

## THE STATUS OF WOMEN IN WORKING LIFE IN TURKEY

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### ABSTRACT

The situation of woman in working life is a multidimensional public health issue and should be investigated related to many factors such as economic, social, biological, cultural factors. Women have been working in each step of production through history, but are still evaluated as a disadvantaged group. The participation of women to the labor force is accepted to be an important element of sustainable progress, social development and prosperity of the community, however, women participation ratios in the manpower in Turkey are not yet at desired level. Attentively, evaluation of the problems women encounter in working life indicates that occupational discrimination due to gender inequality is one of the leading problems. Education is the most important factor on the basis of the problems women face. Because they obtain a status in line with the education they have received in employment and other fields of society. In addition to education, their problems in employment, unemployment, occupation and economic power will be examined from a social perspective. It will even be supported by Tuik statistics in line with the topics covered. This study has explored the status of Turkish women at work in the society.

**Keywords:** Woman, Gender Roles, Working Life, Right to Labor, Labor.

### 1. INTRODUCTION

Today, the social, cultural and economic balances that have changed with the effect of globalization also affect the roles of family members. For example, once the woman's place was home, and tasks such as house cleaning, cooking, washing dishes came to life, these tasks began to be shared among family members. Essentially, these changes were deemed necessary as a result of the necessity experienced after economic developments (Gunay, 2011). However, it is not enough to explain this situation only when women enter working life. Because women's entry into working life has been directly proportional to the increase in education level. Therefore, as the level of education increases, women's awareness has increased and there has been a noticeable difference in their status in society (Gümüşoğlu, 2008). Individuals benefiting from the right to education, which is one of the most basic human rights, differ from each other with the education they receive. Women in the community gain strength thanks to the education they receive (Gümüşoğlu, 2008).

The meaning of being a woman, the impact of cultural values on women, women's freedom, women's choices, women's decisions, such sentences are not formed for men. Because all the features mentioned do not affect men. There is a point of view in society that is divided into two as biological and social. Of course, it is not possible to compare the physical characteristics of both genders. However, the socially strong areas of men should not show that men should be one step ahead. It should be noted that both sexes have distinctive features due to their nature, especially from a gender perspective. For this reason, it is evaluated whether the individual characteristics are feminine or masculine rather than male and female. Indicators such as social participation, education and working life are formed over these values (Bora, 2010).

On the other hand, since it is not easy to give up traditional values in male-dominated societies, the most important duty of women is thought to be a good wife and a good mother. Therefore, although women have become qualified with the education they receive, they continue to live in conditions where freedom is restricted due to their social role (Aktas, 2013). Therefore, the aim of this study is to examine the place of

working women in society and society's view of women. The right to education and the right to work, the process of women's entry into working life, the experiences of this process, social, economic and cultural changes, and finally the view of society to working women will be examined. Therefore, an evaluation will be made according to the findings obtained with the literature study.

## 2. LITERATURE

Studies on women are generally based on gender. Therefore, the role of women in society, their rights and the way they exercise their rights create a space for freedom. The ability to use the right to work as an extension of the right to education has an important place for women. On the other hand, the social roles assigned to women reveal an uneven picture in terms of access to social resources as well as discrimination of men and women. It is stated that inequality occurs to a large extent during the process of women entering the working life (Ozaydinlik, 2014). The idea that men and women entering the work supporting life are also seen in Turkey Statistical Institute data. Because, as the main duty of women, there is a judgment that they undertake household chores and childcare (TURKSTAT: 2006). Therefore, women have less participation in working life than men. In fact, it is not only economic to consider women's participation in working life. Because women participating in working life have the opportunity to complete their social development as well as economic indicators (Korkmaz, 2012). According to the World Economic Forum (WEF) 2018 Global Gender cliff report, Turkey, 130<sup>th</sup> of 149 countries in gender inequality.

When we look at equality between men and women in general, some opinions are given. First of all, it is the opinion that women and men should be treated equally. In this case, according to equality, women should be treated as men. This topic has been criticized. Because men and women are different from each other due to their biological characteristics. Therefore, it was suggested that it was wrong to treat both genders in the same way. There is, therefore, an accepted fact that women should be positively discriminated against. Both due to their physical characteristics and being a mother, they need more protection than men (Dedeoglu, 2009).

Moser, who made the determinations on the extent to which the policies applied to women, fulfills the needs in the current life, approaches are as follows: (Toksoz, 2012).

*Welfare approach:* In this approach, women are not actively involved in development. The most important social role of women is that they are mothers. Meeting the needs of women to develop the role of housewives and mothers is associated with the provision of free services.

*Equity approach:* It is an approach that aims to adopt equality and development-based approaches and make women more benefit from emerging socio-economic arrangements. With this approach, the idea that the economic dependence of women should be solved.

*Anti-poverty approach:* The main objective is to reduce income inequality rather than general inequality between men and women. Although such an idea is adopted, the existence of a male-dominated attitude in the economy remains, and small-scale women's initiatives are supported. Although women's earned income is considered to have declared their economic independence, it may be that the projects they have started are interrupted due to their social roles and responsibilities.

*Efficiency approach:* Generally, international organizations adopt the idea that productivity will be provided in development with the contribution of women. The view that women's participation in the economic field will ensure equality between the sexes has come to the fore. However, this vicious circle has led to a disruption of the woman's responsibility at home and the support of girls in household chores. Therefore, it can be said that the targeted aim has not been achieved.

*Empowerment / Empowerment Approach:* This approach, which is evaluated in feminist discourses, emphasizes that not only the problems faced by women in the family but also the problems and labeling they face in racist, classist and colonial order. She emphasized that women should focus on their own power rather than on others. The idea that these problems will be solved by women's organizations, new political approaches and most importantly by educating the people has been adopted.

## 2.1. Women's Education Life in Turkey

Looking at the historical period, one of the developments related to the education of girls has been the opening of girls' schools. In 1862, the first girls' high school was opened in the Cevri Kalfa school in Sultanahmet. Then the Maarif Nizamnamesi which was organized in 1869 allowed the formation of a new way of thinking. According to this regulation, primary education states that "It is compulsory for all boys between 6-11 years old and all girls between 6-10 years old. However, as stated in an article published in the newspaper Vakit in 1880, it was stated that the demands for girls' schools were not sufficient to cover the school expenses. At the opening ceremony of the Darülmualimat mentioned in the Nizamname in 1870, the Minister of Education emphasized in his speech that education was necessary for girls, but it was noteworthy that the education that girls would receive was a right for them as well as aimed to bring social life to a contemporary level. In Article 114 of the Kanun-ı Esas-ı, adopted in 1876, the education of all children, regardless of boys and girls, is obligatory. Therefore, this article is an important step in terms of providing a constitutional guarantee for equality between women and men. In addition to primary education, II. During the constitutional period, girls' high schools were opened between 1913-14. In 1915, the Darülfunun of Inas was established so that women's higher education was supported (Yaraman, 2001). With the Law of Unity of Education on March 3, 1924, it was ensured that girls and boys receive equal and equal education in order to ensure the unity of education.

Mary Wollstonecraft emphasizes the importance of women's right to education in her work "Justification of Women's Rights". She states that women are left to weakness due to various reasons in society and the most important reason for this weakness is the wrong education system. However, the training that Wollstonecraft was talking about was not only theoretical education in schools. She states that the most perfect education should be based on an education that strengthens the spirit and body and develops the power of understanding. In other words, it considers education as a set of virtues in which individuals gain independence. She stated that, unlike him, individuals consider education not as a path to excellence but as preparation for life. It even considers this idea as an error of hedonism. Because it emphasizes that hedonism will harm women and even take away their dignity (Wollstonecraft, 2012). Wollstonecraft also agreed with Rousseau's belief that women should be educated as men to change the situation, and embraced the understanding that "as women look like men, they will lose power over them. It is important to note that women should not use the power they have on men, but use their power over themselves. It also mentions that morals cannot develop without knowledge. In fact, she states ignorance as a vessel that we cannot put virtue into (Wollstonecraft, 2012).

## 2.2. The Process of Entering Women into Working Life

The woman's place is integrated into the house. However, from the 19th century onwards, we see that the duties attributed to women change in the direction of being individual (Yaraman, 2001). The lack of an economic indicator of the women's effort in the housework makes women dependent on men throughout their lives. When the Ottoman period is examined, it is seen that women in carpets and weaving work in Anatolia. In fact, one of the main reasons women first work in these areas is that they are described as an extension of household chores. It is followed by carpet making and weaving, canning production, soap production, printing, matchmaking, among women. Therefore, we can say that women's participation in working life contributed to new ways of struggle. In addition to these works, women have been interested in works such as literature, press, and photography due to their education. In this way, women's business areas were increasing day by day. This information shows that the presence of women in working life shed light on the developments and developments that will be experienced after the proclamation of the Republic (Yaraman, 2001).

The Ottoman Women's Employment Society has taken its place in history as an important organization supporting women's participation in working life. In order to support the economic inadequacies that occurred after the war, the existence of women in business life has been of great importance. In fact, the compulsory service law has emerged, which obliges women to work. In particular, they served as tailors for sewing military clothing. All these developments have been an indication that women can benefit from other legal rights as they enter the working life (Yaraman, 2001). With the industrial revolution, it is stated that there is a significant increase in the number of the women labor force, especially with the presence of women in the working life and their presence in the weaving sector. However, there are unequal practices towards women due to liberal economic policies prevailing at that period. These unequal practices paved

the way for raising awareness of women's rights (Aytac et al., 2018).

Women entered the working life for the first time in 1843 with the midwifery education they received at the School of Medicine. They took part in working life as wage workers in 1897, as civil servants in 1913 and as tradesmen in 1914. Together with these developments, new job opportunities were also offered to women through the legal regulations on education and working life made for women after the proclamation of the Republic (Aytac et al., 2018). The idea of westernization and modernization that emerged with the republic supported women's participation in the public sphere. Thanks to the legal and institutional arrangements introduced, women are considered as equal citizens with men. Women have started to work not only in every day and unskilled jobs but also in high-income and specialist jobs. However, this situation could not be sustained due to the competition of male dominant society. In addition, some jobs required by industrialization were not suitable for women because of their physical characteristics (Toksoz, 2012).

In the 1950s, it was the years in which highly specialized and highly respected working areas were created for women. This situation accelerated with the effect of migration to the city. In 1970, it was the years in which women set career goals rather than taking part in working life. The main reason for this is the high labor force participation and the right to start working on equal terms with men. In the 1980s, there were often women's movements and regulations on women's rights (Korkmaz, 2015). It is possible to say that in 1985 the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) included women's employment in their development plans.

In Turkey, which stands out among Islamic countries with its secular and democratic structure, the rights that women can exercise and their legal framework look sufficient. According to Article 10 of the Turkish Constitution, "Men and women have equal rights. The state shall have the obligation to ensure that this equality exists in practice." Also in statutes, appropriate regulations have been made. Turkey has its signature under the UN International Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) Agreement which is seen as the "Women Rights' Constitution.

In the 5-year development plan of the period 1990-94 with the theme of Family, Woman, and Child, it is stated that there are plans regarding the employment of women in the non-agricultural sector. In the following years, it is seen that regulations related to other problems experienced by women in society have been implemented. Looking at the 2000s, it is stated that the agricultural sector lost its importance and economic, social and political transformations took place and unemployment increased. Of course, with the increase in unemployment, important differences have occurred in individuals' income levels and problems have started in the social field due to these differences. It is important for women to support family members economically (Toksoz, 2012; Korkmaz, 2015). Researches see women's empowerment in parallel with each other's work. Working means economic freedom for women, participation in social life and self-confidence (Toksoz, 2012).

It should be noted that family factor and childcare are the main problems that women experience in working life. Although they are economically inadequate, they face difficulties for the reasons mentioned. On the other hand, the problem of job security which is frequently encountered recently affects the employment of women. That is, women are often employed in precarious jobs with flexible work. This situation brings with it the problem of social insecurity. In addition to the assurance issue, globalization is one of the factors affecting the employability of women. Because globalization and economic developments bring about competition. Due to the changes in the business structure, it has led to more qualification and education in individuals. Due to these and similar reasons, the place of women in working life varies considerably. If appropriate conditions are not created, the primary preference of women in the care of their family and children. With the reasons we have mentioned, there is also the fear of being exposed to behaviors such as psychological harassment, mobbing and intimidation in working life (Korkmaz, 2015). In addition, women who want to work in managerial positions face glass ceiling syndrome. It is expressed as a problem that expresses the obstacles that are put in front of the female employees, especially on the way to management (Celebi, 2015).

### 2.3. Social, Economic and Cultural Changes

Supporting women in both education and working life, especially after the proclamation of the Republic, revealed the profile of "New Turkish Women". What differentiates women's place in society is the changes and transformations that occur in social, economic and political terms (Yaraman, 2001: 130). The first data



on the economic life of women goes back to the results of the Industrial Census in 1927. In this respect, it is stated that 25.58% of the workplaces employing 4 or more workers are female and one out of four workers is female. It is stated that the ratio of female civil servants is 20.58% and that of employer women is 0.14%. In 1937, the ratio of female employees was 18.89% with the Labor Law. In addition, the study area is focused on food and textile industry (Makal, 2010).

From a gender perspective, home services play an important role in expressing social inequalities, whether paid or unpaid. This is due to the fact that household chores are classified as "women's work". Even if the woman spends all her time on housework, it should be remembered that these are invisibility dimensions. In short, easy-consuming but long-term household chores do not allow for something tangible. Therefore, this deprives free household chores. It is possible to say that housework is related to determining gender identity of individuals and these identities of individuals are also related to social class and status. Based on this idea, these values, which are assigned to women or men, also have a great role in the analysis of the relationship between employee and employer in business life (Bora, 2010). On the other hand, women's labor for the home causes women's labor to be regarded as "invisible labor" and to be excluded from the social and political sphere. Therefore, problems such as low or no participation of women in these areas arise (Bora, 2010).

### 3. WOMEN IN WORKING LIFE WITH DATA IN TURKEY

When the current data of TURKSTAT regarding female employment in our country are analyzed, the tables related to women's labor force participation rate, employment rate, unemployment rate, reasons for not being included in the labor force, and the economic situation in the work are remarkable.

**Table 1.** Labour Force Participation Rate (%)

Educational Attainment	Total		Male		Female	
	2018	2019	2018	2019	2018	2019
<b>Total</b>	53,3	52,9	72,6	71,7	34,4	34,4
<b>Illiterate</b>	19,2	18,8	29,8	32,7	17,0	15,9
<b>Less than high school</b>	49,3	48,2	69,3	68,0	28,8	27,9
<b>High school</b>	56,1	54,7	72,8	71,2	36,2	35,1
<b>Vocational high school</b>	66,0	64,9	81,5	80,5	41,4	42,3
<b>Higher Education</b>	78,7	79,2	85,9	85,5	70,2	71,6

\*TurkStat, Labour Force Statistics, May 2019

When the table is examined, female labor force participation rate did not increase compared to 2018. While the labor force participation rate was 34.4% in 2018, we see that the rate was the same in 2019. When the education level is taken into consideration, the statistics confirm that female labor force participation rate is higher. It should be noted that this ratio was 70.2% in 2018 and 71.6% in 2019.

In Table 2, the female employment rate has been declining over the years regardless of education level.

**Table 2.** Employment Rate (%)

Educational Attainment	Total		Male		Female	
	2018	2019	2018	2019	2018	2019
<b>Total</b>	48,1	46,1	66,5	63,3	30,1	29,3
<b>Illiterate</b>	18,4	17,3	27,2	28,0	16,6	15,0
<b>Less than high school</b>	44,9	42,2	63,4	59,3	26,0	24,6
<b>High school</b>	49,0	46,1	65,6	61,9	29,3	27,5
<b>Vocational high school</b>	59,5	56,0	75,8	72,5	33,4	32,1
<b>Higher Education</b>	70,2	69,3	78,8	77,3	59,8	59,8

\*TurkStat, Labour Force Statistics, May 2019

While the participation of women to employment in 2019 was 30.1%, it decreased to 29.3% in 2019. Considering the education level, the rate of 16.6% in 2018 was 15.0% in 2019, although illiterate people were more willing to participate in the labor force.

**Table 3. Unemployment Rate (%)**

Educational Attainment	Total		Male		Female	
	2018	2019	2018	2019	2018	2019
<b>Total</b>	9,7	12,8	8,4	11,8	12,4	14,9
<b>Illiterate</b>	4,2	8,0	8,7	14,3	2,6	5,2
<b>Less than high school</b>	8,9	12,5	8,5	12,7	9,9	12,0
<b>High school</b>	12,6	15,7	9,8	13,1	19,1	21,7
<b>Vocational high school</b>	9,9	13,7	7,0	9,9	19,3	24,2
<b>Higher education</b>	10,9	12,4	8,2	9,6	14,8	16,4

\*TurkStat, Labour Force Statistics, May 2019

When Table-3 is analyzed, unemployment rates increase. While the unemployment rate of women was 12.4% in 2018, it increased to 14.9% in 2019. When the table shows that education and unemployment are considered, it is possible to say that unemployment rates have increased in all categories regardless of the level of education.

**Table 4. Population Not In Labor Force by Reason**

Reason of not being in the labor force	Total		Male		Female	
	2018	2019	2018	2019	2018	2019
<b>Population not in labor force</b>	28.297	28.916	8.224	8.570	20.073	20.347
<b>Not seeking a job but available to start</b>	2.059	2.294	769	844	1.290	1.450
<b>Discouraged</b>	494	558	272	325	222	233
<b>Other</b>	1.565	1.736	497	519	1.068	1.216
<b>Seasonal worker</b>	143	105	47	36	95	69
<b>Household chores</b>	10.920	11.188	-	-	10.920	11.187
<b>Education/training</b>	4.604	4.453	2.238	2.161	2.366	2.292
<b>Retired</b>	4.468	4.958	3.358	3.714	1.110	1.244
<b>Disabled, old or ill</b>	4.187	3.918	1.400	1.282	2.787	2.636
<b>Other</b>	1.916	2.000	411	532	1.505	1.469

\* TurkStat, Labor Force Statistics, May 2019

According to labor force statistics, the number of women not in the labor force was 20.073 in 2018 and 20.347 in 2019. When the number is considered, the number of women not participating in the labor force increased. In this respect, when the reasons of women not to be included in the labor force are examined, 1.450 people are women who are not ready to work, 233 people are women who have no hope of finding a job, 11.187 people are women engaged in household chores, 2.292 people are women engaged in education and 1.244 people are retired women.

**Table 5. Employment By Employment Status and Economic Activities**

Employment status and economic activity	Total		Male		Female	
	2018	2019	2018	2019	2018	2019
<b>Employment status</b>	29.138	28.269	19.919	19.177	9.218	9.092
<b>A regular or casual employee</b>	19.739	19.293	13.774	13.256	5.966	6.038
<b>Employer</b>	1.280	1.253	1.182	1.132	98	121
<b>Self-employed</b>	4.966	4.781	4.063	3.953	903	828
<b>Unpaid family worker</b>	3.152	2.942	900	836	2.252	2.106
<b>Economic activities</b>	29.138	28.269	19.919	19.177	9.218	9.092
<b>Agriculture</b>	5.480	5.173	2.997	2.860	2.483	2.313
<b>Industry</b>	5.669	5.546	4.285	4.162	1.384	1.384
<b>Construction</b>	2.086	1.548	1.998	1.478	88	70
<b>Services</b>	15.903	16.002	10.640	10.667	5.263	5.325

\* TurkStat, Labor Force Statistics, May 2019

As seen in the situation of employment and economic activity table 5, in 2018, 9.218 women entered the business life. This figure decreased to 9.092 in 2019. When we look at the data of 2019, the number of paid and casual women is 6.038, the number of women working in increasing employer status is 121, the number of women working for their own account is 828, and the number of women working in the unpaid family is 9.092.

#### 4. WOMEN AND SOCIETY

The common struggle of women is to meet and find solutions at the common point in order to meet their basic needs such as education, health and employment within the framework of gender thought and to transfer the responsibilities assigned to them such as the transfer of care services without leaving any choice. The cleaning, food, and childcare duties imposed on women do not change even if they are included in the women's business life. However, despite the fact that no salary is paid to the woman in return for all these works, it is considered as unpaid labor expenditure (Toksoz, 2012). Market economy keeps women away from the idea of development because they are not involved in business and are not a productive actor (Toksoz, 2012). For this reason, the status of women in society is evaluated over the home rather than education, age, class, and other cultural elements. (Bora, 2010). Although the labor that women provide for their family does not have any value for the society, they cannot benefit from education and employment opportunities (Toksoz, 2012).

On the other hand, the changes taking place in the social field show that the understanding of gender has also changed. Some of the developments are the ones that positively affect the participation of women in working life. These developments; increase in laws and practices, demographic developments, increase in educational opportunities, changes in family size, increase in the transition from extended families to nuclear family structure, improvements in childcare services, and perhaps most importantly, changes and developments in society's attitude towards working women. One of the main reasons why men and women are treated differently lies in the fact that their physiological characteristics are completely different from each other. Therefore, the roles assigned to men and women in society are evaluations made by gender within the scope of social learning. For example, the woman assumes the role of mother, housewife, and spouse; the male family was responsible for the livelihood and safety of the family. With the development of industry and the increase in urbanization, the economic structure revived and changes in existing roles occurred. Because cities, economic activity, social class, culture, and education is an area where innovation is emerging. Individuals could now work in existing jobs without separating them from men and women and regardless of gender. These changes in the social structure have led to the restoration of women's self-confidence and the breaking of the society's thought structure attributed to women (Aytac et al., 2018: 20 and Toksoz, 2012: 56). Wollstonecraft states that women being pushed out of political and civil areas and being locked into sewing rooms are the biggest obstacles to their development. Because restricting women's mind is an element that reduces their activities in their duties. The passive position of the woman's mind with daily work limits her capabilities (Wollstonecraft, 2012).

Women's labor often responds as invisible labor. The reason for this is that women generally work as unpaid workers (Koray, 2005). Therefore, women's employment in our country is considered as a problematic issue. Especially the proportion of women in working life is low in our country compared to other countries. This can be attributed to many factors, from demographics to cultural factors. On the other hand, although it is a problematic issue, the social policy measures to be taken are not sufficient. Women entrepreneurship as a temporary solution was supported and vocational courses were opened. However, it was not enough to solve the employment problem. For this reason, women have been exposed to unequal practices in society. This situation caused the woman to either accept to work with low wages or to stay out of the market literally (Dedeoglu, 2009; Eurostat: 2018).

#### 5. GENERAL EVALUATION AND CONCLUSION

It is obvious that women's contribution to changes and developments in society is not so small. However, even when their features are integrated with the legal rights they have obtained, their struggle has been ignored by some authorities or left to the initiative of the authorities (Yaraman, 2001). The biggest obstacles for women to gain strength are the family and society's view of women. The biggest obstacles are the deprivation of women in exercising the right to education and work and the constant monitoring of women's behavior in male-dominated societies. However, even though women are involved in working life, they are faced with heavy exploitation by the authorities (Toksoz, 2012).

It is possible to say that gender-dominated approaches change through changes in society. It is obvious that especially the place of women in society and the social roles attributed to women become different with the entry of women into working life. Therefore, it can be said that a more egalitarian attitude was adopted. The biggest supporter of this situation is the acquired rights. Women have started to have a say in society thanks to the rights they have gained (Gunay, 2011). For example, in the first years of the Republic in



Turkey, there were discourses of equality between men and women. In the years before 1945, women were considered not only for their role in the family but also for the development of the country. However, in the post-1945 period, it came to the forefront with its mother's identity. In the period after 1950, the working mother was moved away from the figure and the mother's work area was labeled as home and uniform as a kitchen apron (Gumusoglu, 2008). From this point of view, it can be said that the living space of the woman is identified with the house and this situation causes gender inequality in the family and society. In particular, it was found that men who grew up in a traditional family did not have any demands for their spouses to work (Aktas, 2013). But we can say In Turkey, the main reason for inequality between men and women is the traditional social structure and the resulting mentality

With the help of globalization, access to information has become easier, education opportunities have been increased and participation in working life has been supported and women have succeeded in making a share of these developments. It can be said that although women seem to accept the unequal treatment they have faced, they have not stopped fighting this negativity from within (Aktas, 2013). Because working means an area where women can express themselves better and use their freedom (Aktas, 2013). In addition, the fact that a woman who is a mother takes part in the working life contributes to the increase in gender awareness of her children. In short, the idea that work, family, education and other responsibilities should be shared equally between spouses is created. Therefore, the children of working women adopt a more egalitarian approach than others (Ongen&Aytac, 2013).

As a result of the changes in the society, if the lessons are to be learned from the past and the direction of the future is desired, the male-dominant thinking structure should be purified first. However, women's self-confidence should be supported to regain (Yaraman, 2001). In this study, the conditions and conditions determined the social dignity and individual happiness of women. It is important to remember that every individual is a person without resorting to gender discrimination and that the main purpose in society is to develop a good character as a person (Wollstonecraft, 2012). It should be noted that in order to reach the wider concept of virtue and happiness, both sexes should be treated on the same principles. However, it is widely believed that only one genus of benefits from social benefit. In order for the principles of behavior to be adopted on the basis of equality, it is necessary to provide and support women's access to information as much as men. Otherwise, it is not possible to say that women compete with men on equal terms (Wollstonecraft, 2012). It is suggested that in breaking this barrier, the family, the government and the women themselves have their roles to play (Yenilmez, 2016). At the family level, conscious efforts should be paid to the division of tasks between male and female children. The government can also come up with legislations tailored at intervening and outlawing discrimination of any sort. Finally, the means of changing this trend may largely depend on the women themselves, their awareness. In summary, in order to achieve social development, equality and justice between women and men should be considered as one of the main goals of development, although it is thought out of women's development process (Toksoz, 2012).

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