SOCIAL REPRESENTATIONS OF PSYCHOLOGY OF
GENDER AND WOMEN IN TURKISH NOVELS

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ABSTRACT

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Theory of social representations says the group affects its member and at the same time the member affects its group. As people interact with each other, they reconstruct the world socially. This mutual interaction leads to a new type of knowledge. This knowledge is called everyday knowledge. Biological sex does not inform us about issues like gender roles, inequality between genders, women in the workplace whereas gender does; because gender is reconstructed. Language has a role in keeping, transferring and even reconstructing the daily knowledge. At this point, initial aim of this study is to investigate social representations of psychology of gender and women in Turkish Novels from early period of Turkey and 2010's. Second aim is to compare the social representations between the novels of female and male authors within the same period. The last aim is to see the possible changes in social representations by time according to the female authors and male authors. Male gender roles and objectification of men's body increase; sexism and violence do not change; marginalization of women decreases but the myth of "men as hero" starts to exist by time. On the other hand, female

and male authors generally do not differ from each other at the same time period. This study differs from psychological novel analysis and also novel analysis in Turkish Literature since the study is based on Theory of Social Representations and conducted through Thematic Unit Analysis.

Keywords: Social Representations, Women Psychology, Gender, Turkish Novels, Thematic Unit Analysis

ÖZ

TÜRKÇE ROMANLARDA TOPLUMSAL CİNSİYET VE KADIN PSİKOLOJİSİNİN SOSYAL TEMSİLLERİ

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Sosyal temsiller teorisi, grubun grup üyesi olan bireyi ve aynı zamanda bireyin de grubu etkilediğini anlatır. İnsanlar birbiriyle etkileşerek dünyayı sosyal alamda inşa ederler. Bu karşılıklı etkileşim yeni bir bilgi biçiminin oluşmasına yol açar. Bu bilgi türü gündelik bilgidir. Biyolojik cinsiyet; toplumsal roller, cinsiyetler arası eşitsizlik, kadının çalışma hayatı gibi noktalarda bilgi vermezken toplumsal cinsiyet bu konularda bilgi verir; çünkü toplumsal cinsiyet yeniden inşa edilmiştir. Dilin gündelik bilginin saklanması, aktarılması ve hatta yeniden yapılandırılmasında rolü vardır. Bu noktada bu çalışmanın amaçlarından ilki erken dönem ve 2010'lu yılların Türkiye'sinde Türk romanlarındaki toplumsal cinsiyet ve kadın psikolojisiyle ilişkili sosyal temsilleri araştırmaktır. İkinci amaç, aynı dönem kadın ve erkek yazarların romanlarındaki sosyal temsilleri karşılaştırmaktır. Son amaç ise farklı dönemlerdeki kadın yazarların ve farklı dönemlerdeki erkek yazarların romanlarındaki sosyal temsilleri karşılaştırarak

sosyal temsillerdeki olası değişimleri görmektir. Zamanla, erkek rolleri ve erkek vücudunun nesneleştirilmesi artmakta; cinsiyetçilik ve şiddet değişmemekte; kadının ötekileştirilmesi azalmakta ama "kahraman erkek" mitinin ortaya çıkmakta olduğu gözlenmektedir. Öte yandan aynı dönem içinde kadın ve erkek yazarların birbirlerinden genellikle farklılaşmadıkları görülmektedir. Bu çalışma psikolojik roman analizlerinden ve de Türk Edebiyatı'ndaki roman incelemelerinden farklıdır çünkü bu çalışmanın dayanak noktası Sosyal Temsiller Kuramı'dır ve çalışmada tematik birim analizi kullanılmıştır.

Anahtar Kelimeler: Sosyal Temsiller, Kadın Psikolojisi, Toplumsal Cinsiyet, Türkçe Romanlar, Tematik Birim Analizi

To My Family

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INTRODUCTION

Babies are born with biological sex as male or female. Male babies start to be dressed in blue color whereas female babies are in pink color. If the visitors for a new-born baby want to buy a present for the baby, they absolutely feel obliged to know the sex of the baby. And, while the color of clothes does not mean anything to a baby, it means a lot to the others such as parents, relatives, neighbors, laypersons, etc. The boys wear straight clothes, but girls have ruffled or flowered ones. Girls wear earrings and have long hairs, but boys have short hairs. In addition, toys also differ with respect to the gender of the child. Default assumption for the gender is made according to the outlook of the child, or the person, too. Actually gender is a socially constructed concept (Erden-İmamoğlu, 2013). It is learnt easily because gender generally has two categories in the society, categories seem totally different form each other and there are models of each gender as soon as a person is born (Zemero, Fiske, & Kim, 2000).

In the following sections of this chapter, first women psychology will be explained in detail. The second section will be about the theory of social representations. In the third section, information about important historical changes in the Republic of Turkey concerning women psychology will be provided. In the remaining section, some studies in Turkish Literature related to novel analysis in terms of women issues will be covered. At the last section, the aims of the study will be noted and expectations will be explained.

1.1 Women Psychology

Scientific investigations have been conducted for years to show whether men and women are the same, or have differences. Several questions are examined for example, are men better at quantitative sciences? Do men show more aggressive

behaviors? Do women exhibit more emotional reactions? Whose capacities best suit for which jobs? Which one lives longer? and so on (Taylor, Peplau, & Sears, 2006). Helgeson (2005) said there are infinite number of factors in determination of gender differences like the place, time, person, audience and features of the observer.

1.1.1 Terms related to Women Psychology

Biological sex and the gender are not the same thing. Sex is by default a biological class which is determined by genes, chromosomes and hormones when a person is born. However gender is an ambiguous category that is constructed within a society. Gender categories differentiate from each other according to a bunch of psychological characteristics and role attributions made by the society based on biological sex and what gender includes is affected by society, culture and time (APA, 2010, p. 71; Helgeson, 2005; Unger, 1979).

Gender role is the society's effect on the biological sex of being male or female. Role is defined as the social position which goes hand in hand with social rules (norms) and expectations. Gender roles are also defined as the personal attributions and behaviors assigned to women and men traditionally or culturally (Adana et al., 2011). In order to analyze gender roles in speech or a text, it is necessary to follow auxiliary verbs like 'should', 'must', 'have to' and also their negative forms. For instance, men must be strong, they do not cry, women can show their emotions, they must be nurturing and care giving. In short, men are expected to be masculine and women to be feminine. Some feminine norms according to Crawford (2012) are marrying, having babies, and not being extremely independent and ambitious.

Gender role conflict is the situation related to unmet expectations for a gender role. O'Neil et al. defined the gender role conflict as an experienced psychological state when the gender roles end with a negative effect on the person or on others (as cited by Robinson & Schwartz, 2004). In 2005, Helgeson suggested that it has two types: intra role conflict and inter role conflict. In intra role conflict, while a

man struggles with two masculine roles or a woman tries to handle with two feminine roles. One of the gender roles of women is care giving to a child, and another one is to express their emotions. If the woman displays her adverse feelings when she is exhausted of looking after the baby, intra role conflict comes about. One of the roles of men is to be successful, and another is to be independent. If a man does not ask for help for the address when he cannot find the address is an example to intra role conflict because asking for address helps the achievement role but conflicts with the independent role. On the other hand, inter role conflict happens when both male and female roles gather in male behaviors or female behaviors. For example if a man cleans the windows of his flat on Sundays, it is against the norm of gender roles. And for a woman starts speaking before men, it is not appreciated and is an example of an inter-role conflict, too.

Violation of the gender roles affects men more due to the power relations between gender groups. In power relation men are thought to occupy advantaged position. If a woman behaves as a man like wearing suit and walking in a masculine manner, her behavior is welcomed and called "tomboy". If a man or a boy behaves as a woman like wearing skirt or make up, he is criticized and called "sissy". In addition, a person confirming to the gender roles is gender-typed. Acting in the other gender roles, s/he is crosses gender types, and may display both feminine and masculine roles then s/he is androgynous (Helgeson, 2005).

Gender identity is what a person perceives his/her gender as psychologically male or female. It differs from biological sex (Ehrhardt, 2007; Taylor, Peplau, & Sears, 2006). A man can be biologically male, but feel feminine. It is also similar for women too. Related to gender identity, if people live in a different gender identity than their biological sex they are said to be transgendered individuals. After genital operation, the biological sex changes and these individuals are called transsexuals. In addition, androgynous people are high both in masculine and feminine characteristics (Taylor, Peplau, & Sears, 2006).

Gender identity is generally confused with sexual orientation. Sexual orientation is whether a person is attracted to the same sex or the other sex. If the person prefers the other sex s/he is heterosexual, if s/he chooses the partner from the same sex s/he is homosexual, bisexuals accept both sexes, and finally the asexuals (nonsexual) lack of sexual attraction (Taylor, Peplau, & Sears, 2006).

Views of us concerning how men and women should/must/have to behave are named as gender role attitudes (Helgeson, 2005). Attitudes have three components: affect, cognition and behavior. In gender issues, emotion component is sexism. It is having negative or positive feeling towards someone just because s/he is female or male. If you do not prefer to eat in a restaurant since a female cook prepares the meals, this signifies sexism (prejudice). When you show negative attitudes against someone due to sexual orientation of the person is called sexual prejudice (Franzoi, 2009). Cognitive part of the attitude is sex stereotype. These are the beliefs towards the gender groups (Taylor, Peplau, & Sears, 2006). If you are planning to hire a female teacher for your private high school with the belief that they have innate ability to teach better than male teachers, then you are behaving parallel to your sex-stereotype. Behavior component of gender role attitude is sex discrimination. It is mostly the result of affect and cognition components. And it is the concrete observable part of the attitude. As a boss if you pay less to women, then you discriminate women from men.

The terms concerning the women psychology and gender mentioned in this sub-section are important to understand sexism against women and gender roles. This knowledge helps to make sense about the themes in the study.

1.1.2 Feminism, Women's Movements and Men's Movements

Helgeson (2005) said there are a lot of definitions of feminism, but at the basic level it is to treat to women and men equally. The behaviors of women and men should be attributed to similar/the same meaning. Feminism is mostly related to women. High regard for women is the main issue in feminism; that is believing the gender equality is the main characteristic of feminism. People may be strong

feminists if they are activists at the same time. According to the Crawford (2012) theoretical feminist perspectives are as following: Liberal Feminism is almost similar to American beliefs concerning equality. So women deserve whole legal social equality as men and support the improvements in laws to reach this goal. On the other hand, Radical Feminism underlines that there has been domination and control of men onto the women for years. Women are in disadvantageous positions and oppressed by men. As a solution, escaping from patriarchy and forming women-only groups are suggested in this perspective. From another point of view, Woman of Color Feminism criticizes the feminism because it is White women's movement and keeping women of color outside. This perspective takes into account the issues of minority groups like poverty, racism, finding job, health care, opportunity to have education etc. Men of color are considered as brothers. Cultural Feminism says the effort spent by the women has been neglected, so their efforts should be praised. Women's nurturing and caring behaviors (coming from womanhood) are universal and difficult to change. This perspective helps to understand unpaid work of women. Whereas Global Feminism tries to explain the attitudes against the women across the countries and how they are connected to global capitalism. Issues in global feminism are sweatshop labor, job and education opportunities, sex trafficking, violence against girls (or women) in least developed countries. And hence, these perspectives provide a better view to understand women psychology.

Women's movement in USA is evaluated in three time period by Helgeson (2005), which are early 1900's, 1960's and 1990's. First women's movement existed in 1800's and early 1900s. This is the first wave of women's movement according to Crawford (2012). Because women has been in the position of raising the children, they were concerned with issues concerning the children such as child labor laws, temperance etc. Later women realize that because they do not have power (compared to men), so they cannot make their voice heard by the society or politicians. During 1920's they got the right to vote. There were not any action in the women's movement till 1960's. The women's movement seen in 1960's is the second wave (Crawford, 2012). In 1966, National Organization for Women (NOW) was established. The women's movement during these years

differs from early women movements. This time main issue was the disadvantaged position of women in the society and necessity of establishment of equal rights. This organization is the biggest one compared to the other organizations for women. Its goals are elimination of sex discrimination, sexual harassment, racism and homophobia. It is also concerned with economic inequality, violence against women and reproductive rights. Recently graduate students and new comers to the psychology established the Association for Women in Psychology in 1969 and also during the same time mostly older psychologist lobbied under American Psychological association (APA) to create a Division of the Psychology of Women (Crawford, 2012; Eagly, Eaton, Rose, Riger, & Mchugh, 2012). Gender equality is a process and has not been completed yet (Crawford, 2012). Through the women's movement in 1960's psychology realized how this branch has misrepresented the women because psychological knowledge was based on male participants and some topics like women at work-place, sexual harassment, body image were not studied before (Crawford, 2012; Eagly et al., 2012). Third wave is 1990's women's movement. Issues in this wave are pleasure of women's sexuality, self-reliance and empowerment, which were similar to second wave (Crawford, 2012).

Men's movement started to exist in 1960's against the women's movement, said Helgeson (2005). Some men's movements supported the women's movement and shared the common idea with women's movement, which was that male gender role had disadvantageous aspects. These men also considered themselves as feminists. The issues in their agenda were that men and women had not been valued equally in the society, and that women and men had to be paid equally for the same job, that the male gender roles such as competitiveness, restriction of the emotions, and independence of men were not healthy for any type of men's relations. Helgeson (2005) informed about the establishment of The National Organization for Men against Sexism in 1983. Members of these organization were pro-feminist and anti-racist and they endorsed gay rights too. Nevertheless, there were other men's movements and they were against the women's movement. They supported and looked forward the restoration of traditional male and female roles.

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The general review related to women's and men's movements was summarized in this sub section. As women's movements occurred, both proponent and opponent movements of men were existed. And thus, not only women issues were included in this study, but also some issues of men were considered in order to understand and depict women psychology better.

1.1.3 Relation of Gender with Status and Power

Hierarchy can be observed in many societies, in which there are two groups: one is dominant and the other is subordinate (disadvantaged) group. Dominant group in this case is male group which uses the sources much more and attains both the power and the status (Carli, 2001). Most of the societies are patriarchal, which means that the male govern the society.

Crawford (2012) tried to detail the relation between gender and power. Power springing from gender is widespread and multifaceted. To a great extent, men are in the position of enacting the laws. Religions which have a great influences on people and have a lot of believers like Judaism, Islam and Christianity support the patriarchy as a system. In this sense, masculinity is praised, femininity is devalued and also obedience to the husband is suggested. Men have the power to control public discourse through the media such as newspapers, T.V. channels, etc. Although women work at home and do unpaid jobs, men are richer than women. Women may not have a chance to reach health services and education, but men are more likely. And thus all these show the disadvantaged position of women.

How the gender inequality is justified is the problem to explain. For example, people think that women are less competent and knowledgeable than men, and that men deserve to be authorities (Carli, 2001). Besides, there are myths and attitudes which are legitimizing this inequality, said Crawford (2012). Many of the myths differentiate the women from men. Woman as mother-nature, women as enchantress-seductress, woman as necessary evil and woman as mystery are some of the main myths (Williams, 1987). The bond between women and earth has been existing for old times. Sometimes woman was elevated to the position of

God. Because both mother and nature have the common role of 'giving', the myth of women as mother-nature has been likely to occur. Women are assumed to have a magic power and so seduce the men despite men's better judgment. Here, (uncontrollable) sex drive is underlying reason for the myth. In the myth of woman as necessary evil, women are necessary to have baby and serve to men. They are also should be kept in disadvantaged position, and inferiority of women is tried to be actualized by thinking they have foolish actions and they are incompetent. In the last myth of woman as mystery, if the behaviors of women cannot be comprehended, this is attributed to unpredictable nature of women.

Permanence of gender (inequality) is ensured by doing gender. Gender is not a property you have, it is like habit and you generally do it implicitly (West & Zimmerman, 1987). So being a man or a woman is constructed by society (Crawford, 2012; Erden-İmamoğlu 2013). In addition, female bodies are also used to create gender (Crawford, 2012). At this point, the physical appearance is important. Clothes, make-up, hair style, accessories and body posture all contribute to appearance. In developed countries, where more consumption is favored, women's physical outlook has more significant role compared to men's. Doing gender and making the difference clear by appearance maintain the subordinate position of women (Taylor, Peplau & Sears, 2006).

Legitimization of the status of the women is also clear in communication between man and woman. Crawford (2012) put forth communication patterns of men and women. Most of the time in a communication, women are interrupted by men, men control the topic, and men talk more than women. If a woman interrupts the speech of a man, she is criticized. According to the researcher, people who have high status show privileges in non-verbal communication, for example a male boss may not be looking directly into the eyes of a female applicant, which signifies that the man is not caring. Personal space of women can be invaded by men too. Another way of sustaining the low status of women can be women's acceptance of inequality as the norm. Emotions attributed to women or men also maintains the inequality between the genders. Expected emotions put the men in

the role of passionate and women in the role of emotional (Shields, 2007), which may benevolent sexism against the women.

Every adverse attitude (belief, emotion and behavior) against the women may serve the legitimization of the inequality between women and men. The advantageous status of men, and hence, is ensured by supporting already existing rules, norms and social knowledge in the society.

1.1.4 Sexism and Violence against Women

Sexism is the feeling component of attitudes against women or men. Sexism defined by Franzoi (2009) as classifying of man or woman into groups just because of his or her sex. There are two types of sexism, which are hostile sexism (HS) and benevolent sexism (BS) (Crawford, 2012; Glick & Fiske, 2001). Moreover if a person shows both positive and negative attitudes towards women, this is named ambivalent sexism (Franzoi, 2009). In HS women are perceived as controller of men through their femininity and feminist ideas. Any restriction to the reproduction and the physical appearance of women is HS. For instance hindering the pregnant women to walk in the street, or banning abortion, limiting what women to wear, suggesting how many children a mother should give birth to. BS is ill-named concept because people who hold this type of sexism are assumed to be benevolent. This type of sexism implies that women should be protected, supported and also appreciated due to their week nature. This of course legitimizes the traditional gender roles, which say 'women's place is their home'. Individuality of women is ignored in this sexism and the status of women is fixated. However, men think as if their attitude is to help and support women instead of restricting them. Several gentle behaviors can be example. For instance, asking women if she needs help in carrying something renders the women physically disadvantaged; in other words reinforces the status of women. In the study of Glick, Sakallı-Ugurlu, Ferreira and Anguiar de Souza (2002), they found that HS and BS are inversely associated with gender inequality. Actually their study shows that BS and HS do not exclude each other, but complete each other. As HS is used for punishing the women, BS is used for threatening the women.

Glick and Fiske (2001) found in their study that in societies where men show more HS, women accept BS more via the thinking of BS may protect them.

Maybe the most apparent example of damage caused by patriarchy is violence against the women (sometimes to men) has some shared characteristics (Crawford, 2012). It is very widespread and generally it is unknown. Violence or crime against girls or women are neither reported nor believed. People probably think they err if they report the crime, so underestimation is the consequence. Especially the assaults adversely affect the women. Not finding anybody to believe and to give social support aggravate the trauma of women. Besides, violence acts against women are so accustomed in some societies. A woman can be punished by stoning, which is officially legal and/or practiced in Afghanistan, Indonesia, Iran, Iraq, Malaysia, Mali, Mauritania, Nigeria, Pakistan, Qatar, Saudi Arabia, Somalia, Sudan, United Arab Emirates and Yemen (Batha, 2013). Every women may not experience violence but there is always the threat of it. This psychological pressure is used to control the women. However only being women is seen to be a gender related violence against women, this has deep negative effects on women's physical health and also psychological wellbeing (Crawford, 2012). The researcher also stress these problems: such as physical injuries, chronic pain, disability, unwanted pregnancy, sexually transmitted diseases, depression, anxiety, elevated suicide risk, substance abuse, and finally post-traumatic stress syndrome.

There are a lot of examples of violence against women. One of these is honor killings. Men's honor is seen as tidily connected to the sexual purity and fidelity of the women (Crawford, 2012). Women's actions are evaluated on the shame dimension. If they bring shame to the male family members, then women are punished. Women are expected to avoid shameful situations in order to preserve their honor (Vandello & Cohen, 2008). Reasons can be anything based on traditions and customs. Another gender based violence against women can be observed in intimate relations. Men are more prone to be the victims of violence from strangers, but women are much more exposed the violence from friends, lovers, acquaintances and family members, said Crawford (2012).

Types of violence in the relationships may be summarized under the subheadings like verbal violence, physical violence and sexual violence. Verbal violence is quite common. Parties scream, argue and yell nasty and ugly words at each other. Physical aggression can be observed in relations too. Grabbing, shoving, throwing objects and hitting beating are the responses of physical violence. Violence in close relations is very common (White, Smith, Koss, & Figueredo, 2001). Sexual violence includes sexual coercion and acquaintance rape. Rape can be defined as the sexual invasion to the physical body of someone else (something else) by force and threat, without permission of the person. If someone sexual assault is done by someone known is called acquaintance rape (Crawford, 2012). No need to say that, rape leads to psychological disorders. Legitimization of violence sometimes exist on the basis of emotion of jealousy in intimate relations (Vandello & Cohen, 2008). In short, male violence in close relations is a problem in all over the world.

Sexism and violence were tried to be covered in detail in this section because basically the purpose of the study is to investigate the social representations related to these issues in novels. And also although stoning women is not observed in Turkey today, as far as it is known from the news, honor killings are likely to occur in Turkey. This will be investigated as a social representation, too.

1.1.5 Objectification of Women's Body

Objectification theory puts forwards that girls and women acquire and internalize the perspective of the observer as the primary informative view of outward self as a result of socialization process (Fredrickson & Roberts, 1997). This perspective of self is related to stress which springs from the regular monitoring of the body, which implies looking glass self. This may increase shame and stress on the women, block the opportunities for higher and top motivational states, also may decrease the sensation of internal body stimuli (Fredrickson & Roberts, 1997). The perspective of others may become a burden to the person, and leads to psychological disorders. And thus, two of four goals of objectification theory

seem important in the issue of gender. One is to provide a view for comprehension of psychological experiences of women, which are almost peculiar to female people, and the other is to show the consequences of these experiences, which are psychological disorders (Fredrickson & Roberts, 1997).

Sexual objectification also contributes to the oppression of women in addition to work discrimination and violence against women. When women are treated as objectified bodies, this is for enjoyment and use of others especially men (Fredrickson & Roberts, 1997). In their study, sexual objectification, particularly objectifying gaze is observed in three domains. They say first it happens in real interpersonal and social meetings. Second, sexual gaze is seen in visual media. Especially in advertisements in which a man directly looks at the women but the woman looks at the far in vain. Thirdly, people learn a lot from visual media. For example pornography, films, advertisements, television programs, music videos, women's magazines and sport photography contains examples of women's objectified bodies. It is always realized that magazine photographs are in the form of not showing the women's head but rest of their bodies, which is named as face-ism. In male magazines, men are depicted in occupational roles, however women are shown in house-works, and traditional gender roles (Crawford, 2012). If the women is so commonly objectified in several media, it is likely to observe (sexual) objectification of women in written language, such as in fairy tales, stories, novels, poems etc.

The language not only helps to the communication of people, it also has politically implicit meanings (Crawford, 2012). The author also mention that if the gender inequality is formed via the language, it is named as linguistic sexism. Woman is deemed as the possession of man. Getting the last name of the husband also may strengthen the patriarchy. Taking the surname may imply the loss or disappear of the identity of woman. Besides, oaths are mostly has sexual meaning. For instance, oaths related to midwife may be the most often pronounced ones in Turkey. Words connoting sexual meanings exist too. Some terms for women are chick, bitch, babe, slut etc. Terms for men are less negative and less sexual such as guy, boy, dude, etc. Consumption words like, honey, food

etc. and referring animal names like chick bitch, cow, beaver etc. to women not only degrade women but also legitimize their low status.

Ideal body image for women which is extreme thinness is always emphasized. There are also body measurements so women are expected to conform. But these measures are impossible to meet because these are the body criteria of anorexia, said Crawford (2012). Always exposing to the ideal images on television and media, probably makes people feel bad because this exposure initiates social comparison process, which is an implicit and automatic process. In the study of Harper and Tiggeman (2008), female participants watched advertisements showing thin idealized women, these participants exhibited more self-objectification, appearance anxiety concerning weight, body dissatisfaction and negative mood compared to participants who watched control advertisements. They may resort to ways to overcome this artificial drawback trough cosmetic products or plastic surgery. Moreover, older women are not seen on television much with their esthetics, but seen with their wisdom and regained powerful position. So, women most probably are depicted in similar ways in written language such as in novels.

In summary, objectification of women's body is not only observed in visual media, it can also be observed in written language. In Objectification Theory, sexual objectification is considered and the drawbacks of the objectification are voiced. It is also should be mentioned that Objectification Theory is differed from one of the mechanisms (which is "objectification") of Theory of Social Representations. While in Theory of Social Representation the physical reality is used in order to understand abstract social facts, in Objectification Theory women's body parts and limbs are sexually exaggerated.

1.1.6 Women at Work Life

Women always work but they are obliged to do unpaid jobs at home. Women and men may differ in the jobs they do, they encounter different handicaps concerning satisfaction and achievement, and get unequal rewards (Crawford, 2012). In terms of working hours, women have longer hours, because they are expected to care for

the babies, or the children and their husbands, they do the cleaning, they do the cooking, etc. But this effort of women is virtually neglected. Especially mothers are thought as taken for granted. Moreover women are seen as unseen relational specialists. Mom has the position of calming the cries of any member of the family, and being attentive to the needs of them.

Men are luckier in working life because they have an invisible helper at home. It is called two person career by Crawford (2012). However, this hinders the freedom of women. In addition, within occupations two types of segregation occurs: horizontal sex segregation and vertical sex segregation. In horizontal segregation, women and men do different jobs whereas in vertical segregation women and men have different status in which women has lower statuses. As an example to horizontal segregation: it is clear to everybody that in engineering departments many of the students are male, in teaching departments it is just the opposite. People can work as waiters or waitresses. In terms of vertical segregation: in a luxury restaurant, it is likely to see a waiter, but not a waitress. In a company it is likely to observe that the top manager position is occupied generally by a man, which is named glass ceiling (Cotter, Hermsen, Ovadia, & Vanneman, 2001). Here, it is assumed to be an invisible and impermeable obstacle exists against to the career development of women. Moreover, women are paid less salary to equal jobs. According to the statistics about USA given by Crawford (2012), women only earn the 77 per cent of men annually. The underlying reason is probably based on the criteria that men are praised and women are devalued. According to an old study conducted by Goldberg (1968), he investigated how people evaluate the performance of men and women in written articles. Results show that articles are rated highly by the students when they know the article is written by a man. Of course this is a prejudice against women. Another issue which women face is that there are not enough role models for women in order to mentor female newcomers concerning how they can overcome the (potential) obstacles against women's career development. In this sense, the small number of working women in occupations may be creating a vicious cycle.

Sexual harassment is classified into two groups by Crawford (2012), give and take (something for something) harassment and hostile work environment. In the former, boss or someone in the upper position does sexual advances without the permission of the person in the lower position (Eagly et al, 2012). People are threatened through being fired out, doing unpleasant jobs, getting no promotion, etc. So they may comply sexual wishes. In the latter, as its name implies worker faces sexual jokes, words, remarks, maybe pictures and videos. Motivation of the working people is likely to decrease and they may even quit their jobs.

It seems that women have obstacles and heavy burden both before, during and after the work. For example, if they have a job outside, they will be earning less. When they are at home they will be having households. In the work they may be exposed to sexism and harassment. They can also have unseen blocks to their career development, and so on.

Thus, literature above mainly refers to the setbacks and negativities that the women face in the society. These setbacks are expected to be related to the general negative representations related to women in the society. Therefore, a social representational outlook to the issues of women seems to be necessary.

1.2 Theory of Social Representations

Social representations can be defined as theories, views and knowledge formed by experiences of societies (Moscovici, 1984). In other words, social representations are daily knowledge which are shared by the majority and constructed through the communication among people and mass media (Höijer, 2012; Moscovici, 1984). People resort to social representations in order to comprehend what is happening around socially. Social representations are social concepts, expressions and explanations which are constructed and broadcasted (Cirhinoğlu, Aktaş & Öner-Özkan, 2006; Öner, 2002). Social representations render people being aware of the ideas of others, which are related to common experiences, they also help people to know the values and attitudes towards to common experiences (Bergman, 1998). During the communication among the people, daily knowledge which is social representations is created and recreated (Bratu, 2014; Moscovici,

1984), so this constructed knowledge coordinates and may determine the behaviors of people, vice versa (Potter & Edwards 1999). And also social representations affect individual and the group of the individuals (Narter, 2003). Theory of social representations is a commonsense theory and it deals with analysis of the structures and processes contributing the construction of knowledge and beliefs which are shared by the society (Cirhinoğlu et al., 2006).

1.2.1 Social Representations and Collective Representations

Theory of social representations is a theory derived in 1984 by Moscovici from the Durheim's collective representations. Durkheim chooses the side of the collective one in the conflict of collective and individual representations (Arkonaç, 2010). Collective representations are relatively stable social facts and created in the society. According to Durkheim, the most important characteristic of collective representations is that they have been already existing in the society (Arkonaç, 2010). Collective representations exist longer than social representations. For example, knowledge of religion, language and myths are collective representations (as cited by Öner, 2002). Collective representations has the compelling power against the individual (Arkonaç, 2010), and so people are obliged to accept and conform them (Öner, 2012).

Social representations differ from collective representations. Social representations are more dynamic compared to collective representations. Hogg and Abrams (1988) mentioned the social representations as the modern versions of common sense, and they are similar to the beliefs and myths in the society. Some stereotypes may also be included as social representations. Additionally, in order to establish power relations people both compete and cooperate with each other. Especially in individualistic cultures this is clearer. So this active interaction of people pave way to unstable daily knowledge. Since social representations are created, changed and reconstructed, the word 'collective' in Durkheim's studies is substituted by 'social', which underlines the dynamic nature of social representations (Hogg & Abrams, 1988). Because cultural elements like language, the style of using the language, religion, historical stories,

customs and traditions have a projection on people, these elements designate the social aspect of human (Narter, 2003). The most distinguishing and important characteristic of social representations is that social representations are not only necessary to comprehend the social reality but also they should be analyzed (Öner, 2002).

1.2.2 Emergence of Social Representations

People have the tendency of curiosity because this initiates their learning process, so they try to comprehend and understand. At this point, social representations, which exist in formal or informal interactions of people are used (Cirhinoğlu et al., 2006; Hogg & Abrams, 1998; Öner, 2002). Social representations exist in verbal and written language and if the socially unknown facts start to be talked about on the basis of known reality it signifies the existence of social representations. In the interaction and communication among people social reality is reconstructed and people start to behave accordingly (Moscovici, 1984). Everything may not be the object of social representations and everything may not be considered as a social representation. For something to be a social representation it must draw the attention of people and also be talked about by the majority. Especially when there is a social change or social crisis in the society, people interact with each other more and talked about the issue a lot; and thus social representations start to exist (Moscovici, 1984). During this communication and interaction, people use images, connotations and concrete examples. Social knowledge has been transferred via these ways, so people hold the representation of social reality in their minds. Moscovici (1984) depicted the creation of social representations as if people sculpture the statues and then they worship and obey them. He also claims that there is no knowledge which is not affected by social representations.

1.2.3 Functions of Social Representations

Unknown social facts become known through the socially acquired reality. There are mechanisms used by people to accomplish it. Potter and Edwards (1999)

suggested that in the theory of social representations these mechanisms are called anchoring and objectifying.

Anchoring works as classification and naming the unknown in relation to known facts, which can be physical or social. Naming helps to know an object or an idea, to understand it and evaluate it (Cirhinoğlu et al., 2006). Moscovici (1984) mentioned that there are two facets of anchoring: first one is to inform us about the cognition processes of the individuals; that is how they connect the unknown social facts with the already existing knowledge in their minds. Second one is the social facet because social groups involve in this process. The second one implies that social representation may differ from one group to another group. For example, if a woman is working outside her house, she is called as 'working woman'. It is both classification and also naming. Because women's labor at home is ignored and unseen, a reference point for the women's working outside occurs. And thus, representation of 'working women' pinpoint the unpaid labor of women at home. People tend to classify and comprehend the ambiguous or unknown in order to solve their cognitive dissonance. According to Moscovici (1984), classification can be observed as two sub-mechanisms: generalization and specification. In generalization, distinct characteristics with the group are eliminated and one common characteristic with the group is based on. This common feature is thought to represent all the group. For instance, 'women are always behaving the same.' shows elimination of individual differences. Specification on the other hand crystallizes the difference from prototype, which is the most representative of the group. For example if some women are classified as upright and others as ill or vicious, this points specification.

Other main mechanism is objectification. In general terms, abstract social concepts and knowledge are translated to physically existing things. Moscovici (1984) gave the examples of sub-conscious and God. By using the prefix 'sub', people can easily imagine conscious similar to physical word. God is embodied by using the word father. For the ambiguous behaviors of women −which is stereotyping- men use the word 'evil' so they objectify the behaviors.

1.2.4 Studying Social Representations

Social representation, as its name implies, are constructed/reconstructed by the society, so most suitable way to investigate them is naturalistic methods (Moscovici, 1984). Mostly the method of interview is used. Popularity of the topic and consensus are two crucial characteristic in studies of social representations (Cirhinoğlu et al., 2006; Öner, 2002). Researchers of social representations use the methods like survey, interview, experiment, content analysis of media, statistical analysis of word frequency, focus groups, etc. (Potter & Edwards, 1999). Studies of social representations not only investigate human behaviors as used to be in social psychology, but also investigate what human produce or create, such as literature, science art, cinema, newspapers, television programs and books (Cirhinoğlu et al., 2006; Moscovici, 1984; Öner, 2002). Social representations of women psychology not only exist visually in the films and advertisements, but also in the written form of the language such as lyrics of songs, newspapers and novels; additionally in talks and physical objects such as children's toys and clothes (Sunderland & Litosseliti, 2002). Although social representations theory is conspicuous in social psychology, it expects the disciplines of linguistic, history, social psychiatry, anthropology, social psychology, and sociology and media studies work together (Moscovici, 1984).

Representations use the ways of written language, speech, body language and arts (Hall, 1997). The most important media in order to communicate ideas is language and language is helpful for discussing the social representations and legitimization of them (Cirhinoğlu et al., 2006). 'Things' are attributed meaning and also individuals comprehend the worldviews of people, objects and events through language (Hall, 1997). He said, a complex idea can be transferred to the people and that idea can be discussed with others via language. Actually every individual make different meanings of the same social issues. However, because we have similar conceptual maps concerning the events happening around us we comprehend similarly and so we can communicate. In addition, language represents the life according to some language approaches: reflective approach, functionalist approach and constructivist approach according to Hall (1997). In

reflective approach language reflects already existing meaning in the world of objects, people and events. In functionalist approach, language has the role of carrying the purpose of the author in his/her writing. In final approach, it is assumed that 'meaning' is formed by language. Social representations are more related to first and the third approach because in reflective approach language is like a mirror. And thus novels, which are written by authors also reflect the society. The social knowledge in the novels is received and construed by the readers according to the last approach. Hall (1997) emphasized that social representations do not depend on the physical nature, but on the symbolic function of the object; that is meaning is socially constructed. He makes the issue of material nature and symbolic meaning clearer via an example. The colors red and green have no genuine and constant meaning that red means stop and green means pass. But it is comprehended like that in traffic. In other domains, red may signify 'blood', 'danger' and 'communism', whereas green may symbolize 'rural areas' or 'environmentalism'. This is also similar to women psychology. Biological sex of being male or female is in touch with physical nature, and thus women psychology is constructed on the basis of biology. Women psychology seems to have a symbolic meaning; in other words the social representations of the biological nature of being a female.

Moscovici said (1984) social changes, crisis and threat in the society are necessary for existence of social representations. In late 1800's there is women's movement in the world, especially in America. It is likely to see the effect of these movements on the society such as in the last period of Ottoman Empire and early times of Turkey Republic. Meanwhile, there were other changes like starting the national elections, wars, and also translating and modelling the foreign novels in Turkish Literature. So these are very important changes within a society. And thus, different social representations concerning the women psychology have the chance to emerge.

1.3 Changes in Close History of Turkey

Modernization in the land of Anatolia, where Ottoman Empire had existed and Turkey has been dwelling now, started in 1800's. This is called Tanzimat period in the Empire. Kasaba (2011) asserted Tanzimat politics represents the continuity of the reforms in many areas such as legislation, education, state's organizational expansion, relations between religious communities, etc., word 'tanzimat' is transferred from Arabic to Turkish and it means intense and continuous 'regulations'. Actually it is an acceptance of modernization, and thought as solution for the dissolution of the Empire.

Modernization in this land gets faster through foundation of Turkey. However it was always on two sides. On the one side there was government doing the all reforms; on the other side citizens were not able to follow the reforms and so these two sides were conflicting with each other (Kasaba, 2011). In other words, institutional modernization of Turkey had been maintained by bureaucratic and military elites.

Transformation also occurred in the status of women. All the changes related to women were asserted by Arat (2011) in her article as following. Women's movements in Turkey and their gaining power is always hand in hand with the modernization of Turkey. She saw the 1980's women's feminist movements to be more organized and opposing, and also to be affected by feminist wave in the world. But she does not constrain the women's movement to those years.

1.3.1 Changes in Early Period of Turkey

Republic of Turkey was declared on 29 October 1923. Before this date, there were civil wars at the borders of the Empire before 1900's. From 1900 to 1911 there was no war. First word war happened between 1914 and 1918, which Ottoman Empire also participated and lost the war and after the loss, in 1919 independence war started and Turkey was founded at the end of this independence war.

Arat (2011), said women's movements go back to early period of Turkey like 1900's. Especially at the last 10 years period of the Empire, women from different ethnic groups and sects tried to get some new rights in public area and kept on using already existing rights too. Later through the declaration of Republic, they supported the modern values. First generation of feminists in Turkey showed their opposing position via publishing magazines and their associations. Arat informs us about those magazines: they are 'Demet' (İstanbul, 1908), 'Mehasin' (İstanbul, 1908-09), 'Kadın' (Selanik, 1911-12), 'Kadınlık' (İstanbul, 1913) and 'Kadınlar Dünyası' (1913-21 except WW1 years 1914-1918). Problems and demands of Muslim women were the issues in these magazines. 'Kadınlar Dünyası', which means 'the word of women', was the most striking one and had the longest publication life compared to other feminist magazines. This magazine was first published by Müdafaa-i Hukuk-ı Nisvan Association (means Association of Defending Women Rights) in 1913. Muslim women demanded legal reforms for lightening the religious marriages, improving the bad conditions of education and economy and supplying opportunities to reach education and job. In addition, these women also criticized the status of women in the society as the following feminists always have done. Modernization of the clothes was also among their demands (Arat, 2011).

The Young Turks declared the Decree of Family Law in 1917. Marriage contract was improved via this decree. This also contributed to secularism. It was not only increasing the state's intervention in the marriages, it was decreasing the effect of the religion rules on the marriages. This decree has the power to discourage the people from multiple marriages because women can stipulate their husbands not to marry any other woman (Arat, 2011).

Several reforms were conducted through the foundation of Turkey. One of these was abolishment of religious laws and start of the Civil Laws which was derived from Swiss Civil Laws. Arat (2011) asserted that starting civil laws and regulating family life accordingly in a Muslim country meant revolution. Arat (2011) explained details of the civil laws as following. Albeit to some patriarchic inclination of the new laws, women have the equal rights in marriage, divorce and

heritage. Moreover, these laws terminate polygamy and single-acting divorce of husband.

In 1930, women were given the right to vote and be candidate in municipal elections. In 1934 women got the right to vote and be a candidate of becoming a member of parliament in general elections. Women achieve these rights due to the nationalist ideology of the Turkey (Arat, 2011; Günay Erkol, 2012). Namely, any possible threats that might come from minority groups could be evaded if some rights were given to the group of women which is assumed to be a minority group by the patriarchy world of men. So all the minority groups were gathered under the secular national state (Arat, 2011).

Arat (2011) said that women take the advantage of secular laws by finding jobs and reaching the education. The literacy rate of women in 1935 is 10 per cent, in 1955 it is 25 per cent, and in 1980 it is 55 per cent. This may show an increase in the participation of women in education. In terms of attitude towards the women, attitudes may change on time thanks to the increasing participation rate of women in education.

1.3.2 Developments after 1980

Aim of women's movement during 1980's in Turkey was to have power as much as men have in the society. Additionally women needed to recover from their disadvantaged status. When it comes to 1985, Turkey ratified the Convention on the Elimination of Discrimination against Women (CEDAW) of UN. Later in 1986, feminists in Turkey started a signature campaign for the convention to go into effect. In 1987 radical feminists started to inform the public about the issues like sexual life of woman, sexual abuse and violence against women which were considered to be taboo subjects before (Arat, 2011). She also claims that at the same year a protest was held to criticize the violence within family. In 1980's women's associations like Mor Çatı Kadın Sığınma Vakfı (Women's Shelter Foundation) started to exist in İstanbul. However, in the east of Turkey there were several kinds of associations too; such as KAMER (Kadın Merkezi) which was

founded in Diyarbakır in 1997. In addition to CEDAW, according to criteria of membership to EU Turkey was expected to do the necessary changes in Civil Law in 2001 (Arat, 2011). For example the sentence of 'man is the leader of the family' would be abolished. New changes in sharing properties on breakdown of a marriage for the benefit of women were pursued, of course with the efforts of feminists in 2001. Till 2005, Turkish Criminal Law actually was not powerful enough to deter men from showing violence against women and sexual violence against the women. Violence against the women had not been evaluated on the individual freedom/rights of the women, but evaluated on the public morality and society's order (Arat, 2011). In 2005, as a last moment of intervention of Prime Minister to the draft of proposed laws for Civil Law and Punishment Law he suggested that the adultery is a crime to be included in the draft. As a result of feminist groups' opposition, government stepped back (Arat, 2011). Through the campaign of feminist women, they get the parliamentary to enact the items of 24 out of 30 into law, which were proposed by the feminist women groups said Arat (2011). Last Criminal Law seems to be more liberal for women rights. At this point, the importance of civil society organizations and women's movement should be appreciated.

Statistics of 1990's and 2000's related to some woman issues were shared by Arat (2011). In 1990 literacy rate of women was 67.4, in 2003 it was 81.1 per cent. She also claims that though the several developments concerning women issues women have been still depending on men, they are discriminated and exposed to violence. Task force is occupied by 70.4 per cent of men and 26.6 per cent of women according to the statistics of 2003 (Arat, 2003). In terms of violence against the women, 40 per cent of women experience violence within family, violence against the women goes up to 97 per cent in suburban areas (Arat, 2003). This statistics shows the problems of women have been still unsolved.

1.4 Studies in Turkish Literature concerning Women Issues in Novels

Writing novel in Turkey starts before the foundation of the Republic of Turkey. Writers who belong to the early years of Turkey used to write before the

declaration of republic and carry the school of art of those times (Önertoy, Güneş, & Öztürk-Çelik, 1998). In Turkish literature, till the republic period of the literature there are two more periods. First one is Tanzimat literature, which is between 1860's and 1896. In this period Western novels are translated. These first translated novels are mimiced for some time because there was not an improved tradition of writing novels before, there were only proses which did not contain concrete characters, and the number and the type of the characters were restricted, too (Elvis, 2012). Human relations was almost absent in prose type of writing. Later, Servet-i Fünun period comprises the 1896 and 1901 years. In this period, İstanbul district is talked a lot. After that, Early Period of Republic comes and it continues till to 1940 (Önertoy et al., 1998). In this period, writers originate their novels based on their observations, so their novels can be considered as realist novels. Novels of this period includes other cities than İstanbul. This may show more representative picture of Turkey on those days. Some writers of this period are Halide Edip Adıvar, Yakup Kadri Karaosmanoğlu, Reşat Nuri Güntekin, Memduh Şevket Esendal, and Güzide Sabri Aygün.

Analysis of woman identity in Turkish novels is very common. In the study of Burcu (2002) women are classified according to their social groups and gender roles such as mothers, slave women, trickster women, foreign women, feminist women, women imitating men, and ideal woman. Although this type of classification is helpful for understanding the identities of women, at the same time it may lead to sexism and discrimination.

Researchers especially choose Tanzimat period of literature to investigate. Maybe it is because before Tanzimat there was literature of Islamic mysticism and prose as the product of literature. Because western type of novels started to exist in Tanzimat and several reforms were enacted in the country, this period seems to be attractive to the researchers. Studies of Akdeniz (2008), Aytaş (2002), Burcu (2002), Ceran (2002), Coşkun (2010), Karabulut (2013), Polat-Atan (2013) take the Tanzimat period novels as their samples. They compose their sample as convenient sampling. They generally choose different novels or different authors, so there is not a systematic way of sampling. For example, in the study of Aktaş

(2002) only three books from Tanzimat period were taken as sample. Although, most popular books or authors are expected to be included in their studies in order to see social representations of women psychology, it should be considered that there were not many books and authors in the years before 1900's.

Westernization and modernization are common topics in Tanzimat period; that is the conflict between Western and Eastern culture is observed in Turkish novels (Akdeniz, 2008; Coşkun, 2010) and new characters modelled from Western culture may or may not be good for Turkish social life, said Ceran (2002). Social criticism of wrong westernization in the novels might be observed (Aytaş, 2002). Akdeniz (2008) mentioned women and women's place in society are topics included within this period. For example, women psychology is described through women in marriages and close relations, and the ideal woman is objectified too (Akdeniz, 2008; Burcu, 2002). According to Akdeniz, the main themes of women psychology are polygamy, divorce, veiling oneself, slavery of woman, education of woman, marriages and functions of woman at home. In those novels women are attributed great importance because women are thought as natural care givers and responsible for men. What's more, women's duty is appointed as raising children in those novels (Akdeniz, 2008). In addition, women's education is under the control of men, whatever they learn should be for men's benefit (Polat-Atan, 2013). These all indicate the restriction of women's freedom.

Male and female writers do not differ from each other relating to women psychology because (elite) writers were just opening the discussions of issues concerning women, but were not ready to accept Western values yet (Akdeniz, 2008; Günay-Erkol, 2012). Nevertheless novels of female authors are most valuable sources to understand the transition from traditional culture to Western culture (Coşkun, 2010).

Social and political changes in the society have an effect on almost every area. Novels are not exceptions. Dominant ideologies and ideas permeate into the novels because male writers were controlling the literature Günay-Erkol (2012).

In this way, society learns the social reality through the lens of men.

There are other Turkish literature studies in which Turkish novels of other periods are investigated in touch with women issues. However, again there is the problem of systematic sampling. Because the novels are generally not chosen from popular books, the themes acquired from these novels may not be representative of all the novels, and may not reflect the society either. In the study of Günay-Erkol (2012), she composed the sample from starting 1875 to 1975 in order to investigate continuity or discontinuity of some general themes. She finds that women issues are indirectly spoken, main issues are westernization, modernization and morality in the novels. She mentions her study may not be representative of entire century. And finally, in her study she asserts that understanding the discrimination against and objectification of women in novels helps comprehension of common knowledge related to women, which is social representations of women psychology. In the study of Eliuz (2010), the novels of Orhan Kemal, between 1950 and 1960 (Önertoy et al., 1998), were investigated related to objectification of women body and sexual abuse. She claimed that for women to accomplish their individuations women must overcome the rules of hierarchy; otherwise women will be left as passive subjects. In the study of Olpak-Koç (2012), she analyzed only one autobiographical book named 'Yıldırım Bölge Kadınlar Koğuşu' of Sevgi Soysal. She said that as much as social reality is projected on the novel, personality of the author is reflected in the novel. In the study of Adak (2010), she investigated how gendered identities are constructed in relation to Turkish national memory in the sample of Ömer Seyfettin's stories, who lived between 1884-1920. In these stories Turkish women are represented at home, caring for the home and they are moral women; on the other hand foreign women are showed as working women outside or immoral said Adak (2010); and thus identity of Turkish women rests on the ground of foreign women.

1.5 Aims of the Study

This study is original in the sense that women psychology in Turkish novels (not identities of women as in the Turkish Literature studies) is investigated via a

comparative approach by using the theory of social representations. The present study also differs from analysis of psychological novels because in those type of analyses storyline or the event is not dealt with but psychology of the charters is important. Storyline is understood and evaluated according to the psychology of characters in psychological novels (Ayata & Tonga, 2008). However, in this present study, thematic units in the novels concerning women psychology are investigated and analyzed to search for any possible prevailing social representations. Namely, this analysis seems to be independent from the psychology of the characters.

Aims of this study as following,

1.   Initial aim of this study is to investigate the social representations of women psychology in popular novels of Turkish Literature.

Sampling in this study is pursued systematically. Novels of famous authors from Early Republic Period are selected and compared with popular realist novels from 2010's.

2.   Secondly, novels of popular female and male authors in Early Republic Period of Turkey are compared with each other in terms of social representations of women psychology. Moreover, the same comparison is done for the novels from 2010's.

Expectation: Social representations of women psychology in the novels of male and female authors may not differ in early period of Turkey Republic because writers were prone to start discussion related to women psychology, but they did not internalize the issue (Akdeniz, 2008; Günay-Erkol, 2012). In the novels of 2010's male authors may differ from female authors because after 1980's several developments occurred via women's movements and also level of literacy has increased.

3.   Lastly, novels of the early period are compared with the popular realist novels of 2010's in order the see the change in social representations of women psychology. In this vain, novels of famous female authors from Early Republic Period are compared with popular novels of female authors from 2010's, and also novels of male authors from Early Republic Period are compared with popular novels of male authors from 2010's.

Expectation: Because the study is based on the theory of social representations (Moscovici, 1984), it is expected to give us a modest view to understand the possible changes in the social representations of women psychology in the society between different periods of Turkey.

CHAPTER 2

METHOD and RESULTS

2.1 Method

2.1.1 Sampling

A systematic way of sampling was pursued for the novels investigated in this study. For the novels from early republic period of Turkey, the books of famous authors are selected. First, famous authors are determined. The novels of these authors written between 1900's and 1940 are noted. After selecting two male and two female authors of those times, one book for each author is selected. As female authors, Halide Edip Adıvar and Güzide Sabri Aygün are selected. Their books which are *Handan* and *Ölmüş Bir Kadının Evrak-ı Metrukesi* form the female authors' novels of early period of Turkey. These novels first published in 1912 and 1905 respectively. In addition to the fame of these authors, the popularity of these novels can be understood from the fact that these novels also had been published in newspapers, *Handan* in Tanin Newspaper and *Ölmüş Bir Kadının Evrak-ı Metrukesi* in Hanımlara Mahsus Gazete (newspaper). As male authors for those times, Memduh Şevket Esendal and Yakup Kadri Karaosmanoğlu are selected. Their books are *Ayaşlı ile Kiracıları* and *Yaban* respectively. These novels compose the male authors' novels of early period of Turkey. First book published in 1934 and second one published in 1932. First book published 41 times till 2013 and second book published 69 times till 2014 by different publishers. This may signify the popularity of these books. In addition to popularity of these novels, these novels and novels after 1900 mostly reflect a lot about the different districts of Anatolia in addition to İstanbul (Önertoy, Güneş, & Öztürk-Çelik, 1998), so these novels seem to be more representative of those times of Turkey.

Popular books of 2010's are systematically selected too. There are several online bookstores in Turkey, which keep the records of popular books according to the years. These sites, which are kitapyurdu.com, idefix.com and dr.com.tr are searched. The most systematic record has been kept by kitapyurdu.com because records for 100 best-selling books according to years till 10 years are reachable. Among these best-selling books, novels are selected and novels reflecting the 2000's are included. Then, the names of the novels are checked whether they are also in the list of best-selling lists of other online book selling sites, which are idefixe.com and dr.com.tr. And thus the sample for novels of female authors from 2010's is composed of Canan Tan's *İz* and Ayşe Kulin's *Gizli Anların Yolcusu*. *İz* published in 2011 and published three times within three years, so this may pinpoint its popularity. *Gizli Anların Yolcusu* is published in 2011 and till 2014 it has been sold as 165,000 books. For the sample for the novels of male authors, Kahraman Tazeoğlu's *Bukre* and Zülfü Livaneli's *Kardeşimin Hikayesi* are included in this study. *Bukre* and also *Kardeşimin Hikayesi* first published in 2013 and within two years 300,000 books were sold separately for each novel. In addition, the selected novels for each sample were expected to be realist novels, which means the issues in the novels were, at the same time, the same issues in the society.

2.1.2 Procedure

Thematic units concerning women psychology were determined by reading each novel and underlying the thematic units in each novel. Units may exist in the form of phrase, sentence and sometimes paragraph. Data collection took eight weeks for eight novels. One week was spent to investigate thematic units per novel.

Novels from early republic period of Turkey are read first. Reading order was followed as one female author and one male author in order not to get used to the gender perspective of male or female authors. Then, the similar reading order was pursued for the novels of 2010's.

Reliability of coding is that the different researchers code the same text similarly or that the same researcher codes the same text similarly in different times (Bilgin, 2006), so in this study inter-rater reliability was ensured as following. Since the researcher of this study was male, the inter rater reliability supplied via a female researcher in order to refrain from bias against the analysis. Then, three pages among eight novels were randomly selected and a female researcher who is accustomed to the literature of women psychology was asked to determine possible thematic units. Then inter-rater reliability is calculated by dividing the number of common thematic units to the total thematic units within these three pages.

2.1.3 Data Analysis

Thematic units collected from samples of novels were written on the papers. Specifically, thematic units of the female authors' novels of early period of Turkey are combined to analyze. Similar combining is pursued for thematic units of the male authors' novels of early period of Turkey, the novels of female authors from 2010's and the novels of male authors from 2010's. Hence, there were four samples of data consisting of thematic units ready to analyze.
In this study, several themes were already determined before the collection and analysis of data, based on the literature of women psychology, so this type of thematic unit analysis is theory driven, or theory-led thematic analysis (Hayes, 2000). Thematic unit analysis was conducted for the qualitative data collected from the novels. Some features of a computer program, which is MAXQDA11 (MAXQDA, 2013) were helpful to the analysis.

Thematic analysis began by preparing the data. The researcher went over the data again and again in order to get repeated patterns of meanings, in order to determine the sub-thematic units (themes). Through going over process, some units were deleted because they did not make sense related to women psychology. After that, sub-thematic units were written on a piece of paper and were tried to be classified into thematic units and then into thematic blocks which were almost ready according to the literature review of women psychology (Hayes, 2000).

Finally, analysis was pursued and figures related to results were produced and reported.

Thematic unit analysis was conducted for each sample of novels, so thematic blocks existed for each sample. The frequency of sub-thematic units determine the percentages of bigger thematic units and thematic blocks (Bilgin, 2006).

2.2 Results

2.2.1 Inter-Rater Reliability

Three pages were randomly selected from the novel after one novel was randomly selected. These three pages belong to the novel of Yakup Kadri Karaosmanoğlu, which is Yaban (pp. 44-47). There were 6 sub-thematic units totally in these pages. The number of common themes was 5. So inter-rater reliability for this study is calculated as dividing the number of common units to total thematic units in these pages; and exact agreement for the themes in this study is quite high (83.33%).

2.2.2 Social Representations in Novels

In all four samples of novels, which are novels of female authors from early period of Turkey, novels of male authors from early period of Turkey, novels of female authors from 2010's and novels of male authors from 2010's, there were eight thematic blocks. These eight thematic blocks were as follows: "Gender Roles", "Objectification of Human Body", "Sexism and Violence against Women", "Freedom", "Power Relations/Status of Women", "Marginalization", "Myths/Stereotypes" and "Women at Work Life". However all of eight thematic blocks did not exist in every sample. Moreover, samples also differed in terms of thematic units existing under thematic blocks. They will be explained in detail in following sections and discussed in discussion chapter.

Some general information and examples related to the details of some thematic blocks can be given in this section in order to understand quantitative data related the thematic blocks and thematic units.

Thematic block of "Gender Roles" has two thematic units. "Female gender roles" and "Male gender roles." In "Female gender roles", some personal characteristics of human may be seen as if they are attributed to women. In the following quote "talkative" characteristics is observed:

> ….Even though I say shut up to her, it was impossible for that women to be quiet…. (Livaneli, 2013, p. 47).
> ….Sus desem bile o kadının susması mümkün değildi….

Gender roles of women in "caring children and husband" can be like:

> ….Confess for the sake of God, a woman first smartens her husband, after that has jealousy quarrel with her husband (Adıvar, 2014, p. 128).
> ....Söyle, Allah Aşkına, bir kadın evvela kocasının üstünü başını düzeltir. Sonra kıskançlık kavgası eder.

Man is pictured in father role in the novels:

> ….My father was the most powerful man whom I have known ever. When the issue was power, "my father" used to come my mind…. (Tan, 2013, p. 14).
> ….Hayatımda tanıdığım en güçlü insandı babam. Güç deyince aklıma o gelirdi….

Some personal characteristics are only attributed to one gender category and this gender category may also be praised. In the following quote "flirtatiousness" is observed:

> ….According to my mother, there were always other women in the life of my father…accustomed flirtatiousness stories…. (Tan, 2013, p. 28).
> ….Anneme göre, babamın hayatında hep başka kadınlar olmuştu…kanıksadığım çapkınlık hikayeleri….

Men are depicted as if they cannot control their sexual instinct:

…you had a weakness to the girls who did not show any interest in young men…. (Adıvar, 2014, p.11).
…hiçbir gence dönüp bakmayan bu kızlara senin bir zaafın vardı….

In the thematic block of "Objectification of Human Body", Women's body are likened to concrete objects or animals:

Handan (female protagonist) does not make me think her as a bibelot… (Adıvar, 2014, p. 164).
Handan (roman baş kahramanı) insana antika parça hissini vermiyor….

….Whenever she sees me, she exhibits wild deer behaviors….young deer… (Karaosmanoğlu, 2013, p. 61)
….Beni görünce, o yabani geyik tavırları….körpe geyik….

If the basic senses and body parts were sexually included in the speech, they were included in "Sexual objectification" unit:

….Now as I am writing these lines, I again remember your smell, your touch, your voice… (Adıvar, 2014, p. 159).
….Şimdi bu satırları yazarken…yine senin kokunu, senin temasını, senin sesini hatırladım…

Men's body is objectified too:

….A man species who is long heighted, dark-swarthy, charming and unreliable…. (Tan, 2013, p. 23).
….Uzun boylu, karayağız, görenlerin dönüp dönüp bakacağı cinsten, tehlikeli bir erkek….

In the thematic block of "Sexism and Violence"; for example men sometimes do not pay attention to women but communicate with the male partners near women:

….(Waiter) was talking to Bülent (the husband of the female character), but was neglecting me…. (Tan, 2013, p. 305).
….(Erkek garson) Bülent'le (kocası) konuşuyor yalnız, beni hesaba katmıyor….

Women are degraded in the daily talks indirectly:

....Firstly towards the most simple women… (Adıvar, 2014, p. 12).

....Evvela kadınların en adisine bile…

Women are sometimes likened to animals to degrade them:

....It is such a howling,…as if somebody has died at home…
(Karaosmanoğlu, 2014, p. 53).

....Öyle bir uluma öyle bir uluma ki, sanki evde biri ölmüş gibi….

The thematic units under this block of "Freedom" are "Women as possession of men" and "Non-existence". In the thematic unit of "Women as possession of men", honor issues and phrases like "getting hold of a women/wife" are included:

....For what reason did you acquire such a petite woman.... (Tan, 2013, p. 309).

....Ne demeye böyle küçük bir kadın (zayıf, kısa boylu) aldın….

The body of woman is assumed to be the possession of man:

…the body of the woman as well as the soul of her belongs to her husband… (Adıvar, 2014, p. 150).

…bir kadının vücudu gibi ruhu da kocasının sahası, her şeyini görecek bir sahası olması lazım…

In the thematic unit of "Non-existence", obstacles against individual freedom are contained. Woman is considered as the honor of man:

....men in stone age,…kidnapped your wives from your caves….
(Karaosmanoğlu, 2014, p. 72).

....taş devrindeki insanlar, …ininizden karınızı alıp götürürdü….

In terms of individual freedom, women depends on men and are expected to take the permission of men and share every secret with her husband. Female protagonist tells her husband:

…you have persuaded me that if a man looked at me more than normal, flirted with me, I would be obliged to let you know it by heart…. (Adıvar, 2014, pp. 150-151).

…beni ikna etmiştin ki, bana kim tabiiden fazla bir surette bakar, biraz kur ederse sana söylemeye vicdanen mecburum….

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"Child bride" unit takes part in "Freedom" issues:

> ….In such a child age, she was told that she had received a marriage proposal. She was forced to marry that man…. (Esendal, 2013, p. 49).
> ….Daha çocuk denilecek yaşında "Kısmeti çıktı" demişler, bu adama vermişler…

Under the thematic block of "Power Relations/Status of Women", by underlying the allegedly powerful characteristics of men, women's status is lowered:

> ….And finally you went as powerfully as a man…. (Tazeoğlu, 2014, p. 223).
> ….Ve sonunda adam gibi gittin….

Women might be degraded via their allegedly low intelligence. A male character in the novel says:

> …I looked at that ignorant woman with astonishment…. (Aygün, 2010, p. 101).
> …şu fikirsiz kadına hayretle baktım….

The phrases like "acquiring a husband" is used in the novels. It is thought that getting married may compensate the disadvantaged status of women. A widow woman's economically dependent status is mentioned as follows:

> ….always complaining about everything. (About) lack of money…. (Tan, 2013, p 37).
> ….devamlı bir şeylerden şikayet edip sızlanmasıydı. Parasızlıktan….

In the thematic block of "Marginalization" following quote is an example to classification like "Easy women/whore" and "foreign women":

> ….Mod (a foreign woman) has been a pert girl…. (Adıvar, 2014, p. 126).
> ….Mod (yabancı kadın) şuh bir kızmış….

In the thematic block of "Myths/Stereotypes" women may be showed as sinister. One male character in the novel tells another male character:

My son, women are always like this: that is they want to prove us to be in the wrong. (Aygün, 2010, p. 62).

İşte oğlum, kadınlar daima böyledir. Hep bizi haksız çıkarmak isterler.

Men are also mythicized. Female protagonist says for her father:

…my powerful hero… (Tan, 2013, p. 46).

…benim güçlü kahramanım…

2.2.2.1 Social Representations in the Female Authors' Novels of Early Period of Turkey

In the sample of female authors' novels of early period of Turkey, there existed seven thematic blocks. As can be followed from Table 1, the thematic blocks are as follows: "Gender Roles", "Objectification of Human Body", "Freedom", "Sexism and Violence against Women", "Power Relations/Status of Women", "Marginalization" and "Myths/Stereotypes". Thematic blocks, thematic units and sub-thematic units are listed in the table according to the frequency of thematic units and sub-thematic units. If the same frequency occurred for a thematic block, thematic unit or sub-thematic unit, then the alphabetical order was followed.

Table 1

Frequency of Themes in Handan and Ölmüş Bir Kadının Evrak-ı Metrukesi

Thematic Blocks, Thematic Units, Sub-thematic Units	#	Percentage
Gender Roles	37	30.08
Female gender roles	33	26.83
Personality characteristics	12	9.76
Inter-role conflict/Unmet gender roles	9	7.32
In close relations/marriage/home/children	7	5.69
Female as adolescent	5	4.07
Male gender roles	4	3.25
Personal characteristics	2	1.63
In close relations/marriage	1	.81

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Table 1 (continued)

Showing sexual desire	1	.81
Objectification of Human Body	29	23.58
Objectification of women's body	28	22.77
Esthetics/young women body	14	11.38
Sexual objectification	14	11.38
Objectification of men's body	1	.81
Sexual objectification	1	.81
Freedom	17	13.82
Women as possession of men	10	8.13
Women's dependence on men (such as on father, husband)/non existence	7	5.69
Sexism and Violence against Women	14	11.38
Sexism	10	8.13
Benevolent Sexism	7	5.69
Ambivalent Sexism	2	1.63
Hostile Sexism	1	.81
Violence	4	3.25
Verbal violence/humiliation/animal names	4	3.25
Power Relations/Status of Women	11	8.94
Disadvantaged/unskillful	5	4.07
Less intelligent/less open-minded	5	4.07
Economically dependent	1	.81
Marginalization	9	7.32
To look like a foreign woman/foreign women	5	4.07
To be virgin and clean/moral women	2	1.63
Easy women	1	.81
Paramour	1	.81
Myths/Stereotypes	6	4.88
Mother nature	2	1.63

Table 1 (continued)

Seductress	2	1.63
Women as evil	1	.81
Women as mystery	1	.81
Total	123	

Note. # stands for how many times each theme was mentioned in two novels and percentage stands for the weight of themes within the sample of female authors' novels of early period of Turkey.

A map reflecting the thematic blocks and thematic units of the sample of female authors' novels of early period of Turkey was produced. The map can be seen in Figure 1.
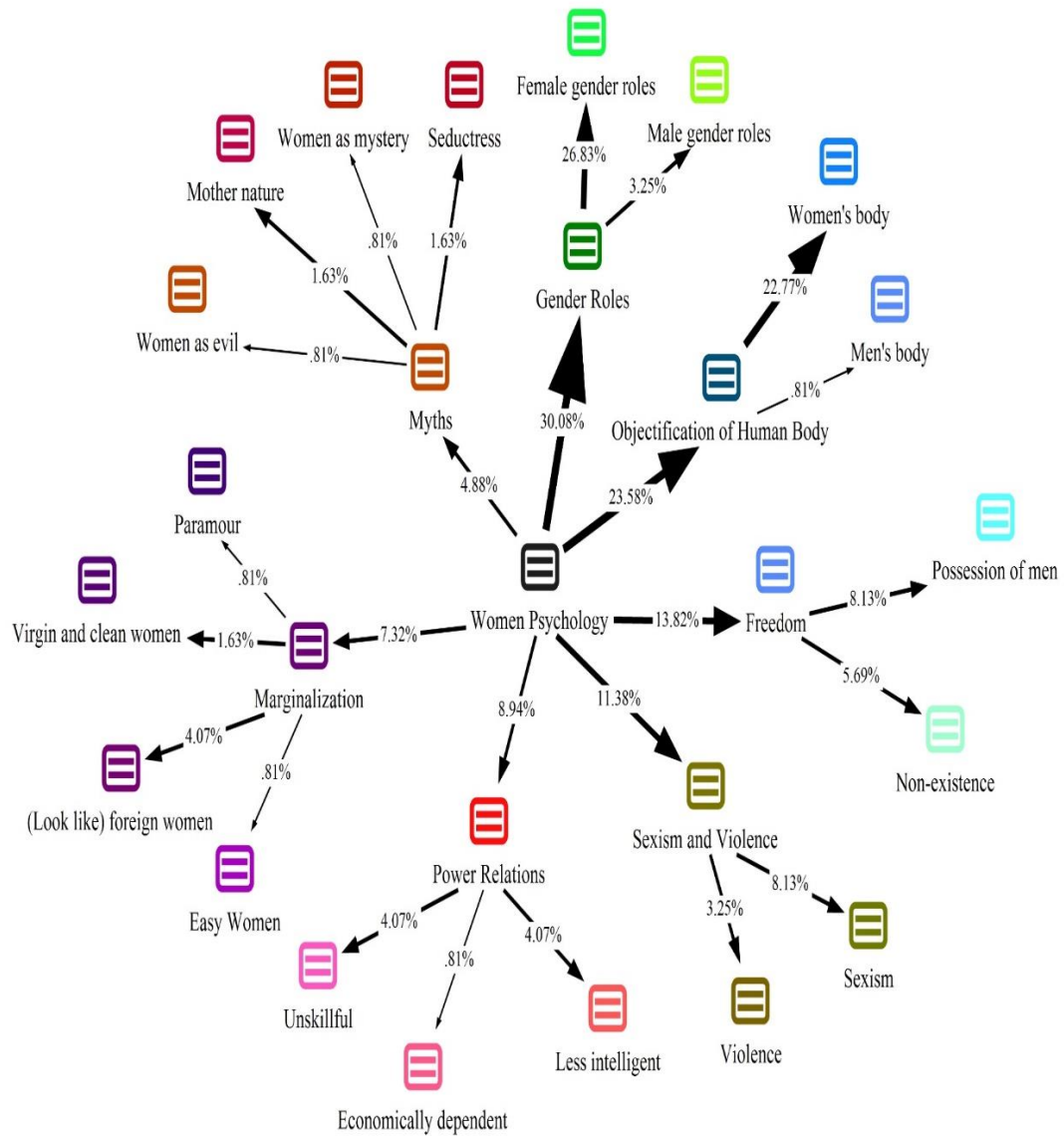
Figure 1. Percentages of thematic blocks and thematic units concerning women psychology in the sample of female authors' novels of early period of Turkey. First arrows coming out from women psychology go to thematic blocks and second arrows go from thematic blocks to thematic units. The percentage value written on the first arrows shows the percentage weight of the thematic block and one on the second arrow shows the percentage weight of the thematic unit. Thickness of the arrows signify the percentage weight.

Thematic unit analysis of this sample showed that the first thematic block, which has the high frequency of thematic units, is "Gender Roles". This block has 37 units out of 123 sub-thematic units (30.08%) in this sample. "Gender Roles" has two thematic units, which are "Female gender roles" and "Male gender roles". They have 33 units (26.83%) and 4 units (3.25%) respectively.

As the second thematic block, "Objectification of Human Body" includes 29 units (23.58%) weight of thematic units. Two thematic units under this block are "Objectification of women's body" which has 28 units (22.77%), and "Objectification of men's body" which has 1 unit (.88%).

The third thematic block is "Freedom" having 17 units (13.82%). Two thematic units under this block are "Women as possession of men" having 10 units (8.13%), and "Non-existence" having 7 units (5.69%).

The following thematic block is "Sexism and Violence against Women", which has 14 units (11.38%). This block composed of two thematic units, which are "Sexism" having 10 units (8.13%) and "Violence" having 4 units (3.25%).

The fifth thematic block is "Power Relations/Status of Women" having 11 units (8.94%). Women are shown in disadvantaged status concerning power relations in three thematic units. They are "Disadvantaged/unskillful" and "Less intelligent/less open-minded" both having 5 units (4.07%), and "Economically dependent" having 1 unit (.81%).

"Marginalization" is the sixth thematic block, which has 9 units (7.32%). Women were marginalized as following thematic units: "To look like a foreign woman/foreign women" having 5 units (4.07%), "To be virgin and clean/moral women" having 2 units (1.63%), "Easy women" and "Paramour" both having 1 unit (.81%).

Final thematic block in this sample is "Myths/Stereotypes" having least units and percentage, 6 units (4.88%). Myths related to women are "Mother nature" and "Seductress" both having 2 units (1.63%), "Women as evil" and "Women as mystery" both having 1 unit (.81%).

2.2.2.2 Social Representations in the Male Authors' Novels of Early Period of Turkey

The sample of male authors' novels of early period of Turkey has eight thematic blocks. These blocks from the highest frequency of units to the least as follows: "Gender Roles", "Objectification of Human Body", "Marginalization", "Sexism and Violence against Women", "Freedom", "Power Relations/Status of Women", "Myths/Stereotypes" and "Women at Work Life", as also can be seen in Table 2.

Table 2

Frequency of Themes in Ayaşlı ile Kiracıları and Yaban

Thematic Blocks, Thematic Units, Sub-thematic Units	#	Percentage
Gender Roles	53	24.65
Female gender roles	36	16.74
In close relations/marriage/home/children	18	8.37
Inter-role conflict/Unmet gender roles	10	4.65
Personality characteristics	8	2.72
Male gender roles	17	7.90
Unmet male gender roles	6	2.79
In close relations/marriage	4	1.86
Showing sexual desire	4	1.86
Personal characteristics	3	1.39
Objectification of Human Body	35	16.28
Objectification of women's body	35	16.28
Esthetics/young women body	26	12.09
Sexual objectification	9	4.19
Marginalization	34	15.81
Easy women/whore	8	3.72
To be virgin and clean/moral women	7	3.26

Table 2 (continued)

To look like a foreign woman/foreign women	6	2.79
High society women	5	2.33
Paramour	4	1.86
Widow women	3	1.39
Male paramour	1	.46
Sexism and Violence against Women	33	15.35
Violence	26	12.09
Verbal violence/humiliation/animal names	22	10.23
Physical violence/harassment	3	1.39
Psychological violence/pressure	1	.46
Sexism	6	2.79
Ambivalent Sexism	4	1.86
Benevolent Sexism	2	.93
Discrimination of women	1	.46
Freedom	30	13.95
Women as possession of men	25	11.63
Women's dependence on men (such as on father, husband)/non existence	4	1.86
Child bride	1	.46
Power Relations/Status of Women	15	6.98
Disadvantaged/unskillful	8	3.72
Less intelligent/less open-minded	5	2.33
Economically dependent	2	.93
Myths/Stereotypes	11	5.12
Seductress	5	2.33
Mother nature	3	1.39

Table 2 (continued)

	#	%
Women as evil	2	.93
Women as mystery	1	.46
Women at Work Life	4	1.86
Servant/daily servant/nurse	4	1.86
Total	215	

Note. # stands for how many times each theme was mentioned in two novels and percentage stands for the weight of themes within the sample of male authors' novels of early period of Turkey.

The map of displaying the thematic blocks and thematic units of the sample of male authors' novels of early period of Turkey can be followed from Figure 1.
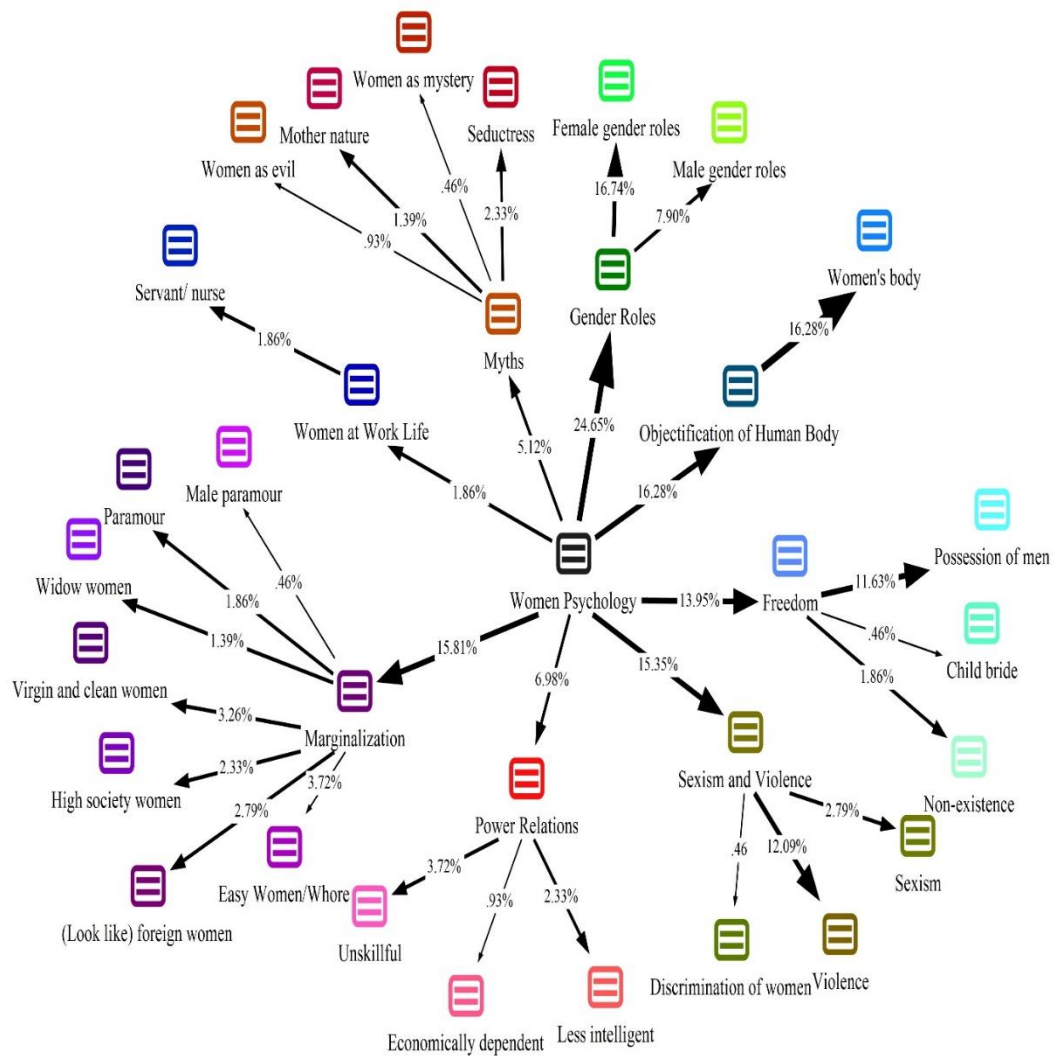
Figure 2. Percentages of thematic blocks and thematic units concerning women psychology in the sample of male authors' novels of early period of Turkey. First arrows coming out from women psychology go to thematic blocks and second arrows go from thematic blocks to thematic units. The percentage value written on the first arrows shows the percentage weight of the thematic block and one on the second arrow shows the percentage weight of the thematic unit. Thickness of the arrows signify the percentage weight.

Thematic unit analysis of the sample displayed that "Gender Roles" as the first thematic block, which has 53 units out of 215 sub-thematic units (24.65%). That is "Gender Roles" has the one quarter of the thematic units. The block has two thematic units like "Female gender roles" and "Male gender roles". These thematic units have 36 units (16.74%), and 17 units (7.90%) respectively.

Analysis showed that following thematic block is "Objectification of Human Body" having 35 units (16.28%). It has only one thematic unit as follows: "Objectification of women's body" having 35 units (16.28%).

The third thematic block is "Marginalization" having 34 units (14.81%). The thematic block has seven marginalized classifications of women, so thematic units are "Easy women/whore" having 8 units (3.72%), "To be virgin and clean/moral women" having 7 units (3.26%), "To look like a foreign woman/foreign women" having 6 units (2.79%), "High society women" having 5 units (2.33%), "Paramour" having 4 units (1.86%), "Widow women" having 3 units (1.39%), "Male paramour" having 1 unit (.46%).

"Sexism and Violence against Women" having 33 units (15.35%) is the fourth thematic block as a result of the analysis. This thematic block has three thematic units. They are "Violence" having 26 units (12.09%), "Sexism" having 6 units (2.79%), and "Discrimination of Women" having 1 unit (.46%).

The fifth thematic block is "Freedom" having 30 units (13.95%). The block has three thematic units which are "Women as possession of men" having 25 units (11.63%), "Non-existence" having 4 units (1.86%), and "Child bride" having 1 unit (.46%).

The following thematic unit is "Power Relations/Status of Women" having 15 units (6.98%). This thematic block has three thematic units. They are "Disadvantaged/unskillful" having 8 units (3.72%), "Less intelligent/less open-minded" having 5 units (2.33%), and "Economically dependent" having 2 units (.93%).

Analysis showed that the seventh thematic unit is "Myths/Stereotypes" having 11 units (5.12%). Four thematic units occurred. They are "Seductress" having 5 units (2.33%), "Mother nature" having 3 units (1.39%), "Women as evil" having 2 units (.93%), and "Women as mystery" having 1 unit (.46%).

The final thematic block having the least units is "Women at work Life" that has 4 units (1.86%). There is only one thematic unit under this block which was named as "Servant/daily servant/nurse" having 4 units (1.86%).

2.2.2.3 Social Representations in the Novels of Female Authors from 2010's

The sample of novels of female authors from 2010's has eight thematic blocks, as can be seen in Table 3. The thematic blocks are listed from the highest frequency of thematic units to the least frequency in Table 3. They are as following: "Gender Roles", "Objectification of Human Body", "Sexism and Violence against Women", "Freedom", "Myths/Stereotypes", "Power Relations/Status of Women", "Marginalization" and "Women at Work Life".

Table 3

Frequency of Themes in İz and Gizli Anların Yolcusu

Thematic Blocks, Thematic Units, Sub-thematic Units	#	Percentage
Gender Roles	45	39.82
Male gender roles	27	23.89
In close relations/marriage/as father	15	13.27
Personal characteristics	6	5.31
Role conflict/Unmet gender role	6	5.31
Female gender roles	18	15.93
Personality characteristics	8	7.08
In close relations/marriage/home/children	5	4.42
Inter-role conflict/Unmet gender roles	4	3.54
Female as adolescent	1	.88
Objectification of Human Body	22	19.47
Objectification of women's body	14	12.39
Esthetics/young women body	11	9.73
Sexual objectification	3	2.65
Objectification of men's body	8	7.08

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Table 3 (continued)

Esthetics of men/young men	7	6.19
Sexual objectification	1	.88
Sexism and Violence against Women	19	16.81
Sexism	10	8.85
Ambivalent Sexism	6	5.31
Benevolent Sexism	2	1.77
Hostile Sexism	2	1.77
Violence	6	5.31
Verbal violence/humiliation/animal names	3	2.65
Physical violence	2	1.77
Psychological violence/pressure	1	.88
Glorification of men	2	1.77
Humiliation of men	1	.88
Freedom	8	7.08
Women as possession of men	5	4.42
Women's dependence on men (such as on father, husband)/non existence	3	2.65
Myths/Stereotypes	6	5.31
Men as hero	3	2.65
Women as mystery	3	2.65
Power Relations/Status of Women	6	5.31
Disadvantaged/unskillful	3	2.65
Economically dependent	2	1.77
Less intelligent/less open-minded	1	.88
Marginalization	4	3.54
Easy women	1	.88
Paramour	1	.88
Second wife	1	.88
Widow	1	.88

Table 3 (continued)

	#	%
Women at Work Life	3	2.65
Business women	1	.88
Lawyer	1	.88
Servant	1	.88
Total	113	

Note. # stands for how many times each theme was mentioned in two novels and percentage stands for the weight of themes within the sample of novels of female authors from 2010's.

A thematic map is created to exhibit the thematic blocks and thematic units in the sample of novels of female authors from 2010's. It can be followed from Figure 3.
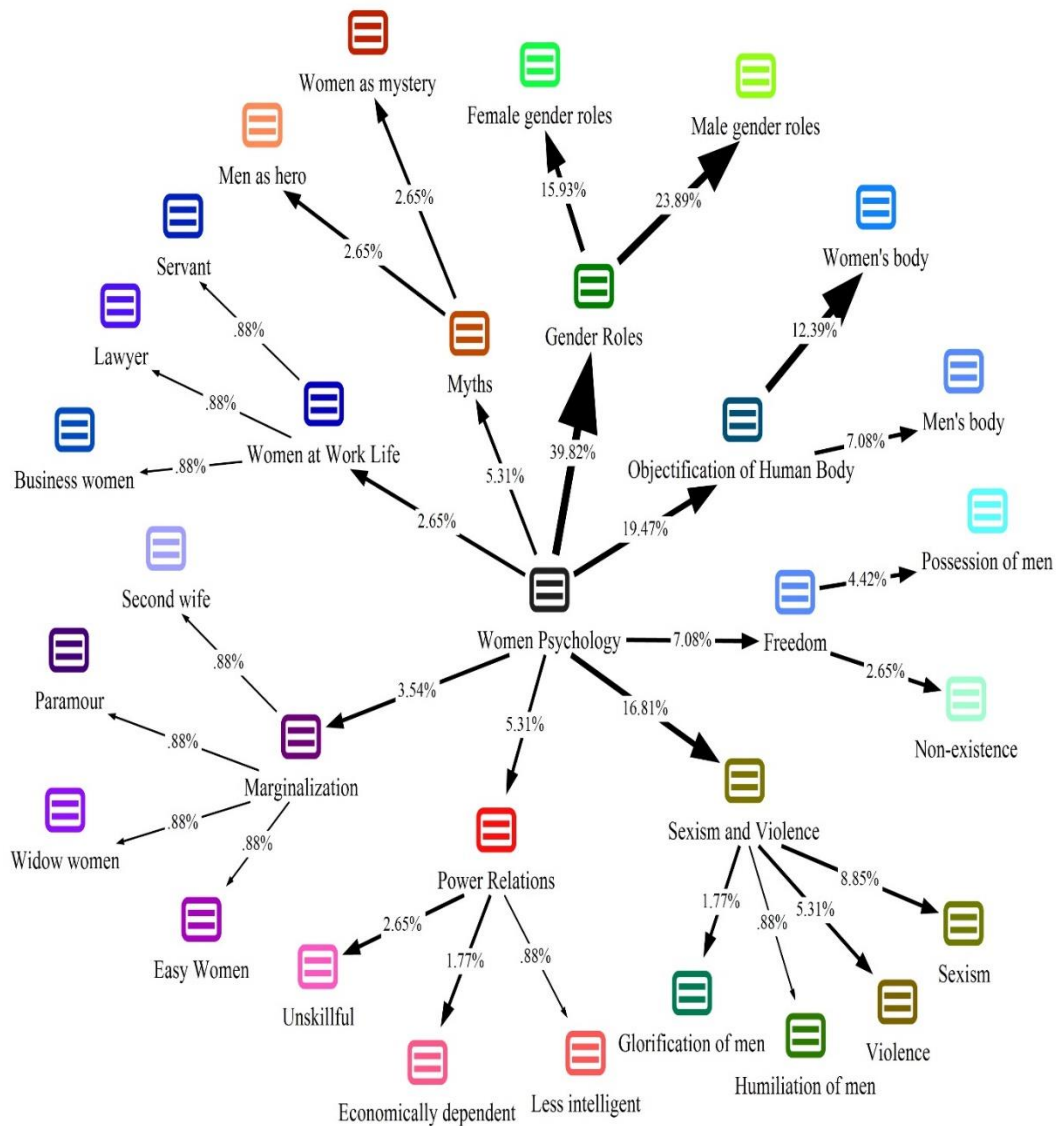
Figure 3. Percentages of thematic blocks and thematic units concerning women psychology in the novels of female authors from 2010's. First arrows coming out from women psychology go to thematic blocks and second arrows go from thematic blocks to thematic units. The percentage value written on the first arrows shows the percentage weight of the thematic block and one on the second arrow shows the percentage weight of the thematic unit. Thickness of the arrows signify the percentage weight.

Thematic unit analysis of this sample showed that "Gender Roles" has the first order among the thematic blocks according to the number of sub-thematic units. "Gender Roles" has 45 units out of 113 sub-thematic units (39.82%). Two thematic units under this block are "Male gender roles" having 27 units (23.89%), and "Female gender roles" having 18 units (15.93%).

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The second thematic block is "Objectification of Human Body" having 22 units (19.47%). The thematic units under this block are "Objectification of women's body" having 14 units (12.39%), and "Objectification of men's body" having 8 units (7.08%).

The third thematic block is "Sexism and Violence against Women" having 19 units (16.81%). The thematic units under this block are "Sexism" having 10 units (8.85%), "Violence" having 6 units (5.31%), "Glorification of men" having 2 units (1.77%), and "Glorification of men" having only 1 unit (.88%).

The fourth thematic block is "Freedom" having 8 units (7.08%). It has two thematic units which are "Women as possession of men" having 5 units (4.42%), "Non-existence" having 3 units (2.65%).

The following thematic block is occupied by "Myths/Stereotypes" having 6 units (5.31%). Two thematic units exist under this block. They are "Men as hero" and "Women as mystery" both having 3 units (2.65%).

Analysis displayed that the sixth thematic block is "Power Relations/Status of Women" having 6 units (5.31%). There are three thematic units under the block. They are "Disadvantaged/unskillful" having 3 units (2.65%), "Economically dependent" having 2 units (1.77%), and "Less intelligent/less open-minded" having 1 unit (.88%).

Seventh thematic block is "Marginalization" having 4 units (3.54%). This block composed of four thematic units which are "Easy women", "Paramour", "Second wife" and "Widow" all having only 1 sub-thematic unit (.88%).

The last thematic block is "Women at Work Life" having 3 units (2.65%). Woman was depicted in three different occupation, so thematic units are "Business women", "Lawyer", and "Servant" all three having 1 unit (.88%).

2.2.2.4 Social Representations in the Novels of Male Authors from 2010's

Thematic unit analysis showed eight thematic blocks in the sample of novels of male authors from 2010's, as can be seen in Table 4. The thematic blocks are listed in Table 4 from the highest frequency of sub-thematic units to the least frequency. They are like: "Gender Roles", "Objectification of Human Body", "Sexism and Violence against Women", "Freedom", "Power Relations/Status of Women", "Marginalization", "Women at Work Life" and, "Myths/Stereotypes".

Table 4

Frequency of Themes in Bukre and Kardeşimin Hikayesi

Thematic Blocks, Thematic Units, Sub-thematic Units	#	Percentage
Gender Roles	20	28.57
Male gender roles	11	15.71
In close relations/marriage/as father	6	8.57
Personal characteristics	4	5.71
Showing sexual desire	1	1.43
Female gender roles	9	12.86
Personality characteristics	6	8.57
In close relations/marriage/home/children	2	2.86
Inter-role conflict/Unmet gender roles	1	1.43
Objectification of Human Body	14	20.00
Objectification of women's body	11	15.71
Esthetics/young women body	7	10.00
Sexual objectification	4	5.71
Objectification of men's body	3	4.29
Esthetics	3	4.29
Sexism and Violence against Women	10	14.29
Violence	10	14.29
Verbal violence/humiliation/animal names	6	8.57
Physical violence	4	5.71

Table 4 (continued)

	#	%
Freedom	9	12.86
Women as possession of men	6	8.57
Women's dependence on men (such as on father, husband)/non existence	3	4.29
Power Relations/Status of Women	8	11.43
Disadvantaged/unskillful	6	8.57
Less intelligent/less open-minded	1	1.43
Not educated/illiterate	1	1.43
Marginalization	4	5.71
Immodest women	1	1.43
Paramour	1	1.43
Foreign women	1	1.43
Turkish women	1	1.43
Women at Work Life	4	5.71
Bank employee	1	1.43
Secretary	1	1.43
Seller in a market	1	1.43
Servant/nurse	1	1.43
Myths/Stereotypes	1	1.43
Women as evil	1	1.43
Total	70	

Note. # stands for how many times each theme was mentioned in two novels and percentage stands for the weight of themes within the sample of novels of male authors from 2010's.

A map was produced for the thematic blocks and thematic units in the sample of novels of male authors from 2010's, which can be seen in Figure 4.
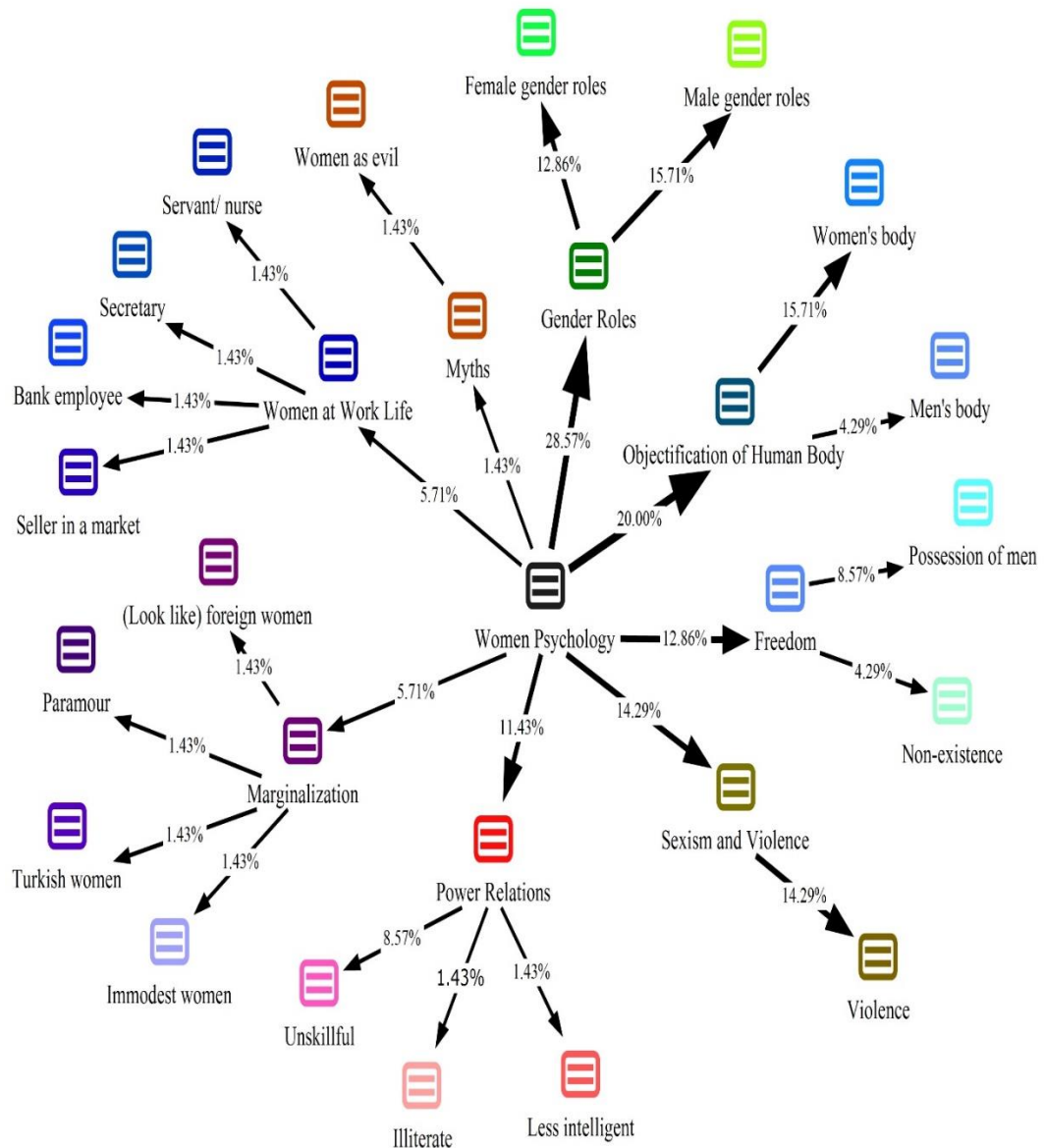
Figure 4. Percentages of thematic blocks and thematic units concerning women psychology in the novels of male authors from 2010's. First arrows coming out from women psychology go to thematic blocks and second arrows go from thematic blocks to thematic units. The percentage value written on the first arrows shows the percentage weight of the thematic block and one on the second arrow shows the percentage weight of the thematic unit. Thickness of the arrows signify the percentage weight.

Thematic unit analysis showed that first thematic block is "Gender Roles" having 20 units out of 70 sub-thematic units (28.57%). Two thematic units under this block are "Male gender roles" having 11 units (15.71%), and "Female gender roles" having 9 units (12.86%).

The second thematic block is "Objectification of Human Body" having 14 units (20.00%). This block has two thematic units which are "Objectification of women's body" having 11 units (15.71%), and "Objectification of men's body" having 3 units (4.29%).

The third thematic block is "Sexism and Violence against Women" having 10 units (14.29%). It was composed of only one item which is "Violence" having 10 units (14.29%).

"Freedom" is the fourth thematic block and has 9 units (12.86%). Two thematic units are "Women as possession of men" having 6 units (8.57%), and "Non-existence" having 3 units (4.29%).

Fifth thematic block is "Power Relations/Status of Women" having 8 units (11.43%). There are three thematic units under this block, which are "Disadvantaged/unskillful" having 6 units (8.57%), "Less intelligent/less open-minded" and "Not educated/illiterate" both having only 1 unit (1.43%).

The following thematic block is "Marginalization" having 4 units (5.71%). This block has three thematic units which are "Immodest women", "Paramour", "Foreign women" and "Turkish women" all having 1 unit (1.43%).
Seventh thematic block is "Women at work life" having 4 units (5.71%). There are four thematic units which are "Bank employee", "Secretary", "Seller in a market" and "Servant/nurse" all having only 1 unit (1.43%).

Last thematic block is "Myths/Stereotypes" having only 1 unit (1.43%). There was only one thematic unit under this block, which is "Women as evil" having only 1 unit (1.43%).

2.2.3 A Comparison of Social Representations between Female and Male Authors in the Same Period

In this section first social representations concerning women psychology in the novels of female and male authors from early period of Turkey are compared. After that social representations concerning women psychology in the novels of female and male authors from 2010's are compared. The results are clearly stated.

2.2.3.1 A Comparison of Social Representations between the Novels of Female and Male Authors from Early Period of Turkey

In comparison of social representations related to women psychology in the novels from early Period of Turkish Republic, the total number of themes in the novels of female authors (125 units) differed from the novels of the male authors (215 units) and it was almost half of the male authors'. Moreover, there were seven thematic blocks in the sample of female authors' novels, which are "Gender Roles", "Objectification of Human Body", "Freedom", "Sexism and Violence against Women", "Power Relations/Status of Women", "Marginalization and Myths/Stereotypes"; however in addition to these seven thematic blocks there was another thematic block, which is "Women at Work Life" in the sample of male authors' novels. Namely, woman was depicted as "working women" in the sample of male authors' novels. Although the thematic blocks of "Gender Roles" and "Objectification of Human Body" were positioned in the first and second orders among the thematic blocks by both female and male authors, the order of the other thematic blocks were different. In the sample of female authors' novels it was going on like "Freedom", "Sexism and Violence against Women", "Power Relations/Status of Women", "Marginalization" and "Myths/Stereotypes" whereas in the sample of male authors' novels it was going on like "Marginalization", "Sexism and Violence against Women", "Freedom", "Power Relations/Status of Women" and "Myths/Stereotypes" and "Women at Work Life". This may signify that different orders of value were attributed to the thematic blocks by female and male authors. After this general outlook to the thematic blocks, thematic blocks are compared on the level of thematic units.

"Gender Roles" were mentioned by female authors (30.08%) more than male authors (24.65%). As female gender roles were spoken more by female authors (26.83%) than male authors (16.74%), male gender roles were spoken more by male authors (7.90%) than female authors (3.25%). And also female gender roles were voiced more than male gender roles by both female (26.83% to 3.25%) and male authors (16.74% to 7.90%).

Female authors (23.58%) objectified the human body more often than male authors (16.28%). "Objectification of Human Body" in the sample of female authors' novels differed from the sample of male authors novels in terms of thematic units. Whereas there were two thematic units which were "Objectification of women's body" and "Objectification of men's body" in the former, there was only one thematic unit which was "Objectification of women's body". Because "Objectification of men's body" had only 1 sub-thematic unit (.81%), it seems that female authors (22.77%) objectified women body more than male authors (16.28%).

In terms of "Freedom" issues female (13.82%) and male (13.95%) authors are close to each other. On the other hand, while women were depicted as possession of men more by male authors (11.63%) than female authors (8.13%), the thematic unit of "non-existence of women" was more dominant in female authors' novels (5.69%) than male authors' novels (1.86%). And there was also the thematic unit of "child bride" which occurred once under the thematic block of "Freedom" in the male authors' novels (.46%). Women were pictured more in the frame of

"Sexism and Violence" by male authors (15.35%) than female authors (11.38%). In the novels of female authors sexism (8.13%) had a bigger percentage than violence (3.25%), but in the novels of male authors violence (12.09%) had a bigger percentage than sexism (2.79%).

The novels of female authors (8.94%) and male authors (6.98%) were close to each other in the issue of "Power Relations/Status of Women". They were not different in the types of thematic units.

Women were more marginalized in the novels of male authors (15.81%) than female authors (7.32%). In addition to thematic units of "To look like a foreign woman/foreign women", "To be virgin and clean/moral women", "Easy women" and "Paramour" in the novels of female authors, there were other thematic units like "High society women", "Widow women" and "Male paramour" in the novels of male authors.

It seemed as if the novels of female authors (4.88%) and male authors (5.12%) did not differ from each other in the thematic block of "Myths/Stereotypes" and thematic units under this block.

To sum up, women were not seen at the work life in the novels of female authors. Female and male authors attributed different values to the thematic blocks after first two thematic blocks. Female authors talked more about "Female gender roles", male authors talked more about "Male gender roles". "Objectification of women's body", not "men's body", was observed in both samples. "Sexism and Violence" was voiced more in male authors' novels, especially violence was voiced in male authors' novels. And "Marginalization" of women was resorted more by male authors.

2.2.3.2 A Comparison of Social Representations between the Novels of Female and Male Authors from 2010's

In comparison of social representations related to women psychology in the novels from 2010's, the total number of themes in the novels of female authors (113 units) seemed different from the novels of the male authors (70 units). Besides, the eight of the thematic blocks were common in the sample of female and male authors' novels. Order of thematic blocks was the same for first four thematic blocks in both samples. They are "Gender Roles", "Objectification of Human Body", "Sexism and Violence against Women" and "Freedom". Nevertheless, the thematic blocks went on like "Myths/Stereotypes", "Power Relations/Status of Women", "Marginalization" and "Women at Work Life" for the sample of female authors' novels and "Power Relations/Status of Women",

"Marginalization", "Women at Work Life" and "Myths/Stereotypes" for the sample of male authors' novels. Since the order of thematic blocks was determined by the frequency of the thematic units, this may indicate that the different values were attributed to different thematic block by female and male authors. After doing general comparison, another comparison in the level of thematic units can be pursued.

"Gender Roles" were pronounced more in the sample of female authors' novels (39.82%) than male authors' novel (28.57%). Male gender roles were talked about more than female gender roles in the sample of female authors' novels (23.89% to 15.93%) then by male authors' novels (15.71% to 12.86%).

"Objectification of Human Body" was almost same in the samples of female (19.47%) and male (20.00%) authors' novels. Objectification of women's body was higher than men's body in female authors' novels (12.39% to 7.08%) and male authors' novels (15.71% to 4.29%). Whereas women's body was objectified more in male authors' novels (15.71%) than female authors' novels (12.39%), men's body was objectified more in female authors' novels (7.08%) than male authors novels (4.29%).

In the thematic block of "Sexism and Violence against Women", it seems that the sample of female authors' novels (16.81%) had slightly bigger value than the sample of male authors' novels (14.29%). While there were four thematic units in the sample of female authors' novels there was only one thematic unit in the sample of male authors' novels. The common thematic unit was "Violence" and it was higher in males' sample (14.29%) than females' sample (5.31%) and also it was composing the thematic unit on its own.

"Freedom" issues were more problematic in the sample of male authors' novels (12.86%) than female authors' novels (7.08%). Under the thematic block of "Freedom", "women as possession of man" was more dominant than "non-existence" both in the sample of female authors' novels (4.42% to 2.65%) and male authors' novels (8.57% to 4.29%).

"Myths/Stereotypes" had been cited more in the sample of female authors' novels (5.31%) than male authors' novels (1.43%). In the sample of females' novels, the thematic units under this block were "Men as hero" and "Women as mystery", but in the sample of males' authors, there was only one thematic unit which was "Women as evil".

"Power Relations/Status of Women" was displayed as a problem more in the sample of males' novels (11.43%) than females' novels (5.36%). Although two of the thematic units were the same in both samples, which are "Disadvantaged/unskillful" and "Less intelligent/less open-minded", "Economically dependent" was only seen in the sample of female authors novels and "Not educated/illiterate" was seen in the sample of male authors.

"Marginalization" had a slightly bigger value in the sample of male authors' novels (5.71%) than the female authors' novels (3.54%). Common thematic unit under this block was "Paramour" but the novels of females had other thematic units like "Easy women", "Second wife" and "Widow" and the novels of males had other thematic units like "Immodest women", "Foreign women" and "Turkish Women".

In the comparison of final thematic block which is "Women at Work Life", women were depicted more at the work life in the novels of males (5.71%) than the novels of females (2.65%). Common thematic unit was "servant", but "business women" and "lawyer" were specific to the novels of female authors, and "Bank employee", "Secretary" and "Seller in a market" were observed in the novels of male authors.

All in all, all thematic blocks were common in both samples. First four thematic blocks were the same in the samples, but the rest of the blocks was attributed different values by female and male authors. "Male gender roles" were voiced more than "Female gender roles" in each sample. In addition "Objectification of men's body" was seen in both samples, Women's body was objectified more by female and male authors. Violence against the women was more widespread in

the males' novels. And women were showed more disadvantaged in the males' novels.

2.2.4 A Comparison of Social Representations between Different Periods

The purpose of this section is to compare social representations concerning women psychology between the novels of female authors from early period of Turkey and 2010's. Then, social representations concerning women psychology in the novels of male authors from early period of Turkey and 2010's are compared with each other. The results are stated in detail.

2.2.4.1 A Comparison of Social Representations between the Novels of Female Authors from Early Period of Turkey and 2010's

The social representations in the novels of female authors from early period of Turkey have both common and different characteristics with the social representations in the novels of female authors from 2010's. Former sample had 123 sub-thematic units and latter sample had 113 sub-thematic units, so the number of sub-thematic units seem close to each other. Besides, the sample of early period had seven common thematic blocks with the sample of 2010's, which are "Gender Roles", "Objectification of Human Body", "Freedom", "Sexism and Violence against Women", "Power Relations/Status of Women", "Marginalization" and "Myths/Stereotypes". However the novels of female authors from 2010's had another thematic block which is "Women at Work Life". In addition, order of the thematic blocks were the same for first two of the thematic blocks, which may signify that "Gender Roles" and "Objectification of Human Body" were the important issues concerning women psychology mostly talked in both samples. After this general look at the social representations in these samples, details related to the thematic blocks and thematic units can be given.

"Gender Roles" seemed to be voiced more in the novels of female authors from 2010's (39.82%) than the novels of female authors from the early period

(30.08%). In the novels of early period, "Female gender roles" (26.83%) were spoken more than "Male gender roles" (3.25%) whereas in the novels of 2010's "Male gender roles" (23.89%) were mentioned more than "Female gender roles" (15.93%). It seemed that the order of thematic units under "Gender Roles" had changed.

"Objectification of Human Body" was more mentioned in the novels of early period (23.58%) than the novels of 2010's (19.47%). "Objectification of men's body", which is a thematic unit, was contributing less to "Objectification of Human Body" in the novels of early period (.81%) than the novels of 2010's (7.08%). It means that "Objectification of men's body" was more spoken in today's female authors' novels.

"Freedom" issues seemed to be widely expressed in the novels of early period (13.82%) than the novels of 2010's (7.08%). Thematic unit of "Women as possession of men" was more dominant than thematic unit of "Non-existence" in the sample of early period (8.13% to 5.69%) and in the sample of 2010's (4.42% to 2.65%).

"Sexism and Violence" was more mentioned in the novels of 2010's (16.81%) than early period (11.38%). In addition to "Sexism" and "Violence" thematic units in the early period, it was observed that two other thematic units existed in the novels of 2010's which are "Glorification of men" and "Humiliation of men". In the thematic block of "Power Relations/Status of Women", women were pictured more disadvantaged in the novels of early period (8.94%) than the novels of 2010's (5.31%). The thematic unit of "Less intelligent/less open-minded" under this block seemed to be less voiced in the novels of 2010's (.88%) than early period (4.07%).

"Marginalization" of women was seen less in the novels of 2010's (3.54%) than early period (7.32%).

In terms of "Myths/Stereotypes" the samples of early period (4.88%) and 2010's (5.31%) were close to each other. The novels of 2010's included a different thematic unit which was "Men as hero", so women in the sample of 2010's were mythicized less compared to the sample of early period.

Finally, women were seen at the work life in the novels of female authors from 2010's. They were working as "Business women", "Lawyer" and "Servant".

In summary, women were depicted as "not working" in early period. For the first two thematic blocks order was the same. "Male gender roles" and "Objectification of men's body" are spoken more in the novels from 2010's than the early times. In the thematic block of "Sexism and Violence", two thematic units: "Glorification of men" and "Humiliation of men" were added under this thematic block.

2.2.4.2 A Comparison of Social Representations between the Novels of Male Authors from Early Period of Turkey and 2010's

The social representations in the novels of male authors from early period of Turkey resembled to and also differentiate from the social representations in the novels of male authors from 2010's. In the novels of early period there were 215 sub-thematic units, but in the novels of 2010's there were 70 sub-thematic units. This shows "Psychology of Women" was less voiced in the novels of male authors from 2010's. The number of thematic blocks did not change, it was eight for both samples. Although the order of thematic blocks was the same for first two blocks, it was different for the rest of the thematic blocks. After the general comparison, the thematic blocks and thematic units are compared in detail.

"Gender Roles" are more spoken in the novels of 2010's (28.57%) than early period (24.65%). In the novels of early period, "Female gender roles" (16.74%) were voiced more than "Male gender roles" (7.90%) while in the novels of 2010's "Male gender roles" (15.71%) were voiced more than "Female gender roles" (12.86%). Namely, there was a change in the order of thematic units under "Gender Roles".

Although "Objectification of Human Body" was high in the novels of 2010's (20.00%) than early period (16.28%), "Objectification of Women's body" was close in the sample of early period (16.28%) and 2010's (15.71%) due to the fact that men's body was not seen as objectified in the novels of early period.

"Marginalization" had different classification in the sample of early period and higher percentage in the sample of early period (15.81%) than the sample of 2010's (5.71%). Marginalization of human seemed to decrease between the samples. The classifications in the sample of early period are like: "Easy women/whore", "To be virgin and clean/moral women", "To look like a foreign woman/foreign women", "High society women", "Paramour", "Widow women", and "Male paramour" while in the sample it is like "Immodest women", "Paramour", "Foreign women" and "Turkish women". The percentage of "To look like a foreign woman/foreign women" (2.79% to 1.43%) and "Paramour" (1.86% to 1.43%) decreased from the sample of early period to the sample of 2010's.

"Sexism and Violence against Women" had close percentages in the sample of early period (15.35%) and 2010's (14.29%). Since "Sexism" did not occur in the sample of 2010's, the "Violence" had a bigger percentage in the sample of 2010's (14.29%) than the sample of early period (12.09%).

Percentage of problems concerning "Freedom" was close in the sample of early period (13.95%) and 2010's (12.86%). The order of thematic units under the block of "Freedom" was the same. First "Women as possession of men" existed and then "Non-existence" came.

"Power Relations/Status of Women" was spoken more in the novels of 2010's (11.43%) than early period (6.98%). While common thematic units were "Disadvantaged/unskillful" and "Less intelligent/less open-minded", different thematic units were "Economically dependent" in the novels of early period and "Not educated/illiterate" in the novels of 2010's.

"Myths/Stereotypes" was more pervasive in the novels of early period (5.12%) than the novels of 2010's (1.43%). "Women as evil" was the common thematic unit in both samples but "Seductress", "Mother nature" and "Women as mystery" existed in the novels of male authors from early period of Turkey.

Working women were seen less in the novels of early period (1.86%) than 2010's (5.71%). As "Servant/daily servant/nurse" was common in both samples, the novels of 2010's had the thematic units of "Bank employee", "Secretary" and "Seller in a market".

In short, there were eight thematic blocks in the samples which were the same. First four thematic blocks were the same, the rest of the blocks differed in the order. "Male gender roles" was more voiced in the novels of 2010's. As "Objectification of women's body" did not change by time, references to the "Objectification of men's body" increased. "Violence and Sexism" seemed to be expressed in similar ways. References to the "Marginalization" and "Myths" decreased by time.

CHAPTER 3

DISCUSSION

3.1 General Discussion

This study used Theory of Social Representations and cannot be conducted through the traditional ways of social psychology. Since the theory emerged as a reaction to the ortodox method of social spychology, a paradigm shift was necessary. And hence, theory of social representations existed to deal with the daily knoweledge, which has a dynamic nature. In short, this study is original in that sense. The method, data and the results of this study cannot be discussed according to the ordodox ways of social psychology.

The first aim of the study was to investigate the possible social representations of women psychology in the popular novels from the early period of Turkey and in 2010's. The second aim was to compare the social representations between female and male authors in the same time period in order to see whether there are any gender differences. The final purpose of the study was to see the effect of time by comparing the social representations between the early period of Turkey and 2010's within female authors and male authors. According to the aims of the study, the results will be discussed in following sections.

3.2 Social Representations between the Novels of Female and Male Authors from Early Period of Turkey

In the thematic block which is "Gender Roles", "Female gender roles" was voiced more than "Male gender roles" by female authors and "Male gender roles" were spoken more than "Female gender roles" by male authors. The reason may be that

female and male authors probably might not know other gender well but might know their own gender roles better.

Objectification of men's body was almost absent in female authors' novels and did not exist in men's novels. Nevertheless, women's body was objectified by both female and male authors. It is because of the fact that as Günay-Erkol (2012) mentioned in her study, men were controlling the literature and the language of male authors was dominant in the novels. Accordingly, objectification of the female body as a representation seemed to be present for female authors as well as male authors.

The social representation of "Sexism and Violence" was observed more in male authors than female authors. Since masculine gender roles are internalized by default via men, they might have reflected more negative behaviors such as violence behavior towards women (O'Neil, 2008) in the novels.

Male authors marginalized the women more often than female authors. It is known that men had the advantaged status, and also have been holding the power to do the politics. Thus, during the early times of Turkey, it might be the purpose of authors to establish the identity of Turkish women as clean and powerful in contrast to other women (Adak, 2010) who were depicted as easy or paramour or foreigner women.

Women were not showed as working women in female authors' novels but were showed in male authors' novels. Survival of women was depicted to depend on men who were especially fathers, brothers, or husbands. However this may be related to the time period. That is, although early period of Turkey in literature comprises the years between 1901 and 1940 (Önertoy, Güneş & Öztürk-Çelik, 1998), the novels of female authors belong to 1910's and the novels of male authors belong to 1930's. Because there were a lot of political changes in this time period (Arat, 2011), the time period might be effective in the social representation of "Women at Work Life".
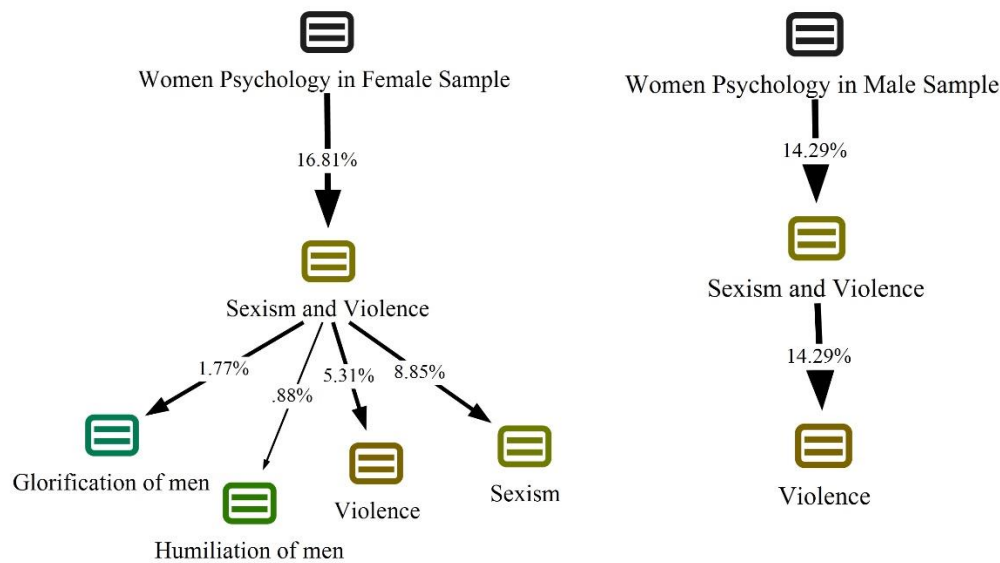
3.3 Social Representations between the Novels of Female and Male Authors from 2010's

"Gender Roles" were more talked about in the female authors novels than the novels of male authors. The thematic unit of "Male gender roles" was expressed more than "Female gender roles" within both samples. It seems that in 2010's "Male gender roles" were emphasized more in novels. It was very common to see "father role" in novels which is one of the "Male gender roles". For example father might be depicted as in the role of frightening parent:

> I wish to have such a nice day that the dark shadow of my father will not fall upon us, and his voice do not remind us that we will burn in the fire of hell (Kulin, 2013, p. 120).
> Öyle güzel bir gün geçirelim ki, babamın karanlık gölgesi üzerimize düşmesin, sesi cehennem ateşlerinde yanacağımızı hatırlatmasın.

In terms of objectification, women's body was objectified more than men's body by female and male authors. This may show women and men have kept on looking at the objectification of human body from the same perspective.

Female and male authors differed from thematic units under the thematic block of "Sexism and Violence", which can be seen in Figure 5. This does not mean that there was no sexism against Women in 2010's by men, but it was not observed as social representations in the novels of male authors. Maybe female authors were more aware of the "Sexism and Violence" issues more than male authors, so in the novels of female authors it was likely to reach more sub-thematic units.

Figure 5. Comparison of female and male novels in 2010's. On the left side, figure shows sexism and violence composed of four sub-thematic units and on the left side it shows sexism and violence composed of only violence sub-thematic unit.

Women were shown more disadvantaged in the novels of male authors than in the novels of female authors. Advantaged status of men (Carli, 2001) might be legitimized in the novels of male authors by shoving women in disadvantageous status.

3.4 Social Representations between the Novels of Female Authors from Early Period of Turkey and 2010's

"Male gender roles" seemed to be voiced more by time in the novels of female authors. When the themes which are "father roles", "showing sexual desire" and "personal characteristics" such as flirtatiousness are considered, it is understood that an increase in these sub-thematic units may provide advantages to men in controlling the women. In addition, myths related to women seemed to decrease by time, but a myth of seeing the "man as hero" has occured with time. This may also strengthen the status of men.

Objectification of men's body was spoken more in the novels of 2010's than the early period. Since issues in the Women's movement in 1990's such as pleasures of women sexuality, self-reliance and empowerment (Crawford, 2012) were more

emphasized, women might find more opportunities to talk about sexuality of men. Thus, the result seemed to be the objectification of men's body.

In the thematic block of "Sexism and Violence", two other thematic units were added to the thematic block by time which are "Glorification of men" and "Humiliation of men". Although "Humiliation of men" was seen only once in the sample, it might presage there may be sexism against men in future, which is not the purpose of women's movement either.

Women were not seen at the work life in the novels of early period, but as it is known women have jobs today, they were pictured in the novels too. However, the problems faced by women at work life were not observed in the novels although women are known to encounter several problems at the work place (Crawford, 2012).

3.5 Social Representations between the Novels of Male Authors from Early Period of Turkey and 2010's

In the "Gender Roles" it seemed that "Male gender roles" had the first order as it was the same in the comparison of female authors. This may signify there was a tendency to define male gender roles more in the society by time. Legitimization of powerful status of men again comes to mind.

As "objectification of women's body" seemed unchanged by time, "Objectification of men's body" seemed to be increased. TV watching might have an effect on objectification of human body, especially on men's objectification of men's body. For example in the study of Aubrey (2006), participants were exposed to sexually objectifying TV and magazines, and body surveillance increased in men but not in women.

Marginalization of women, especially foreign women was decreased. It may not be necessary any more in the construction of identity of Turkish women. Besides, myths concerning women also seemed to be decreased in the novels of male

authors by time. The underlying reason is likely to be modernization and secularization.

3.6 Discussion of Unmet Gender Roles in the Novels

A person who may not accomplish his/her gender roles, sometimes may experience psychological and emotional problems (O'Neil, 2008). Also they may already be 'disabled' of reaching optimal functioning due to strict gender role socialization processes (O'Neil, 2008). In the novels, it was observed that when female or male people did not exhibit expected gender roles they were generally humiliated. For example if a man did not behave powerfully, he was pictured as:

> ….The 'tiger' whom I saw in in the company was transformed into a docile kitten near his mother (Tan, 2013, p. 180).
> ….Holdingde gördüğüm haşmetli kaplan, küçücük uysal bir kedi yavrusuna dönüşmüş annesinin yanında.

If a women was not sensitive in terms of emotions, she might face verbal violence as following:

> …..(By shouting) You are not a woman, your heart is like a deep hole, if I were to dedicate my whole time to you,… it is not enough for you, do you understand?…
> God damn you, ma'am. I am going (Adıvar, 2014, p. 117).
> ….(Haykırarak) Kadın değil, kalbin bir kuyu; ben, her saniyemi sana hasretsem bile,…yetişmez anladın mı?...
> Allah belanı versin, kadın! Gidiyorum.

Although the sexual orientations like homosexuality was outside the aims of this study, it can be included in the sense that people who strictly internalized their gender roles may show homophobic sexism and violence to the homosexuals. Pauletti, Cooper and Perry (2014) claimed that this attitude springs from people with strong beliefs and gender identities who perceive the homosexuals as threads to gender identity and worldviews, and also that people having insecure gender identity try to strengthen their identities by marginalizing homosexuals or treating them badly. Examples can be seen in the novels as follows:

....I saw the people who had gathered at the door of the pub. Everybody inside (the pub) was male. Two men at the bottom of the stairs were on very friendly terms with each other.... (Kulin, 2013, p. 376).
....Barın önüne yığılmış insanları gördüm. İçerdekilerin hepsi erkekti. Merdivenin dibinde iki erkek sarmaş dolaştılar....

....As you were drinking, I had a quarrel with that fagot... (Kulin, 2013, p. 404).
....Sen kafa çekerken ben kozumu o ibneyle paylaştım....

In the novel of Esendal (2013), homosexuality was seen as a sickness:

....I wonder if she loves this womanized sick youth?....(p. 136).
....Yoksa bu kadınlaşmış hasta genç ile aralarında bir sevgi mi var?....

3.7 Discussion of Egalitarian and Enlightening Perspectives in the Novels

The novels not only reflect the society but also try to transform the society. Burcu (2000) claimed that in Tanzimat period novels the plot is given through the conflict between what is happening and what should be. And Coşkun (2010) asserted that female novels show the social transformation of women in modernization. Similar themes concerning women psychology were observed in this study, so enlightening and leading role of the novels can be seen in following quotes:

**"I cry whenever necessary," says Kaan (a male character). "And crying does not mean weakness, but it means power. Does a humane emotion have a gender?" (Tan, 2013, p. 330).
"Gerektiğinde ağlıyorum ben," diyor Kaan. "Ve ağlamak zayıflık değil, güçlülük ifadesi olduğuna inanıyorum. İnsani bir duygunun kadını erkeği olur mu?"

....When the issue is love, gender becomes meaningless....Woman or man, aren't we all human? (Kulin, 2013, p. 412).
....Sevgi söz konusu olduğunda cinsiyetin hiç önemi kalmıyor,…Kadın ya da erkek hepimiz insan değil miyiz?

I did not care to endear myself to others but it was good to be slim and healthy (Livaneli, 2013, p. 40).
Kendimi kimseye beğendirmek diye bir derdim yoktu ama yine de ince olmak iyi ve sağlıklı bir şeydi…

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Do you want me to cover my hair so that it will be useful? Did we get to this point? Is it possible? (Kulin, 2013, p. 64).
Başımı mı örteyim istiyorsun, işim görülsün diye? Bu noktaya mı geldik? Mümkün mü bu?

3.8 Contributions of the Study

This study not only contributed to the literature of Turkish Literature and Women Issues, but also contributed to Theory of Social Representations by considering the social representations on the time dimension. Dynamic nature and relative short life of social representations are known. Social representations start to emerge in a crisis situation or when there is a general threat to society. But what happens to the social representation later was not answered in the theory. The Toblerone Model of common sense (Bauer & Gaskell, 1999), says if time dimension is added to the social representations like longitudinal studies, a complementary view concerning the object of social representations can be reached. And thus, this study supplied a better view concerning the social representations concerning women psychology by considering the social representations on the time dimension.

Since the written language witnesses the history, and it was impossible to do this study with people, the best way was to study the social representations through written materials like novels. In short, this study gave an idea about the changes in women psychology and women issues.

3.9 Limitations and Suggestions for Future Research

In the novels of female authors from early period, social representation of "Women at Work Life" was not observed. But in the other samples it was observed. This seems to be a drawback in comparison of the thematic blocks or thematic units between the samples. Because of non-existence of this thematic block, the seven thematic blocks in the novels of female authors from early period

had inflated percentages. This might lead to biased comparisons between that sample and other samples.

It should also be noted that in the early period of Turkey, there were not many female authors compared to male authors. Also in those times, albeit the many illiterate citizens in the society if there were female authors/writers, these female writers probably were ahead of their times. Namely, selecting the female authors from a limited number of female authors might lead to sampling bias.

Theory of social representations states that if social representations exist related to a social "object" it can be observed in the daily conversation of a few people too. Although two books were taken for each sample, presence of eight thematic blocks in all samples (except one) might supply some evidence to existence of social representations concerning women psychology. In addition, social representations of a social object may be different in the minds of people, in TVs, in the newspapers or in the novels as in this study.

Moreover, the representations derived from early period novels might not represent all the society but it might represent the people who were reading books or novels. And also there was not T.V. meanwhile, so written language and media might have a more chance affecting the people. On the other hand, novels of 2010's might not again reflect the society but reflect the people who have the habit of reading.

Future studies through systematic sampling and thematic unit analysis should be conducted in order to make better comparisons and generalizations concerning women psychology. Researched comprising ten years periods should be conducted in order to see the changes in social representations. Moreover, although percentages were compared even between the samples it cannot be known whether the percentages were significantly different from each other or not, because p-value could not be calculated for this study.

All in all, in the study of Erden-İmamoğlu (2013), it was stated that through the technological developments and changes in 20th century, perceptions towards the women's gender roles have changed. It was also stated that Turkey has been in a transformation during that century and the perceptions of women have been changing. Moreover, doing studies investigating on women and women psychology may increase awareness and sensitivity to women's issues; and thus the real status of women can be reprovided (Adana et al. 2011). Moreover teaching and learnig about women psychology also help to change the beliefs concerning women and gender issues. In the study of Yoder, Fischer and Khan (2007), they found that the beliefs of students who take the course of "psychology of women" change from more to less essentialist thinking and less to more constructionist thinking. Since the men attain the power and status, and use the sources more in the society, the studies of male researchers concerning issues of women psychology and gender may be more promising for the establisment of gender equality. However, when the transformation of women in Turkey will be completed is still an unresolved problem.

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APPENDICES

Appendix A: Turkish Summary

1 GİRİŞ

Bebekler kız ya da erkek şeklinde biyolojik cinsiyetle doğarlar. Erkek bebekler mavi giyidirilirken kız bebekler pembe giydirilir. Yeni doğmuş bebeği ziyarete gelenler bebeğe hediye alabilmek için önceden bebeğin cinsiyetini bilmek zorunda hissederler kendilerini. Elbiselerin rengi bebek için hiçbir şey ifade etmezken aile, akabalar, komuşlar ve sokaktaki insan için çok şey ifade eder. Erkek çocuklar düz elbiseler giydirilirken, kızlar fırfırlı ve çiçekli elbiseler giydirilir. Kızlar küpe takarlar; saçları uzundur, ama erkeklerin saçları kısadır. Ayrıca çocuğun cinsiyetine göre oyuncaklar da değişir. Kişinin cinsiyetinin ne olduğu kişinin ya da çocuğun dış görünüşüne bakarak anlaşılır. Gerçekte ise toplumsal cinsiyet sosyal biçimde inşa edilmiş bir kavramdır (Erden-İmamoğlu, 2013). Kolayca öğrenilir çünkü iki kategordiden oluşur; katgoriler tamamen birbirinden farklıdır ve bebek doğar doğmaz bu kadın erkek sınıflandırmasına maruz kalır (Zemero, Fiske, & Kim, 2000).

Bu bölümün takip eden kısımlarında önce kadın psikolojisi detaylıca açıklanacak ve neden bu çalışmaya gerek olduğu vurgulanacaktır. İkinci kısım sosyal temsiller teorisi hakkında olacaktır. Üçüncü kısımda kadın psikolojisi ile ilgili olarak Türkiye Cumhuriyeti'nde önemli tarihi değişimler hakkında bilgi verilecektir. Sonraki kısımda ise kadın meselesine yönelik Türk edebiyatındaki roman incelemeleri çalışmalarının bazıları özetlenecektir. Son kısımda ise bu çalışmanın amaçları ve sonuçalara yönelik beklentiler açıklanacaktır.

1.1 Kadın Psikolojisi

Bilimsel araştırmalar yıllarca kadın ve erkeğin aynı mı yoksa farklı mı olduğuna yönelik yapıldı. Erkekler pozitif bilimlerde daha mı iyidir, erkekler daha çok şiddet içeren davranış mı sergilerler, kadınlar daha sık duygusal tepkiler mi verir, kimin kapasitesi hangi mesleklere daha uygundur, şeklinde bir çok soru araştırıldı. Helgeson (2005), dedi ki toplumsal cinsiyet farklılıklarını belirlemede; mekan, zaman, kişi, seyirci, gözlemleyenin özellikleri gibi sayısız birçok faktör vardır.

1.1.1 Kadın Psikolojisi ile İlgili Terimler

Biyolojik cinsiyetle toplumsal cinsiyet aynı şey değildir. Biyolojik cinsiyet doğuştan genlerle, kromozomlarla ve hormonlarla belirlenen bir biyolojik sınıflandırmadır. Ancak toplumsal cinsiyet toplum içinde inşa edilen belirsiz bir kategoridir. Toplumsal cinsiyet kategorileri birçok psikolojik özelliğe ve de toplum tarafından biyolojik cinsiyete dayandırılarak yapılan cinsiyet rolü atıflarına bağlı olarak değişir (Helgeson, 2005). Ayrıca toplumsal cinsiyetin neyi kapsadığı toplumdan, kültürden ve zamandan etkilenir (Helgeson, 2005). Toplumsal cinsiyet rolü, sosyal kurallar (normlar) ve beklentilerle paralel olan sosyal pozisyon olarak tanımlanabilir. Toplumsal cinsiyet rolleri aynı zamanda kadın ve erkelere geleneksel ve kültürel olarak yüklenen davranışlar ve kişisel atıflar olarak tanımlanabilir (Adana ve diğer., 2011).

Cinsiyet rolü çatışması bir cinsiyet rolünün gerçekleşmediği durumu ifade eder. O'Neil ve diğer. cinsiyet rolü çatışmasını, cinsiyet rolünün kişi ya da başkalarında olumsuz bir etkiyle sonlanmasının hissettirdiği psikolojik durum olarak tanımlar (akt. Robinson & Schwartz, 2004). Helgeson'a göre (2005) iki türü vardır: rol içi çatışma ve roller arası çatışma. Rol içi çatışmada erkek (kadın) iki erkek (kadın) rolünü aynı anda yapmaya çalışırken sıkıntı çıkar. Roller arası çatışmada ise erkekten kadın rolü sergilemesi ya da kadından erkek rolü sergilemsi beklendiğinde ortaya çıkar.

Cinsel kimlik, bir insanın kendi toplumsal cinsiyet kimliğini psikolojik olarak kadın ya da erkek olarak algılamasıdır (Taylor, Peplau, & Sears, 2006). Örneğin bir adam biyolojik olarak erkek olabilir ama kadın gibi hissediyordur. Bu kadın için de geçerlidir. Yani biyolojik cinsiyetinden başka bir toplumsal cinsiyet kimliğinde yaşıyorsa kişi trans-gender kişi olur (Taylor, Peplau, & Sears, 2006). Cinsiyet değiştirme ameliyatı ile biyolojik cinsiyet değiştiren bireyler trans-seksüel olur. Son olarak androjen insanlar büyük oranda hem erkek hem de kadın özelliklerine sahip insanlardır (Taylor, Peplau, & Sears, 2006).

Erkek ve kadın nasıl davranmalıdır konusundaki görüşler toplumsal cinsiyet rollerine yönelik tutumları oluşturur (Helgeson, 2005). Tutum üç bileşenden oluşur: duygu, biliş (inançlar) ve davranış. Toplumsal cinsiyet mevzusunda duygu bileşeni cinsiyetçilik (sexism)'dir. Birisinin sadece kadın ya da erkek olmasına bakarak o kişiye karşı olumlu ya da olumsuz hissetmektir. Cinsel yöneliminden dolayı kişiye olumsuz duygular beslemek ise cinsel önyargı ismini alır (Franzoi, 2009). Bilişsel bileşen ise kalıpyargıdır (Taylor, Peplau & Sears, 2006). Bir öğretmeni kadın olduğu için, kadınlar öğretmenlikte daha iyidir, işe almayı düşünmek bir kalıpyargıdır. Bunu düşündükten sonra işe almak ise davranış boyutu olan ayrımcılığa girer.

1.1.2 Feminizm, Kadın Hareketleri ve Erkek Hareketleri

Helgeson (2005) feminizmin bir çok tanımı olduğunu belirtmiştir; ama temelde feminizmin kadın ve erkeğe eşit davranmak olduğunu ifade etmiştir. Kadın ve erkeklerin davranışlarına benzer ya da aynı anlamlar yüklenmelidir. Feminizmde esas mesele kadına yüksek saygı duyulmasıdır. Yani toplumsal cinsiyet eşitliğine inanmak feminizmin ana özelliğidir.

Helgeson'a göre (2005) Amerika'da kadın hareketi üç dönemde incelenebilir. Crawford (2012) aynı dönemleri birinci, ikinci ve üçündü dalgalar olarak ifade etmiştir. Bu dönemlerin ilki 1800'lü yıllar ve 1900'ün erken dönemleri, ikincisi 60'lı yıllar ve sonuncusu ise 90'lı yıllardır. İlk dalgada kadınlar çocukları yetiştiren ve onlara bakım veren durumunda oldukları için çocuk işçiler yasası,

çocukların alkol içmemesi gibi çocuklarla ilgili meselelerle ilgilenmişlerdir. İkinci dalgada ana meseleler kadınların toplumdaki düşük pozisyonu ve eşit hakların sağlanması olmuştur. Cinsel ayrımcılığın, cinsel tacizin, ırkçılığın ve homofobinin ortadan kaldırılıması özel olarak amaçlanmaktadır. Üçüncü dalgaya gelindiğinde, kadınların cinselliklerini yaşayabilmeleri, kadınların ayakta durabilmesi ve toplumda kadınlara saygı duyulması önemli meselelerdir. Üçüncü dalgadaki bu meseleler ikinci dalgadakilere benzer (Crawford, 2012).

Erkek hareketlerinden bazıları kadın hareketleri ile aynı düşüncleri paylaşır. Bu erkekler kendilerini feminist olarak sayarlar (Helgeson, 2005). Erkek ve kadınların eşit muamele göremediklerine, aynı işe eşit ücret ödenmediğine ve erkeklere biçilen yarışmacılık, duygularını gizleme, bağımsız erkek gibi rollerin erkeklerin sağlığı için iyi olmadığına dikkat çekerler (Helgeson, 2005). Ayrıca tamamen kadın karşıtı olan ve kadın ve/ya erkeğin geleneksel rolleri devem ettirmesini savunan erkek hareketleri de olmuştur (Helgeson, 2005).

1.1.3 Toplumsal Cinsiyetin Güç ve Statü ile İlişkisi

Hiyerarşi birçok toplumda gözlemlenir ve bu toplumlarda baskın olan bir grup ve altta olan (dezavantajlı) bir başka grup vardır. Toplumsal cinsiyet meselesinde avantajlı olan erkekler kaynakları daha fazla kullanır; gücü ve statüyü ellerinde tutarlar (Carli, 2001). Crawford (2012) toplumsal cinsiyetten kaynaklanan gücün yaygın ve çok yönlü olduğunu söylemiştir. Erkekler yasa yapan durumundaddır. Sonra bir çok ilahi din, Hristiyalık, Müslümanlık ve Yahudilik gibi, ataerkil yapıyı bir sistem olarak destekler. Erkeklik yüceltilir kadınlık ise aşağılanır.

Cinsiyet eşitsizliğinin nasıl meşrulaştırıldığı önemlidir. Örneğin toplumda kadının erkeğe göre daha beceriksiz daha az bilgili olduğuna inanılır ve otoritenin erkeklerde olması gerektiği savunulur (Carli, 2001). Eşitsizliği meşrulaştıran kadınlara yönelik mitler ve tutumlar da mevcuttur (Crawford, 2012). Williams'a (1987) göre bu mitler kadın doğa ana ilişkisi, kadının baştan çıkarıcı olması, kadının şeytan olması ve kadının gizemli/dengesiz olmasıdır.

Sürekli mevcut rolleri talim etmek toplumsal cinsiyeti meşrulaştırmaktır. Bu yüzden erkek ya da kadın olmak toplum tarafından inşa edilir (Crawford, 2012; Erden-İmamoğlu 2013). Elbiseler, makyaj, saç stili, vücudun duruşu, vb. dış görünüşe katkı sağlar. Toplumsal cinsiyeti meşrulaştırmak ve dış görünüş açısından farkı açmak kadınların dezavantajlı statüsünü devam ettirmeye sebep olur (Taylor, Peplau, & Sears, 2006).

1.1.4 Cinsiyetçilik ve Kadına Karşı Şiddet

Cinsiyetçilik kadın ya da erkeğe karşı olan tutumların duygusal bileşenidir. Franzoi (2009) cinsiyetçiliği, erkek ve kadını sırf biyolojik cinsiyetleri sebebiyle gruplara ayırmak şeklinde tanımlamıştır. İki çeşit cinsiyetçilik vardır: düşmancıl cinsiyetçilik (hostile sexism) ve pozitif cinsiyetçilik (benevolent sexism) (Crawford, 2012; Glick & Fiske, 2001). Bir insanın gösterdiği cinsiyetçilik bu ikisine uymuyorsa o zaman çelişik duygulu cinsiyetçilik (ambivalent sexism) gösterir (Franzoi, 2009). Glick, Sakallı-Ugurlu, Ferreira ve Anguiar de Souza'nun (2002) çalışmasında düşmancıl cinsiyetçilik ile pozitif cinsiyetçiliğin birbirini dışlamadığı aksine birbirini tamamladığını bulmuşlardır. Düşmacıl cinsiyetçilik kadını cezalandırırken, pozitif cinsiyetçilik kadının gözünü korkutmayı hedefler. Glick ve Fiske'nin (2001) çalışmasında ise düşmacıl cinsiyetçelik gösteren erkeklerin toplumlarında, kadınların pozitif cinsyetçiliği koruyucu bir umut olarak gördükleri ortaya çıkmıştır.

Kadına uygulanan şiddet sözlü, fiziksel ve cinsel başlıklar altında toplanabilir. Yakın ilişkilerde şiddet oldukça yaygındır (White, Smith, Koss, & Figueredo, 2001). Yakın ilişkilerde şiddetin meşrulaştırılması bazen kıskançlık zeminine oturtularak yapılır (Vandello & Cohen, 2008).

1.1.5 Kadın Vücudunun Nesneleştirilmesi

Nesneleştirme kuramı; kızların ve kadınların, sosyalleşme sürecinin sonucu olarak dış benliğe yönelik gözlemcinin bakışını ilk bilgilendirici bakış olarak aldıklarını ve içselleştirdiklerini öne sürer (Fredrickson & Roberts, 1997). Benlikle ilgili bu

bakış açısı vücudu sürekli gözlemlemekten kaynaklanan stresle ilgili bilgi verir. Bu durum kadınlarda stres ve utanç yaratabilir, daha üst motivasyonel durumlara ulaşmayı engelleyebilir ve de içsel vücut uyaranlarının hissedilmesini düşürebilir (Fredrickson & Roberts, 1997).

Kadınlara uygulanan şiddet ve iş ayrımcılığına ek olarak, cinsel nesneleştirme kadınları boyunduruk altında tutmaya sebep verir. Kadını porno sektöründe, filmlerde, reklamlarda, televizyon programlarında, müzik kliplerinde, kadın dergilerinde ve spor fotoğrafçılığında nesneleştirilirken görürüz (Crawford, 2012). Eğer bir çok iletişim aracında kadın bu kadar yaygın nesneleştiriliyorsa, masal, hikaye, roman ve şiir gibi yazılı dilde de bunu görmek mümkündür.

1.1.6 İş Yaşamında Kadın

Kadınlar hep çalışıyordur ama ücret almadan ve de ev işlerini yapmak zorundadırlar. Kadınların ve erkeklerin yaptıkları işler farklıdır. İş memnuniyeti, iş başarısı ve işten elde edilen kazanç manasında bir çok sıkıntılarla karşılaşır kadınlar (Crawford, 2012). Kadınların çalışma saatleri daha uzundur çünkü bebeklerine, çocuklarına ve eşlerine bakmaları, temizlik yapmaları ve yemek yapmaları beklenir. Kadınların sarf ettiği bu emek ciddi manada görmezden gelinir.

Özetle, yukarıdaki literatür temelde kadınların toplumda maruz kaldığı engelleri ve sıkıntıları işaret etmektedir. Bu olumsuzlukların, toplumda mevcut kadına yönelik genel olumsuz temsillerle ilişkili olması beklenir. Onun için kadın meselerinin sosyal temsilsel görünüşünü araştırmak gereklidir.

1.2 Sosyal Temsiller Teorisi

Sosyal temsiller, toplumların deneyimlerinin oluşturduğu kuramlar, görüşler ve bilgilerdir (Moscovici, 1984). Başka bir deyişle sosyal temsiller, çoğunluk tarafından paylaşılan ve insanlar arasındaki iletişimle ya da kitle iletişim araçları ile haberleşmede yaratılan gündelik bilgi olarak tanımlanabilir (Höijer, 2012;

Moscovici, 1984). Etrafta sosyal manada ne olduğunu anlamlandırmak için insanlar sosyal temsilleri kullanıyor olurlar (Cirhinoğlu, Aktaş, & Öner-Özkan, 2006; Öner, 2002).

İnsanlar, öğrenme süreçlerini tetikleyen merak etme eğilimine sahiptirler. Bundan sonra insanın anlama ve kavraması görülür. Bu noktada resmi olan ya da resmi olmayan iletişimlerde sosyal temsiller kullanılır (Cirhinoğlu, et al., 2006; Hogg, & Abrams, 1998; Öner, 2002). Eğer sosyal manada bilinmeyen gerçekler bilinen gerçekler üzerinden konuşulmaya başlanırsa bu sözlü ya da yazılı dilde sosyal temsillerin ortaya çıkmaya başladığına işaret eder. İnsanlar arasındaki iletişim ve etkileşim sırasında sosyal gerçeklik yeniden yaratılır ve insanlar bu sosyal gerçeliğe göre davranmaya başlar (Moscovici, 1984).

Bilinmeyen sosyal gerçekler, mevcut sosyal gerçeklerle bilinir hale gelir. Bunu gerçekleştirmenin mekanizmaları vardır. Potter ve Edwards'a göre (1999) bu mekanizmalar çapalama ve nesneleştirmedir. Çapalama, bilinmeyene bilinen fiziksel ya da sosyal gerçekler üzerinden isim vererek ya da onu sınıflandırarak yapılır. Nesneleştirme ise soyut sosyal kavramlar ve bilgi fiziksel olarak var olan 'şeyler' üzerinden yapılır. Moscovici'nin 1984'teki çalışmasında bilinç-altı ve Tanrı örneklerini verir. "Alt" kelimesini kullanarak insanlar "bilinç"i fiziksel dünyadaki gibi hayal edebilirler. Tanrı ise baba ifadesi ile vücut bulmuştur.

Moscovici (1984) sosyal temsillerin toplumda kriz ve tehdit durumlarında ortaya çıktıklarını ifade etmiştir. 1800'lerin sonunda dünyada, özellikle Amerika'da, ilk kadın hareketi görülmüştür. Osmanlı İmparatorluk'unun son dönemi ve Türkiye Cumhuriyeti'nin erken dönemlerinde bu kadın hareketinin etkilerini görmek mümkündür. O dönemde, genel seçimlerin yapılıyor olması, savaşların olması, yabancı romanların tercüme edilerek taklit edilmesi ve modellenmesi toplumun yaşadığı bazı önemli değişikliklerdir. Bu sebeple kadın psikolojisine yönelik farklı sosyal temsillerin görülme şansı vardır.

1.3 Türkiye'nin Yakın Tarihindeki Değişiklikler

Anadolu'da modernleşme Türkiye'nin kurulması ile hızlanır. Kadının statüsü açısından da bir dönüşüm vardır. Türkiye'de kadın hareketi ve kadınların güç kazanması modernleşmeyle el ele yürümüştür (Arat, 2011).

Erken dönemde (1908 ve 1914 yılları arasında) kadınların dergilar çıkardığı ve dernekler kurdukları görülür (Arat, 2011). Arat bu dergileri şöyle ifade etmiştir: 'Demet' (İstanbul, 1908), 'Mehasin' (İstanbul, 1908-09), 'Kadın' (Selanik, 1911-12), 'Kadınlık' (İstanbul, 1913) ve 'Kadınlar Dünyası' (1913-21 arası 1. Dünya Savaşı yılları hariç). Müslüman kadınlar dinin evlilik üstündeki etkisinin azalmasını, kötü ekonomik ve eğitim koşullarının kadınlar açısından iyileştirilmesini, eğitim ve meslek sahibi olmak için olanaklarının artırılmasını savunmuşlardır. Kısaca, bu kadınlar kadının toplumdaki statüsünü kendilerinden sonra gelen feministlerin yapacağı gibi eleştirmişlerdir.

1917 yılına gelindiğinde Aile başlıklı kanun hükmünde kararname Genç Türkler tarafından ilan edilmiştir. Cumhuriyetin 1923'te ilanından sonra 1926'da Medeni Kanun kabul edilir. Sivil yasalar ve aile yaşamın düzenleyen yasalar gelmiş olur (Arat, 2011). Bu yasalarda ataerkil bir eğilim hala olsa da kadınlar evlilik, boşanma ve mirasta eşit hakka sahip olurlar. 1930'da kadınlar belediye seçimlerde seçme ve seçilme hakkına sahip olurken, 1934'te milletvekili seçme ve seçilme hakkına sahip olurlar.

1980'lerden sonra ise kadın hareketinin amacı erkeklerin sahip olduğu güce sahip olmak olmuştur (Arat, 2011). Kadın derneklerinin çalışmaları, svil toplum örgütlerinin, feminist grupların çalışmaları ve kadın hareketleri bu dönemde önemlidir (Arat, 2011).

1.4 Romanlardaki Kadın Meseleleri Bakımından Türk Edebiyatı Araştırmaları

Önertoy, Güneş ve Öztürk-Çelik (1998) edebiyattaki dönemleri 1860-1896 Tanzimat Edebiyatı, 1896-1901 Servet-i Fünün Dönemi, 1901-1940 arasını Erken Cumhuriyet Dönemi olarak ele almışlardır. Araştırmacılar genellikle Tanzimat Edebiyatı'yle ilgili ilgili araştırma yapmış Akdeniz (2008), Aytaş (2002), Burcu (2002), Ceran (2002), Coşkun (2010), Karabulut (2013), ve Polat-Atan (2013) çünkü Tanzimattan önce edebiyatta mistik öğeler ağırlıklıdır, edebiyat ürünü nesirdir ve somut karakterlere pek rastlanmaz. Erken dönem yazarları daha çok gözlemlerine dayalı olarak romanlarını oluşturdukları için bu eserler toplumu yansıtması açısından daha realisttir.

1.5 Araştımanın Amacı

Bu çalışma, Türkçe romanlarda kadın psikolojisini Sosyal Temsiller Kuramı'na dayandırarak, dönemler arası karşılaştırma amacı güderek ve örneklem seçiminde sitematik bir yol izlendiği için özgündür.
Çalışmanın amaçları şu şekildedir:

1. Türk edediyatının popüler romanlarında kadın psikolojine yönelik sosyal temsilleri belirlemek esas amaçtır.

2. Bu çalışmada, Cumhuriyet'in erken dönemlerinin ünlü kadın ve erkek yazarlarının romanlarını kadın psikolojinin sosyal temsilleri açısından karşılaştırmak ve benzer bir karşılaştırmayı 2010'lu yılların popüler erkek ve kadın yazarların romanları için yapmak amaçlanmıştır.

3. Son olarak, kadın yazarların romanlarında ve aynı zamanda erkek yazarların romanlarında kadın psikolojisinin sosyal temsilleri açısından erken dönem ile 2010'lu yılları kıyaslayarak zamanın bir fark yaratıp yaratmadığını görmek amaçlanmışt

2 YÖNTEM ve BULGULAR

2.1 YÖNTEM

2.1.1 Örneklemin Seçilmesi

Sistematik bir yol izlenerek örneklem oluşturulmuştur. Erken Cumhuriyet Dönemi için önce ünlü erkek ve kadın romancılar not edilmiş, sonrasında bu romancılardan iki kadın yazar ve iki erkek yazar seçilmiştir. Bu yazarların birer romanları alınmıştır: Halide Edip Adıvar; *Handan*, Güzide Sabri Aygün; *Ölmüş Bir Kadının Evrak-ı Metrukesi*. Memduh Şevket Esendal; *Ayaşlı ile Kiracıları* ve Yakup Kadri Karaosmanoğlu; *Yaban*. Kadın yazarların romanları, erken dönem kadın yazarın romanları örneklemini, erkek yazarların romanları ise erken dönem erkek yazarların romanları örneklemini oluşturmuştur.

2010'lu yılların erkek yazarların romanları ve kadın yazarların romanları örneklemi oluşturulurken yine sistematik bir yol izlenmiştir. kitapyurdu.com sitesinde 10 yıllık en çok satılan 100 kitap listesi vardır. Öncelikle 2010 sonrası yılların popüler ve gününü yansıtan romanları not edilmiş ve kadın erkek yazarlara göre ayrılmıştır. Sonrasında idefix.com ve dr.com.tr siteleriyle karşılaştırma yapılarak şu romanlara ulaşılmıştır: Canan Tan; *İz*, Ayşe Kulin; *Gizli Anların Yolcusu*, Kahraman Tazeoğlu; *Bukre* ve Zülfü Livaneli; *Kardeşimin Hikayesi*. Kadın yazarların romanları 2010'lu yılların kadın yazarın romanları örneklemini, ve erkek yazarların romanları ise 2010'lu yılların erkek yazar öreneklemini oluşturmuştur.

2.1.2 İşleyiş

Her bir roman bir haftada okunarak tematik birimler belirlenmiştir. Bu süreç sekiz roman için sekiz hafta sürmüştür. Erken dönemden okunmaya başlanmış bir kadın

bir erkek roman şeklinde sırayla takip edilerek, kadın ya da erkek yazarın bakış açısına alışma engellenmiştir.

Araştırmacılar arası kodlama güvenilirliği kadın psikolosi literatürüne vakıf bir kadın araştırmacıya tüm romanlar arasından, önce bir roman rast gele seçilmiş ve bu romandan birbirini takip eden üç sayfa seçilip verilmiştir. Ortak tema sayısı bu sayfalardaki toplam tema sayısına bölünerek araştırmacılar arası kodlama güvenilirliğine ulaşılmıştır.

2.2 BULGULAR

Araştırmacılar arası kodlama güvenilirliği oldukça yüksektir (%83.33). Örneklemlerde genel olarak sekiz tematik blok ortaya çıkmıştır. Bu bloklar: "Toplumsal Cinsiyet Rolleri", "İnsan Vücudunun Nesneleştirilmesi", "Cinsiyetçilik ve Kadına Karşı Şiddet", "Özgürlük", "Güç İlişkileri/Kadının Statüsü", "Ötekileştirme", "Mit/Kalıpyargılar" ve "İş Yaşamında Kadın"dır. Bazı örnekler aşağıdaki gibidir.

"Toplumsal Cinsiyet Rolleri" tematik bloğunda 'geveze' sıfatı kadınlara atfedilmiştir:

> ….Sus desem bile o kadının susması mümkün değildi….(Livaneli, 2013, s. 47).

Kadınların cinsiyet rollerinden "çocukla ve kocayla ilgilenmek" şöyle ifade edilir:

> ....Söyle, Allah Aşkına, bir kadın evvela kocasının üstünü başını düzeltir. Sonra kıskançlık kavgası eder (Adıvar, 2014, s. 128).

Erkekler romanlarda baba rolünde gösterilir:

> ….Hayatımda tanıdığım en güçlü insandı babam. Güç deyince aklıma o gelirdi….(Tan, 2013, s. 14).

"İnsan Vücudunun Nesneleştirilmesi" tematik bloğunda, kadınlar somut nesnelere ya da hayvanlara benzetilir:

> Handan (roman baş kahramanı) insana antika parça hissini vermiyor….(Adıvar, 2014, p. 164).

> ….Beni görünce, o yabani geyik tavırları….körpe geyik….(Karaosmanoğlu, 2013, p.

3 TARTIŞMA

"Toplumsal Cinsiyet Rolleri"nde Cumhuriyet döneminde "Kadın rolleri" kadın yazarlarca "Erkek rolleri" erkek yazarlarca daha fazla dile getirilmiştir. Bunun sebebi cinsiyetlerin birbirini yeteri kadar tanımaması yani kendi cinsiyetlerini daha fazla tanıyor olnaları olabilir. "Erkek vücudunun nesneleştirilmesi" ise Cumhuriyetin erken dönemleinde ne kadın ne de erkek yazarlarda görülür. "Kadın vücudunun nesneleştirilmesi" ön plandadır. "Cinsiyetçilik ve şiddet" in sosyal temsili Cumhuriyet dönemi erkek yazarlarında daha fazla görülür. Maskülen roller erkeklerce otomatikman içselleştirildiği için erkeklerin şiddet biçiminde kadınlara karşı olumsuz davranış sergilemeleri romanlarda olasıdır (O'Neil, 2008).

Cumhuriyet döneminde erkek yazarlar kadın yazarlara nazaran kadını daha fazla ötekileştirmiştir. Türk kadının kimlik inşası yabancı kadın şeklinde öteki kadın üzerinden inşa edilidiğinden (Adak, 2010) kadının öteklеştirilmesi temsili ortaya çıkar. "İş Yaşamında Kadın" temsili Cumhuriyet dönemi kadın romanları örnekleminde yoktur, ama erkek yazarların romanları örnekleminde vardır. Bunun olası sebebi bu çalışmadaki kadın romanlarının 1910'lu yıllara ait olması; fakat erkek romanlarının ise 1930'lu yıllara ait olması olabilir. Kısaca aynı dönem olarak ele alınsa da yirmi yıllık sürede çok şey değişmiş olabilir.

2010'lu yılların erkek ve kadın yazarlarının romanları kıyaslamasında, hem erkek hem de kadın yazarlarda "Erkek rollerinin", "Kadın rollerine" göre daha fazla dile getirildiği görülür. Bu genellikle "baba rolünün" çok fazla ifade edilmesiyle olur. Erkek ve kadın yazarlarda "Kadın vücudunun nesneleştirilmesi", erkeğinkine nazaran daha fazla görülür. Erkek romanlarında kadının daha fazla dezavantajlı olarak gösterilmesi, erkeğin avantajlı durumunun (Carli, 2001) romanlarda meşrulaştırılmaya çalışıldığına işaret edebilir.

Kadın yazarların romanlarının dönemler arası karşılaştırılmasında, kadın yazarlarda "Erkek rollerinin" zamanla daha fazla dile getirliyor olmasının, bu tematik birimin tematik alt birimleri olan "baba rolü", "cinsel istek göstermek" ve "kişillik özellikleri" açısından bakıldığında kadını control etmede erkeklere

avantaj sağladığını görürüz. Ayrıca kadınlarla ilişkili mitlerde zamanla bir azalış söz konusu iken "Kahraman erkek" mitinin ortaya çıkması yine erkeğin statüsünü kuvvetlendirmektedir. 2010'lu yıllarda "Erkek vücudunun nesneleştirilmesi"ndeki artış 90'lı yılların kadın hareketinde "kadının cinselliğini yaşaması" amaçlardan biri olduğu için kadınlar cinsellik hakkında daha çok konuşabilme fırsatını yakalamış olabilirler. "Cinsiyetçilik ve Şiddet" tematik bloğu altında yer alan, "Erkeğin aşağılanması" belki de karşı bir cinsiyetçiliğe işaret olabilir ki bu kadın hareketinin amaçları arasında yer almaz zaten. Kadınlar beklendiği üzere 2010'lu yıllarda işte çalışıyor şeklinde resmedilmiş; fakat kadının iş yaşamında karşılaştığı zorluklar ise romanlarda temsil edilmemiştir.

Erkek yazarların romanlarını zaman boyutunda kıyasladığımızda, 2010'lu yıllarda "Erkek rolleri"nin sosyal temsili kadın rollerine göre daha sık görülmekte. Bu durum erkeklerin gücü elinde tutmasının meşrulaştırmasına işaret eder. "Kadın vücudunun nesneleştirilmesi" pek değişmezken "Erkek vücudunun nesneleştirilmesi"nde artış görülür. Belki televizyonun hayatımıza girmesi buna sebep vermiştir. Aubrey'in (2006) çalışmasında katılımcılar televizyonda ve dergilerdeki cinsel nesneleştirmiye maruz bırakılmış ve sonuç olarak "vücudun izlenmesi"nde sadece erkeklerde artış görülmüştür. "Ötekileştirme"de ve "Mitler"de azalış gözlenmiş olmasının altında uygarlaşma ve bilgiye daha çok ulaşma yatıyor olabilir.

Eğer bir kişi cinsiyet rollerini yerine getir(e)mezse, psikolojik ve duygusal problemler yaşıyabilir. Kadın ya da erkek fark etmeksizin cinsiyet rolünü yerine getirmeyenler romanlarda, aşağılanmış veya sözlü şiddete maruz kalmıştır.

3. 1 Çalışmanın Kısıtlılıkları ve Öneriler

Sosyal temsiller teorisi, bir sosyal 'nesne'ye yönelik sosyal temsiller varsa birkaç kişinin gündelik konuşmasında bile bu temsillere rastlanır. Her örneklem için iki roman alınmış olsa da bir örneklem hariç tüm örneklemlerde aynı isimde sekiz tematik bloğa rastlanmıştır. Bu durum kadın psikolojine yönelik sosyal temsillerin varlığına az da olsa katkı sağlar. Ayrıca, Bir sosyal nesnenin sosyal temsilleri

insanların zihninde, televizyonda, gazetede ya da bu çalışmada olduğu gibi romanarda birbirinden farklı olabililir. Ancak sitemli bir şekilde örneklemin seçilmesiyle ve tematik birim analizi kullanılarak kadın psikolojisine yönelik daha iyi karşılaştırmaların ve de genellemelerin yapılabilmesi için yeni çalışmalara ihtiyaç vardır. Şu da not edilmelidir ki yüzde kıyaslamaları bu çalışmada yapılmış olsa da karşılaştırmaların anlamlı bir şekilde birbirinden farklılaşıp farklılaşmadığını istatistiki bağlamda p değeri hesaplanamadığı için bilinemez.

Özetle, Erden-İmamoğlu'nun (2013) çalışmasında 20.yüzyılda teknolojik gelişmelerin ve de değişmelerin olduğundan ve böylece kadının cinsiyet rollerine yönelik algının değişmekte olduğundan bahsedilir. Bunun Türkiye'de de gerçekleşmekte olduğu ifade edilir. Ayrıca kadın psikolojisi ve toplumsal cinsiyet üzerine araştırmalar yapmak kadın meselerine yönelik farkındalığı ve hassasiyeti artırabilir ve böylece kadının gerçek statüsü teslim edilmiş olur (Adana ve diğer., 2011). Ancak Türkiye'de kadının dönüşümü ne zaman tamamlanır, hala çözülmemiş bir problem olarak duruyor.

Appendix B: Thesis Photocopying Permission Form

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	☐
Sosyal Bilimler Enstitüsü	X
Uygulamalı Matematik Enstitüsü	☐
Enformatik Enstitüsü	☐
Deniz Bilimleri Enstitüsü	☐

YAZARIN

Soyadı : YILMAZ
Adı   : FATİH
Bölümü : PSİKOLOJİ

TEZİN ADI (İngilizce) : Social Representations of Psychology of Gender and Women in Turkish Novels

TEZİN TÜRÜ :   Yüksek Lisans   [x]   Doktora   [ ]

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. [ ]

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. [ ]

3. Tezimden bir (1) yıl süreyle fotokopi alınamaz. [x]

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: