	5 (12.82%)	2 (5.13%)
Master’s (n=18)	5 (27.78%)	8 (44.44%)	2 (11.11%)	2 (11.11%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	3 (50.00%)	1 (16.67%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	14(26.92%)	23(44.23%)	9(17.31%)	4(7.69%)	2(3.85%)
Sakarya (n=40)	11(27.50%)	17(42.50%)	6(15.00%)	4(10.00%)	2(5.00%)
Ankara (n=20)	5(25.00%)	7(35.00%)	4(20.00%)	3(15.00%)	1(5.00%)
İzmir (n=16)	4(25.00%)	5(31.25%)	4(25.00%)	3(18.75%)	0(0.00%)
Çanakkale (n=13)	2(15.38%)	4(30.77%)	4(30.77%)	3(23.08%)	0(0.00%)
Adana (n=12)	2(16.67%)	3(25.00%)	3(25.00%)	3(25.00%)	1(8.33%)
Samsun (n=25)	7(28.00%)	10(40.00%)	3(12.00%)	3(12.00%)	2(8.00%)
Kayseri (n=13)	4(30.77%)	4(30.77%)	2(15.38%)	2(15.38%)	1(7.69%)
Trabzon (n=58)	22(37.93%)	24(41.38%)	6(10.34%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	3(21.43%)	3(21.43%)	2(14.29%)
Malatya (n=17)	4(23.53%)	5(29.41%)	3(17.65%)	3(17.65%)	2(11.76%)
Erzurum (n=20)	6(30.00%)	6(30.00%)	3(15.00%)	4(20.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	15(17.86%)	28(33.33%)	17(20.24%)	18(21.43%)	6(7.14%)
Town (n=60)	12(20.00%)	16(26.67%)	16(26.67%)	12(20.00%)	4(6.67%)
City (n=156)	48(30.77%)	76(48.72%)	17(10.90%)	10(6.41%)	5(3.21%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
B (n=18)	4(22.22%)	8(44.44%)	3(16.67%)	2(11.11%)	1(5.56%)
C1 (n=78)	24(30.77%)	28(35.9%)	15(19.23%)	8(10.26%)	3(3.85%)
C2 (n=66)	19(28.79%)	22(33.33%)	12(18.18%)	10(15.15%)	3(4.55%)
D (n=126)	25(19.84%)	58(46.03%)	18(14.29%)	18(14.29%)	7(5.56%)

Agreement level of the female participants is higher than agreement level of the male participants ($P < 0.001$; Table 33.1). For the age and education categories category, there is no significant difference. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Samsun. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the lowest agreement levels came from the D level.

Table 34. Levels of Agreement with the Statement “Man should deal with tasks away from home such as shopping and paying the bills”

	Frequency	Percentage (%)
Strongly Agree	77	25.67
Agree	100	33.33
Neither agree nor disagree	68	22.67
Disagree	40	13.33
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 59% either strongly agreed or agreed that man should deal with tasks away from home such as shopping and paying the bills while 18.33% of participants either strongly disagreed or disagreed with this statement, and 22.67% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.95, with a standard deviation of 3.17.

Table 34.1. Levels of Agreement with the Statement “Man should deal with tasks away from home such as shopping and paying the bills” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	36(25.00%)	41(28.47%)	29(20.14%)	28(19.44%)	10(6.94%)
Men (n=156)	41(26.28%)	59(37.82%)	39(25.00%)	12(7.69%)	5(3.21%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.9%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.5%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.50%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

This statement is supported by many participants ($P < 0.001$; Table 34.1). However, agreement rate of the male participants is higher. For the age category, as the participants' ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Erzurum. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the lowest agreement levels came from the D level.

Table 35. Levels of Agreement with the Statement “Girls should be dressed in pink while boys should be dressed in blue”

	Frequency	Percentage (%)
Strongly Agree	75	25.00
Agree	120	40.00
Neither agree nor disagree	50	17.00
Disagree	40	13.00
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 65% either strongly agreed or agreed that girls should be dressed in pink while boys should be dressed in blue, while 18% of participants either strongly disagreed or disagreed with this statement, and 17% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.25, with a standard deviation of 2.28.

Table 35.1. Levels of Agreement with the Statement “Girls should be dressed in pink while boys should be dressed in blue” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	38 (26.39%)	62 (43.06%)	22 (15.28%)	18 (12.50%)	4 (2.78%)
Men (n=156)	37 (23.72%)	58 (37.18%)	28 (17.95%)	22 (14.10%)	11 (7.05%)
AGE					
20–24 (n=48)	14 (29.17%)	20 (41.67%)	8 (16.67%)	4 (8.33%)	2 (4.17%)
25–34 (n=62)	12 (19.35%)	25 (40.32%)	9 (14.52%)	11 (17.74%)	5 (8.06%)
35–44 (n=78)	14 (17.95%)	37 (47.44%)	12 (15.38%)	12 (15.38%)	3 (3.85%)
45–54 (n=72)	18 (25.00%)	33 (45.83%)	11 (15.28%)	8 (11.11%)	2 (2.78%)
55+ (n=40)	17 (42.50%)	5 (12.50%)	10 (25.00%)	5 (12.50%)	3 (7.50%)
EDUCATION					
Illiterate (n=9)	2 (22.22%)	3 (33.33%)	2 (22.22%)	1 (11.11%)	1 (11.11%)
Literate, no school (n=12)	3 (25.00%)	4 (33.33%)	3 (25.00%)	1 (8.33%)	1 (8.33%)
Primary school (n=93)	25 (26.88%)	41 (44.09%)	13 (13.98%)	9 (9.68%)	5 (5.38%)
Secondary school (n=51)	10 (19.61%)	22 (43.14%)	9 (17.65%)	8 (15.69%)	2 (3.92%)
High school (n=72)	15 (20.83%)	30 (41.67%)	10 (13.89%)	14 (19.44%)	3 (4.17%)
University (n=39)	13 (33.33%)	9 (23.08%)	10 (25.64%)	5 (12.82%)	2 (5.13%)
Master’s (n=18)	5 (27.78%)	8 (44.44%)	2 (11.11%)	2 (11.11%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	3 (50.00%)	1 (16.67%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	14(26.92%)	23(44.23%)	9(17.31%)	4(7.69%)	2(3.85%)
Sakarya (n=40)	11(27.50%)	17(42.50%)	6(15.00%)	4(10.00%)	2(5.00%)
Ankara (n=20)	5(25.00%)	7(35.00%)	4(20.00%)	3(15.00%)	1(5.00%)
İzmir (n=16)	4(25.00%)	5(31.25%)	4(25.00%)	3(18.75%)	0(0.00%)
Çanakkale (n=13)	2(15.38%)	4(30.77%)	4(30.77%)	3(23.08%)	0(0.00%)
Adana (n=12)	2(16.67%)	3(25.00%)	3(25.00%)	3(25.00%)	1(8.33%)
Samsun (n=25)	7(28.00%)	10(40.00%)	3(12.00%)	3(12.00%)	2(8.00%)
Kayseri (n=13)	4(30.77%)	4(30.77%)	2(15.38%)	2(15.38%)	1(7.69%)
Trabzon (n=58)	22(37.93%)	24(41.38%)	6(10.34%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	3(21.43%)	3(21.43%)	2(14.29%)
Malatya (n=17)	4(23.53%)	5(29.41%)	3(17.65%)	3(17.65%)	2(11.76%)
Erzurum (n=20)	6(30.00%)	6(30.00%)	3(15.00%)	4(20.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	15(17.86%)	28(33.33%)	17(20.24%)	18(21.43%)	6(7.14%)
Town (n=60)	12(20.00%)	16(26.67%)	16(26.67%)	12(20.00%)	4(6.67%)
City (n=156)	48(30.77%)	76(48.72%)	17(10.90%)	10(6.41%)	5(3.21%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
B (n=18)	4(22.22%)	8(44.44%)	3(16.67%)	2(11.11%)	1(5.56%)
C1 (n=78)	24(30.77%)	28(35.9%)	15(19.23%)	8(10.26%)	3(3.85%)
C2 (n=66)	19(28.79%)	22(33.33%)	12(18.18%)	10(15.15%)	3(4.55%)
D (n=126)	25(19.84%)	58(46.03%)	18(14.29%)	18(14.29%)	7(5.56%)

This statement has a high level of agreement ($P < 0.001$; Table 35.1). Women differed from men in their responses. Women’s agreement rate is higher than men’s agreement rate. For the other categories there are no significant differences.

4.2.6. Male Gender Roles

In this section, male gender roles in marriage will be evaluated according to the answers of the participants with descriptive statistical data.

Table 36. Levels of Agreement with the Statement Man should decide on how to use family income

	Frequency	Percentage (%)
Strongly Agree	30	10.00%
Agree	36	12.00%
Neither agree nor disagree	60	20.00%
Disagree	128	42.67%
Strongly disagree	46	15.33%
Total	300	100.00

Of the 300 participants, 22% either strongly agreed or agreed that man should decide on how to use family income, while 58% of participants either strongly disagreed or disagreed with this statement, and 20% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.1, with a standard deviation of 2.3.

Table 36.1. Levels of Agreement with the Statement “Man should decide on how to use family income” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	5(3.47%)	8(5.56%)	15(10.42%)	78(54.17%)	38(26.39%)
Men (n=156)	25(16.03%)	28(17.95%)	45(28.85%)	50(32.05%)	8(5.13%)
AGE					
20–24 (n=48)	5 (10.42%)	6 (12.50%)	15 (31.25%)	18 (37.50%)	4 (8.33%)
25–34 (n=62)	7 (11.29%)	8 (12.90%)	7 (11.29%)	33 (53.23%)	7 (11.29%)
35–44 (n=78)	8 (10.26%)	9 (11.54%)	10 (12.82%)	38 (48.72%)	13 (16.67%)
45–54 (n=72)	6 (8.33%)	8 (11.11%)	20 (27.78%)	26 (36.11%)	12 (16.67%)
55+ (n=40)	4 (10.00%)	5 (12.50%)	8 (20.00%)	13 (32.50%)	10 (25.00%)
EDUCATION					
Illiterate (n=9)	1 (11.11%)	2 (22.22%)	1 (11.11%)	3 (33.33%)	2 (22.22%)
Literate, no school (n=12)	2 (16.67%)	2 (16.67%)	3 (25.00%)	3 (25.00%)	2 (16.67%)
Primary school (n=93)	5 (5.38%)	6 (6.45%)	14 (15.05%)	54 (58.06%)	14 (15.05%)
Secondary school (n=51)	5 (9.80%)	5 (9.80%)	13 (25.49%)	17 (33.33%)	11 (21.57%)
High school (n=72)	6 (8.33%)	6 (8.33%)	14 (19.44%)	37 (51.39%)	9 (12.50%)
University (n=39)	5 (12.82%)	6 (15.38%)	11 (28.21%)	10 (25.64%)	7 (17.95%)
Master’s (n=18)	4 (22.22%)	5 (27.78%)	4 (22.22%)	4 (22.22%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	4 (66.67%)	0(0.00%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	3(5.77%)	5(9.62%)	6(11.54%)	28(53.85%)	10(19.23%)
Sakarya (n=40)	3(7.50%)	4(10.00%)	6(15.00%)	24(60.00%)	3(7.50%)
Ankara (n=20)	1(5.00%)	2(10.00%)	4(20.00%)	9(45.00%)	4(20.00%)
İzmir (16)	1(6.25%)	1(6.25%)	3(18.75%)	6(37.50%)	5(31.25%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	3(23.08%)	5(38.46%)	2(15.38%)
Adana (n=12)	2(16.67%)	2(16.67%)	4(33.33%)	1(8.33%)	3(25.00%)
Samsun (n=25)	1(4.00%)	1(4.00%)	4(16.00%)	16(64.00%)	3(12.00%)
Kayseri (n=13)	3(23.08%)	3(23.08%)	2(15.38%)	2(15.38%)	3(23.08%)
Trabzon (n=58)	7(12.07%)	8(13.79%)	15(25.86%)	20(34.48%)	8(13.79%)
Diyarbakır (n=14)	2(14.29%)	2(14.29%)	4(28.57%)	4(28.57%)	2(14.29%)
Malatya (n=17)	3(17.65%)	3(17.65%)	5(29.41%)	4(23.53%)	2(11.76%)
Erzurum (n=20)	3(15.00%)	3(15.00%)	4(20.00%)	9(45.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	7 (8.33%)	9 (10.71%)	27 (32.14%)	23 (27.38%)	18 (21.43%)
Town (n=60)	5 (8.33%)	6 (10.00%)	23 (38.33%)	14 (23.33%)	12 (20.00%)
City (n=156)	18 (11.54%)	21 (13.46%)	10 (6.41%)	91 (58.33%)	16 (10.26%)
SOCIOECONOMIC					
A (n=12)	3 (25.00%)	4 (33.33%)	2 (16.67%)	2 (16.67%)	1 (8.33%)
B (n=18)	4 (22.22%)	6 (33.33%)	3 (16.67%)	3 (16.67%)	2 (11.11%)
C1 (n=78)	9 (11.54%)	13 (16.67%)	20 (25.64%)	21 (26.92%)	15 (19.23%)
C2 (n=66)	8 (12.12%)	7 (10.61%)	11 (16.67%)	23 (34.85%)	17 (25.76%)
D (n=126)	6 (4.76%)	6 (4.76%)	24 (19.05%)	79 (62.70%)	11 (8.73%)

The level of agreement with this statement is not high ($P < 0.001$; Table 36.1). However, women differed from men in their responses. For the age category, there is no significant difference. In addition, as the education level increased, the rate of

agreement with this statement increased. Interestingly, master's graduates had a high level of agreement with this statement. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from Kayseri. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the highest agreement levels came from the A level.

Table 37. Levels of Agreement with the Statement “Men should be employed in high status professions”

	Frequency	Percentage (%)
Strongly Agree	45	15.00
Agree	90	30.00
Neither agree nor disagree	102	34.00
Disagree	38	12.67
Strongly disagree	25	8.33
Total	300	100.00

Of the 300 participants, 45% either strongly agreed or agreed that men should be employed in high status professions while 21% of participants either strongly disagreed or disagreed with this statement, and 34% stated that they neither agree nor disagree. The average expression on the five-item scale was 2.25, with a standard deviation of 3.27.

Table 37.1. Levels of Agreement with the Statement “Men should be employed in high status professions” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	25(17.36%)	40(27.78%)	38(26.39%)	30(20.83%)	11(7.64%)
Men (n=156)	52(33.33%)	60(38.46%)	30(19.23%)	10(6.41%)	4(2.56%)
AGE					
20–24 (n=48)	9(18.75%)	9(18.75%)	15(31.25%)	9(18.75%)	6(12.5%)
25–34 (n=62)	13(20.97%)	14(22.58%)	23(37.10%)	9(14.52%)	3(4.84%)
35–44 (n=78)	22(28.21%)	28(35.90%)	19(24.36%)	7(8.97%)	2(2.56%)
45–54 (n=72)	8(11.11%)	49(68.06%)	8(11.11%)	5(6.94%)	2(2.78%)
55+ (n=40)	25(62.50%)	0(0.00%)	3(7.50%)	10(25.00%)	2(5.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	4(44.44%)	3(33.33%)	2(22.22%)	0(0.00%)
Literate, no school (n=12)	3(25.00%)	6(50.00%)	0(0.00%)	3(25.00%)	0(0.00%)
Primary school (n=93)	30(32.26%)	33(35.48%)	27(29.03%)	3(3.23%)	0(0.00%)
Secondary school (n=51)	10(19.61%)	19(37.25%)	20(39.22%)	2(3.92%)	0(0.00%)
High school (n=72)	26(36.11%)	30(41.67%)	8(11.11%)	6(8.33%)	2(2.78%)
University (n=39)	4(10.26%)	4(10.26%)	7(17.95%)	15(38.46%)	9(23.08%)
Master’s (n=18)	4(22.22%)	4(22.22%)	2(11.11%)	6(33.33%)	2(11.11%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1(16.67%)	3(50.00%)	2(33.33%)
REGION					
İstanbul (n=52)	5(9.62%)	18(34.62%)	17(32.69%)	9(17.31%)	3(5.77%)
Sakarya (n=40)	12(30.00%)	23(57.50%)	4(10.00%)	1(2.50%)	0(0.00%)
Ankara (n=20)	6(30.00%)	3(15.00%)	7(35.00%)	2(10.00%)	2(10.00%)
İzmir (n=16)	2(12.5%)	2(12.50%)	3(18.75%)	5(31.25%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	1(7.69%)	6(46.15%)	4(30.77%)	1(7.69%)
Adana (n=12)	1(8.33%)	2(16.67%)	7(58.33%)	1(8.33%)	1(8.33%)
Samsun (n=25)	6(24.00%)	10(40.00%)	6(24.00%)	2(8.00%)	1(4.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	2(15.38%)	8(61.54%)	0(0.00%)
Trabzon (n=58)	28(48.28%)	20(34.48%)	4(6.90%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	2(14.29%)	6(42.86%)	3(21.43%)	2(14.29%)	1(7.14%)
Malatya (n=17)	5(29.41%)	5(29.41%)	5(29.41%)	1(5.88%)	1(5.88%)
Erzurum (n=20)	8(40.00%)	8(40.00%)	4(20.00%)	0(0.00%)	0(0.00%)
PLACE OF BIRTH					
Village (n=84)	17(20.24%)	30(35.71%)	28(33.33%)	7(8.33%)	2(2.38%)
Town (n=60)	9(15.00%)	10(16.67%)	22(36.67%)	13(21.67%)	6(10.00%)
City (n=156)	51(32.69%)	60(38.46%)	18(11.54%)	20(12.82%)	7(4.49%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	3(25.00%)	2(16.67%)	1(8.33%)	1(8.33%)
B (n=18)	5(27.78%)	3(16.67%)	5(27.78%)	3(16.67%)	2(11.11%)
C1 (n=78)	8(10.26%)	28(35.9%)	28(35.9%)	11(14.10%)	3(3.85%)
C2 (n=66)	21(31.82%)	17(25.76%)	13(18.84)	15(22.73%)	3(4.55%)
D (n=126)	41(32.54%)	49(38.89%)	20(15.87%)	10(7.94%)	6(4.76%)

Agreement level of male participants is higher than agreement level of female participants ($P < 0.001$; Table 37.1). For the age category, as the participants’ ages

increased, the rate of agreement with this expression increased. On the other hand, there is no significant difference for education category. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Sakarya. In terms of birthplace, the highest level of agreement came from those born in cities. In terms of socioeconomic level, the highest agreement levels came from the D level.

Table 38. Levels of Agreement with the Statement “Boy’s education should be prioritized in the family”

	Frequency	Percentage (%)
Strongly Agree	30	10.00
Agree	40	13.33
Neither agree nor disagree	90	30.00
Disagree	75	25.00
Strongly disagree	65	21.67
Total	300	100.0

Of the 300 participants, 23.33% either strongly agreed or agreed that boy’s education should be prioritized in the family, while 46.67 of participants either strongly disagreed or disagreed with this statement, and 30% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.16, with a standard deviation of 1.25.

Table 38.1. Levels of Agreement with the Statement “Boy’s education should be prioritized in the family” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	11(7.64%)	15(10.42%)	37(25.69%)	43(29.86%)	38(26.39%)
Men (n=156)	19(12.18%)	25(16.03%)	53(33.97%)	32(20.51%)	27(17.31%)
AGE					
20–24 (n=48)	1(2.08%)	3(6.25%)	17(35.42%)	12(25.00%)	15(31.25%)
25–34 (n=62)	7(11.29%)	8(12.90%)	17(27.42%)	15(24.19%)	15(24.19%)
35–44 (n=78)	9(11.54%)	12(15.38%)	26(33.33%)	16(20.51%)	15(19.23%)
45–54 (n=72)	6(8.33%)	9(12.50%)	18(25.00%)	26(36.11%)	13(18.06%)
55+ (n=40)	7(17.50%)	8(20.00%)	12(30.00%)	6(15.00%)	7(17.50%)
EDUCATION					
Illiterate (n=9)	3(33.33%)	4(44.44%)	1(11.11%)	1(11.11%)	0(0.00%)
Literate. no school (n=12)	4(33.33%)	4(33.33%)	2(16.67%)	2(16.67%)	0(0.00%)
Primary school (n=93)	11(11.83%)	16(17.20%)	36(38.71%)	15(16.13%)	15(16.13%)
Secondary school (n=51)	4(7.84%)	10(19.61%)	18(35.29%)	9(17.65%)	10(19.61%)
High school (n=72)	6(8.33%)	4(5.56%)	22(30.56%)	25(34.72%)	15(20.83%)
University (n=39)	2(5.13%)	2(5.13%)	9(23.08%)	13(33.33%)	13(33.33%)
Master’s (n=18)	0(0.00%)	0(0.00%)	2(11.11%)	9(50.00%)	7(38.89%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	1(16.67%)	5(83.33%)
REGION					
İstanbul (n=52)	3(5.77%)	4(7.69%)	17(32.69%)	13(25.00%)	15(28.85%)
Sakarya (n=40)	2(5.00%)	5(12.50%)	13(32.50%)	9(22.50%)	11(27.50%)
Ankara (n=20)	3(15.00%)	4(20.00%)	5(25.00%)	5(25.00%)	3(15.00%)
İzmir (n=16)	2(12.50%)	4(25.00%)	5(31.25%)	3(18.75%)	2(12.50%)
Çanakkale (n=13)	2(15.38%)	2(15.38%)	3(23.08%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
Samsun (n=25)	4(16.00%)	4(16.00%)	6(24.00%)	5(20.00%)	6(24.00%)
Kayseri (n=13)	2(15.38%)	2(15.38%)	2(15.38%)	3(23.08%)	4(30.77%)
Trabzon (n=58)	4(6.90%)	4(6.90%)	27(46.55%)	15(25.86%)	8(13.79%)
Diyarbakır (n=14)	1(7.14%)	2(14.29%)	4(28.57%)	5(35.71%)	2(14.29%)
Malatya (n=17)	4(23.53%)	4(23.53%)	2(11.76%)	5(29.41%)	2(11.76%)
Erzurum (n=20)	2(10.00%)	3(15.00%)	4(20.00%)	5(25.00%)	6(30.00%)
PLACE OF BIRTH					
Village (n=84)	3(3.57%)	9(10.71%)	17(20.24%)	30(35.71%)	25(29.76%)
Town (n=60)	3(5.00%)	6(10.00%)	13(21.67%)	20(33.33%)	18(30.00%)
City (n=156)	24(15.38%)	25(16.03%)	60(38.46%)	25(16.03%)	25(16.03%)
SOCIOECONOMIC					
A (n=12)	2(16.67%)	2(16.67%)	3(25.00%)	3(25.00%)	2(16.67%)
B (n=18)	3(16.67%)	3(16.67%)	4(22.22%)	5(27.78%)	3(16.67%)
C1 (n=78)	10(12.82%)	11(14.10%)	15(19.23%)	23(29.49%)	19(24.36%)
C2 (n=66)	6(9.09%)	7(10.61%)	30(45.45%)	12(18.18%)	11(16.67%)
D (n=126)	9(7.14%)	17(13.49%)	38(30.16%)	32(25.40%)	30(23.81%)

There is a significant difference between the responses of men and women. ($P < 0.001$; Table 38.1). For the age category, as the participants’ ages increased, the rate of agreement with this expression increased. However, as the education level increased,

the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher, with the highest levels of agreement coming from Malatya. In terms of birthplace, the highest level of agreement came from those born in villages. There was no significant difference in terms of socioeconomic level.

Table 39. Levels of Agreement with the Statement “A man should beat up his wife if necessary”

	Frequency	Percentage (%)
Strongly Agree	17	5.67
Agree	23	7.67
Neither agree nor disagree	48	16.00
Disagree	124	41.33
Strongly disagree	88	29.33
Total	300	100.00

Of the 300 participants, 13.34% either strongly agreed or agreed that a man should beat up his wife if necessary, while 70.66 of participants either strongly disagreed or disagreed with this statement, and 16% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.39, with a standard deviation of 0.67.

Table 39. 1. Levels of Agreement with the Statement “A man should beat up his wife if necessary” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	2(1.39%)	3(2.08%)	16(11.11%)	68(47.22%)	55(38.19%)
Men (n=156)	15(9.62%)	20(12.82%)	32(20.51%)	56(35.90%)	33(21.15%)
AGE					
20–24 (n=48)	0(0.00%)	0(0.00%)	8(16.67%)	25(52.08%)	15(31.25%)
25–34 (n=62)	2(3.23%)	3(4.84%)	9(14.52%)	28(45.16%)	20(32.26%)
35–44 (n=78)	5(6.41%)	6(7.69%)	23(29.49%)	28(35.90%)	16(20.51%)
45–54 (n=72)	5(6.94%)	7(9.72%)	5(6.94%)	30(41.67%)	25(34.72%)
55+ (n=40)	5(12.50%)	7(17.50%)	3(7.50%)	13(32.50%)	12(30.00%)
EDUCATION					
Illiterate (n=9)	0(0.00%)	1(11.11%)	3(33.33%)	3(33.33%)	2(22.22%)
Literate, no school (n=12)	0(0.00%)	2(16.67%)	4(33.33%)	4(33.33%)	2(16.67%)
Primary school (n=93)	5(5.38%)	6(6.45%)	9(9.68%)	43(46.24%)	30(32.26%)
Secondary school (n=51)	3(5.88%)	4(7.84%)	8(15.69%)	28(54.90%)	8(15.69%)
High school (n=72)	6(8.33%)	9(12.50%)	15(20.83%)	22(30.56%)	20(27.78%)
University (n=39)	3(7.69%)	1(2.56%)	9(23.08%)	16(41.03%)	10(25.64%)
Master’s (n=18)	0(0.00%)	0(0.00%)	0(0.00%)	6(33.33%)	12(66.67%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	0(0.00%)	2(33.33%)	4(66.67%)
REGION					
İstanbul (n=52)	2(3.85%)	2(3.85%)	3(5.77%)	30(57.69%)	15(28.85%)
Sakarya (n=40)	1(2.50%)	2(5.00%)	4(10.00%)	18(45.00%)	15(37.50%)
Ankara (n=20)	1(5.00%)	1(5.00%)	5(25.00%)	8(40.00%)	5(25.00%)
İzmir (n=16)	0(0.00%)	1(6.25%)	3(18.75%)	8(50.00%)	4(25.00%)
Çanakkale (n=13)	1(7.69%)	2(15.38%)	4(30.77%)	3(23.08%)	3(23.08%)
Adana (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
Samsun (n=25)	1(4.00%)	2(8.00%)	3(12.00%)	10(40.00%)	9(36.00%)
Kayseri (n=13)	1(7.69%)	2(15.38%)	3(23.08%)	4(30.77%)	3(23.08%)
Trabzon (n=58)	2(3.45%)	2(3.45%)	4(6.90%)	26(44.83%)	24(41.38%)
Diyarbakır (n=14)	3(21.43%)	2(14.29%)	6(42.86%)	2(14.29%)	1(7.14%)
Malatya (n=17)	3(17.65%)	3(17.65%)	4(23.53%)	4(23.53%)	3(17.65%)
Erzurum (n=20)	1(5.00%)	2(10.00%)	7(35.00%)	7(35.00%)	3(15.00%)
PLACE OF BIRTH					
Village (n=84)	9(10.71%)	14(16.67%)	15(17.86%)	36(42.86%)	10(11.90%)
Town (n=60)	5(8.33%)	6(10.00%)	20(33.33%)	16(26.67%)	13(21.67%)
City (n=156)	3(1.92%)	3(1.92%)	13(8.33%)	72(46.15%)	65(41.67%)
SOCIOECONOMIC					
A (n=12)	1(8.33%)	2(16.67%)	2(16.67%)	4(33.33%)	3(25.00%)
B (n=18)	3(16.67%)	4(22.22%)	2(11.11%)	5(27.78%)	4(22.22%)
C1 (n=78)	4(5.13%)	5(6.41%)	7(8.97%)	50(64.10%)	12(15.38%)
C2 (n=66)	3(4.55%)	4(6.06%)	6(9.09%)	43(65.15%)	10(15.15%)
D (n=126)	6(4.76%)	8(6.35%)	31(24.60%)	22(17.46%)	59(46.83%)

Women differed significantly from men in their responses ($P < 0.001$; Table 39.1). For the age category, it is also observed that young people are less sexist than old people. As the participants’ ages increased, the rate of agreement with this expression

increased. In addition, as the education level increased, the rate of agreement with this statement increased. In terms of region, the agreement rates in some cities were lower, with the lowest levels of agreement coming from İzmir. In terms of birthplace, the lowest level of agreement came from those born in cities. In terms of socioeconomic level, there is no significant difference.

Table 40. Levels of Agreement with the Statement “Education level of the man should be higher than woman in marriages”

	Frequency	Percentage (%)
Strongly Agree	75	25.00
Agree	120	40.00
Neither agree nor disagree	50	17.00
Disagree	40	13.00
Strongly disagree	15	5.00
Total	300	100.0

Of the 300 participants, 65% either strongly agreed or agreed that education level of the man should be higher than woman in marriages, while 18% of participants either strongly disagreed or disagreed with this statement, and 17% stated that they neither agree nor disagree. The average expression on the five-item scale was 3.39, with a standard deviation of 4.03.

Table 40.1. Levels of Agreement with the Statement “Education level of the man should be higher than woman in marriages” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	38 (26.39%)	62 (43.06%)	22 (15.28%)	18 (12.50%)	4 (2.78%)
Men (n=156)	37 (23.72%)	58 (37.18%)	28 (17.95%)	22 (14.10%)	11 (7.05%)
AGE					
20–24 (n=48)	14 (29.17%)	20 (41.67%)	8 (16.67%)	4 (8.33%)	2 (4.17%)
25–34 (n=62)	12 (19.35%)	25 (40.32%)	9 (14.52%)	11 (17.74%)	5 (8.06%)
35–44 (n=78)	14 (17.95%)	37 (47.44%)	12 (15.38%)	12 (15.38%)	3 (3.85%)
45–54 (n=72)	18 (25.00%)	33 (45.83%)	11 (15.28%)	8 (11.11%)	2 (2.78%)
55+ (n=40)	17 (42.50%)	5 (12.50%)	10 (25.00%)	5 (12.50%)	3 (7.50%)
EDUCATION					
Illiterate (n=9)	2 (22.22%)	3 (33.33%)	2 (22.22%)	1 (11.11%)	1 (11.11%)
Literate, no school (n=12)	3 (25.00%)	4 (33.33%)	3 (25.00%)	1 (8.33%)	1 (8.33%)
Primary school (n=93)	25 (26.88%)	41 (44.09%)	13 (13.98%)	9 (9.68%)	5 (5.38%)
Secondary school (n=51)	10 (19.61%)	22 (43.14%)	9 (17.65%)	8 (15.69%)	2 (3.92%)
High school (n=72)	15 (20.83%)	30 (41.67%)	10 (13.89%)	14 (19.44%)	3 (4.17%)
University (n=39)	13 (33.33%)	9 (23.08%)	10 (25.64%)	5 (12.82%)	2 (5.13%)
Master’s (n=18)	5 (27.78%)	8 (44.44%)	2 (11.11%)	2 (11.11%)	1 (5.56%)
Doctorate (n=6)	2 (33.33%)	3 (50.00%)	1 (16.67%)	0(0.00%)	0(0.00%)
REGION					
İstanbul (n=52)	14(26.92%)	23(44.23%)	9(17.31%)	4(7.69%)	2(3.85%)
Sakarya (n=40)	11(27.50%)	17(42.50%)	6(15.00%)	4(10.00%)	2(5.00%)
Ankara (n=20)	5(25.00%)	7(35.00%)	4(20.00%)	3(15.00%)	1(5.00%)
İzmir (n=16)	4(25.00%)	5(31.25%)	4(25.00%)	3(18.75%)	0(0.00%)
Çanakkale (n=13)	2(15.38%)	4(30.77%)	4(30.77%)	3(23.08%)	0(0.00%)
Adana (n=12)	2(16.67%)	3(25.00%)	3(25.00%)	3(25.00%)	1(8.33%)
Samsun (n=25)	7(28.00%)	10(40.00%)	3(12.00%)	3(12.00%)	2(8.00%)
Kayseri (n=13)	4(30.77%)	4(30.77%)	2(15.38%)	2(15.38%)	1(7.69%)
Trabzon (n=58)	22(37.93%)	24(41.38%)	6(10.34%)	5(8.62%)	1(1.72%)
Diyarbakır (n=14)	3(21.43%)	3(21.43%)	3(21.43%)	3(21.43%)	2(14.29%)
Malatya (n=17)	4(23.53%)	5(29.41%)	3(17.65%)	3(17.65%)	2(11.76%)
Erzurum (n=20)	6(30.00%)	6(30.00%)	3(15.00%)	4(20.00%)	1(5.00%)
PLACE OF BIRTH					
Village (n=84)	15(17.86%)	28(33.33%)	17(20.24%)	18(21.43%)	6(7.14%)
Town (n=60)	12(20.00%)	16(26.67%)	16(26.67%)	12(20.00%)	4(6.67%)
City (n=156)	48(30.77%)	76(48.72%)	17(10.90%)	10(6.41%)	5(3.21%)
SOCIOECONOMIC					
A (n=12)	3(25.00%)	4(33.33%)	2(16.67%)	2(16.67%)	1(8.33%)
B (n=18)	4(22.22%)	8(44.44%)	3(16.67%)	2(11.11%)	1(5.56%)
C1 (n=78)	24(30.77%)	28(35.9%)	15(19.23%)	8(10.26%)	3(3.85%)
C2 (n=66)	19(28.79%)	22(33.33%)	12(18.18%)	10(15.15%)	3(4.55%)
D (n=126)	25(19.84%)	58(46.03%)	18(14.29%)	18(14.29%)	7(5.56%)

The level of agreement with the statement is quite high ($P < 0.001$; Table 40.1). Male participants have a higher level of agreement than female participants. For the age

category, participants between the age of 45 and 54 have the highest level of agreement. Interestingly, for the education, region and socioeconomic level categories there was no significant difference between the participants. In terms of birthplace, the highest level of agreement came from those born in cities. Considering this table, it can be concluded that the idea that a man's education level should be higher than that of a woman is common among people from all walks of society. When the education level of the participants in this research is examined, it is seen that the education levels of the husbands are generally higher the education levels of their wives.

Table 41. Levels of Agreement with the Statement “A man should be older than woman in marriages”

	Frequency	Percentage (%)
Strongly Agree	43	14.33
Agree	64	21.33
Neither agree nor disagree	108	36.00
Disagree	51	17.00
Strongly disagree	34	11.33
Total	300	100.00

Of the 300 participants, 35.66% either strongly agreed or agreed that a man should be older than woman in marriages, while 28.33% of participants either strongly disagreed or disagreed with this statement, and 36% stated that they neither agree nor disagree. The average expression on the five-item scale was 1.78, with a standard deviation of 0.43.

Table 41.1. Levels of Agreement with the Statement “A man should be older than woman in marriages” by Sociodemographic Characteristics

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
SEX					
Women (n=144)	20 (13.89%)	29 (20.14%)	50 (34.72%)	27 (18.75%)	18 (12.50%)
Men (n=156)	23 (14.74%)	35 (22.44%)	58 (37.18%)	24 (15.38%)	16 (10.26%)
AGE					
20–24 (n=48)	6 (12.50%)	8 (16.67%)	19 (39.58%)	8 (16.67%)	7 (14.58%)
25–34 (n=62)	9 (14.52%)	10 (16.13%)	27 (43.55%)	8 (12.90%)	8 (12.90%)
35–44 (n=78)	8 (10.26%)	16 (20.51%)	33 (42.31%)	14 (17.95%)	7 (8.97%)
45–54 (n=72)	11 (15.28%)	19 (26.39%)	24 (33.33%)	13 (18.06%)	5 (6.94%)
55+ (n=40)	9 (22.50%)	11 (27.50%)	5 (12.50%)	8 (20.00%)	7 (17.50%)
EDUCATION					
Illiterate (n=9)	2(22.22%)	4(44.44%)	1(11.11%)	1(11.11%)	1(11.11%)
Literate, no school (n=12)	3(25.00%)	5(41.67%)	2(16.67%)	1(8.33%)	1(8.33%)
Primary school (n=93)	11(11.83%)	16(17.20%)	48(51.61%)	10(10.75%)	8(8.60%)
Secondary school (n=51)	9(17.65%)	13(25.49%)	15(29.41%)	8(15.69%)	6(11.76%)
High school (n=72)	12(16.67%)	18(25.00%)	27(37.50%)	10(13.89%)	5(6.64%)
University (n=39)	5(12.82%)	6(15.38%)	11(28.21%)	10(25.64%)	7(17.95%)
Master’s (n=18)	1(5.56%)	2(11.11%)	3(16.67%)	8(44.44%)	4(22.22%)
Doctorate (n=6)	0(0.00%)	0(0.00%)	1 (16.67%)	3 (50.00%)	2 (33.33%)
REGION					
İstanbul (n=52)	7 (13.46%)	9 (17.31%)	22 (42.31%)	8 (15.38%)	6 (11.54%)
Sakarya (n=40)	6 (15.00%)	9 (22.50%)	14 (35.00%)	7 (17.50%)	4 (10.00%)
Ankara (n=20)	3 (15.00%)	4 (20.00%)	4 (20.00%)	5 (25.00%)	4 (20.00%)
İzmir (n=16)	1 (6.25%)	3 (18.75%)	5 (31.25%)	4 (25.00%)	3 (18.75%)
Çanakkale (n=13)	2 (15.38%)	3 (23.08%)	2 (15.38%)	3 (23.08%)	3 (23.08%)
Adana (n=12)	2 (16.67%)	4 (33.33%)	3 (25.00%)	2 (16.67%)	1 (8.33%)
Samsun (n=25)	4 (16.00%)	5 (20.00%)	6 (24.00%)	6 (24.00%)	4 (16.00%)
Kayseri (n=13)	3 (23.08%)	5 (38.46%)	2 (15.38%)	2 (15.38%)	1 (7.69%)
Trabzon (n=58)	6 (10.34%)	8 (13.79%)	33 (56.90%)	7 (12.07%)	4 (6.90%)
Diyarbakır (n=14)	3 (21.43%)	4 (28.57%)	4 (28.57%)	2 (14.29%)	1 (7.14%)
Malatya (n=17)	3 (17.65%)	5 (29.41%)	4 (23.53%)	3 (17.65%)	2 (11.76%)
Erzurum (n=20)	3 (15.00%)	5 (25.00%)	9 (45.00%)	2 (10.00%)	1 (5.00%)
PLACE OF BIRTH					
Village (n=84)	13 (15.48%)	19 (22.62%)	27 (32.14%)	12 (14.29%)	13 (15.48%)
Town (n=60)	10 (16.67%)	16 (26.67%)	19 (31.67%)	10 (16.67%)	5 (8.33%)
City (n=156)	20 (12.82%)	29 (18.59%)	62 (39.74%)	29 (18.59%)	16 (10.26%)
SOCIOECONOMIC					
A (n=12)	2 (16.67%)	3 (25.00%)	2 (16.67%)	3 (25.00%)	2 (16.67%)
B (n=18)	3 (16.67%)	4 (22.22%)	5 (27.78%)	3 (16.67%)	3 (16.67%)
C1 (n=78)	18 (23.08%)	19 (24.36%)	23 (29.49%)	12 (15.38%)	6 (7.69%)
C2 (n=66)	14 (21.21%)	15 (22.73%)	19 (28.79%)	10 (15.15%)	8 (12.12%)
D (n=126)	6 (4.76%)	23 (18.25%)	59 (46.83%)	23 (18.25%)	15 (11.90%)

Women differed from men in their responses ($P < 0.001$; Table 41.1). For the age category, as the participants’ ages increased, the rate of agreement with this expression increased. In addition, as the education level increased, the rate of agreement with this statement decreased. In terms of region, the agreement rates in some cities were higher,

with the highest levels of agreement coming from Kayseri, Diyarbakır and Malatya. In terms of birthplace, the highest level of agreement came from those born in towns. There is no significant difference in terms of socioeconomic level.



Table 42. Comparison of Gender Perception Scale Score Averages by Socio Demographic Variables

	N	$\bar{x}$	SD	t	P
SEX					
Women	144	102.0	13.51	6.93	0.005
Men	156	94.00	14.78		
AGE					
^a 20–24	48	118.0	14.35	a-e	0.005
^b 25–34	62	112.0	15.35	b-e	0.005
^c 35–44	78	92.40	12.97		
^d 45–54	72	76.80	12.42		
^e 55+	40	64.56	11.58		
EDUCATION					
^a Illiterate	9	72.60	11.52	a-c	0,006
^b Literate, no school	12	74.40	14.35	a-d	0,002
^c Primary education	144	77.80	14.10	a-e	0,002
^d High school	72	86.12	12.56	b-d	0,002
^e University, Master and PhD	64	132.00	11.46	b-e	0,002
				c-b	0,006
				c-d	0,002
				c-e	0,002
PLACE OF BIRTH				TUKEY	
^a Village	84	76.46	12.40	a-b	0,002
^b Town	60	84.80	14.60	a-c	0,002
^c City	156	87.68	14.56	b-c	0,002
SOCIOECONOMIC					
^a A	12	86.40	4.44		
^b B	18	81.24	6.22	b-c	0,012
^c C1	78	89.46	7.56	c-d	0.008
^d C2	66	84.22	5.34	d-b	0.002
^e D	126	79.12	8.42		

*Only statistically different groups are shown

When participants' gender perception scale score average is compared to some socio demographic characteristics, it is observed that the score averages differ in terms of gender, age, educational status, birthplace, socio-economic level ($P<0.05$). The average score is 102 for women and 94 for men.

It is observed that the score averages differ according to age variables ($p<0.05$). The average score is 118 for the 20 – 24 age range. People over 55 years old have the lowest average score of 64.56. The differences were statistically significant when the average scores between the groups were calculated. The difference between the gender perception levels of the 20-34 and 45-54 age ranges is statistically significant ($p<0.05$) according to the age variable. Levels of gender perception change negatively as age increases.

It is observed that the average scores of individuals according to the gender perception scale differ according to the educational status variables ($p<0.05$). The lowest average score of 72.60 is among the illiterate participants. The highest average score of 132 is among individuals with university and higher education levels. The differences were statistically significant ($p<0.05$) when the average scores between the groups were calculated. It was determined that all educational levels were different from each other, and the gender score increased ($p<0.05$) as the education level increased.

The average score varies by birthplace ($P<0.05$). The average score of participants born in the city is 87.68 and that of participants born in the village is 76.46. The difference in average scores between groups is statistically significant ($P<0.05$). From village to city, gender perception is changing in a positive way.

The score averages differ by economic situation ($P<0.05$). The average score of the A-level participants is 86.40, that of B-level participants is 81.24, that of C1-level participants is 89.46, that of C2-level participants is 84.22, and that of D-level participants is 79.12. The differences among groups are statistically significant ($P<0.05$).

The comparison of the average of the gender perception scale scores of the individuals included in the research according to the spoken language variable is given in the next section.



4.3. Language and Gender

In this part of the research, the participants' levels of agreement in the statements on gender scale will be examined according to the number of languages they speak. Participants are classified into three groups: participants who cannot speak any foreign languages, one foreign language speakers, two or more foreign language speakers.



Table 43 Agreement Levels of the Participants Who Cannot Speak Any Foreign Languages	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
Decision to have a child should be made by both spouses	5(33.23%)	90(58.06%)	51(32.9%)	8(5.16%)	1(0.65%)
Equal fee should be paid to the women and men	5(3.23%)	100(64.52%)	30(19.35%)	10(6.45%)	10(6.45%)
Widowed woman should be able to live by herself	6(3.87%)	10(6.45%)	15(9.68%)	88(56.77%)	36(23.23%)
Assets should be shared equally when spouses divorce	5(3.23%)	54(34.84%)	46(29.68%)	40(25.81%)	10(6.45%)
Equal chances should be enabled to women and men for professional development	6(3.87%)	96(61.94%)	38(24.52%)	10(6.45%)	5(3.23%)
Domestic work should be shared equally between spouses	5(3.23%)	10(6.45%)	10(6.45%)	80(51.61%)	50(32.26%)
Daughters and sons should be benefited equally from the family's economical means	20(12.9%)	85(54.84%)	20(12.9%)	20(12.9%)	10(6.45%)
Spouses decide together in the family	5(3.23%)	70(45.16%)	50(32.26%)	20(12.9%)	10(6.45%)
A woman should experience sexual encounter after they are married	90(58.06%)	65(41.94%)	0(0.00%)	0(0.00%)	0(0.00%)
The future wife of a man should be a virgin.	90(58.06%)	65(41.94%)	0(0.00%)	0(0.00%)	0(0.00%)
Girls can be able to live by themselves when they gain their economical freedom	0(0.00%)	0(0.00%)	15(9.68%)	60(38.71%)	80(51.61%)
A woman should be able to go out by herself at night.	0(0.00%)	0(0.00%)	15(9.68%)	60(38.71%)	80(51.61%)
A woman should consult a woman doctor in the hospital.	61(39.35%)	91(58.71%)	0(0.00%)	3(1.94%)	0(0.00%)
Families should allow girls to flirt.	0(0.00%)	0(0.00%)	46(29.68%)	55(35.48%)	54(34.84%)
The last decision regarding the choice of her husband should be made by her father.	21(13.46%)	15(9.62%)	30(19.23%)	90(57.69%)	0(0.00%)
A woman's basic task is motherhood.	45(29.03%)	60(38.71%)	50(32.26%)	0(0.00%)	0(0.00%)
Husband's cheating on a wife should be regarded as normal.	12(7.74%)	17(10.97%)	41(26.45%)	85(54.84%)	0(0.00%)
Every wish of the man should be realized at home.	65(41.94%)	90(58.06%)	0(0.00%)	0(0.00%)	0(0.00%)
Man should marry again if the woman is not able to deliver a child.	16(10.32%)	21(13.55%)	47(30.32%)	66(42.58%)	5(3.23%)
A woman should reject sexual encounter in marriages if she does not desire it.	0(0.00%)	4(2.55%)	103(65.61%)	29(18.47%)	21(13.38%)
Husbands should make the decisions regarding woman's life	35(22.58%)	50(32.26%)	70(45.16%)	0(0.00%)	0(0.00%)
Contraception in marriages should be responsibility of only woman.	25(16.13%)	30(19.35%)	60(38.71%)	40(25.81%)	0(0.00%)
A woman is considered more precious if she delivers a boy.	13(8.39%)	20(12.9%)	48(30.97%)	74(47.74%)	0(0.00%)
Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands.	50(32.26%)	90(58.06%)	3(1.94%)	6(3.87%)	6(3.87%)
The head of the household is man.	60(38.71%)	80(51.61%)	7(4.52%)	4(2.58%)	4(2.58%)
A man's main task in the house is breadwinning.	69(44.52%)	86(55.48%)	0(0.00%)	0(0.00%)	0(0.00%)
Woman should not work if the economical situation of the man is adequate.	37(23.87%)	41(26.45%)	70(45.16%)	7(4.52%)	0(0.00%)
Profession implemented by woman and man should be different	41(26.45%)	61(39.35%)	43(27.74%)	10(6.45%)	0(0.00%)
Men should be preferred in employment applications because of women's fertility.	41(26.45%)	46(29.68%)	49(31.61%)	14(9.03%)	5(3.23%)
A girl should obey his father's wishes until she is married.	58(37.42%)	97(62.58%)	0(0.00%)	0(0.00%)	0(0.00%)
Man should deal with tasks away from home	76(49.03%)	71(45.81%)	8(5.16%)	0(0.00%)	0(0.00%)
Girls should be dressed in pink while boys in blue	75(48.39%)	79(50.97%)	1(0.65%)	(0.00%)	0(0.00%)
Man should decide on how to use family income	30(19.35%)	37(23.87%)	42(27.1%)	46(29.68%)	0(0.00%)
Men should be employed in high status professions.	42(27.1%)	64(41.29%)	41(26.45%)	8(5.16%)	0(0.00%)
Boy's education should be prioritized in the family	20(12.9%)	40(25.81%)	80(51.61%)	9(5.81%)	6(3.87%)
A man should beat up his wife if necessary.	16(10.32%)	24(15.48%)	48(30.97%)	67(43.23%)	0(0.00%)
Education level of the man should be higher than woman	70(45.16%)	75(48.39%)	5(3.23%)	5(3.23%)	0(0.00%)
A man should be older than woman in marriages.	35(22.58%)	50(32.26%)	60(38.71%)	6(3.87%)	4(2.58%)

Table 44 Agreement Levels of the Participants Who Can Speak One Foreign Language	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
Decision to have a child should be made by both spouses	28(31.11%)	62(68.89%)	0(0.00%)	0(0.00%)	0(0.00%)
Equal fee should be paid to the women and men	62(68.89%)	28(31.11%)	0(0.00%)	0(0.00%)	0(0.00%)
Widowed woman should be able to live by herself	0(0.00%)	11(12.22%)	60(66.67%)	0(0.00%)	19(21.11%)
Assets should be shared equally when spouses divorce	20(22.22%)	64(71.11%)	6(6.67%)	0(0.00%)	0(0.00%)
Equal chances should be enabled to women and men for professional development	83(92.22%)	7(7.78%)	0(0.00%)	0(0.00%)	0(0.00%)
Domestic work should be shared equally between spouses	7(7.78%)	21(23.33%)	40(44.44%)	22(24.44%)	0(0.00%)
Daughters and sons should be benefited equally from the family's economical means	35(38.89%)	35(38.89%)	20(22.22%)	0(0.00%)	0(0.00%)
Spouses decide together in the family	45(50.00%)	45(50.00%)	0(0.00%)	0(0.00%)	0(0.00%)
A woman should experience sexual encounter after they are married	0(0.00%)	35(38.89%)	44(48.89%)	11(12.22%)	0(0.00%)
The future wife of a man should be a virgin.	0(0.00%)	35(38.89%)	44(48.89%)	11(12.22%)	0(0.00%)
Girls can be able to live by themselves when they gain their economical freedom	1(1.11%)	14(15.56%)	75(83.33%)	0(0.00%)	0(0.00%)
A woman should be able to go out by herself at night.	0(0.00%)	15(16.67%)	75(83.33%)	0(0.00%)	0(0.00%)
A woman should consult a woman doctor in the hospital.	16(17.78%)	9(10%)	65(72.22%)	0(0.00%)	0(0.00%)
Families should allow girls to flirt.	0(0.00%)	15(16.67%)	44(48.89%)	10(11.11%)	21(23.33%)
The last decision regarding the choice of her husband should be made by her father.	9(10.00%)	21(23.33%)	30(33.33%)	30(33.33%)	0(0.00%)
A woman's basic task is motherhood.	0(0.00%)	30(33.33%)	26(28.89%)	9(10.00%)	25(27.78%)
Husband's cheating on a wife should be regarded as normal.	5(5.56%)	6(6.67%)	7(7.78%)	39(43.33%)	33(36.67%)
Every wish of the man should be realized at home.	12(13.33%)	10(11.11%)	52(57.78%)	14(15.56%)	2(2.22%)
Man should marry again if the woman is not able to deliver a child.	1(1.11%)	3(3.33%)	2(2.22%)	56(62.22%)	28(31.11%)
A woman should reject sexual encounter in marriages if she does not desire it.	0(0.00%)	78(86.67%)	0(0.00%)	8(8.89%)	4(4.44%)
Husbands should make the decisions regarding woman's life	8(8.89%)	4(4.44%)	16(17.78%)	62(68.89%)	0(0.00%)
Contraception in marriages should be responsibility of only woman.	4(4.44%)	6(6.67%)	0(0.00%)	80(88.89%)	0(0.00%)
A woman is considered more precious if she delivers a boy.	4(4.44%)	3(3.33%)	0(0.00%)	50(55.56%)	33(36.67%)
Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands.	14(15.56%)	14(15.56%)	54(60.00%)	8(8.89%)	0(0.00%)
The head of the household is man.	9(10.00%)	15(16.67%)	66(73.33%)	0(0.00%)	0(0.00%)
A man's main task in the house is breadwinning.	0(0.00%)	24(26.67%)	66(73.33%)	0(0.00%)	0(0.00%)
Woman should not work if the economical situation of the man is adequate.	8(8.89%)	13(14.44%)	15(16.67%)	54(60%)	0(0.00%)
Profession implemented by woman and man should be different	11(12.22%)	6(6.67%)	35(38.89%)	25(27.78%)	13(14.44%)
Men should be preferred in employment applications because of women's fertility.	4(4.44%)	9(10.00%)	32(35.56%)	45(50.00%)	0(0.00%)
A girl should obey his father's wishes until she is married.	16(17.78%)	23(25.56%)	47(52.22%)	4(4.44%)	0(0.00%)
Man should deal with tasks away from home	1(1.11%)	34(37.78%)	55(61.11%)	0(0.00%)	0(0.00%)
Girls should be dressed in pink while boys in blue	0(0.00%)	41(45.56%)	49(54.44%)	0(0.00%)	0(0.00%)
Man should decide on how to use family income	0(0.00%)	0(0.00%)	18(20.00%)	57(63.33%)	15(16.67%)
Men should be employed in high status professions.	3(3.33%)	24(26.67%)	47(52.22%)	16(17.78%)	0(0.00%)
Boy's education should be prioritized in the family	0(0.00%)	0(0.00%)	5(5.56%)	75(83.33%)	10(11.11%)
A man should beat up his wife if necessary.	0(0.00%)	0(0.00%)	0(0.00%)	57(63.33%)	33(36.67%)
Education level of the man should be higher than woman	0(0.00%)	40(44.44%)	50(55.56%)	0(0.00%)	0(0.00%)
A man should be older than woman in marriages.	8(8.89%)	8(8.89%)	43(47.78%)	7(7.78%)	24(26.67%)

These participants can speak a foreign language at intermediate level (Table 44). It is seen that participants in this group have less sexist attitude than participants who cannot speak foreign languages (Table 43). Although this seems to prove the Sapir Whorf hypothesis that language affects thought, this may also be affected by other factors. For example, the level of education of people who speak a language is higher. For this reason, in order to study the research in more detail, the languages that the participants spoke were studied in detail.

Table 45 Agreement Levels of the Participants Who Can Speak Two or More Foreign Languages	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree
Decision to have a child should be made by both spouses	55(100%)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Equal fee should be paid to the women and men	55(100%)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Widowed woman should be able to live by herself	30(54.55%)	25(45.45%)	0(0.00%)	0(0.00%)	0(0.00%)
Assets should be shared equally when spouses divorce	55(100%)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Equal chances should be enabled to women and men for professional development	41(74.55%)	14(25.45%)	0(0.00%)	0(0.00%)	0(0.00%)
Domestic work should be shared equally between spouses	31(56.36%)	24(43.64%)	0(0.00%)	0(0.00%)	0(0.00%)
Daughters and sons should be benefited equally from the family's economical means	55(100%)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)
Spouses decide together in the family	55(100%)	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)
A woman should experience sexual encounter after they are married	0(0.00%)	0(0.00%)	16(29.09%)	24(43.64%)	15(27.27%)
The future wife of a man should be a virgin.	0(0.00%)	0(0.00%)	16(29.09%)	24(43.64%)	15(27.27%)
Girls can be able to live by themselves when they gain their economical freedom	29(52.73%)	26(47.27%)	0(0.00%)	0(0.00%)	0(0.00%)
A woman should be able to go out by herself at night.	30(54.55%)	25(45.45%)	0(0.00%)	0(0.00%)	0(0.00%)
A woman should consult a woman doctor in the hospital.	0(0.00%)	0(0.00%)	3(5.45%)	37(67.27%)	15(27.27%)
Families should allow girls to flirt.	30(54.55%)	25(45.45%)	0(0.00%)	0(0.00%)	0(0.00%)
The last decision regarding the choice of her husband should be made by her father.	0(0.00%)	0(0.00%)	0(0.00%)	9(16.36%)	46(83.64%)
A woman's basic task is motherhood.	0(0.00%)	0(0.00%)	26(47.27%)	29(52.73%)	0(0.00%)
Husband's cheating on a wife should be regarded as normal.	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	55(100%)
Every wish of the man should be realized at home.	0(0.00%)	0(0.00%)	16(29.09%)	26(47.27%)	13(23.64%)
Man should marry again if the woman is not able to deliver a child.	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	55(100%)
A woman should reject sexual encounter in marriages if she does not desire it.	45(81.82%)	10(18.18%)	0(0.00%)	0(0.00%)	0(0.00%)
Husbands should make the decisions regarding woman's life	0(0.00%)	0(0.00%)	0(0.00%)	3(5.45%)	52(94.55%)
Contraception in marriages should be responsibility of only woman.	0(0.00%)	0(0.00%)	0(0.00%)	9(16.36%)	46(83.64%)
A woman is considered more precious if she delivers a boy.	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	55(100%)
Woman should prefer to remain silent instead of arguing in case of a conflict with their husbands.	0(0.00%)	0(0.00%)	8(14.55%)	32(58.18%)	15(27.27%)
The head of the household is man.	0(0.00%)	0(0.00%)	3(5.26%)	39(68.42%)	15(26.32%)
A man's main task in the house is breadwinning.	0(0.00%)	0(0.00%)	3(5.26%)	39(68.42%)	15(26.32%)
Woman should not work if the economical situation of the man is adequate.	0(0.00%)	0(0.00%)	0(0.00%)	2(3.7%)	52(96.3%)
Profession implemented by woman and man should be different	0(0.00%)	0(0.00%)	9(16.36%)	21(38.18%)	25(45.45%)
Men should be preferred in employment applications because of women's fertility.	0(0.00%)	0(0.00%)	3(5.45%)	5(9.09%)	47(85.45%)
A girl should obey his father's wishes until she is married.	1(1.82%)	0(0.00%)	3(5.45%)	36(65.45%)	15(27.27%)
Man should deal with tasks away from home	0(0.00%)	0(0.00%)	0(0.00%)	40(72.73%)	15(27.27%)
Girls should be dressed in pink while boys in blue	0(0.00%)	0(0.00%)	0(0.00%)	40(72.73%)	15(27.27%)
Man should decide on how to use family income	0(0.00%)	0(0.00%)	3(5.45%)	21(38.18%)	31(56.36%)
Men should be employed in high status professions.	0(0.00%)	2(3.64%)	14(25.45%)	14(25.45%)	25(45.45%)
Boy's education should be prioritized in the family	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	55(100%)
A man should beat up his wife if necessary.	0(0.00%)	0(0.00%)	0(0.00%)	0(0.00%)	55(100%)
Education level of the man should be higher than woman	0(0.00%)	0(0.00%)	0(0.00%)	40(72.73%)	15(27.27%)
A man should be older than woman in marriages.	0(0.00%)	0(0.00%)	1(1.82%)	44(80%)	10(18.18%)

Table 45 shows the agreement levels of the participants who can speak at least two languages. These participants often have very low sexist attitudes. Table 43, 44 and 45 seems to find evidence for the Sapir Whorf hypothesis. Participants who speak one foreign language (Table 44) show a less sexist approach than those who cannot speak any foreign languages (Table 43). Participants who speak two foreign languages (table 45) show the least sexist approach. It can be said that as the number of languages people speak increases, their sexism decreases.

Table 46. Gender Perspective by the Number of Languages

Number of Languages	N	Mean	Std. Deviation	Median	Minimum	Maximum
0	155	87.8065	15.25927	87.0000	57.00	111.00
1	90	128.3222	20.07896	136.0000	86.00	156.00
2+	55	173.0182	7.72560	171.0000	159.00	188.00
Total	300	115.5833	36.14311	105.5000	57.00	188.00
	No Foreign Languages (n=155)		One Language (n=90)	2 and More Foreign Languages (n=55)		p
Score	2.31 ± 0.40 2.29 (1.50-2.92)		3.38 ± 0.53 3.58 (2.26-4.11)	4.55 ± 0.20 4.50 (4.18-4.95)		<0.001

#Kruskal Wallis test

Gender perspective changes significantly according to the number of languages spoken ($p < 0.001$). When the number of language groups were compared in two groups, a statistically significant difference was found between all groups (p values < 0.001). According to this, while the gender score is the lowest in those who do not speak any language (2.31 ± 0.40), this score significantly increases in those who speak a foreign language (3.38 ± 0.53), and it increases significantly in those who speak 2 and more languages (4.55 ± 0.20). As the number of languages spoken increases, the gender perspective changes positively.

However, one important point is that each language has a different way of thinking. For this reason, in order to study the research in more detail, the languages that the participants spoke were studied in detail. People who speak one foreign language speak only English, only Albanian or only German. For this reason, these participants are also classified.

Table 47. Gender Score by the Language Type

Type of Languages	N	Mean	Std. Deviation	Median	Minimum	Maximum
Albanian	30	102.7667	9.09598	106.0000	86.00	116.00
German	25	134.1600	5.16946	135.0000	124.00	141.00
English	35	146.0571	6.38907	144.0000	136.00	156.00
Total	90	128.3222	20.07896	136.0000	86.00	156.00
		Albanian (n=30)	German (n=25)	English (n=35)	p	
Score		2,70 ± 0,24 2,79 (2,26-3,05)	3,53 ± 0,14 3,55 (3,26-3,71)	3,84 ± 0,17 3,79 (3,58-4,11)	<0,001	

#Kruskal Wallis test

There is a statistically significant difference in gender perspective between the language groups ($p < 0.001$). When the table 58 table is examined, it is seen that the gender perspective score is lowest in participants who can speak Albanian (2.70 ± 0.24). It is significantly higher in German speakers than that of those speaking Albanian (3.53 ± 0.14). In English-speaking participants, the gender score was found to be significantly higher than those who speak German (3.84 ± 0.17).

Table 48. Distribution of Score Averages According to the Socio-Demographic Characteristics of the Speakers Who Can Speak At Least One Language

	N	$\bar{x}$	SD	t	P
SEX					
Women	75	153.30	7.89	1.44	0.005
Men	70	151.85	9.94		
AGE*					
				F	
20-34	60	171.00	8.38	9.511	0.005
35-44	66	169.00	8.64		
45+	19	165.00	9.42		
EDUCATION*					
				F	
Primary education	30	114.06	8.10	19.193	0,005
High school	55	137.18	9.56		
University, Master and PhD	60	185.80	8.46		
PLACE OF BIRTH					
				F	
Village	40	135.00	7.40	0.8411	0,005
Town	45	143.80	9.60		
City	60	151.93	11.56		
SOCIOECONOMIC					
				KW	
A	9	180.20	4.44	8.406	0.005
B	18	181.00	6.22		
C1	76	177.90	7.56		
C2	34	100.22	5.34		
D	8	91.60	3.27		

*Only statistically different groups are shown

KW=Krsukal Wallis Test
F=One way Anova Test
t=Independent Samples t test

When participants' gender perception scale score average is compared to some socio demographic characteristics, it is observed that the score averages differ in terms of gender, age, educational status, birthplace, socio-economic level ($P < 0.05$). The average score is 153.30 for women and 151.85 for men.

It is observed that the score averages differ according to age variables ($p < 0.05$). The average score is 171 for the 20 – 34 age range. People over 55 years old have the lowest average score of 165. The differences were statistically significant when the average scores between the groups were calculated. The difference between the gender perception levels of the 20-34 and 45-54 age ranges is statistically significant ($p < 0.05$) according to the age variable. Levels of gender perception change negatively as age increases.

It is observed that the average scores of individuals according to the gender perception scale differ according to the educational status variables ($p < 0.05$). The lowest average score of 114.06 is among the primary school graduates. The highest average score of 185.80 is among individuals with university and higher education levels. The differences were statistically significant ($p < 0.05$) when the average scores between the groups were calculated. It was determined that all educational levels were different from each other, and the gender score increased ($p < 0.05$) as the education level increased.

The average score varies by birthplace ($P < 0.05$). The average score of participants born in the city is 151.93 and that of participants born in the village is 135. The difference in average scores between groups is statistically significant ($P < 0.05$). From village to city, gender perception is changing in a positive way.

The score averages differ by economic situation ($P < 0.05$). The average score of the A-level participants is 180.20, that of B-level participants is 181, that of C1-level participants is 177.90, that of C2-level participants is 100.22, and that of D-level participants is 91.60. The differences among groups are statistically significant ($P < 0.05$).

4.4. Evaluation of the Findings

In this chapter of the research, as described in the method, interviews were made with married women and men regarding their views on gender roles.

In Turkey, the idea that spouses should make the decision to have children together is common. 4.5% of male participants do not agree with this statement. All female participants agree with this statement. It was observed that all of the men who did not agree were 45 years of age and over and graduated from primary school. These people could not speak any foreign language. Participants who did not agree with this statement were asked why they did not agree. The 53-year-old male participant explains this with the following words:

The woman has been created to be a mother. The important thing is that the man feels ready. Female is soil, male is seed. Seed can always be planted in soil¹⁵.

There is a common view that men and women should receive equal pay in professional life, although this view is not equally shared amongst men and women, as men tend to have a more traditional perspective than women. In Turkey there is a gender-based division of labor, which leads to women often being seen as unpaid family workers. Society views the work of men as being of high economic value, but this is the result of the gender-based division of labor.

According to the, “Women in Turkey,” report of the General Directorate, which analyzed the status of Women in 2016, 22% of people engaged in agricultural activities, in the position of unpaid family workers, were men, while 78% were women. When we look at the status of working women in their jobs, it is observed that 63.5% of them are employed as a daily wage worker. This type of intransient wage means that there is no equal pay between male and female workers.

¹⁵ Participant 7

There is also a widespread belief among both men and women in Turkey that widowed women should not live by themselves (58% of those interviewed agreed with this point of view). Participants involved in the research expressed the belief that a woman without a husband is helpless, and that a woman should be protected by a man. This point of view filters into other areas of society and domestic life, as many respondents also expressed the view that assets should be shared equally when spouses divorce, but a minority of respondents disagreed. Of the participants who did not agree with this statement, 22 female and 33 male participants stated that they neither agreed nor disagreed. During the interviews, the participants were asked why they held this perspective, and the response of a male, 57-year-old primary school graduate was illustrative:

“When spouses divorce, women should have more assets than men, because a woman can go wrong if she goes broke”.

The quotation above demonstrates a misogynistic perspective, which implies that a woman cannot continue her life alone, and may, “go wrong,” if she does not have money. The participant implied that a husband is a guarantee of quality of life for a woman.

The work of the woman is not directly related to the economic situation of the family. However, the participants stated that women should work if there are economic difficulties. However, in families with good financial status, women's work is left to their own preference. It is discussed that working women can devote enough time to their children. According to some, women can spare time for her children, whether they work or not. In this research all of the men who are financially low or medium level are in favor of women's work. However, it has been observed that some men who are financially well also agree with the in the idea that women should work. Based on the idea that women spend a lot of money, a male participant states:

Women should work so they know the value of money¹⁶

Women have no obligation to provide the income of the family. However, they can contribute if they wish. This is the opinion that prevails. Therefore, the first task of women is domestic work. The participation of married women in the working life is mostly connected to the permission of the husband, otherwise it is thought that there will be problems at home. However, there is a common understanding that men should always work, this situation shows that both men and women are in a traditionalist approach.

There is a common view that the main task of women is housework. There are different approaches for men to do housework, such as laundry and dishwashing. While most men strongly oppose this situation, working women support this view. Almost all housewives and women with low levels of education think that housework is not a male job. When the reflections of gender roles on social life are examined, women are expected to do all kinds of work, such as childcare, cleaning, ironing and cooking. According to the traditional gender perception, it is the woman's responsibility. As a necessity of Middle Eastern societies or patriarchal societies, it is seen as a gender role for women to deal with jobs and children at home and men to work in money-making jobs. It is seen that this view is more common in individuals with low education level. It is surprising that some women with a good economic situation support this view. It is common among women to believe that working life will help women to enjoy life more.

Although there is a common belief that equal rights should be given to girls and boys, it is also common to see that the freedom of girls is restricted by various reasons. Some of the participants have reminded that violence, harassment, rape, abuse, and abduction are so common that daughters should be protected either by their parents. The

¹⁶ Participant 9

following words said by a 49-year-old male participant who graduated from primary school:

Daughters are more vulnerable than the sons. They may have bad husbands in the future. Their husbands may beat them. Therefore our daughters should have a profession that they don't face with any difficulty in the future¹⁷.

56-year-old male participant said:

My son's occupation is more important than my daughter's occupation, because women have no obligation to bring home the bacon¹⁸.

The main role that is considered appropriate for women in marriage life is that she consults her husband for any decision regarding her life; childbirth and providing her fertility. In social life, women are expected to talk less than men, to have their dignity, if they are studying, to get married immediately after graduation, but never engage in sexual intercourse before marriage. In the selection of professions, women are generally expected to have professions such as teaching, nursing, secretarial and cashier, where they do not have much chance of being promoted. The man's business and profession is expected to be promising. His profession should be focused on power and money. Men, from childhood, are directed to business areas where autonomy and competition are more prevalent.

It is supported by many of the participants that the woman should be a virgin and experience sexual intercourse after marriage. The perception of virginity has always existed in Turkish culture and has even been reflected in the language through the girl/woman distinction. In the etymological dictionaries, 'girl' is defined as the female child and 'woman' is defined as the adult female. However when we look at historical sources, it is clear that the word 'female' is not preferred in describing gender as a result of the perception of social life. Instead, it is seen that the word 'girl' is used in

¹⁷ Participant 10

¹⁸ Participant 11

describing both the young female child and the female adults who haven't lost virginity.

Most of the participants disagree with the statement that girls can be able to live alone. Many families oppose girls' living alone, claiming that girls cannot protect themselves. There are sayings like 'girl's mind is goose's mind'¹⁹ among the people. The reason for this is that girls think they can easily be deceived. However, as the level of education increases, this understanding also changes. There is a similar situation for women to go out alone at night. In Turkish society, it is not appropriate for women to go out at night, and even bad words are used for women if they go out at night.

Although there is no common idea that women should consult a female doctor, most participants support this idea. However, this idea is more supported by men. A 51-year-old male participant stated:

According to our religion, unless it is necessary, a male doctor cannot examine the woman in such a way as to see and hold her genital parts²⁰.

Most participants think parents should not allow girls to flirt. It is remarkable that the majority of the participants who agreed with this statement have at least a university degree. As girls are not allowed to flirt, some participants have an opinion that girls' husband selection should be made by their fathers. It is observed that most of these participants have high school and lower levels of education.

While most participants think that there should be no deception in marriage some participants think that husband's cheating on a wife should be regarded as normal. A 46-year-old, high school graduate male participant stated:

A woman has some responsibilities for her husband, and if she fails to fulfill them then the man can cheat on his wife.²¹

¹⁹ This means that girls can be easily deceived.

²⁰ Participant 12

²¹ Participant 13

A female participant who agreed with this statement also stated:

According to our religion, men are polygamist. We can't deny it. Besides, some women can't fulfill their responsibilities for their husbands. In this case, it is the most natural right of a man to go to another woman.²²

Here, the word “responsibility” draws attention. This concept is actually used to fulfill the sexual desires of men and it is seen as one of the most important duties of women in marriage.

There is no common understanding that every desire of the man should be fulfilled at home. It is understood that women and men who are educated or have good economic status oppose this view, while men and women who have poor educational status support this view. Almost all housewives think that every man's will needs to be fulfilled at home. Therefore, there is a direct relationship between women's self-confidence and their work in a business that brings income.

There is no common understanding that man should marry again if the woman is not able to deliver a child. However 21.1% of male participants support this idea. Agreement rate is higher in underdeveloped cities.

Most participants think that women should not refuse sexual intercourse. One of the male participants interviewed stated:

It is forbidden for a woman to deny sexual intercourse and if the woman refuses, the man can cheat on her.²³

This sentence suggests that the woman is in a secondary position in marriage. It is observed that the man's wishes are more important.

Similarly, the agreement rate in the statement that ‘a woman is considered more precious if she delivers a boy’ is also quite high. Especially in underdeveloped cities

²² Participant 14

²³ Participant 15

the agreement rate is higher. In rural areas of Turkey, boys are seen as a means of keeping the family name alive.

Women and men believe that it is advantageous for a woman to be younger than her husband (Table 41.1). As a matter of fact, in almost all of the married couples interviewed, women are younger than their husbands. This ranges from 1 to 13 years. It is surprising that a 45-year-old man argues that women get older faster and therefore they should be younger. It is also interesting to observe that women have a sexist attitude and a 52-year-old woman argue that “women should be younger otherwise men may look at other women.” Some of the male participants, taking into account the woman's fertility potential, have declared that women should be younger than men. After interviews with men, the attitudes of men can be summarized as follows: “women cannot completely meet men's sexual needs after a certain age”. It has been observed that housewives with low educational levels also agree with this view.

During the survey, a 38-year-old male participant said the following about violence against women: “a man should be justified in beating his wife if she nags.” It is clear from the participant's statement that men cannot tolerate women's speech and they consider themselves right to beat the women.

Based on the findings obtained from the studies, it is understood that despite all variables, women are more egalitarian in terms of scale averages.

When the distribution of individuals' gender perception levels is compared according to the educational status variable, the average score of illiterate individuals according to the gender perception level is at the lowest level with 72.60. The average score of the individuals with university and higher education is 132. The difference between the groups was significant ($p < 0.05$). It is seen that similar results have been achieved in different places and studies conducted with different segments of society. In a similar research conducted by Kadir Has University in 2018, it was determined that those who do not have a diploma exhibit a more traditionalist attitude than those with a diploma. In parallel with the increase in the level of education, it can be considered

that the traditional perceptions of individuals about social gender roles have begun to change.

According to the birthplace of individuals in the gender perception scale, the average score of the people who were born in the cities is 80 while the average of the people who were born in the villages is 72. Difference between groups is significant ($p<005$). This may indicate that individuals who are born in cities are more egalitarian than those who are born in rural settings. It is implied that individuals born in cities are more conscious of individual rights than those born in villages.

According to the economic status of the individuals included in the survey, the average score of the individuals from the gender scale with poor economic status was low. It was found that the average score of the individuals with very good economic status was higher. The difference between groups is significant ($p<005$). It is understood that individuals with good economic status have an egalitarian attitude that is better than those with poor economic status and moderate economic status. In particular, it is understood that women who do not work are more exposed to gender inequality. It is an indisputable fact that the economic situation plays an important role in gender equality, even if it is not a single variable. This research which is conducted in different provinces and regions supports this belief. As the economic situation increases, the gender perception score increases. The economic situation is an important variable that affects perception of gender roles.

When the table 46 and 47 is examined, it can be seen that gender is also affected by language. In this research along with factors such as age, education level, gender, birthplace, and socioeconomic level, language is also found to affect gender perception in marriage institution. As the number of languages spoken by people increases, gender perspective changes positively.

The research findings showed that the gender scores of the participants who can speak English were higher than the participants who could speak German and Albanian. Considering that English speaking participants are at least high school graduates and there are a large number of primary school graduates among Albanian speaking

participants, it can be said that language does not affect gender alone. For this reason, the scores of the participants who could speak at least one language were reviewed again according to the socio-demographic characteristics and it is seen that the scores of the participants were affected by many variables.



4.5. Reflection of Gender Perception of Married Men and Women to Family Functions: Speech Analysis

In this section of the research, the conversations between married women and men are evaluated as married couples' conversations. In addition, these conversations will be examined in terms of both male and female conversations. For married couples, the conversation process is a section in which relationships between women and men are established and maintained. This process has a structure that allows couples to share their daily life practices with each other, to share their experiences and to develop close relations.

When we look at the conversations of women in Ottoman society, the effects of their social structure are clearly seen. The Ottoman social structure provides unchanging rules for women and includes relations that restrict them in every aspect of life. Sultan 1. Mahmut prohibits women from taking the same boat with men. In Yavuz Selim's law, men are forbidden to travel where women carry water. To prevent women from coming side by side with men, wooden partitions are made in vehicles such as trams and steamers. Most of the time, men and women stay in separate rooms during home visits. "The man's world is public, and the woman's world is private." In these two separate worlds, women were the people of the inside, the men were the people of outside (Çakır, 1996; 158).

As Çakır stated, Ottoman houses are located in an enclosed space surrounded by high walls. The places where men and women sit are separated from each other. In the palaces and mansions, while the places where men and women sit are separate, the windows of the harem are caged. In the public houses the windows of the whole house are caged.

In Ottoman society, the main pastimes in the limited world of women were their neighbor visits. The effects of the 19th century changes in Ottoman social life were also reflected in the conversations. During the Tanzimat period, women writers began to show themselves in the Ottoman press and the fact that Ottoman women were in a worse situation compared to Europe is important because they expressed their longing

for change. Considering the separated life areas of women and men in Ottoman society, women have shown the problems they face, the harassment they suffered, and the difficulties they face in their lives; especially in women's magazines, especially in anonymous or alias publications that can be traced in the women's world. The journals, which increased rapidly, then mediated a new type of speech by the supporters of the Ottoman women's movement, which raised the demands for suffrage, to match those of Westerners. The reason for mentioning the examples of the conversation of the women's speech in the 19th century Ottoman society is to emphasize the change of the conversations between women in the historical and social process. Social interactions can be observed in the languages of women and men. Although they speak the same language and use the same words and rules of the language, there are differences between the languages of women and the languages of men.

This section titled speech analysis which will focus on male and female conversations, points out that the knowledge of the difference of female experiences has accumulated in a historical process, but it will not be able to examine this knowledge in detail. Because of the methodological preference that accepts to keep historical and social conditions in the background, the effort to concentrate on the basic characteristics of the speech styles of women and to differentiate the linguistic characteristics that are in use has been brought to the fore.

Participants are asked to define the roles of men and women in the institution of marriage. In order to determine the general characteristics of female and male conversation, the recorded speech processes are analyzed. The speech analysis method reveals how married couples start the conversation. Jennifer Coates's book **Women, Men and Everyday Talk** is used for reference.

In this research Coates' transcription markers were used. However, some of these methods have been adjusted because it is the same person who analyzes records and takes notes. Taken from Coates, the transcription markers used in this research are:

1. a slash (/) indicates the end of a tone group or chunk of talk.
2. a question mark indicates the end of a chunk of talk.

3. a hyphen indicates an incomplete word or utterance.
4. pauses are indicated by a full stop
5. a horizontal line marks the beginning of a stave and indicates that the lines enclosed by the lines are to be read simultaneously.
6. an extended square bracket indicates the start of overlap between utterances
7. an equals sign at the end of one speaker's utterance and at the start of the next utterance indicates the absence of a discernible gap
8. double round parentheses indicate that there is doubt about the accuracy of the transcription
9. where material is impossible to make out, it is represented as follows, ((xx)), e.g.:you're ((xx)) – you're prejudiced/
10. angled brackets give clarificatory information about underlined material.
11. capital letters are used for words/syllables uttered with emphasis:
12. the symbol % encloses words or phrases that are spoken very quietly,
13. the symbol. hh indicates that the speaker takes a sharp intake of breath:
14. the symbol [...] indicates that material has been omitted (Coates, 2016:xiii)

It is necessary to look at how the conversations are set up so that they can give an opinion on the general structure of the conversations of married couples. In this context, in the speech process, the structure of the expressions, the repetitions, the questions, the minimal responses, the indirect responses and the smile is very important.

In the research, group conversation of 10 married couples were recorded. All of the people who make up these groups are the people in the close vicinity of the researcher. The main reason for such a choice is that I think that the conversations of people in my own environment will provide enough material for this research. These ten groups, whose conversations were recorded, are naturally existing groups. Such a preference has been made in view of the fact that research is aimed at examining naturally developing conversations.

Group Information

Group Number	Name	Age	Job	The way the group comes together
1.group	Ayşe	44	Housewife	Friendship
	Kemal	48	Teacher	
	Yasemin	43	Housewife	
	Aykut	45	Bank employer	
2.group	Zeynep	35	Housewife	Friendship
	Tolga	36	Teacher	
	Burcu	34	Secretary	
	Fatih	37	Teacher	
3.group	Pınar	33	Teacher	Friendship
	Selçuk	33	Engineer	
	Arzu	41	Company employee	
	Orhan	45	Company employee	
4.group	Şadiye	51	Housewife	Kinship
	Osman	55	Shopkeeper	
	Ülkü	49	Housewife	
	Halil	51	Shopkeeper	
5.group	İlker	35	Company employee	Kinship
	Seda	33	Housewife	
	Abdullah	30	Company employee	
	Sema	28	Teacher	

Recording Place and Recording Process

All of these conversations took place in Maltepe district of Istanbul and at participants' homes. All of these conversations took place in the afternoon and accompanied by tea and coffee. The reason for this is to record the conversations in the most natural environment of the participants. Each conversation took around one hour depending on the time spent by the participants. The place where the conversations took place is the living room of the house. Observation notes were recorded on the same day following each conversation so that the data can be evaluated in a healthy way. A total of 540 minutes of conversation with five groups of married couples was used to determine the necessary sections for the speech analysis and a total of 45 minutes were

used in written form, while the other part provided data on the flow of subjects and the exhibition of gender through language.

One of the main issues in the speeches is misogyny which presents an entirely negative view of women. As a sociological reflection, it is possible to see many examples of the use of words from a biased perspective of masculine society.

(Group 1, on the roles of husband and wife in marriage)

The Speaker: What do you think about the role of men and women in marriage?

Ayşe: Women have much more responsibilities in marriage=

Kemal: WOMEN...hh...make everything COMPLICATED

Ayşe: Dear % you're exaggerating% I THINK our capabilities are different-DIFFERENT

Kemal: TO PUT IT SIMPLY A WOMAN'S PLACE AT HOME

Yasemin: Yes but!!! Is it possible in these ...hh...hard times...?

Kemal: Ladies, you're not working, but our conditions are very good. I don't think that women need to work!!!

Aykut: A woman should not neglect HER housework even if she works. There are some suitable jobs for women. A woman should work in jobs that don't make herself tired.

Ayşe: MY MOTHER IN LAW always said if a woman gets a minimum wage and becomes like a SERVANT outside, she should stay at home and become the SERVANT of her home. She is right to a certain extent. There is an invisible workload in women's life!!! I AM the worrier, organizer, rememberer, and attention-payer!!! A WIFE IS SEEN A SERVANT IN THE MARRIAGE

Yasemin: As your mother in law said <smile>

Ayşe: anyway Kemal THINKS SO

Aykut: Let's get back to the subject and answer to Ms. Gökçen's question.

Ayşe: Oh BEA!!! WHAT A NICE CHAT we have. It is so nice to speak with you/

Kemal: Anyway your job is to chat

Aykut: Women never stop talking

Misogyny is clearly seen in the above section of the speech. The woman's working outside is opposed by both men and family elders, and the housework is seen as the only responsibility of a woman. In addition, male participants are intolerant of women's speech.

(Group 4, on Ülkü's daughter)

The Speaker: Does your daughter study or work?

Ülkü: She- Nurgül graduated from HIGH SCHOOL/ but %did not want% to go to university. Actually I am AGAINST to women's working outside. I think she should %find a husband% and MARRY =

Şadiye: = Being a teacher is a good job for LADIES but Nurgül didn't go to university /As her aunt, I support her MARRIAGE <smile>

Halil: My daughter didn't want to go to university, so we didn't insist/ Everyone doesn't have to go to university anyway. My daughter has always been A GOOD GIRL, and when she gets married, she will become a good wife LIKE HER MOTHER <smile> In fact, I don't approve of her working outside. If she works, she will be among a lot

of men, and men will look at her. I think “if a woman’s hand gets in the purse, luck will leave”²⁴

Osman: IT IS OUR RESPONSIBILITY TO BRING HOME THE BACON- Women should not work.

Ülkü: MAY GOD BE PLEASED WITH YOU!!! Our husbands are good men <laughter>

.....

I was 21 when I gave birth to my son. I always helped my mother-in-law at home during this period<smile> I always got up before my husband and prepared the breakfast for him.

Halil: You are a very DILIGENT woman. Nurgül is also very diligent <smile>like her mother. NO GOOD CAN COME FROM THE MILLET SAWED AFTER AUGUST OR THE WOMAN WHO WAKES UP AFTER HER HUSBAND²⁵

Şadiye: Nurgül’s friends always go out ‘alone as a girl’²⁶. Nurgül never goes out after 6 pm.

.....

Şadiye and Ülkü are the sisters. The speech suddenly focuses on 19-year-old Nurgül. As can be seen from this section, Nurgül is appreciated by her family for helping her mother in household work and for not going out with her friends. The word ‘alone as a girl’ is remarkable. It means that girls need protection from the men. This word is an example of misogyny. Halil’s sentence “If a woman’s hand gets in the purse, luck will leave” is another example of misogyny. As we can see in the conversation section above, the negative words are always used for women.

²⁴ This is a proverb in Turkish: “Keseye kadın eli girerse bereket gider” It means women cannot manage financial matters.

²⁵ This is a proverb in Turkish:” Ağustostan sonra ekilen darıdan, kocasından sonra kalkan karıdan hayır gelmez” It means that a good woman always gets up earlier than her husband

²⁶ It is called ‘kız başına’ in Turkish and this phrase bears many negative connotations

The social effects of women's pregnancy and childbirth are remarkable in terms of the way gender is displayed. Motherhood is a new period in which women redefine their values, review their roles and shape their priorities according to the baby. Motherhood has an important place in women's gender perceptions. It is therefore not surprising that at one place of the conversation women talk about issues such as child-rearing, childbirth and pregnancy. At this point, there is a widespread view that motherhood is a sacred duty for women and that it is the most fundamental responsibility of women. It is noteworthy that the participants always talk about their children and always give examples from their children, regardless of the subject. During interviews with married couples, it was observed that one of the most commonly used words was 'respect'. However, this word is used by men as a task that women have to fulfill.

(Group 1 on pregnancy)

Ayşe: I couldn't go to my father's house after six months of PREGNANCY. I was so ashamed. I hid my belly in loose-fitting dresses before 6 months. It was as if my father and brothers found out that I was pregnant, he'd feel like I was doing something wrong to them. I felt the same thing in all of my three pregnancies.

Kemal: There was a sense of EMBARRASSMENT in the past, but the girls are very comfortable. It's not a good thing that they behave in a relaxed manner.

Aykut: It's because of the mothers. BECAUSE THEY DON'T HAVE AUTHORITY OVER THEIR DAUGHTER/They release their daughters too much because they were raised under pressure.

Ayşe: Taking the child on the lap was considered disrespectful. We couldn't hold our child near our father-in-law or father, and even if the child cried, we could not breast-feed.

Yasemin: I think this is a very EXTREME and OPPRESSIVE expectation/ We %women% give birth and keep the family name alive. This should be considered a source of pride

Aykut: Ladies, we mention about the RESPECT

In the above section of the speech, the participants constantly emphasize the word 'respect'. The woman conceals her belly because she is pregnant. Interestingly this

behavior is appreciated by her husband. The other male participant appreciates this woman's behavior and complains that women do not behave like this today. He interrupts his wife and criticizes her because she doesn't agree with him. Ays's story points to a certain performance of femininity. This performance is 'being a woman who respects and obeys social norms.

One of the most important points that can be observed in these conversations is grumbling. It is the most common type of speech, wherein men complain about women. Grumbling emerges as a reaction to the restricted role of women (Jones, 1990:246-248).

(Group 2, on the roles of men and women in marriage)

Zeynep: The roles of men and women should be equal. The woman has a lot of duties, which is very unfair. It is the woman who takes care of the child, who cooks and who works. Women make money like men.

Tolga: If women can manage to KEEEP QUIET and TALK LESS men can do anything <laughter>

Burcu: Our baby, Ada, woke up the other night at 3.00 a.m. Fatih did not care and continued to sleep. For God's sake, GET UP for once AND play with Ada. I'm sick of going to work every day without sleep.

Fatih: Being a mother is difficult <smile>

Tolga: <smile> There is something I don't understand, girls, why are you complaining about everything?

Fatih: Because they like TALKING!!!

Burcu: <laughter>

Tolga: Women like grumbling

(Group 1)

Aykut: Here we go!!!LADIES first (smiling)

Yasemin: OH!!! Respect is very important. The spouses must be respectful to each other

Aykut: the roles of WOMEN and MEN are DIFFERENT in marriage <smile> because they are different. They are created differently. Men should bring home the bacon. Women should OBEY their husbands. A HUSBAND must be a leader of his home

Kemal: OBEY, this is the keyword/ God created ADAM FIRST and then Eve=

Ayşe: =WHAT IS THE CONNECTION <smile>

Spouses must respect to each other men and women have different duties

Aykut: There won't be a problem if the women don't NAG at us

Yasemin: NAG? if men fulfill their responsibilities women do not have to talk too much

Aykut: So you accept that you are nagging?

Ayşe: Ah... HONEY...WE are NOT nagging...hh.... %you don't understand us%

Yasemin: YOU DON'T UNDERSTAND US

Aykut: WOMEN <smile> are DIFFICULT to understand

YASEMİN: <smile>

In this section of the speech, it is seen that men complain about women's grumbling. It is interesting that men say, "don't nag" for everything women complain about. It seems that men want women to remain silent and obey everything men say.

In the second half of the 20th century, the middle class expanded in Western capitalist societies. As part of the middle-class lifestyle, some of the women's conversations began to take place in a more organized manner called the visiting day, which was a formal women's meeting. These days constitute an important dimension of their lives. Considering that the establishment and maintenance of women's friendship is an important act in the lives of women, the role of conversations is becoming more prominent. In conversations, women talk about their experiences and establish a relationship between them and others, as well as conversations over people who are

not in the place where the conversation takes place. Undoubtedly, gossip serves to create an environment that entertains women. The fact that gossip is considered to be fun, but was used as a means to discuss the behavior of people who were not present, is of course problematic. It seems to prove the maintenance of some norms in that society, and indicates the presence of moral control and inter-personal policing. Gossip is considered as a form of women's speech and will be covered in detail.

Gossip was derived from the Anglo-Saxon word 'God-sibb' and used in the sense of being close to God. However, over time, the word has shown an accurate historical development in terms of neighborliness, depending on the fact that women come together to witness birth. Today, it means "talk about others". It has two functions: first, talking about a person who is thought to have no right to speak and finding expression of moral values, and critiquing disapproved of behavior. Gossip is a social event. In gossip, the criterion of truth is purely social: what is true, is what the social agreement accepts as true. It would be appropriate to refer to Deborah Jones's article, "Gossip: Notes on Women's Oral Culture" Jones describes gossip as follows:

I will initially define gossip as a way of talking between women in their roles as women, intimate in style, personal and domestic in topic and setting, a female cultural event which springs from and perpetuates the restrictions of the female role, but also gives the comfort of validation (Jones, 1990:243).

Another important issue of female conversations is the conversation that develops on other women. As in many traditional societies, women are under pressure in Turkish society, so social rules are extremely important in their lives. Women generally like to talk about other women who do not fulfill the social roles expected from them.

(on gender roles in marriage group 5)

Seda: A woman should be a good mother. She should take good care of her children.

Sema: You're right, honey. Your brother's wife doesn't care for her children, does she?

Seda: Yeah, she leaves the kids to us and sleeps till the evening. She pretends as if she were sick.

Sema: What does your brother say?

Seda: He's upset about it, poor man.

Abdullah: your job is gossip

İlker: Yeah, but really

(on another woman Şadiye and Ülkü)

Ülkü: / The newly married couple on the 4th floor is getting divorced.

Şadiye: himmm

Ülkü: The woman was jealous. They're divorcing because of her jealousy. /

Şadiye: she cannot be a good wife, a good mother. =

Ülkü: = The man is doing well by divorcing him.

Şadiye: poor man/

Ülkü: I was never jealous of my husband. I always trusted in him.

As seen above, two women praise themselves when criticizing another woman. Talking about other women and criticizing them is an important characteristic of women speech.

Overlapping speech is one of the most prominent elements of female talk. In the conversation, women start to speak without waiting for the speaker to finish.

(Group 1 Ayşe and Yasemin about women's working)

Ayşe: My daughter works, and she has

Yasemin: a 1-year-old child

Ayşe: She should wait until her child becomes five years old/

Yasemin: YES/

Kemal: Ladies, Ladies

Ayşe: One more thing she doesn't like her job

Yasemin: because she works late!!!

In the conversation, women start simultaneously, without waiting for the person talking to finish their word. Women do not have a problem with another person being involved in the conversation while their conversations continue. In this respect, there is a collective mode in women's conversations.

(on drinking tea)

Kemal: I am drinking weak tea/

Ayşe: because strong tea filters out iron-iron in the blood =

Yasemin: =filters yes

Ayşe: but. In that way/

Yasemin:? Would you like some sugar?

Aykut: YES

Ayşe: sugar spoils

the taste of tea /

Yasemin

is spoilt/

Ayşe: Sugar spoils the taste of tea and it is very harmful.

When someone is talking, asking a question causes a different kind of overlapping conversation to occur.

[previous speech about tea continues]

Ayşe: According to experts

tea should not be drunk immediately

Yasemin: after the meal

Aykut: how much you've talked about tea, ladies <guttural>

Kemal: Let's pour another cup of tea=

In the example given above, it is seen that the expressions have been completed by another woman. The key to this use is that the women are following each other very carefully, and in the middle of the statement or anywhere in the statement they are participating in talking with a complementary element. Coates points out that this

feature is seen effectively in women's speeches. In the above section of the speech, it is seen that men do not participate in the conversation very much, but they interrupted women frequently.

Another point which is noteworthy in women's speeches is that women open another issue without ending a topic, then go back to the previous topic and continue forward with the conversation. This feature of female conversation is also discredited by men. Women often use small responses and repetitions that prompt indication that their conversation is being followed, bearing in mind that friendship is important for women. Instead of criticizing each other with absolute judgments, women use soft words. On the other hand, men use direct statements to indicate their positions.

According to Lakoff women feel insecurity and hesitancy so they use tag questions and questions with declarative functions.

Women are more apt than men to use a question when there is a choice for this reason: a woman has traditionally gained reassurance in this culture from presenting herself as concerned about her acceptance as well as unsure of the correctness of what she's saying ... a woman, believing that a hesitant style will win her acceptance, will adopt it and phrase her opinions... deferentially.... The single greatest problem women are going to have in achieving parity is surely this pervasive tendency toward hesitancy, linguistic and otherwise (1979: 143).

(Group 3 on gender roles)

Pınar: Spouses must respect each other and share responsibilities

Selçuk: I think everyone should have a different responsibility rather than sharing responsibilities

Arzu: For example, while the woman is cooking, the man can prepare the table, right?

Selçuk: Yeah, things like that. It could be a division of labor at home.

Orhan: I help my wife, but not always. I usually help when I'm not tired

Arzu: You'il help when you want, but your wife will do anything even if she's tired?

Pınar: Why am I so tired? / That's why I'm tired/

Arzu: wouldn't it be nice if our husbands could see how tired we are? /

Repetitions are an important element in the co-establishment of a conversation in women's conversations. It is common for the speaker to repeat certain elements in her speech. However, it is also observed that listeners often repeat things in a way that indicates they have listened or approved.

(Seda and Sema, on Seda's brother's wife)

Seda: She always sends the children to my mother's home claiming that she is sick.

Sema: what if your mother doesn't want?

Seda: It is not possible=

Sema: =It is not possible

Seda: the poor woman <65 years old> and still looking after the children /

Sema: POOR woman

In this section it is seen that Sema repeats some of the words of Seda. It is an indication that the SEMA is listening carefully.

Şadiye: Our children are our lives / we live for our children /

Ülkü: Certainly – Certainly /

Ülkü: we live for our children /

After repeating her own expression (certainly) twice in order to emphasize her support for Şadiye, Ülkü preferred to set up a comment. “Repetition seems to us to serve two functions. First, it means that talk is textually cohesive through the repetition of words and phrases, participants bind their turns together”(Coates, 1996:264). As Coates States, women's conversations, which are formed on a shared basis, are at the core of the active involvement of women in the conversation process.

In this research, which aims to determine the elements used by women and men in the speech process and to find out how gender is displayed in this process, a framework was tried to be formed based on the performance approach that emerged following the dominance and diversity approaches in feminist language criticism. In order to define the basis for this thesis study, social linguistics studies which influenced the emergence of feminist language criticism were studied, and in order to clarify the perspective of feminist language intervention on gender and language relationship, these studies were considered. However, it has been observed that there is a limited number of studies carried out in Turkey at the intersection of gender and language. The topics covered in this thesis match the characteristics in Turkish society.

It is important to observe a natural flow of conversations, so conversations have been conducted with middle-class women and men from a restricted area. However, it was seen that these conversations developed in the home environment exhibited elements identified in middle class women and men even in their speeches on different subjects. Despite its limitations on reflecting different gender representations, the monitoring of

gender elements in the speeches provided data on the gender representation of the middle class.

In order to provide a general framework for conversations with elements of structuring and progress of the conversation, it was also necessary to examine the topics in these conversations. It was possible to follow the flow of topics from women's conversations with the division of Deborah Jones's verbal functional distinction. The first element of this distinction is domestic matters. In these conversations, women praised each other because of certain domestic skills, and that they made their own work visible through the conversations. This is a process in which women demonstrate their conformity to the model of femininity expected from them. It can be seen that the stereotypes clearly influence and shape the way middle-class women think. In women's conversations, it has been observed that there is a sexist attitude that condemns and vilifies some of the characteristics of other women, revealing their characteristics that they think are appropriate to social roles.

It has been observed that these indiscriminate conversations with women from a limited number of middle-class in the living room offer striking features about the elements of women's speech. Women exhibited a sexist attitude in parallel with the stereotypes of the class they belonged to. With this research, a limited amount of information has been collected on the structure, elements and what is being discussed by ordinary women from middle class in Turkey.

CONCLUSION

By its simplest definition, language is the most important, most comprehensive tool that provides communication between people. So, language, thought, and the mind are so interconnected that they cannot be easily separated. Language reflects the facts. Thus, the interaction between the mind and language is reciprocal. There are people everywhere where there is language; there is language everywhere where there is man. Since we are born into language, language is a habit we acquire without being aware of. The most common and accepted thesis on the nature of language is that man mimics natural and animal sounds. People who repeat the sounds hear and begin to make sense of them over time, slowly forming their language. Then it is not wrong to say, “language is shaped by experience”. For example, in a region where elephants don’t live, there will be no imitation of an elephant’s voice. However, in the regions where elephants live, the sounds and movements of elephants will inspire people and thus the differences will occur. With different experiences of societies and seeing the world from different angles, each society's own concepts will emerge. Thus, the concepts, language-thought-experience are intertwined and inseparable.

The fact that language is intertwined with thought can also explain the difference between societies. The society we're born into teaches us how to see the world. Our native language, which we have been exposed to since our birth, allows us to perceive certain concepts and to create our thoughts through these concepts. Our first experiences are formed by hearing the words conceptualized by the society we are born in. Language begins to prepare the human's view of the world from birth. This is best summarized by Wittgenstein's statement, “The boundaries of my language are the boundaries of my world.” Since language has spoken of everything that enters the world of man in a way, it emphasizes that language and reality are almost the same. In this case, our native language is the most important tool for looking at the world.

Language and reality cannot be considered independent of each other. Change in one affects the other; so to control language means to control thoughts. According to Sapir and Whorf's linguistic relativity theory, language does not only reveal reality, but it

also affects the process of thought. In a sense, language draws a framework for our thoughts, and it is impossible to think outside this framework. According to Whorf, people do not only use language to communicate, but also the structures in language contribute to the consciousness of people. The language can then be used to create an ideology and to direct the way people think. The language of each society is the product of its own ideology. With that language, the law, perceptions, judgments of that society; that is, the whole perception of reality, is determined. For this reason, language is a very important element for all societies. All social movements take place by taking advantage of the power of language. That is why every ideology has its own discourse.

Language is socially constructed and used as a powerful means of repression, and language has an important place in the struggle of male/female classes, which is the biggest class struggle. Since gender is an ideology, its language is constructed both in separate societies and universally.

Historically, the transition to patriarchal order and the emergence of language coincide. Therefore, patriarchy and language are two closely linked phenomena. When the male was socially involved in the outside world, it was also his job to see the outside world and to describe it. The people who need rules, laws and order in the external world have made arrangements in the public domain based on the male. Since the lawmakers are the men who carry out all kinds of tasks in the public and those who express them, the language has become their instrument and they have used this tool as they wish. When the culture began to be masculine, the language became masculine too.

Before women entered the field of writing, authors were naturally perceived as male, and they know that the mass of readers were men. Man has expressed the world he sees and perceives with his own words. The man who adopts himself as a norm, became the “subject” in all vital activities. The woman, however, remained (remains) an object. When a man is defined as a norm, defining a woman as the “other” is seen as a natural condition. So, language is not a neutral phenomenon, it is a tool that is

equipped with the meanings of the dominant ideology and plays an important role in its sustenance.

Since the dominant ideology was patriarchal, the woman remained within the framework of the discourse determined by patriarchy. This patriarchal society makes the language, the object of man. This order that makes women passive takes them under the dominance of a language that is shaped by men. Based on this determination, feminists pointed out that women had to live in a language that was produced by men, which prevented them from expressing themselves. Because language is such a strong and deep structure that even when women start to take part in the public arena, she has to do it through a male dominant language.

Throughout history, patriarchal language defined women with concepts such as naturalism, tradition, weakness, magic, seduction, motherhood. Women who are born into these concepts also believe that these are their roles. In light of these facts, it was thought that the masculine language brought by the patriarchal order was the language of the father. For example, Freud believed that such a masculine language is natural, because according to him, the woman is already biologically deficient. For this reason, it is normal for men to be active, women to be passive, and this is reflected in the language. Thus, it is an appropriate process for women to be defined by such adjectives as “passive, calm, adaptable” and men by such adjectives as “active, aggressive”. For the girl who learns the superiority of the father/man against his own deficiency, his every behavior is the behavior to be modeled. This includes language. Thus the language acquisition process is connected to biological differences in psychoanalytical theory. These views of Freud later became the basis of feminist critique. Because, according to psychoanalytic theory, language gives an advantage to man and prevents woman from creating her own worldview. Man takes over the actions like writing, reading, knowing, talking; and accordingly, the woman's world and therefore her language, is limited. As long as sexist language is used, the difference between women and men is reproduced. Since language is the tool of men, it reflects his experiences, order and worldview. This prevents women from voicing their views. For example, the existence of only men in some social areas will be reflected in the form of such

concepts as businessman, man of science, chairman. In such words, it is not easy for a woman to show her own existence. Language, thought, reality, and power, are related concepts.

When women are placed in certain molds through language, another dimension of sexism emerges. Woman loses her self-esteem when she struggles to express herself in her own language. Men, on the other hand, feel comfortable in this area with the assurance of a masculine language. This has revealed differences in male-female speech, which are another aspect of sexism in language. It is a subject that has been mentioned many times by researchers, that there are significant differences between the speech of men and women. Women's lack of language to express themselves makes them hesitant to use language. Therefore, because of this sense of insecurity, they speak more hesitantly and are prone to suggestions. Women's more gentle speech is an extension of their expected social role. The woman should pay attention to her behavior and her words. Women speak to express their feelings because the public sphere and intellectual discourse are dominated by men so women will talk about themselves and their feelings. As a result, the woman who tries to find a place in a masculine language under the pressure of the patriarchy will only speak in the manner permitted by the man, and will also form her linguistic behavior under his influence. It can be said that gender is often culturally established by traditional methods. The control and auto-control systems established within the traditions of language remain under different names and hinder developments in the field of gender equality.

Language serves ideological purposes, and sexism in language is parallel to sexism in society. It has been stated since the beginning of this thesis that language has influenced social perception. Language affects gender roles and perspectives. The culture of the society in which an individual lives determines the characteristics of how a man and a woman behave, how they think, and how they act. In this research, I tried to find out how gender in language affects the marriage institution (and vice versa). Both questionnaire and speech analysis were conducted to see how gender is displayed through language. According to the results of the survey, gender bias and

possibly even formation, is affected by factors such as age, education level, birthplace etc.



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