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**A STUDY ON WAYS AND PATTERNS OF PERCEPTION OF**  
**PRO-GENDER PROVERBS AMONG PEOPLE**

**POSTGRADUATE THESIS**

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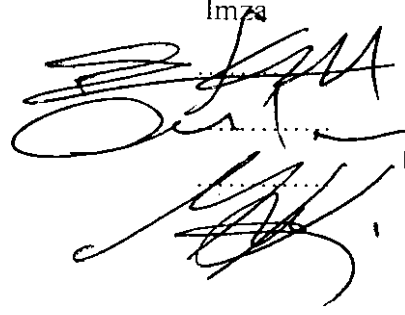
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## **ABSTRACT**

In this study, viewpoints of women and men to proverbs in terms of identity in Turkish and foreign proverbs have been analyzed. The proverbs we analyzed within the scope of our study tell about the differences between men and women, the fact that they need each other, maternity characteristics of women, and their socio-cultural value and importance. In our study, we tried to focus on negative statements about women. The core of this study includes the dimensions of gender discrimination and how these dimensions are expressed through proverbs. It has been stated that the most important institution underlying the society and societies is family. It has also been added that in order to form a family, a man and woman need to be together and to form an immediate family.

Our study consists of four chapters. In the first chapter, general information has been given regarding distinction between proverbs and idioms. In the second chapter, general information has been given regarding gender discrimination. In the third chapter, methodology of our study have been given. In the fourth chapter, the results of our study have been given.

**Keywords:** Proverbs, pro-gender proverbs, gender discrimination

## ÖZET

Çalışmamızda Türk ve yabancı atasözlerinde kadın ve erkeğin kimliği açısından atasözlerine bakış açıları incelenmiştir. Çalışmamız içerisinde incelediğimiz atasözlerinde, kadın ve erkek arasındaki farklılıkları birbirine olan ihtiyacını, kadının annelik vasfını, sosyo kültürel açıdan değerini ve önemi anlatmaktadır. Yaptığımız bu çalışmada özellikle kadınla ilgili olumsuz ifadelerle daha fazla yer vermeye çalıştık. Çalışmanın özünde, kadın erkek ayrımcılığının boyutlarını ve bu boyutların atasözleri ile nasıl ifade edildiği belirtilmiştir. Toplum ve toplumların temelini oluşturan en önemli kurum aile olduğu belirtilmiştir. Ailenin oluşabilmesi için ise; bir kadın, bir erkek birlikte olması ve çekirdek aileyi oluşturması gerektiği belirtilmiştir.

Çalışmamız dört bölümden oluşmaktadır. İlk bölümde deyimlerle atasözlerinin birbirinden ayrılması konusu hakkında genel bilgi verilmiştir. İkinci bölümünde kadın erkek cinsiyet ayrımı hakkında genel bilgiler verilmiştir. Üçüncü bölümde çalışmamızın yöntemi hakkında bilgi verilmiştir. Dördüncü bölümde ise uygulamasının sonuçları verilmiştir.

**Anahtar Kelimeler:** Atasözleri, Cinsiyetler arası atasözleri, cinsiyet ayrımı.

To my father

## **CHAPTER 1: INTRODUCTION**

### **1. Background Of The Study**

There are a great number of Turkish and foreign proverbs having been written in terms of man and woman's identity. These proverbs tell about the differences between men and women, the fact that they need each other, maternity characteristics of women, and their socio-cultural value and importance. In our study, we focused on negative statements about women.

The core of this study includes the dimensions of gender discrimination and how these dimensions are expressed through proverbs. The most important institution underlying the society and societies is family. And in order to form a family, a man and woman need to be together and to form an immediate family. An immediate family forms the family which is the smallest unit of society comprising of mother, father and children. There were and are many studies on family. When we look at it from this aspect, multi-faced problems and factors regarding family have been taken up. When we look at the varying factors regarding family from past to present, we see that family structure that continued its existence through mounted nomadic culture in the pre-Islamic period has now been superseded by the one adorned with quality and values of communication and information society.

While woman has a significant place in religion in terms of the maternity characteristics, she is, on the contrary, of the second importance in the conventional sense of society; and instead, it seems like she has to deal with household and childcare, to comply with her husband's will and orders. The importance of men especially in civilizations which lived as mounted nomadic in the pre-Islamic period is still seen as epic today. There are a large number of studies and researches on epics which acclaim and describe men.

#### **1.2. Statement Of The Problem**

Certain point that criticizes women and put them into the background has also been taken up in the study. Among several of them are;

When necessary, woman rides a horse like man, girds herself with a sword, and battle like man (Köprülü:214).

As Köprülü states in his study, it is known that women are needed when necessary. It should be considered and understood that in the Manas Epic, when he named his son (Semetey), he used the epic expression for him stating that his son is superior as being a man. He put the name by praying and saying

- May he occupy lands at the age of five, shoot arrows at ten

In another work, when we look at the epic discourse written for Köroğlu, there is a great importance and meaning in

- He is like a black boiled-iron.

There are also some unreal discourses with regard to this statement. Among them are “His shoulder is so wide that twenty-four people can sit on it”, “His yell made the surrounding hills resound”. Such discourses show that men are more superior and important than women (Çobanoğlu, 2003:101).

The fact that men have been seen as superior to women, and women have been put into background and seen as products in every kind of societies so far still remains valid.

Even today, in developed and developing world countries, we cannot say that women enjoy their personal benefits. For, the laws adopted are only kept in written form, they are not implemented comprehensively.

Another point is that the status and value, position of women within the society are determined in parallel with political and administrative structuring, socio-cultural structure, and economic conditions. This also reveals the dimensions

Woman abuse that media organs as well as social and political structuring are trying to manipulate. Although today’s society is trying to eliminate nomadic culture, this is not accepted by individuals in the society who we call backward

mindful, and who are unaware of socio-cultural values. They advocate man's superior to woman, they think that women can be bought and sold as product, and they neglect the social rights of women. The most important thing is that social and cultural rights of women as an individual and are regarded as completely unimportant and even women themselves are neglected.

Turkish proverbs were analyzed in detail in terms of qualities of the woman and man identity, and it was found that in the memorable and remarkable proverbs from our past, some main discourses were used to describe the opposite sex regarded as mother, sister, wife and lover in the world of man. We understand from those discourses that woman was seen as his own product under his control.

It consists of such statements as (Girl, Woman, Cow, Bedfellow, Wife, Lover, Pretty, Female, Belle, Goodwife). The word "zevc" meaning as husband in Arabic have not been used in our language, and not taken part in literature. There are also some proverbs which describe and state generally unmarried man's admiring to the "Girl"(Doğan, 1999:729).

- Al kibar kızını, işler bulana bulana, al çitak kızını gezsün eylene eylene (Marry a beautiful girl, she will make good job, marry a naughty girl, she will wonder around and around)

As seen in the proverb, the independent differences between two separate girls wished to be married that belong to two different cultures are described. Sex is the most determinative feature of identity within social life in all the societies. Culture varying from society to society determines the status and position of woman in both social life and family. The fact that backwardness and cultural deficiencies cannot be eliminated even in today's societies shows the dimensions of the burden imposed on woman, and of her insignificance. Gender identity which shapes the individual and institutional functions has also great effect in working life. Women who cannot get what they deserve due to their gender identity try to seek and find a place for themselves within the society in consequence of raw cultural values.

Richman, as a scientist who studies on aetiology, carried out many researches on the role and importance of woman within society. His applied researches reveal that woman is still not important enough in management process, institution and family. They also show that women are put into the background especially in institutions and working life, and they are not in a position they deserve. Gonzales, McMilan, Oberg, Famer and Richman who have again studied on the management process and management efficiency focus on the importance of culture in management processes. It is stated that culture is significant in terms of importance and value placed on woman (Negandhi and Estafen, 1993:163-168).

Aforementioned studies and the researches we carried out show that it is a tendency, necessity to use idioms and proverbs in both our speech and writing. In order to meet this necessity properly, we need to know idioms and proverbs, their meanings well, and to use them correctly.

Idioms and proverbs are the most important oral wealth and a science. They tell our thoughts and opinions; we enrich our speech and writing using them. We come to realize the importance of these values which have come today through centuries.

There are proverbs in most world countries as well as ours which have been written and said on women. When we look at several of them;

- Women are watches that keep bad time. (German Proverb)

We see that the woman is a value who keeps private and secret values within family. A value is also placed on woman with whom she takes her family under her own wing in all the bad times.

In an Italian proverb;

- Women are wise impromptu, fools on reflection. (Italian)

It is stated that women are those who are actually very clever, but they hide that. Normally, the woman is seen as a person who is fool and under the cover of her



man, and who direct her life with regard to him. However, as mentioned above, it can be seen that women are actually very clever and can hide intelligence well.

In a Chinese proverb;

- Women can hold up half the sky. (Chinese)

It is stated that women are actually well-supported and have capacity. This shows how invaluable women are, and they need to be respected.

### **1.3. Purpose Of The Study**

Sometimes, we want to express a notion more influentially and attractively. For example, we say “I am starving” rather than “I am hungry”. We prefer using “give in marriage” rather than “marry off”. We say to a person who cannot get what he wants “It sticks in his gizzard”. Idioms or proverbs are sayings that are comprised of at least two words, most of which go beyond their actual meanings, and which we use in order to express an emotion, opinion or a notion more influentially, and to make what is told more beautiful.

Idioms are a stereotyped range of words which bear a meaning out of their original meanings. Therefore, the order, syntax and number of words do not change. And it is not so easy to change them. To give an example, we cannot say “break one’s breast” instead of “break one’s heart”, or we cannot say “come to an ear” instead of “come to a head”. It is relatively difficult, even impossible to change the meaning in proverbs.

This study aims at determining significance and insignificance placed on women within society in proverbs which reveal discrimination between man and woman. The proverbs to be used include domestic and foreign proverbs. In this study, we examined proverbs regarding women so as to determine the factors causing gender differences between men and women.

#### 1.4. Limitation And Limitedness Of The Study

The main feature of idioms and proverbs is that they have changing meanings. They have an illogical nature and include an exaggerative saying like “*cocky as the king of spades, even if he works miracles, down in the mouth, feel like thirty cents*”. Idioms are means of short and meaningful expression. An idiom aims at expressing a notion attractively with the least words possible. Some idioms are adorned with metaphors and rhetoric. They are used to make the expression attractive and beautiful like “*fall over heels in love, on pills and needles, sight for sore eyes, brand new*”.

On the other hand, some idioms consist of stereotyped wordage such as “*for one’s food only, mere fleabite*” created to express a concept without taking into consideration of the beauty of expression.

Idioms which end infinitively can be used in sentences as in “*to put one’s foot in it, He put his foot in it, to take under one’s protection, He took them under his protection*”. In some idioms, the meaning of the final stereotyped words is similar to the actual meanings of words as in “*most of it is over, offensive though at fault*” etc.

On the other hand, in some idioms, the meaning of the final stereotyped words is out of the actual meanings of words as in “*give one’s heart to someone, drop a brick, walk on air, and a piece of cake*”. There are also idioms which are used as sentences such as “*It’s too late now; It is just for the sake of appearances*”.

While some similes used to express certain concepts more nicely such as “*as sharp as a needle, lamblike*” are not idioms, others such as “*snow-white, free and easy*” which have become common and stereotyped can be considered as idioms. Some idioms are used as reduplications as in “*slim-jim, honey-bunny*”.

Idioms as sentences are mostly confused with proverbs. One of the reasons is that they are both as sentences. This brings about a limitation in our study. In our study, while proverbs are used, idioms are not much referred.

In our study, proverbs which tell women situation against the men identity, “sexism” in many world countries including Turkey have been used as a model. These proverbs were asked to 80 men and 120 women of 200 people through closed-ended survey questions based on applied questioning method, and they were asked to choose the suitable option. Demographic questions and proverbs were assessed as two separate groups within the survey.

## CHAPTER 2: REVIEW OF LITERATURE

### 2. Distinction Between Idioms And Proverbs

Idioms as sentences are mostly confused with proverbs. One of the reasons is that they are both as sentences. We should pay attention to the concept and objective in order to understand if a saying is idiom or proverb. Idioms tell a notion within a special shape through an attractive expression. They do not have a general ruled nature. Idioms can be confused with other words or phrases due to similarities in structure between them (Akalm, 2001:600).

Idioms are products used as anonymously in many world countries. They have first creators, but when they became used by general public, they were subject to recreation, and they happened to have a stereotyped nature in time. Thus, syntax of idioms should not be changed. The words in an idiom should not be replaced even by their synonyms (Aksoy, 1989:38-989).

Such sayings as “*fall into someone’s lap, early bird catches the worm*” are not valid for everyone. They do not have a general ruled nature.

On the other hand, proverbs have general rules. They are valid in every circumstance, not just in special occasions. They have such intentions as to guide, learn a lesson, advice or to be an example. For instance, while the proverb “Do not put off tomorrow what you can do today” advice to do something in time, “A rolling stone gathers no moss” emphasizes the importance of working. It should be considered it is a fact that a rolling stone does not gather moss. So, proverbs are phrases accuracy of which cannot be disputable in any circumstances.

There are also sayings that have two meanings and can be interpreted in two different ways. These are regarded as both idioms and proverbs. If the saying (in Turkish) “Small gift” is interpreted as “it is a gift from not a rich person, it cannot be expensive”, it is considered as a proverb, but if interpreted as “the gift I give is not valuable, but I just can afford this”, it is used as an idiom.

In another example, the saying “Do not open my mouth, it can say bad things” is used as a proverb with the meaning: to make somebody angry and lead to say the things about him/her and bad things. When it is used with the meaning of “I will say bad things about you”, it is considered as an idiom.

## 2.1. Sources Of Idioms

Idioms form the verbal values of a society just like proverbs. Most of them have a legend, story and source. They are mostly used as tropes. Some come from a rumour; some are based on narratives and events about famous persons. We can say that the idiom “swing the lead” is a saying quoted from a Nasreddin Hodja joke. To give examples of idioms;

- *Foyası ortaya çıkmak*

**(For somebody’s hither unknown bad qualities be revealed)**

This idiom we use often in daily life is used to refer that “a person’s bad qualities, tricks are revealed afterwards”. We examine the scenario and story of the idiom;

Jewellers put a paper underneath of invaluable stones in order to make them look more valuable while making diamond rings. As they called this paper “foya” (foil), the idiom named after that.

The foil was perceived differently at first glance for being a very shiny and invaluable-looking item. Having been a protective item and revealed its valuelessness, it was proved invaluable and insignificant. The reason for being used in a different

way is that the person who is trying to hide his negative sides gives himself away in time.

- *Çizmeden yukarı çıkma*

**(Bite off more than one can chew)**

This idiom is used for people who interfere with the things about which they do not understand anything and who do not know their places. When we examine the story of the idiom;

Once upon a time, a shoemaker criticizes one of the paintings that a famous painter made. Firstly, he extends his ideas on boots in the painting, and he is right because he is a shoemaker. And the painter finds the shoemaker's ideas right. Afterwards, the shoemaker begins to make technical and artistic comments on the upper side of the painting. He tells his ideas on colour, shadow and light. But the painter gets angry with the shoemaker who is trying to say something on what he does not know anything, and says "Let's stop here". "*Çizmeden yukarı çıkma!*"

As you can see, idioms are phrases which have been said after a short problem. This is the most distinctive feature between idioms and proverbs: the form of expression and meaning unity. On the other hand, in proverbs, the situation is different. Proverbs have a nature by which they inform and direct the audiences or readers.

In a Chinese proverb, "If you give a fish to somebody, you just eat his fill for a time. But if you teach him to fish, he can eat his fill himself for life.

The theme emphasized on aforementioned proverb is that it is important for a person or persons to have a job and an education.

As Peseschkian (1998) states that a German or an American wants peace and silence when he comes home. It is, at least, perceived as such. It seems as if he says "*Do not disturb me*", after working hard "*I deserve it*", and he has a seat in front of TV, sips his beer and begins to read his newspaper. However, it is much different in

East. When a man comes home, he comes across guests, relatives and his counterparts whom his wife has already invited. While he talks to them, he feels himself rested as if he confirms the norm “Guest is I gift from the God”. It means that resting can be defined in various meanings and different idioms (p:XI).

As explained above, idioms are used in different cultures and languages with different meanings. The most important characteristic of idioms is that they have a nature expressing something in a short and certain way depending on the time and situation.

There are some occasions where we consider certain idioms as proverbs. These expressions used by women can be defined as and become idioms. It is said that idioms which were created in the old life order, but forgotten as a result of new life order may be renewed in its peculiar way depending on life conditions (Bolulu, 1998:64).

According to Eyüpoğlu (1975), the reason for idioms to become forgotten is not the fact that they are known. These reasons are abundantly clear. In the new life order where superficial, American-imitated technological developments are rapidly increasing, and with the fact that the effects of past events are gone, and new things causing to forget the past have been experienced; a large number of idioms which can be accepted as slangs in certain aspects have entered into our language mostly with the effect of English. These anonymous values within many world countries are evolving in parallel with technology and under the effect of new living standards. And now, many slang idioms are directly used as “Slang” (p: 2-3).

Çotuksöken (1992) implies that it is difficult to say something certain about the length of idioms including all examples. Multidimensional and comprehensive works have been carried out on nearly 5000 idioms in Turkey. As a result of these researches, it was found that idioms are comprised of at least two, at the most four words in Turkey. There are collections claimed to compile 25.000 Turkish idioms. However, when these collections are examined, it is immediately seen that a large number of proverbs, phrases or complex verbs called “idioms” within the scope of researches should not take place in those works.

## 2.2. Idioms And Proverbs

Idioms and proverbs may be often confused. It is quite normal to confuse them due to their common structures. The reason resulting from many common characteristics between these two structures is also true for many world languages as well as Turkish. Phrases which have both idiom- and proverb-nature reflect the aesthetics, life philosophy of ancients and the past.

“Both forms of phrases are means of a stereotyped and pleasing expression.” When we look at them from this aspect, we see them as a means of expression from the very past to present (Aksoy, 1989:26).

The most important reason for thinking these two genres (idioms and proverbs) together is that they have many similarities. Nevertheless, cultures which understand and tell always the same thing with these idioms and proverbs cannot help themselves from affected by the past. In this case, though it has certain negative sides to keep making distinction between idioms and proverbs, it will be more practical. The most distinctive characteristic of proverbs compared to idioms is that they have a more frozen structure. On the other hand, some changes can be made on the syntax of idioms ending infinitively.

In such idioms, some words may be added case suffixes, inflectional suffixes and negation particles. Idioms do not have a general ruled nature compared to proverbs while proverbs are like a general rule (Çokutsöken, 1992:8).

Objectives of the proverbs are to inform advice, teach a lesson, warn etc. They are word indexes derived from experiences in order to make people focused on the truth. Nevertheless, there are certain structures in Turkish which can be considered as both an idiom and a proverb. There are also other proverbs that came our language from Persian and English, and which are still used. Proverbs coming from other languages to ours have two different meanings. They can be interpreted in both ways. These are proverbs which are used in order to make somebody angry by

using slang word indexes, and to inform, teach and warn somebody. Differences in concept and meaning should also be considered in order to differentiate between idioms and proverbs (Aksoy, 1989:41).

Proverbs are seen as combined verbs. Except more or less different approaches, although idioms are regarded as structures consisting of more than one word, in some cases, they may be made up of plural words. But this leads to confusion of them with other kinds of phrases, and to the fact that they cannot be distinguished completely between them. Among these phrases, combined verbs come first. When we examine the idioms and proverbs used in Turkey, we see that they include the old idioms and proverbs as well. It is also seen that this is also true for the other languages.

As we stated above, it can be seen that living conditions and new events can give rise to new oral values. However, in some cases, these kinds of phrases are firstly used by a small circle of people, and may not be welcomed due to the fact that they damage expression beauty of Turkish. Such phrases that still keep its freshness in both old and today's Turkish may be replaced by those of the other languages in parallel with developing technology, and may cause foreignizing of our language, too.

In the past researches on idioms and proverbs, it has been seen that except more or less different approaches, idioms are regarded as structures "consisting of more than one word". And this leads to confusion of them with other kinds of phrases, and to the fact that they cannot be distinguished completely between them. One of the most important reasons to this situation is the fact that among these phrases, combined verbs come first.

One of the most important characteristics distinguishing between idioms and proverbs is that forms of discourse vary in different cases. For, while idioms are phrases which consist of word indexes to be told in different ways for any reason, proverbs are sayings having the purpose of directing required following an event or reason.



### 2.3. Proverbs and Wisdom

Wisdom is a person who is

- Sophisticated
- Humanist
- Considering universal qualities ethically
- Standing as an example to his social environment and helping them
- Adopting friendship and mercy as the basis of life
- Acknowledging the meaning of beauty, and thereby doing his best to make everything beautiful
- Considering the society while distinguishing between bad and good, having all the moral qualifications

Expressing in good discourses for persons and society, and being a model (Çobanoğlu, 2003:101).

There is or is always person or persons to be considered as model within every society. They are those who set an example for preserving and protecting wealth, future, education, knowledge, and social and cultural values of the society. Among them are respective missionaries whose actions and behaviours are observed and followed. In old Turkish society, they lead and direct the society in moral manners, enlighten their era through their advices and their expressions pass to even the next generations. Normally, they are persons who are white-bearded old, experienced and can have ideas on the problems within their environments. Advices of these people are taken into special consideration and implemented.

Wisdom has its roots in American-Indian rituals. There are so many sources about America-Indian chiefs-learned men such as “Geronimo”, “Crazy Horse”, “Red

Cloud”, “Steel Knife”, “Sitting Bull”, and “Black Falcon”. The things that these learned men tell and follow were adopted carefully and implemented in every tribe. It was revealed through the information in researches made in this respect that American-Indian tribes such as “Apache, Siouw, Cherokee, Kara Ayak, Comanche, Arapaho, Mohican and Cheyenne” had their root in proverbs for hundreds of years. To give some examples for certain proverbs of American-Indian culture reflecting their believes,

- Do not afraid of crying; thoughts in your giving you misery will be cleansed with tears.
- Do not walk behind me; I may not be your lead. Do not walk in front of me, I may not be your follower. Walk next to me so that we can be equal.
- So many enemies, but a few friends. You should know the value of your friends.
- Make your enemy brave and strong. If you can win him, you will not be ashamed of it.
- The colour of the skin does not make people different from each other. Good is good. Bad is bad. The Lord created all of us as brothers.
- We should be like water. Down from everything, but even stronger than stone.
- Treat well to the earth. It is not your father’s. You took it from his children.
- Before judging on your neighbour, go for a walk with his moccasins
- Dead does not take his power and wisdom with him, but give them to their successors.
- To say “take it” just for one time is better than to say “I will give” for two times.

- Judge with your heart, not with your eyes.
- Prophecy is nothing but to see possible with a clear eye. The weather will be either sunny or cloudy.
- If everybody did something for another one, nobody would be in need.
- The one who can see the wrong, but does not try to do anything is as guilty as the one who made that wrong.
- Do not talk about the evil, it will be wondered by young people.
- No one can represent your conscience but you.
- The more far people escape from nature, the colder become their heart. Eyes of the people talk in such a way that it cannot be put into words.
- The sallow and mealy-mouthed realized just one of the promises he gave; he said “I will take your lands from you” and they did.
- When the last river dries, the last tree is gone, the last fish is died, the white will understand that money is not something eatable (www.cep-x-com).
- As understood from aforementioned American-Indian proverbs, they have some similarities with the proverbs used in Turkey today.

“Before judging on your neighbour, go for a walk with his moccasins”;

“Komşu komşunun külüne muhtaçtır” (Neighbours may need each other every time)

“To say “take it” just for one time is better than to say “I will give” for two times”; “Kefil olmak kendin ödemeyi peşinen kabullenmektir” (To go bail for somebody means you accept to pay yourself in advance”

These examples show that however different the things experienced are, or although developments influence societies at different levels, they meet in the same standpoint.

It is also possible to say that proverbs include wisdom and consciousness to some extent. For, a large number of values experienced were made possible with creation. Therefore, wisdom and consciousness are necessary for proverbs to be formed. In this case, we can say that proverbs and idioms are created with experiencing the reality and combining several words.

Wisdom is the nature of those who are talked about following their death because of the things they said, advised and implemented. To give an example from the Ergenekon Epic, the master ironworker melted the iron-mount and make Turkish people find their way and leave. In another example, in the Dada Gorgud Epic, “*Bamsı Beyrek*” goes for hunting, makes horse match, shoots arrows in order to marry *Banu* flower, and after achieving them, he marries her. One of the most important characteristics of Alp is his being a real patriot. He does not touch weak and powerless people.

#### **2.4. Gender Discrimination**

The need for women has now increased with the technological developments. As a result of increasing need and demand, discrimination between men and women has been replaced by a more social understanding. It has been seen that it is necessary to determine roots of the problem so as to analyze the problems regarding gender discrimination between men and woman form past to present. One of the most important reasons for this issue is that “women issue has been aroused with labelled societies, and it come today by proceeding from one society to another.” (UC CET Chamber of Geology Engineers, Council of Student Members, 2009, p.1)

### **2.4.1. The Reasons for Gender Discrimination**

Gender discrimination is dominated in many world countries as well as in Turkey. It is faced in many of today's societies no matter how developed it is. Among this discrimination, socio-cultural differences, economical reasons and education come first. Moreover, implemented judicial and political approaches are among those reasons. And, among gender discrimination between societies, economical reasons come first.

We can say that gender discrimination is seen more in underdeveloped countries and societies whose education level is low. Especially in underdeveloped and undeveloped societies, economic structure and inadequacies influence and change the attitude to women in a multidimensional way. There have been a number of researches on these economical and cultural reasons giving rise to societal differences. When we look at them;

Researches on political, cultural and economical, judicial differences, and labour force draw attention. Especially discrimination in labour market is at the highest level. Obstacles to reach higher positions, unfair payment, exclusions from the society and putting into the background are some of them. And when we look at the results of researches;

According to Altan (1997), discrimination is defined as unfair treatment to individuals or groups based on intangible factors such as religion, language, race, ethnicity, skin colour, sex, sexual preference, freedom, age, marital status, etc. When we talk about policy against discrimination, it means efforts for eliminating unfair treatments and implementations in question. While discrimination includes persons' being subject to discriminative implementations because aforementioned reasons within their social, working and private life, protection or fight against discrimination includes preservations against the implementations in question (p: 157).

Discriminative actions may be direct or indirect. Regulations which do not seem like including discriminative elements, but in practice, lead to discrimination draw attention. Although there are some expressions regarding direct and indirect

discrimination in regulations for providing equality of women and men in EU, it is confusing nothing has been defined clearly in the subject. When we look at the implementations, we see that decisions of the Court of Justice forms the basis for what is a direct discrimination and what is an indirect discrimination (Cox, 1993:48; Manolkıdıs, 1997:90).

As Pichault et all. (1998) states that decisions of Court of Justice don't resolve the confusion about this subject. As in the prohibition of employment of women at night, discrimination is seen as independent from whether there is such an objective in certain circumstances. Women not employed at night can't benefit from additional payment for night employment and other social rights provided and so they are exposed to an indirect discrimination (p: 17).

“The Court of Justice also described the prohibition of women's condition for working at night as an indirect discrimination in parallel with the decision.” Therefore, if on the one hand arrangements prohibiting employment of women at night and on the other hand arrangements seeing the prohibition of employment of women at night as an indirect discrimination are a positive discrimination, it is seen as one of the solutions for providing equality between sexes as different from the discrimination (Anker ,1997).

According to Öztan (2004), positive discrimination is composed of policy and practices directed to providing the inclusion of some groups who were excluded from such areas as education, employment, law and politics historically. Positive discrimination means practices directed to providing inclusion of women who are accepted to be excluded from the employment opportunities. In this sense, even if it is accepted that positive discrimination will remove the inequality between sexes in terms of access to employment opportunities, it is seen to be ineffective in removing inequalities within the same sex. Inequalities within the same sex are generally ignored (p: 204).

#### **2.4.2. Gender Discrimination in Labour Market**

Economic potential should be created in terms of gender identity and freedom of women. Economic self-sufficiency and power of women can only be realized by taking place in labour. In many studies about this subject, it is thought that women will be visible in business life with education and by earning their own Money and they will be in the same position with men. One of the important points here is the condition that rights and opportunities entitled to men should also be provided to women. However, the main problem is the hierarchical inequality between women and men and diversity of these problems. As in many world countries, equality of women and men in Turkey is guaranteed under the law and constitution. But this reality isn't realized completely in practice. Employment isn't still provided to women in many fields and when provided their progress is blocked. The most important indicator for this is areas taking place in military and industry groups.

In another research and study, the results are directed to the most basic gender perception, how the socially built gender roles affect our lives, what the sex based discriminations in education and business life are. In the study, working life of university graduates were evaluated by looking at interview processes implemented as directed to women for employment, disturbing conditions in the daily working routine and discrimination in career of women. Following this study, the reality that the sexual discrimination was practiced heavily on women working especially in industrial regions was determined. The practices on pricing of women draw attention as the most important point (Sarı, 2009:58).

“Income distribution is in the agenda of almost all of the world countries today. This unfair distribution of income developed in parallel with the acceleration of globalization towards the end of 20th century has affected the economic level of women in labour more deeply. Especially problems in income and pricing draw attention.” (Sarı, 2009).

World Bank 2000; Injustice about inequality and social rights are among the most important factors affecting the income distribution of women and men. This inequality and injustice causes economic and social problems. Social problems developed in the economic way are one of the most important factors in experiencing unrest and trouble in the society. Economic deficiency and lack of economic potential create negative effects both on women and men. But the fact that the matter of income distribution is highly drastic and complex and such factors as sex, age, ethnicity profession, education and personal characteristic features are the points to which are paid attention in labour market.

Yahyaoğlu (2010) mentions that when we analyse the results of a study again, it is concluded that 280 are women %13.96 and 1725 are men %86.04 among the total 2005 workers in Kocaeli labour market. This study carried out in Kocaeli which is an industrial city stands as an indicator that how low the rate of labour of women in the industrial zone is. When the age distribution of participants to this research and study is examined, it is determined that 30.5% is between the ages of 27-32, 20.6% is between the ages of 33-38, 17.2% is between 21-26, 14.2% is over the age of 45, 12% is between the ages of 39-44 and 5.6% is between the ages of 15-20. According to the determination result, age rate of women is composed of workers over 30. When the educational status of participants is analyzed, 31.8% is high school graduates, 20.9% is university graduates, 18% is middle school graduates, 16.3% is primary school graduates, 2.1% is illiterate and 0.9% does master degree or postgraduate. When the working time of participants in their companies is analyzed, it is seen that 39.5% works for 1-5 years, 18.5% works for 6-10 years, 17.2% works for more than 16 years, 14.6% works for less than 1 year, 10.3% works for 11-15 months.

The rate of participation to labour and employment for women in labour market in Turkey is one of most important problems of women-men and sex discrimination. When a comparison between EU countries and Turkey is made, we see that women employment rate in Turkey is at very low levels. As determined in Lisbon Strategy which aims removing gender inequality, EU member countries aimed to increase the employment rate of women to 60s% until the year of 2010.



This rate in Turkey was 23.1% according to data of year 2008. As per this rate, only one of four workers is woman in Turkey.

Turkey signed the agreements no. 100, 111, 122 and 142 of ILO which remove women and men inequality and encourage women employment and so guaranteed the prevention of women and men discrimination in international platform. Following this signed agreement, İŞKUR (Turkish Employment Agency) started pilot project of active labour market policies directed to realization of gender equality by providing decent works for women in Turkey in 2009.

Active labour market policies directed to maintaining gender equality with the purpose of providing decent works for women in Turkey were carried out by pilot İŞKUR and ILO Office in Ankara. In studies which were aimed to be carried out between the dates of 01.01.2009 and 31.03.2010, Ankara, Gaziantep and Konya cities were assessed within the scope of target. Working time regarding the project was stated as 15 months, in the meantime progresses about women workers in pilot cities and sex discrimination were evaluated.

Although still it isn't given much place to women in the field of labour, violence and molestation against women taking place in labour and trying to gain a place in the social life have vital importance which can't be ignored. There are many researches and studies concerning this subject. Violence against women from past to present increasingly makes its presence felt. Studies concerning this subject are rapidly carried out in legal and social platforms.

## **2.5. Violence Against Women and Its Causes**

Before analyzing the causes for violence against women, we should define what the violence is. World Health Organization "WHO, 1996 p.1" defines it as: Violence is using the possessed power personally against another person, you, a group or a society by means of threat in a way to result in or possibly result in injury or loss.

### **2.5.1. Causes of Violence**

There are many causes for violence. These causes result in some way which occurs between external environment and psychological interaction. Violence may also occur because of biologic factors. Among them, “Neurotransmitters” serotonin metabolism shows similarity in presence of violence behaviour beside the suicide. Another reason is that; Limbic system roots from not reaching a complete consensus with aggression and relation of attacks arising from the structures in this field (Violence Against Women, 1996).

Much violence may come up because of Endocrine Disorders. The fact that many behaviours containing violence are present in men states and give rise to thought that androgens have a role in occurrence of violence. But many studies don't confirm this relation completely. Ant androgenic treatments don't prevent occurrence of behaviours containing violence (Subaşı, 2001:6).

In women, Premenstrual Syndrome triggers aggressive behaviours. However there isn't any evidence which confirm the causal relation yet (TR Presidency of Family Research Association, 1994).

Another important cause is the high rates of alcohol and drug usage. Aggression which emerges because of the decrease in inhibition and discernment especially in the impulse control causes loss of person's own identity and it induces the person to be aggressive. There is a clear relation between alcohol intoxication and violence behaviour. It is proved in many studies that as other drugs such as amphetamine, cocaine, and phencyclidine and sedative-hypnotic substances have similar effect on brain and behaviours, they also cause the person to be aggressive. Besides the usage of them and similar illegal substances causes aggressive and criminal behaviours, they are indicated as an indirect cause of behaviours containing violence (Violence Against Women, 1996).

A person exposed to violence in his childhood is stated as an adult who has an increased risk of using violence because of some problems in his past, psychological factors and developmental factors. Witnessing the violence in

childhood is shown as related to increased violence behaviour. Even if the violence isn't directed to the child who witness violence against his/her mother or other family members, it creates significant effects on future behaviours of child (Violence Against Women, 1996).

As can be understood from the causes above concerning the violence, violence has many causes and factors. The most salient factor among these causes is the usage of alcohol and narcotic drugs. Socio cultural causes arising from as based on these causes increase and affect the rate of violence against women.

Subaşı (2001) states that the rate of violence against women is higher among men between the ages of 16 and 25. It is highlighted that tendency of men between these ages for violence against women is high and the underlying reasons for this situation are adoption of violence tendencies developed in the family, women's weak position against men, behaviours of father containing violence against mother and substance addiction.

### **2.5.2. Dimention of Violence Against Women**

Some studies indicate that 4% of deaths in the world arise because of suicide. Some researches and studies carried out by World Health Organization show that especially developing and underdeveloped world countries get this rate up. According to some predictions, 2.3 million of 5.8 million deaths which occur as depending on injuries in 1998 includes violence.

Subaşı (2000) indicates that suicide and violence constitute 13% of deaths from all injuries, 16% of suicides and 10% of deaths caused by wars.

In another research, "WHO, 2000" World Health Organization shows that women living in African societies are subjected to violence at the highest rates. Deaths, caused by buying and selling of women like an object in the underdeveloped African countries, the fact that women do men's works, excessive births, and the fact that they can't resist sexual abuse, and irregular living standards lay problems of women against sex discrimination bare.

In a manifesto published by World Health Organization in 1993, violence against women is defined. Violence against women is defined as all kinds of behaviours based on sex, hurting and injuring women, having the possibility of resulting in physical, sexual, mental damages and causing pressure on them in their social or private lives and arbitrary constraints of freedoms.

#### **2.5.2.1. Types of Violence Against Women**

Types of violence against women vary in themselves. The most common one is sexual abuse and physical violence. The fact that women are seen as a sexual tool in today's societies, developed or developing world countries is a huge reality which can't be ignored. The fact that the perception of sex of child in the family is against girls can't be ignored. Women are also seen as tools used for bride price, dower price, honour killings, exchange, and economic income. Using them as a sexual tool is the leading element of women trade. They are sold to one or more persons by force against payment and they are seen as an economic income. They are battered physically and they fall a victim to murders out of psychological reasons. They force into marriage in early ages against payment, and they are employed in fields, hard works by force and without employment.

#### **2.5.2.2. The Most Common Types of Violence**

The ones who mostly resort to violence against women are spouses and partners. These are followed by mother, father, brother and other persons. In some studies directed to violence against women including developed world countries, it is seen that 52% of 8000 women in USA is the victim of violence, 30% of ones using violence is spouses and partners, 37% of them is family members and remaining part includes violence containing physical assaults from outside.

In another research, it is shown that in Ancient Rome there was a provision which enabled men to beat their wives and to be able to divorce them and to have the right to kill them for such reasons as adultery, drunkenness in public or going to public games. Laws in England in 1700s gave the husband the right to give physical punishment to his wife who separated directly. This practice was implemented in

19th century in USA. It caused humiliation of women, inequality between powers, seeing women as an object, imposition of sexist roles, approval of aggressive behaviours of men, regarding women as second class human and continuation of dependence on dominant men. Besides power inequality and family matters are seen as a private life not to be intervened in, it is striking that people working in health sector and judicial system ignored violence against women till the years of 1960s. Women's movement in 1970s enabled to be given attention to all kinds of violence they experienced in society.

Sweden being one of the developed countries today is pointed out as the country where rapes are seen at the highest rates among the European countries. In Sweden, it is stated that 13% of 5000 rape events in a year are brought to trial. In a research carried out by World Health Organization, according to the study made with the source provided by European Union regarding rape crimes in European countries, it is stated that 46 of 100.000 Swedish people file a complaint about being raped and harassed in a year. Another world country where the rape events are stated at high levels is England. 23% of each 100 thousand English people goes to police with the complaint about being raped. According to the research made by World Health Organization, only 13% of these complaints can be brought to trial. According to this research, alcohol and night life have significant roles for high rates of rape events. In the light of this reality, it is impossible to see the fact that in which dimension the violence against women and women-men discrimination is. Because this reality is highly experienced in developed countries and societies.

## **2.6. Social Status of Women in Turkey from Past to Present**

The fact that becoming one as women and men is necessary to be continued the permanence of mankind and order of social life should be remembered. The value for women in known and lived accepted religions up to now and especially Islam is very high. In "Hucurat 13" section of the Koran, it is stated as (We created you from a man and women to meet and get along with each other, the most auspicious ones of you are the ones who fear from God mostly). In other words, it is pointed out that there isn't discrimination between woman and man and they are equal.

Girls were pushed to death by being buried alive before Islam. There are some verses of the Koran which demonstrate this cruelty against girls before Islam. When these are discussed with sincere eyes, it is pointed out that women are considered important in Islam as in other religions and being mother includes a very important point.

There are some explanations in some verses of the Koran directed to men who torture their wives because of the fact that they aren't men. These indicate that torturing women and misbehaving them is a sin. Women have a vital position in continuation of human generation as a mother and maternal feature. Women have come today from a troublesome way by experiencing hardship although they don't fully achieve today's social rights.

An act of law regarding the fair sharing of legacy between girls and boys was issued in Land Code in 1958. We present the fact that girls were devoid of legacy and right to acquire property before with this Code. Women published their first journal in 1869 and they began to Express themselves. This journal was published weekly under the name of "Terakki Muhadderat" and it is the first written publication in which women express their thoughts and demands. "Dar-ül Mualimat" code was issued with the purpose of preventing women from being forced into marriage in 1871, it was resolved that the marriage age of women should be 17. Primary education became obligatory for girls and boys with Kanun-i Esasi (The Ottoman Basic Law) which is the first law in 1876.

Women entering into the business life officially as civil servant in 1973 also began to work as wageworker. It is possible for us to see that firstly women worked with pay in 1897. In 1922, firstly women entered into medical faculties and women doctors took their places in business life.

In 1923, women participated in political life and took their place in politics. Women wished to establish the first woman party with the name of "Kadınlar Halk Fırkası (Women People's Party)" under the presidency of Nezihe Muhittin and they strengthened their place in political life. But women weren't allowed to establish this

party by justifying the election law which was enacted in 1909, it was decided that it should be changed as an association.

“Maternity benefit to women (maternity support) was arranged with the Law No. 4772 in 1945 firstly. Amending the old age insurance equally for men and women was realized with the law in 1949. First woman mayor Müfide İlhan was elected from Mersin in 1950. Maternal and infant health service within the body of Ministry of Health was started in 1952 and “Law on Family Planning” which amends releasing the selling and distribution of contraceptives and vesting the right for abortion in case of medical obligation was issued in 1965. ILO agreement providing equality of wages between men and women for equal works was approved in 1996.”

## **2.7. Inequality of Men and Women and Concepts on Inequality of Men and Women**

The process of European Integration which began as an economic unity project with Rome Agreement in 1957 develops in the direction of economic, politic, social and military integration.

The advance obtained in economic and social fields of European integration hasn't been made in social politics fields yet. Social politics remained in the background in early establishment years of EU and it was seen as domestic affairs of member countries. Social politics which started to gain importance in 1970s couldn't progress significantly because of counter vote of England especially (Çelik, 2000).

**Matrilinearity:** they are societies basing the line of descent and legacy on uterus association. Relation of ones who were born from the same mother with each other is more important than the relationships created by marriage

**Matrilocality:** The fact that the basic residence place is mother's home, village and city in addition to matrilinearity. This tradition is applied as such: man moves into the place of wive's mother or some of them live with their wives daytime and stay in the place of their mother at night.

**Matriarchal:** It is a problematic concept because “Erk” affix stands for power. Some writers dealt with matriarchy as the opposite of patriarchy, in other words as the period in which women exercised power over men. Another group define matriarchy as the system in which women dominate in a social field or as societies in which women have a high status.

**Patriarchal:** It stands for male-dominant societies. Father’s wide relationships by affinity dominate over other members. Patriarchy defines a certain way of house organization with which economic level of house is controlled.

**Mother Law:** It is a concept used by Jacob Bachofen with the purpose of defining the societies in which family of mother determines settlement, sexual relation and division of property.

**Matricentric:** It is a concept which means that maternity power of woman is in the centre of religious and social life. ,

**Sex:** they are biologically determined differences between woman and man. Sex is biologically determined, connatural and universal.

**Biologic Sex:** It stands for body, the physical one. It means biologic difference between women and men.

**Gender:** It means that features attributed to women and men are learnt socially, it changes in the same society in time besides it changes from society to society, role, status and behavioural patterns attributed to women and men aren’t universal. It defines the relation based on identities, statuses, roles and responsibilities attributed to one of the sexes, socially and culturally structured and defined between women and men. It is a socio-economic variable which helps to analyze roles, responsibilities, restrictions, opportunities and needs of women and men in all contexts. Gender isn’t connatural or stable, but it gains a meaning in time by being structured socially and culturally.

**Gender equality:** It means equality in using opportunities and reaching sources.



**Gender Equity:** It is the concept standing for justice and equity in distribution of responsibilities and incomes between women and men. In this concept, it is accepted that women and men have different needs and powers. Doing the necessary for balancing between two sexes is adopted by determining this difference.

**Clan:** Clan is a whole by oneself. All members of clan is accepted as relatives of each other. However this relationship doesn't originate from blood but from common totem.

Women and men in the same clan can't marry each other. Women and men from the same totem is a taboo for each other (Simone De Beauvoiere, 1966:36-37).

**Totem:** It can be an animal or a plant. Members of clan regard totem sacred. Woman relating to a totem is seen as sacred and children take the totem of their mother. Relationship comes from mother (Simone De Beauvoiere, 1966:36-37).

While being woman or man is connatural and natural, how femininity and masculinity is lived is determined according to social and cultural structure of society in which woman and man live. Therefore, bodies of woman and man fall within the field of biology and femininity and masculinity experiences are within the fields of culture ([www.savaskarsitlari.org](http://www.savaskarsitlari.org) ). Although they change from culture to culture, sex roles are thought as natural realities fictionalized in a certain culture (Delaney, 2001:31).

Gender role is a series of behaviours, attitudes and motivations. While it doesn't come out in a pure form, it becomes integrated with both sexes culturally. Gender roles for both sexes are developed and encouraged socially (Davidson, 1979:9). In other words, gender culture of a society is constituted by such factors as definitions of femininity and masculinity in that society and related images, stereotypes, features attributed to them, gender roles and statuses, behavioural patterns based on gender, gender based division of labour, gender identities and their constitution processes (socialization), arrangement way of interspecies relation, marriage traditions, family types, attitudes of species towards each other, sexual ethics etc.

When it is thought within the framework of gender, it is seen that the difference between women and men which we see in all units of family and society isn't natural at all.

Thus, Dönmezer states that many differences between woman and man in a family depend on social conditioning. It is wrong to attribute division of labour to biologic factor completely. It is also wrong to say that body power superiority of men cause dominance in the society. Because authority depends on value systems' acceptance by society (Dönmezer,1978:215).

Gender concept which can be defined as differences between two sexes created and established on social platform also points out social roles which were determined and adopted by two sexes apart from differences determined by nature between women and men. The process which started with preference of pink for stuff of girl babies and preference of blue for stuff of boy babies even before the birth creates artificial divisions about the works which women and men can do. Within this framework, some differences between women and men occur in terms of level of participation to social life. Besides they are equal statistically, representation of two sexes in social field differs. While women stay in special field such as home, men express themselves in all kinds of public space outside.

This view, which is on the basis of two sexes in all public spaces from working life to politics, from non-governmental organization to education, creates gender inequality.

Making discrimination by saying that there are character features belonging to women and men is not a grounded theory (Adler, 2001:141).

We see gender discrimination everywhere. We have been encircled just from birth. Babies notice clothes of their mother and father and masculinity and femininity from their behavioural patterns. They are directed to different toys and games. Main heroes in cartoons and short story books are always men and they are active and saver. Woman is inactive. They always wait for their prince charming.

While men embark on adventures and go for long journeys, women wait their heroes in their palaces.

Psychoanalysis approaches the subject from a different point. Freud states that sexual identity is gained in three years old with hanging of Oedipus or Electra complex.

In Oedipus complex, over-reliance and love motive of boys towards their mother is in question and therefore they feel guilty towards their father. They resort to identification with their father to get rid of this feeling and castration fear.

In Electra complex, girls have a strong liking for their father and they are deeply attached to them. They get rid of the conflict they experience by identifying with the mother. But girls are jealous about male genitals of boys which they may lose and not having a penis herself and so the situation which we call penis envy or penis jealousy occurs.

Therefore self and personality of woman is built on inferiority complex and feeling of inadequacy. Freud states that girls see boys' penis and they regret not to have one and so he suggests that eagerness to become a man in her life arises as a result of penis envy (Freud, 1972:129).

Sociologic reasons for transition to patriarchy are listed as below;

1. Some of them depend the reason for emergence of patriarchy on fast sedentism as a result of plus product by agriculture and emergence of private ownership. As associated with private ownership, substitution of social paternity with biologic paternity after being learnt the role of father in reproduction as a result of development of stock breeding and consequently taking the sexuality of woman in hand with the demand of man to leave a legacy to his own child
2. Some researchers depend this situation on the need for a central organization as a result of the structure being complicated because of fast demographic

developments as associated with this reason and therefore the emergence of state. It is suggested that first city states institutionalised patriarchy.

3. Another opinion is that nomadic sheep men made looting over settled farmers to benefit from agricultural products and this has a share in transition to patriarchy.
4. Other researchers consider monotheistic religions as responsible for transition to patriarchy. Although monotheistic religions appeared in societies which already passed to patriarchy, they played a big role in stiffening and institutionalization of patriarchy. Patriarchy and religion feed each other mutually.

Significant agreements and declarations regarding women rights are Committee on the Elimination of Discrimination Against Women, Convention on the Political Rights of Women, ILO Agreement No. 110 on Equal Wages Between Woman and Man Workers for Equal Works, United Nations Beijing Declaration, UN Declaration Regarding Ending the Violence Against Women, UN Declaration on the Protection of Women and Children in Emergency and Armed Conflict. Besides UN International Covenant on Economic, Social and Cultural Rights was given place due to the women rights.

Main development in woman-man equality in EU was the signature of Maastricht Treaty in 1992. In Social Policy Agreement taking place in the annex of the agreement, an additional procedure regarding the acceptance of legislation about equal opportunity for women and men in labour market and equal treatment was suggested (Palaz,2003a:301-316). Amsterdam Treaty signed in 1997 stated woman-man equality as one of the most basic tasks of Community by paving the last and most important way for equal opportunities in EU. Article 119 of Treaty of Rome was amended again with Amsterdam Treaty (Article numbered as 141) and gave its own legal basis to the Community about woman-man equality. This subject was supported by Article 13 which provides taking precaution for anti-discrimination based on sex in fields aside from employment. As of this date, all EU institutions aim being taken into consideration in all areas of activity and at all political levels (at

Europe, national or local level) such as employment, education, youth etc. with the purpose of providing gender equality. This approach is defined as gender based view and with this view, equal opportunities in EU became priority for everyone (European Commission, 2000). In European Council Meeting in Lisbon in the year 2000, increasing the initiatives proceeding for a long time regarding providing equality on European level between men and women and the need for inclusion of gender subject into all policies were emphasized again in “social policy agenda” which presents principles EU will abide in business life till the year 2005 and activities to realize (TISK, 2001: 206).

It is useful to benefit from index developed by United Nations development Program to see where Turkey is about woman-man equality and dimensions of gender inequality. Studies regarding elimination of gender based inequality as one of the new dimensions of development concept by UN Development Program were started and within this context, Gender-Related development Index(GDI) and Gender Empowerment Measure (GEM) index which measures distribution and participation of women in economic and political life were developed.

Inequalities between men and women were tried to be measured in terms of human development by basing on three main criteria of Gender-Related Development Index;

- i.** Average life expectation,
- ii.** Literacy rate of women and men, schooling rate,
- iii.** Average income rate (share of woman and men in gained income).

Gender Empowerment Measure used for determining to what extent women participate in political and economic life is measured by being based on four criteria;

- i.** Political participation (number of woman deputies in parliament),
- ii.** Woman percentage in the position of manager,

- iii. The rate of woman power in professional and technical power,
- iv. Share of woman among total gained income (UNDP,1995).

In the index including 177 countries and being in human development report published by United Nations in 2004, Turkey is ranked at the 70th according to gender based development index value and 73rd according to gender empowerment measure showing the distribution of women in economic and political life (UNDP, 2004). When it is evaluated in general terms, Turkey is among the countries having medium gender based development and when Turkey is evaluated according to EU countries having high levels of development index, she stays at very low levels.

Similarly, when we look at the formal statistics we see that 26% of woman population in Turkey participates in labour force (DİE, 2000). Unemployment rate among women is higher than men and majority of women work in part-time and low-paying jobs (Palaz, 2003a:301-316). Women earn as much as half of men according to studies about women and men wages (Dayioğlu,1995). According to data of 2002, 14.6% of women are illiterate. Schooling rate in primary school is 85% in women and 93% in men (UNDP, 2004). According to data of European Council in 2002, Turkey becomes the last among 43 countries being members of Council with the 4.18% rate of woman deputies. Similarly, Turkey is ranked at the 38th with 5.13% in terms of woman representation in government. 25 of 3234 mayors elected in the last elections in March 2004 are women. The representation rate of woman in local governments is 77 per mile. All of these formal indicators points out that it hasn't been reached the desired level for providing woman-man equality in Turkey yet.

Turkey has made lots of legal arrangements in favour of women towards making necessary studies for elimination of all kinds of gender based discriminations as a part of reforms in EU harmonization process. New Civil Law enacted in January 1st 2002 has brought arrangements directed to providing woman-man equality by repealing articles which support gender based discrimination against women. For example, arrangements in some fields such as lifting the concept of head of family, guaranteeing equal rights and responsibilities of spouses and equal sharing of goods were brought in favour of women (Kerestecioğlu,1990:81).

According to Article 5 of Labour Law, it was stated that gender discrimination wouldn't be made in business relation by being brought the new equal treatment principle which enacted in June 10th 2003. It is stated that as long as biologic reasons or reasons about feature of the work don't oblige, the employer can't make directly or indirectly different procedures because of gender or pregnancy in making labour contract, determination, application and expiration of conditions against a worker. In continuation of this article (in Paragraph 6), when it is behaved against the provisions of paragraphs above in business relation or expiration, it is stated that the worker can demand not only an appropriate compensation amounting the wage up to four months but also his rights being bereted (TISK, 2003:5-6). In Article 74 of Labour Law titled as working in case of maternity and breastfeeding leave, while working prohibition in prenatal and postnatal periods was 12 weeks in old Labour Law, this period was increased to 16 weeks in line with the Directives of EU regarding this subject and it was also stated that additional time would be added to this period by considering multiple pregnancies (TISK, 2003:57-58).

## **CHAPTER 3: METHODOLOGY**

### **3.1. Participants of the Study**

Of all the persons who participated in the study, 80 (40%) are men, 120 (60%) are women in Marmara Region.

**Table 1. Age distribution of persons who participated in the research**

<b>Age</b>	<b>Number</b>	<b>%</b>
<b>Between 20-30 ages</b>	74	37,0
<b>Between 30-40 ages</b>	58	29,0
<b>Between 40-50 ages</b>	54	27,0
<b>50 and above</b>	14	7,0
<b>Total</b>	200	100,0

When the age distribution of the research participants was analysed, it was determined that of all the participants, 37% are between 20-30 ages, 29% are between 30-40 ages, 27% are between 40-50 ages.

**Table 2. Educational status distribution of persons who participated in the research**

<b>Educational Status</b>	<b>Number</b>	<b>%</b>
<b>Primary School</b>	75	37,5
<b>High School</b>	85	42,5
<b>College</b>	27	13,5
<b>University and post graduate</b>	13	6,5
<b>Total</b>	200	100,0

When the educational status of the persons who participated in the research was analysed, it was determined that of all the participants, 42,5% are high-school graduate, 37,5% are primary school graduate, 13,5% are college graduate.

**Table 3. Marital status distribution of the persons who participated in the research**

<b>Marital Status</b>	<b>Number</b>	<b>%</b>
<b>Married</b>	157	78,5
<b>Single</b>	43	21,5
<b>Total</b>	<b>200</b>	<b>100,0</b>

When the marital status of the persons who participated in the research was analysed, it was determined that of all the participants, 78,5% are married, 21,5% are single



**Table 4. Professional status distribution of the persons who participated in the research**

<b>Professional</b>	<b>Number</b>	<b>%</b>
<b>Student</b>	142	71,0
<b>Civil Servant</b>	42	21,0
<b>Housewife</b>	16	8,0
<b>Total</b>	<b>200</b>	<b>100,0</b>

When the professional status of the persons who participated in the research was analysed, it was determined that of all the participants, 71% are students, 21% are civil servants, and 8% are housewives.

**Table 5. Income state distribution of the persons who participated in the research**

<b>Income state</b>	<b>Number</b>	<b>%</b>
<b>Between 500-750</b>	8	4,0
<b>Between 750-1000</b>	98	49,0
<b>Between 1000-1500</b>	69	34,5
<b>1500 and above</b>	25	12,5
<b>Total</b>	<b>200</b>	<b>100,0</b>

When the income state of the persons who participated in the research was analysed, it was determined that of all the participants, 49% are between 750-1000 TL, 34,5% are between 1000-1500 TL, 12,5% are between 1500 and above.

**Table 6. Working time distribution of the persons who participated in the research**

<b>Working Time</b>	<b>Number</b>	<b>%</b>
<b>1 and 2 years</b>	28	14,0
<b>2 and 5 years</b>	46	23,0
<b>5 and 10 years</b>	83	41,5
<b>10 and above</b>	43	21,5
<b>Total</b>	<b>200</b>	<b>100,0</b>

When the working time of the persons who participated in the research was analysed, it was determined that of all the participants, 41,5% are between 5 and 10 years, 23% are between 2 and 5 years, 21,5% are between 10 and above, 14% are 1 and 2 years.

**Table 7. Having children distribution of persons who participated in the research**

<b>Number of the children</b>	<b>Number</b>	<b>%</b>
<b>1</b>	36	18,0
<b>2</b>	69	34,5
<b>3</b>	56	28,0
<b>3 and above</b>	39	19,5
<b>Total</b>	<b>200</b>	<b>100,0</b>

When the number of the children of the persons who participated in the research was analysed, it was determined that of all the participants, 34,5% have 2 children, 28% have 3 children, 19,5% have 3 and more children, 18% have 1 child.

### **3.2. Instruments of the Study**

In this study, proverbs which tell women situation against the men identity, “sexism” in many world countries including Turkey have been used as a model. These proverbs were asked to 80 men and 120 women of 200 people through closed-ended survey questions based on applied questioning method, and they were asked to

choose the suitable option. Demographic questions and proverbs were assessed as two separate groups within the survey. These proverbs were asked to 80 men and 120 women of 200 people through closed-ended survey questions based on applied questioning method choose the suitable option.

Demographic questions and proverbs were assessed as two separate groups within the survey.

### **3.3. Data Collection Procedure**

The data were collected through the tests that are internationally accepted as major inquiries in examining proverbs in different language. In questionnaires Turkish was used as a language to access more reliable answers. The questionnaires were administered to men and women by a pollster in İstanbul. One of the inquiries is demographic questions and the other is pro-gender related proverbs. Each respondent chose from five responses which they think the best descriptor of the each proverb.

## **CHAPTER 4: DATA ANALYSIS**

### **4. Introduction**

This chapter presents the statistical analyses carried out on the data and the findings which aim to find out the ways and patterns of perception of pro-gender proverbs among people. In this chapter tables will be introduced and each table will display proverbs that are asked to people with frequencies, percentages, average scores etc. and both scales and information form will be introduced at the bottom of each table.

The data obtained were processed through SPSS 11.5 and the most of the statistical results will be given in SPSS format.

#### **4.1. Application**

Of all the people who participated in the study, 80 (40%) are men, 120 (60%) are women.

**Table 8. Distribution of relationship between sex of persons who participated in the research and the proverb “Women are watches that keep bad time”**

<b>Gender</b>	<b>“Women are watches that keep bad time” (German)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Learn the bad news from a woman.	35	43,8
	Women do not forget bad time.	22	27,5
	Women never forget misdoings against themselves.	14	17,5
	Women have a strong memory.	7	8,8
	Other	2	2,5
<b>Woman</b>	Learn the bad news from a woman.	21	17,5
	Women do not forget bad time.	17	14,2
	Women never forget misdoings against themselves.	31	25,8
	Women have a strong memory.	24	20,0
	Other	27	22,5

It was seen that of all the research participants, 17,5% of men, and 25,8% of women gave the true meaning of the “Women are watches that keep bad time” statement.

**Table 9. Distribution of relationship between sex of persons who participated in the research and the proverb “Women are wise impromptu, fools on reflection”**

<b>Gender</b>	<b>Women are wise impromptu, fools on reflection (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	No matter how they look, all women are wise.	20	25,0
	Do not be deceived by the appearance of women.	17	21,3
	Women are sly, they do not make their wisdom clear.	23	28,8
	Women look emotional but act wisely.	16	20,0
	Other	4	5,0
<b>Woman</b>	No matter how they look, all women are wise.	46	38,3
	Do not be deceived by the appearance of women.	21	17,5
	Women are sly, they do not make their wisdom clear.	26	21,7
	Women look emotional but act wisely.	14	11,7
	Other	13	10,8

It was seen that of all the research participants, 20% of men, and 11,7% of women gave the true meaning of the “Women are wise impromptu, fools on reflection” statement.

**Table 10. Distribution of relationship between sex of persons who participated in the research and the proverb “Women do not drink liquor but it disappears when they are present”**

<b>Gender</b>	<b>Women do not drink liquor but it disappears when they are present (Irish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women succumb to attractive things.	19	23,8
	Women have the ability to get what they want.	33	41,3
	Women fit in with every environment	19	23,8
	Women do whatever circumstances require.	5	6,3
	Other	4	5,0
<b>Woman</b>	Women succumb to attractive things.	18	15,0
	Women have the ability to get what they want.	22	18,3
	Women fit in with every environment	23	19,2
	Women do whatever circumstances require.	13	10,8
	Other	44	36,7

It was seen that of all the research participants, 23,8% of men, and 15% of women gave the true meaning of the ‘‘Women do not drink liquor but it disappears when they are present’’ statement.

**Table 11. Distribution of relationship between sex of persons who participated in the research and the proverb “Women in state affairs are like monkeys in glass-houses”**

<b>Gender</b>	<b>“Women in state affairs are like monkeys in glass-houses” (Irish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women have limited function in state affairs.	6	7,5
	For women, state affairs are like needlepoint to be done fragiley.	19	23,8
	Women have limited abilities.	26	32,5
	Affairs to be done by women are limited.	27	33,8
	Other	2	2,5
<b>Woman</b>	Women have limited function in state affairs.	29	24,2
	For women, state affairs are like needlepoint to be done fragiley.	30	25,0
	Women have limited abilities.	32	26,7
	Affairs to be done by women are limited.	18	15,0
	Other	11	9,2

It was seen that of all the research participants, 33,8% of men, and 15% of women gave the true meaning of the “Women in state affairs are like monkeys in glass-houses” statement.

**Table 12. Distribution of relationship between sex of persons who participated in the research and the proverb “Women know a point more than the devil”**

<b>Gender</b>	<b>Women know a point more than the devil (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Even Devil cannot know what women know and think.	15	18,8
	Women are sly.	18	22,5
	Women do not make what they know clear.	13	16,3
	Women have plenty of knowledge thanks to their experiences.	31	38,8
	Other	3	3,8
<b>Woman</b>	Even Devil cannot know what women know and think.	32	26,7
	Women are sly.	33	27,5
	Women do not make what they know clear.	26	21,7
	Women have plenty of knowledge thanks to their experiences.	20	16,7
	Other	9	7,5

It was seen that of all the research participants, 16,3% of men, and 21,7% of women gave the true meaning of the “Women know a point more than the devil” statement.



**Table 13. Distribution of relationship between sex of persons who participated in the research and the proverb “Women naturally deceive, weep and spin”**

<b>Gender</b>	<b>Women naturally deceive, weep and spin (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Tears of a woman are like precious pearl drops.	10	12,5
	Women are effective in many fields in life.	18	22,5
	Women are natural, they cry and knit and finally they deserve.	18	22,5
	Women get what they deserve.	29	36,3
	Other	5	6,3
<b>Woman</b>	Tears of a woman are like precious pearl drops.	13	10,8
	Women are effective in many fields in life.	20	16,7
	Women are natural, they cry and knit and finally they deserve.	20	16,7
	Women get what they deserve.	37	30,8
	Other	30	25,0

It was seen that of all the research participants, 22,5% of men, and 16,7% of women gave the true meaning of the “Women naturally deceive, weep and spin” statement.

**Table 14. Distribution of relationship between sex of persons who participated in the research and the proverb “Women rouge that they may not blush”**

<b>Gender</b>	<b>Women rouge that they may not blush (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	A piece of make-up covers a lot of faults.	26	32,5
	Make-up is required to cover a fault.	21	26,3
	Something to be ashamed of should be covered.	12	15,0
	Women are smart and quick-minded.	18	22,5
	Other	3	3,8
<b>Woman</b>	A piece of make-up covers a lot of faults.	30	25,0
	Make-up is required to cover a fault.	30	25,0
	Something to be ashamed of should be covered.	21	17,5
	Women are smart and quick-minded.	25	20,8
	Other	14	11,7

It was seen that of all the research participants, 15% of men, and 17,5% of women gave the true meaning of the “Women rouge that they may not blush” statement.

**Table 15. Distribution of relationship between sex of persons who participated in the research and the proverb “Women when injured are generally not easily appeased”**

<b>Gender</b>	<b>Women when injured are generally not easily appeased. (Latin)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Do not make a woman cry, do not let a bad person speak.	28	35,0
	Do not hurt women, they do not forgive easily.	20	25,0
	Do not hurt people, you will get harsh returns.	31	38,8
	Women are like gentle flowers, when they are hurt they will not calm down easily.	1	1,3
	Other	0	0,0
<b>Woman</b>	Do not make a woman cry, do not let a bad person speak.	54	45,0
	Do not hurt women, they do not forgive easily.	22	18,3
	Do not hurt people, you will get harsh returns.	36	30,0
	Women are like gentle flowers, when they are hurt they will not calm down easily.	2	1,7
	Other	6	5,0

It was seen that of all the research participants, 1,3% of men, and 1,7% of women gave the true meaning of the “Women when injured are generally not easily appeased” statement.

**Table 16. Distribution of relationship between sex of persons who participated in the research and the proverb “Women's jars breed men's wars”**

<b>Gender</b>	<b>“Women's jars breed men's wars” (Latin)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Passions of women can affect the whole World.	13	16,3
	Women can found a state or subvert it.	45	56,3
	Women have strong passions.	10	12,5
	Some women cause some men’s fights.	7	8,8
	Other	5	6,3
<b>Woman</b>	Passions of women can affect the whole World.	25	20,8
	Women can found a state or subvert it.	25	20,8
	Women have strong passions.	16	13,3
	Some women cause some men’s fights.	15	12,5
	Other	39	32,5

It was seen that of all the research participants, 16,3% of men, and 20,8% of women gave the true meaning of the “Women's jars breed men's wars” statement.

**Table 17. Distribution of relationship between sex of persons who participated in the research and the proverb “Women's tears are a fountain of craft”**

<b>Gender</b>	<b>Women's tears are a fountain of craft. (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	If a tear is in the eye of a woman, it is priceless.	8	10,0
	Women hide behind the tears.	22	27,5
	Women do slyness behind their tears.	16	20,0
	Women cry, but they get what they want.	30	37,5
	Other	4	5,0
<b>Woman</b>	If a tear is in the eye of a woman, it is priceless.	34	28,3
	Women hide behind the tears.	24	20,0
	Women do slyness behind their tears.	25	20,8
	Women cry, but they get what they want.	29	24,2
	Other	8	6,7

It was seen that of all the research participants, 20% of men, and 20,8% of women gave the true meaning of the “Women's tears are a fountain of craft” statement.

**Table 18. Distribution of relationship between sex of persons who participated in the research and the proverb “Women, fortune, and gold favour fools”**

<b>Gender</b>	<b>Women, fortune, and gold favour fools. (German)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Passion of women hamper them from finding the right way.	11	13,8
	Women like attraction.	22	27,5
	Women are fatalist.	18	22,5
	Women like pure appearance.	25	31,3
	Other	4	5,0
<b>Woman</b>	Passion of women hamper them from finding the right way.	26	21,7
	Women like attraction.	18	15,0
	Women are fatalist.	33	27,5
	Women like pure appearance.	30	25,0
	Other	13	10,8

It was seen that of all the research participants, 31,3% of men, and 25% of women gave the true meaning of the “Women, fortune, and gold favour fools” statement.

**Table 19. Distribution of relationship between sex of persons who participated in the research and the proverb “Women, money, and wine have their balm and their harm”**

<b>Gender</b>	<b>Women, money, and wine have their balm and their harm. (French)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Every nice thing has a harmful side.	17	21,3
	Woman, Money and wine refer to the same thing.	15	18,8
	Woman, money and wine get better with age.	14	17,5
	Money and wine are nice and harmful, so is woman.	33	41,3
	Other	1	1,3
<b>Woman</b>	Every nice thing has a harmful side.	21	17,5
	Woman, Money and wine refer to the same thing.	19	15,8
	Woman, money and wine get better with age.	29	24,2
	Money and wine are nice and harmful, so is woman.	32	26,7
	Other	19	15,8

It was seen that of all the research participants, 21,3% of men, and 17,5% of women gave the true meaning of the “Women, money, and wine have their balm and their harm” statement.

**Table 20. Distribution of relationship between sex of persons who participated in the research and the proverb “Women, priests, and poultry, never have enough”**

<b>Gender</b>	<b>Women, priests, and poultry, never have enough (Italian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	If you give one, they ask for a hundred.	17	21,3
	Whatever you give a woman, they ask better.	11	13,8
	Whatever you give a woman, they ask more.	24	30,0
	Priests and barnyard fowls never do with less, neither do women.	27	33,8
	Other	1	1,3
<b>Woman</b>	If you give one, they ask for a hundred.	22	18,3
	Whatever you give a woman, they ask better.	22	18,3
	Whatever you give a woman, they ask more.	44	36,7
	Priests and barnyard fowls never do with less, neither do women.	18	15,0
	Other	14	11,7

It was seen that of all the research participants, 33,8% of men, and 15% of women gave the true meaning of the “Women, priests, and poultry, never have enough” statement.



**Table 21. Distribution of relationship between sex of persons who participated in the research and the proverb “Women, wind, and fortune, soon change”**

<b>Gender</b>	<b>Women, wind, and fortune, soon change. (Spanish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	If the direction of wind is not stable but changeable, women are changeable as well.	15	18,8
	Women have a very changeable character.	37	46,3
	When the direction of the wind and fate will change is not predictable, neither are women.	20	25,0
	One day of a woman is not same as the other day.	4	5,0
	Other	4	5,0
<b>Woman</b>	If the direction of wind is not stable but changeable, women are changeable as well.	26	21,7
	Women have a very changeable character.	28	23,3
	When the direction of the wind and fate will change is not predictable, neither are women.	19	15,8
	One day of a woman is not same as the other day.	3	2,5
	Other	44	36,7

It was seen that of all the research participants, 46,3% of men, and 23,3% of women gave the true meaning of the “Women, wind, and fortune, soon change” statement.

**Table 22. Distribution of relationship between sex of persons who participated in the research and the proverb “Women are as fickle as April weather”**

<b>Gender</b>	<b>Women are as fickle as April weather. (German)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Inconsistency starts in women.	8	10,0
	Women are not sure about the results of their decisions.	20	25,0
	Women have continuously changing ideas.	41	51,3
	Just like April rains’ being fickle on how to rain, women are fickle on how to express their idea.	9	11,3
	Other	2	2,5
<b>Woman</b>	Inconsistency starts in women.	17	14,2
	Women are not sure about the results of their decisions.	13	10,8
	Women have continuously changing ideas.	60	50,0
	Just like April rains’ being fickle on how to rain, women are fickle on how to express their idea.	12	10,0
	Other	18	15,0

It was seen that of all the research participants, 25% of men, and 10,8% of women gave the true meaning of the “Women are as fickle as April weather” statement.

**Table 23. Distribution of relationship between sex of persons who participated in the research and the proverb “Women are never at a loss for words”**

<b>Gender</b>	<b>Women are never at a loss for words (German)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	A sea may fall short of water but a woman never fall short of words.	10	12,5
	Women have their own ideas on every field.	24	30,0
	Women always have a say even if they have an idea about the subject or not.	7	8,8
	Women can always find something to say on every field.	35	43,8
	Other	4	5,0
<b>Woman</b>	A sea may fall short of water but a woman never fall short of words.	34	28,3
	Women have their own ideas on every field.	41	34,2
	Women always have a say even if they have an idea about the subject or not.	26	21,7
	Women can always find something to say on every field.	12	10,0
	Other	7	5,8

It was seen that of all the research participants, 8,8% of men, and 21,7% of women gave the true meaning of the “Women are never at a loss for words” statement.

**Table 24. Distribution of relationship between sex of persons who participated in the research and the proverb “Women are supernumerary when present, and missed when absent”**

<b>Gender</b>	<b>Women are supernumerary when present, and missed when absent. (Portuguese)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	When women are absent, they are missed.	15	18,8
	When present, women are unbearable, but their absence is perceived.	20	25,0
	Values of women is better perceived when they are absent.	27	33,8
	Women are always valuable, but their value is better understood when they are absent.	15	18,8
	Other	3	3,8
<b>Woman</b>	When women are absent, they are missed.	32	26,7
	When present, women are unbearable, but their absence is perceived.	12	10,0
	Values of women is better perceived when they are absent.	44	36,7
	Women are always valuable, but their value is better understood when they are absent.	20	16,7
	Other	12	10,0

It was seen that of all the research participants, 18,8% of men, and 26,7% of women gave the true meaning of the “Women are supernumerary when present, and missed when absent.” statement.

**Table 25. Distribution of relationship between sex of persons who participated in the research and the proverb “Women can hold up half the sky”**

<b>Gender</b>	<b>Women can hold up half the sky. (China)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women have such a heart that it can even carry the infinite sky.	26	32,5
	The load women can carry can be expressed with infinite.	23	28,8
	Women have a great responsibility.	13	16,3
	Women have no limit when it comes to responsibility.	17	21,3
	Other	1	1,3
<b>Woman</b>	Women have such a heart that it can even carry the infinite sky.	55	45,8
	The load women can carry can be expressed with infinite.	14	11,7
	Women have a great responsibility.	22	18,3
	Women have no limit when it comes to responsibility.	16	13,3
	Other	13	10,8

It was seen that of all the research participants, 28,8% of men, and 11,7% of women gave the true meaning of the “Women can hold up half the sky” statement.

**Table 26. Distribution of relationship between sex of persons who participated in the research and the proverb “Women's wisdom is as long as their nose”**

<b>Gender</b>	<b>Women's wisdom is as long as their nose (Japan)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women's wisdom is limited.	7	8,8
	Women prioritise their wisdom.	38	47,5
	Women love their nose.	12	15,0
	Women boast with their nose.	20	25,0
	Other	3	3,8
<b>Woman</b>	Women's wisdom is limited.	21	17,5
	Women prioritise their wisdom.	13	10,8
	Women love their nose.	14	11,7
	Women boast with their nose.	15	12,5
	Other	57	47,5

It was seen that of all the research participants, 47,5% of men, and 10,8% of women gave the true meaning of the “Women's wisdom is as long as their nose” statement.

**Table 27. Distribution of relationship between sex of persons who participated in the research and the proverb “Scared women and chilly cats are liars”**

<b>Gender</b>	<b>Scared women and chilly cats are liars. (Japan)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Fear drags people into lying.	4	5,0
	Scared women can't help telling lie.	17	21,3
	Fear drags women into lying.	17	21,3
	Women lie as long as they are scared.	35	43,8
	Other	7	8,8
<b>Woman</b>	Fear drags people into lying.	11	9,2
	Scared women can't help telling lie.	14	11,7
	Fear drags women into lying.	29	24,2
	Women lie as long as they are scared.	35	29,2
	Other	31	25,8

It was seen that of all the research participants, 21,3% of men, and 24,2% of women gave the true meaning of the “Scared women and chilly cats are liars” statement.

**Table 28. Distribution of relationship between sex of persons who participated in the research and the proverb “Behind every successful man is a women”**

<b>Gender</b>	<b>Behind every successful man is a women (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Behind every successful man is his woman supporter.	8	10,0
	Woman has a great role in a man’s success.	16	20,0
	Women reason and affect men in this sense.	28	35,0
	In a man’s success his wife or girl friend has a role.	24	30,0
	Other	4	5,0
<b>Woman</b>	Behind every successful man is his woman supporter.	20	16,7
	Woman has a great role in a man’s success.	16	13,3
	Women reason and affect men in this sense.	33	27,5
	In a man’s success his wife or girl friend has a role.	28	23,3
	Other	23	19,2

It was seen that of all the research participants, 20% of men, and 13,3% of women gave the true meaning of the “Behind every successful man is a women” statement.



**Table 29. Distribution of relationship between sex of persons who participated in the research and the proverb “Hell hath no fury like a woman scorned”**

<b>Gender</b>	<b>Hell hath no fury like a woman scorned. (English)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	As long as a woman is aware that she is underrated, no one can predict what she will do.	21	26,3
	When women feel underrated, they should be stayed away.	20	25,0
	Women should not be underrated; it is impossible to calm them down. .	31	38,8
	The most important factor to cause women to get angrier is to be unfair against them.	6	7,5
	Other	2	2,5
<b>Woman</b>	As long as a woman is aware that she is underrated, no one can predict what she will do.	29	24,2
	When women feel underrated, they should be stayed away.	42	35,0
	Women should not be underrated; it is impossible to calm them down. .	36	30,0
	The most important factor to cause women to get angrier is to be unfair against them.	5	4,2
	Other	8	6,7

It was seen that of all the research participants, 38,8% of men, and 30% of women gave the true meaning of the “Hell hath no fury like a woman scorned” statement.

**Table 30. Distribution of relationship between sex of persons who participated in the research and the proverb “Women will have the last word”**

<b>Gender</b>	<b>Women will have the last word. (English)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women will always put an end.	15	18,8
	Women let men speak first to have the last word.	15	18,8
	Women reason and get the last word.	38	47,5
	Men express their ideas in many fields but women always have the last word.	11	13,8
	Other	1	1,3
<b>Woman</b>	Women will always put an end.	37	30,8
	Women let men speak first to have the last word.	15	12,5
	Women reason and get the last word.	42	35,0
	Men express their ideas in many fields but women always have the last word.	13	10,8
	Other	13	10,8

It was seen that of all the research participants, 47,5% of men, and 35% of women gave the true meaning of the “Women will have the last word” statement.

**Table 31. Distribution of relationship between sex of persons who participated in the research and the proverb “A fat woman is a quilt for the winter”**

<b>Gender</b>	<b>A fat woman is a quilt for the winter. (Indian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Men prefer women’s being fat.	9	11,3
	Fat women will be hot in the bed.	24	30,0
	Men prioritise physical appearance of a woman.	15	18,8
	Fat women do not feel cold in winter.	27	33,8
	Other	5	6,3
	<b>Woman</b>	Men prefer women’s being fat.	12
Fat women will be hot in the bed.		13	10,8
Men prioritise physical appearance of a woman.		19	15,8
Fat women do not feel cold in winter.		16	13,3
Other		60	50,0

It was seen that of all the research participants, 18,8% of men, and 15,8% of women gave the true meaning of the “A fat woman is a quilt for the winter” statement.

**Table 32. Distribution of relationship between sex of persons who participated in the research and the proverb “A badly dressed woman is either beautiful or unhappily married”**

<b>Gender</b>	<b>A badly dressed woman is either beautiful or unhappily married. (Brazilian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	If a woman has self-confidence, regardless of what she wears, she will reveal herself.	4	5,0
	That a woman looks after herself relieves all her concerns.	18	22,5
	Unhappy woman manifests herself.	20	25,0
	Unhappy woman alienates person from life and living.	33	41,3
	Other	5	6,3
<b>Woman</b>	If a woman has self-confidence, regardless of what she wears, she will reveal herself.	21	17,5
	That a woman looks after herself relieves all her concerns.	19	15,8
	Unhappy woman manifests herself.	29	24,2
	Unhappy woman alienates person from life and living.	28	23,3
	Other	23	19,2

It was seen that of all the research participants, 5% of men, and 17,5% of women gave the true meaning of the “A badly dressed woman is either beautiful or unhappily married” statement.

**Table 33. Distribution of relationship between sex of persons who participated in the research and the proverb “A begging woman has no energy”**

<b>Gender</b>	<b>A begging woman has no energy. (African)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	A woman, who does not have economic freedom, has no power at all.	6	7,5
	Begging of a woman is a sign of her weakness.	21	26,3
	A woman who is dependent on someone else has no power at all.	14	17,5
	Begging makes a woman weak.	33	41,3
	Other	6	7,5
<b>Woman</b>	A woman, who does not have economic freedom, has no power at all.	14	11,7
	Begging of a woman is a sign of her weakness.	13	10,8
	A woman who is dependent on someone else has no power at all.	26	21,7
	Begging makes a woman weak.	40	33,3
	Other	27	22,5

It was seen that of all the research participants, 7,5% of men, and 11,7% of women gave the true meaning of the “A begging woman has no energy” statement.

**Table 34. Distribution of relationship between sex of persons who participated in the research and the proverb “A faithful dog, a faithful horse are worth more than a thousand women”**

<b>Gender</b>	<b>A faithful dog, a faithful horse are worth more than a thousand women (German)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women are not loyal.	7	8,8
	Women are unreliable.	21	26,3
	Women are ungrateful.	24	30,0
	Women are compared to animals.	25	31,3
	Other	3	3,8
<b>Woman</b>	Women are not loyal.	17	14,2
	Women are unreliable.	19	15,8
	Women are ungrateful.	27	22,5
	Women are compared to animals.	28	23,3
	Other	29	24,2

It was seen that of all the research participants, 8,8% of men, and 14,2% of women gave the true meaning of the “A faithful dog, a faithful horse are worth more than a thousand women” statement.

**Table 35. Distribution of relationship between sex of persons who participated in the research and the proverb “A spiritless body is the house without woman and light”**

<b>Gender</b>	<b>A spiritless body is the house without woman and light. (Israel)</b>	<b>N</b>	<b>%</b>
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<b>Man</b>	A house without woman is impossible.	27	33,8
	Woman completes the spirit of house.	20	25,0
	No woman, no peace	16	20,0
	Woman is an indispensable value.	16	20,0
	Other	1	1,3
<b>Woman</b>	A house without woman is impossible.	34	28,3
	Woman completes the spirit of house.	31	25,8
	No woman, no peace	20	16,7
	Woman is an indispensable value.	22	18,3
	Other	13	10,8

It was seen that of all the research participants, 25% of men, and 25,8% of women gave the true meaning of the “A spiritless body is the house without woman and light” statement.

**Table 36. Distribution of relationship between sex of persons who participated in the research and the proverb “A lot of silence and a bit of speech make women honoured”**

<b>Gender</b>	<b>A lot of silence and a bit of speech make women honoured (Holland)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Silence of a woman is an honour.	11	13,8
	Woman speaks only when needed, she never	33	41,3

	tires herself for nothing.		
	A woman speaking very much and unnecessarily is not acceptable.	17	21,3
	Women do not like speaking a lot.	14	17,5
	Other	5	6,3
<b>Woman</b>	Silence of a woman is an honour.	17	14,2
	Woman speaks only when needed, she never tires herself for nothing.	11	9,2
	A woman speaking very much and unnecessarily is not acceptable.	13	10,8
	Women do not like speaking a lot.	18	15,0
	Other	61	50,8

It was seen that of all the research participants, 13,8% of men, and 14,2% of women gave the true meaning of the “A lot of silence and a bit of speech make women honoured” statement.

**Table 37. Distribution of relationship between sex of persons who participated in the research and the proverb “A thousand men may live together in harmony, whereas two women are unable to do so, although they be sisters”**

<b>Gender</b>	<b>A thousand men may live together in harmony, whereas two women are unable to</b>	<b>N</b>	<b>%</b>
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<b>do so, although they be sisters. (Indian)</b>			
<b>Man</b>	Women cannot get along well with their fellows as much as men do.	13	16,3
	Women are jealous; they cannot acknowledge their fellows superior to them.	15	18,8
	Women are not as loyal as men.	16	20,0
	Women are unreliable.	33	41,3
	Other	3	3,8
<b>Woman</b>	Women cannot get along well with their fellows as much as men do.	18	15,0
	Women are jealous; they cannot acknowledge their fellows superior to them.	41	34,2
	Women are not as loyal as men.	21	17,5
	Women are unreliable.	31	25,8
	Other	9	7,5

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It was seen that of all the research participants, 16,3% of men, and 15% of women gave the true meaning of the “A thousand men may live together in harmony, whereas two women are unable to do so, although they be sisters” statement.

**Table 38. Distribution of relationship between sex of persons who participated in the research and the proverb “A woman and a hen cannot be taken out for a walk, the hen will eat the insects and the woman will make the people talk about her”**

<b>Gender</b>	<b>A woman and a hen cannot be taken out for a walk, the hen will eat the insects and the woman will make the people talk about her. (Brazilian)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women draw attention where they are.	22	27,5
	Women are always different.	24	30,0
	Presence of women is felt.	19	23,8
	Women are prerogative.	14	17,5
	Other	1	1,3
<b>Woman</b>	Women draw attention where they are.	39	32,5
	Women are always different.	26	21,7
	Presence of women is felt.	28	23,3
	Women are prerogative.	14	11,7
	Other	13	10,8

It was seen that of all the research participants, 27,5% of men, and 32,5% of women gave the true meaning of the “A woman and a hen cannot be taken out for a walk, the hen will eat the insects and the woman will make the people talk about her” statement.

**Table 39. Distribution of relationship between sex of persons who participated in the research and the proverb “A woman is happy with an ugly husband”**

<b>Gender</b>	<b>A woman is happy with an ugly husband. (Tibet)</b>	<b>N</b>	<b>%</b>
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<b>Man</b>	Women are happy as long as they have self-confidence.	24	30,0
	Women like attention. The more they get attention, the happier they are.	11	13,8
	Women like men loyal to them.	25	31,3
	Women who have ugly husband feel safe.	20	25,0
	Other		
<b>Woman</b>	Women are happy as long as they have self-confidence.	39	32,5
	Women like attention. The more they get attention, the happier they are.	25	20,8
	Women like men loyal to them.	17	14,2
	Women who have ugly husband feel safe.	19	15,8
	Other	20	16,7

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It was seen that of all the research participants, 31,3% of men, and 14,2% of women gave the true meaning of the “A woman is happy with an ugly husband” statement.

**Table 40. Distribution of relationship between sex of persons who participated in the research and the proverb “All married women are not wives”**

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<b>Gender</b>	<b>All married women are not wives. (USA)</b>	<b>N</b>	<b>%</b>
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<b>Man</b>	Not all of the married women are loyal.	12	15,0
	Starting a family is easier than being a spouse.	32	40,0
	Married woman is flighty, never thinks her house.	21	26,3
	Characteristics of women are different from each other.	10	12,5
	Other	5	6,3
<b>Woman</b>	Not all of the married women are loyal.	16	13,3
	Starting a family is easier than being a spouse.	21	17,5
	Married woman is flighty, never thinks her house.	9	7,5
	Characteristics of women are different from each other.	12	10,0
	Other	62	51,7

It was seen that of all the research participants, 15% of men, and 13,3% of women gave the true meaning of the “All married women are not wives” statement.

**Table 41. Distribution of relationship between sex of persons who participated in the research and the proverb “All women and cats are black in darkness”**

<b>Gender</b>	<b>All women and cats are black in darkness (USA)</b>	<b>N</b>	<b>%</b>
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<b>Man</b>	Inner faces of women are not clear.	9	11,3
	Women are mysterious.	13	16,3
	Women are ill-hearted.	20	25,0
	Women are like cats.	30	37,5
	Other	8	10,0
<b>Woman</b>	Inner faces of women are not clear.	9	7,5
	Women are mysterious.	13	10,8
	Women are ill-hearted.	21	17,5
	Women are like cats.	32	26,7
	Other	45	37,5

It was seen that of all the research participants, 16,3% of men, and 10,8% of women gave the true meaning of the “All women and cats are black in darkness” statement.

**Table 42. Distribution of relationship between sex of persons who participated in the research and the proverb “All women look the same after the sun goes down”**

<b>Gender</b>	<b>All women look the same after the sun goes down. (USA)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women are ugly.	12	15,0
	Sun makes women look beautiful.	20	25,0

	All women have the same face.	17	21,3
	Women have the same beauty both in darkness and sun.	26	32,5
	Other	5	6,3
<b>Woman</b>	Women are ugly.	24	20,0
	Sun makes women look beautiful.	18	15,0
	All women have the same face.	29	24,2
	Women have the same beauty both in darkness and sun.	33	27,5
	Other	16	13,3

It was seen that of all the research participants, 32,5% of men, and 27,5% of women gave the true meaning of the “All women look the same after the sun goes down” statement.

**Table 43. Distribution of relationship between sex of persons who participated in the research and the proverb “Among beautiful women there are many fools”**

<b>Gender</b>	<b>Among beautiful women there are many fools. (Japan)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	There is no such a condition that every beautiful woman is wise.	15	18,8
	Every external beauty does not reflect the	24	30,0

	human.		
	Women are not wise.	20	25,0
	When a woman is beautiful, she is fool.	20	25,0
	Other	1	1,3
<b>Woman</b>	There is no such a condition that every beautiful woman is wise.	21	17,5
	Every external beauty does not reflect the human.	18	15,0
	Women are not wise.	32	26,7
	When a woman is beautiful, she is fool.	26	21,7
	Other	23	19,2

It was seen that of all the research participants, 30% of men, and 15% of women gave the true meaning of the “Among beautiful women there are many fools” statement.

**Table 44. Distribution of relationship between sex of persons who participated in the research and the proverb “Angry woman can make a good fire”**

<b>Gender</b>	<b>Angry woman can make a good fire”.</b> <b>(Holland)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Do not annoy a woman, you cannot predict the consequences.	24	30,0
	What anger brings is not predictable.	21	26,3
	Anger of a woman is a hard one.	18	22,5
	Angry women can hurt other people.	14	17,5

	Other	3	3,8
<b>Woman</b>	Do not annoy a woman, you cannot predict the consequences.	27	22,5
	What anger brings is not predictable.	25	20,8
	Anger of a woman is a hard one.	27	22,5
	Angry women can hurt other people.	21	17,5
	Other	20	16,7

It was seen that of all the research participants, 30% of men, and 22,5% of women gave the true meaning of the “Angry woman can make a good fire” statement.

**Table 45. Distribution of relationship between sex of persons who participated in the research and the proverb “As long as there are eyes, women will put on make-up”**

<b>Gender</b>	<b>As long as there are eyes, women will put on make-up. (African)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	What need to be done is done to cover the faults.	13	16,3
	Ones who know they will make all heads turn themselves do what is needed.	33	41,3
	Women are keen on apparels.	15	18,8
	Women are well groomed and look after themselves.	15	18,8



	Other	4	5,0
<b>Woman</b>	What need to be done is done to cover the faults.	17	14,2
	Ones who know they will make all heads turn themselves do what is needed.	18	15,0
	Women are keen on apparels.	14	11,7
	Women are well groomed and look after themselves.	16	13,3
	Other	55	45,8

It was seen that of all the research participants, 41,3% of men, and 15% of women gave the true meaning of the “As long as there are eyes, women will put on make-up” statement.

**Table 46. Distribution of relationship between sex of persons who participated in the research and the proverb “Arms, women and locks should be looked at daily”**

<b>Gender</b>	<b>Arms, women and locks should be looked at daily. (Germen)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women should always be controlled, they may have dangerous thoughts.	10	12,5
	Women are ready to burst, it is never known what and when they will do.	22	27,5
	Women should be under control.	19	23,8
	Women are dangerous.	29	36,3
	Other		

<b>Woman</b>	Women should always be controlled, they may have dangerous thoughts.	14	11,7
	Women are ready to burst, it is never known what and when they will do.	33	27,5
	Women should be under control.	21	17,5
	Women are dangerous.	37	30,8
	Other	15	12,5

It was seen that of all the research participants, 12,5% of men, and 11,7% of women gave the true meaning of the “Arms, women and locks should be looked at daily” statement.

**Table 47. Distribution of relationship between sex of persons who participated in the research and the proverb “April showers and women’s tears are of the same make, they dry quickly”**

<b>Gender</b>	<b>April showers and women’s tears are of the same make, they dry quickly (Holland)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Tears of women are sometimes tricky.	18	22,5
	Just like April rains, women forgive soon.	17	21,3
	Trust in women is short-term.	14	17,5
	It is not right to trust in women.	25	31,3
	Other	6	7,5
<b>Woman</b>	Tears of women are sometimes tricky.	22	18,3
	Just like April rains, women forgive soon.	19	15,8
	Trust in women is short-term.	27	22,5

It is not right to trust in women.	30	25,0
Other	22	18,3

It was seen that of all the research participants, 21,3% of men, and 15,8% of women gave the true meaning of the “April showers and women’s tears are of the same make, they dry quickly” statement.

**Table 48. Distribution of relationship between sex of persons who participated in the research and the proverb “Like mother like daughter”**

<b>Gender</b>	<b>Like mother like daughter (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	The best presenters of people are their own traditions and customs.	22	27,5
	What you see in your family is what you reflect to other people.	12	15,0
	Women live according to how they are grown up.	13	16,3
	In terms of women identity, family structure is important.	28	35,0
	Other	5	6,3
<b>Woman</b>	The best presenters of people are their own	20	16,7

traditions and customs.		
What you see in your family is what you reflect to other people.	26	21,7
Women live according to how they are grown up.	21	17,5
In terms of women identity, family structure is important.	32	26,7
Other	21	17,5

It was seen that of all the research participants, 27,5% of men, and 16,7% of women gave the true meaning of the “Like mother like daughter” statement.

**Table 49. Distribution of relationship between sex of persons who participated in the research and the proverb “Men make houses, women make homes”**

<b>Gender</b>	<b>Men make houses, women make homes. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	The keystone of a family is woman.	39	48,8
	No woman no family.	10	12,5
	Women have special status in the family.	15	18,8
	Women constitute the fundamental structure of the family.	16	20,0
	Other		
<b>Woman</b>	The keystone of a family is woman.	33	27,5
	No woman no family.	15	12,5
	Women have special status in the family.	22	18,3
	Women constitute the fundamental structure of	19	15,8

the family.		
Other	31	25,8

It was seen that of all the research participants, 20% of men, and 15,8% of women gave the true meaning of the “Men make houses, women make homes” statement.

**Table 50. Distribution of relationship between sex of persons who participated in the research and the proverb “The woman has long hair, short mind”**

<b>Gender</b>	<b>The woman has long hair, short mind (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Women do not have an idea on every field.	12	15,0
	Women are not wise.	31	38,8
	Women have long hair.	22	27,5
	Men underrate women.	9	11,3
	Other	6	7,5
<b>Woman</b>	Women do not have an idea on every field.	10	8,3
	Women are not wise.	18	15,0
	Women have long hair.	11	9,2
	Men underrate women.	16	13,3
	Other	65	54,2

It was seen that of all the research participants, 15% of men, and 8,3% of women gave the true meaning of the “The woman has long hair, short mind” statement.

**Table 51. Distribution of relationship between sex of persons who participated in the research and the proverb “The woman has malice as much as the devil”**

<b>Gender</b>	<b>The woman has malice as much as the devil. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	One should be protected against malice of women.	5	6,3
	One should not be cursed by a woman.	12	15,0
	Woman can't stand injustice.	24	30,0
	Women are dangerous.	26	32,5
	Other	13	16,3
<b>Woman</b>	One should be protected against malice of women.	12	10,0
	One should not be cursed by a woman.	13	10,8
	Woman can't stand injustice.	23	19,2
	Women are dangerous.	31	25,8
	Other	41	34,2

It was seen that of all the research participants, 32,5% of men, and 25,8% of women gave the true meaning of the “The woman has malice as much as the devil” statement.

**Table 52. Distribution of relationship between sex of persons who participated in the research and the proverb “Your mother alone will be wail on you”**

<b>Gender</b>	<b>Your mother alone will be wail on you. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	When a person has a sorrow, there will be no one around but his/her family.	15	18,8
	During your difficult times, there will be no one but family.	20	25,0
	A mother can do anything for her child.	19	23,8
	There will be nothing without mother.	23	28,8
	Other	3	3,8
<b>Woman</b>	When a person has a sorrow, there will be no one around but his/her family.	23	19,2
	During your difficult times, there will be no one but family.	26	21,7
	A mother can do anything for her child.	20	16,7
	There will be nothing without mother.	32	26,7
	Other	19	15,8

It was seen that of all the research participants, 23,8% of men, and 16,7% of women gave the true meaning of the “Your mother alone will be wail on you” statement.

**Table 53. Distribution of relationship between sex of persons who participated in the research and the proverb “There is nobody like mother”**

<b>Gender</b>	<b>There is nobody like mother. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Loyal people reveal themselves in difficult times.	18	22,5
	Mothers are always loyal.	23	28,8
	Only mother feels unrequited and continuous love.	19	23,8
	Mother is the most precious value.	19	23,8
	Other	1	1,3
<b>Woman</b>	Loyal people reveal themselves in difficult times.	33	27,5
	Mothers are always loyal.	29	24,2
	Only mother feels unrequited and continuous love.	25	20,8
	Mother is the most precious value.	19	15,8
	Other	14	11,7

It was seen that of all the research participants, 23,8% of men, and 15,8% of women gave the true meaning of the “There is nobody like mother” statement.



**Table 54. Distribution of relationship between sex of persons who participated in the research and the proverb “A mother cannot forget her child”**

<b>Gender</b>	<b>A mother cannot forget her child. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Whatever it is, the child is never forgotten.	27	33,8
	Mother is always merciful.	18	22,5
	Mother can do anything for her child.	18	22,5
	A mother is keen on her child.	15	18,8
	Other	2	2,5
<b>Woman</b>	Whatever it is, the child is never forgotten.	32	26,7
	Mother is always merciful.	24	20,0
	Mother can do anything for her child.	24	20,0
	A mother is keen on her child.	13	10,8
	Other	27	22,5

It was seen that of all the research participants, 33,8% of men, and 26,7% of women gave the true meaning of the “A mother cannot forget her child” statement.

**Table 55. Distribution of relationship between sex of persons who participated in the research and the proverb “It’s a boy, praise the Lord; it’s a girl, be sad”**

<b>Gender</b>	<b>It’s a boy, praise the Lord; it’s a girl, be sad. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	A daughter is thought to be valueless.	12	15,0
	Superiority of son is told.	37	46,3
	A daughter is valueless.	15	18,8
	Son is superior to daughter.	10	12,5
	Other	6	7,5
<b>Woman</b>	A daughter is thought to be valueless.	13	10,8
	Superiority of son is told.	21	17,5
	A daughter is valueless.	9	7,5
	Son is superior to daughter.	7	5,8
	Other	70	58,3

It was seen that of all the research participants, 46,3% of men, and 10,8% of women gave the true meaning of the “It’s a boy, praise the Lord; it’s a girl, be sad” statement.

**Table 56. Distribution of relationship between sex of persons who participated in the research and the proverb “Man’s daily bread is up to woman’s grant”**

<b>Gender</b>	<b>Man’s daily bread is up to woman’s grant. (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Nothing should be done without the permission of woman.	8	10,0
	However man tries hard, no gain will be obtained without woman.	17	21,3
	Woman is holder and economizer.	23	28,8
	Woman is more holder and economizer than woman.	23	28,8
	Other	9	11,3
<b>Woman</b>	Nothing should be done without the permission of woman.	18	15,0
	However man tries hard, no gain will be obtained without woman.	20	16,7
	Woman is holder and economizer.	22	18,3
	Woman is more holder and economizer than woman.	29	24,2
	Other	31	25,8

It was seen that of all the research participants, 28,8% of men, and 24,2% of women gave the true meaning of the “Man’s daily bread is up to woman’s grant” statement.

**Table 57. Distribution of relationship between sex of persons who participated in the research and the proverb “There is no happiness where the woman rules over”**

<b>Gender</b>	<b>There is no happiness where the woman rules over (Turkish)</b>	<b>N</b>	<b>%</b>
<b>Man</b>	Woman wishes to be superior in every sense, but fail.	22	27,5
	In a house woman dominates, man cannot have responsibility.	17	21,3
	The more women has responsibilities, the more man uses this and there will not be happiness.	13	16,3
	If the responsibilities of woman outweigh, there will be no peace.	21	26,3
	Other	7	8,8
<b>Woman</b>	Woman wishes to be superior in every sense, but fail.	29	24,2
	In a house woman dominates, man cannot have responsibility.	28	23,3
	The more women has responsibilities, the more man uses this and there will not be happiness.	21	17,5
	If the responsibilities of woman outweigh, there will be no peace.	13	10,8
	Other	29	24,2

It was seen that of all the research participants, 16,3% of men, and 17,5% of women gave the true meaning of the “There is no happiness where the woman rules over” statement.

## CONCLUSION

In cultures throughout the world, sex and gender issues have been expressed in proverbs. Especially proverbs about the woman around the world consist of the female body, love, sex, childbirth, and female power or powerless. The present study examined Study On Ways And Patterns Of Perception Of Pro-Gender Proverbs Among People. In this study, viewpoints of women and men to proverbs in terms of identity in Turkish and foreign proverbs have been analyzed.

In this sense closed-ended survey questions based on applied questioning method were applied to people in Marmara Region area.

The research was expected to predict men and women's approaches to pro-gender proverbs which have negative statements about women.

Of all the people who participated in the study, 80 (40%) are men, 120 (60%) are women and their answers to the proverb questions were different.

The results show that as the men say the negative pro-gender proverbs, most of men's interpreted in correct way and they gave the correct answers. However, women interpreted the same pro-gender proverbs from the aspects of them and the gave less correct answers. People quite easily grasp proverbs from cultures they have not even heard of.

As a result of the study, it was determined that society considers that women are in the second plan, men don't care about the women from time to time and men didn't accept the existence of women especially in working area.

According to data collection results, it was determined that,

Of all the individuals who participated in the research, majority is between 20-30 ages,

Of all the individuals who participated in the research, majority is high school graduates,

Of all the individuals who participated in the research, majority is married,

Of all the individuals who participated in the research, majority is student,

Of all the individuals who participated in the research, income of majority is between 750-1000 TL,

Of all the individuals who participated in the research, working time of majority is between 5 and 10 years,

Of all the individuals who participated in the research, majority has 2 children,

Of all the research participants, 17,5% of men, and 25,8% of women gave the true meaning of the “Women are watches that keep bad time” statement,

Of all the research participants, 20% of men, and 11,7% of women gave the true meaning of the “Women are wise impromptu, fools on reflection” statement,

Of all the research participants, 23,8% of men, and 15% of women gave the true meaning of the “Women do not drink liquor but it disappears when they are present” statement,

Of all the research participants, 33,8% of men, and 15% of women gave the true meaning of the “Women in state affairs are like monkeys in glass-houses” statement,

Of all the research participants, 16,3% of men, and 21,7% of women gave the true meaning of the “Women know a point more than the devil” statement,

Of all the research participants, 22,5% of men, and 16,7% of women gave the true meaning of the “Women naturally deceive, weep and spin” statement,

Of all the research participants, 15% of men, and 17,5% of women gave the true meaning of the “Women rouge that they may not blush” statement,

Of all the research participants, 1,3% of men, and 1,7% of women gave the true meaning of the “Women when injured are generally not easily appeased” statement,

Of all the research participants, 16,3% of men, and 20,8% of women gave the true meaning of the “Women's jars breed men's wars” statement,

Of all the research participants, 20% of men, and 20,8% of women gave the true meaning of the “Women's tears are a fountain of craft” statement,

Of all the research participants, 31,3% of men, and 25% of women gave the true meaning of the “Women, fortune, and gold favour fools” statement,

Of all the research participants, 21,3% of men, and 17,5% of women gave the true meaning of the “Women, money, and wine have their balm and their harm” statement,

Of all the research participants, 33,8% of men, and 15% of women gave the true meaning of the “Women, priests, and poultry, never have enough” statement,

Of all the research participants, 46,3% of men, and 23,3% of women gave the true meaning of the “Women, wind, and fortune, soon change” statement,

Of all the research participants, 25% of men, and 10,8% of women gave the true meaning of the “Women are as fickle as April weather” statement,

Of all the research participants, 8,8% of men, and 21,7% of women gave the true meaning of the “Women are never at a loss for words” statement,

Of all the research participants, 18,8% of men, and 26,7% of women gave the true meaning of the “Women are supernumerary when present, and missed when absent.” statement,

Of all the research participants, 28,8% of men, and 11,7% of women gave the true meaning of the “Women can hold up half the sky” statement,

Of all the research participants, 47,5% of men, and 10,8% of women gave the true meaning of the “Women's wisdom is as long as their nose” statement,

Of all the research participants, 21,3% of men, and 24,2% of women gave the true meaning of the “Scared women and chilly cats are liars” statement,

Of all the research participants, 20% of men, and 13,3% of women gave the true meaning of the “Behind every successful man is a women” statement,

Of all the research participants, 38,8% of men, and 30% of women gave the true meaning of the “Hell hath no fury like a woman scorned” statement,

Of all the research participants, 47,5% of men, and 35% of women gave the true meaning of the “Women will have the last word” statement,

Of all the research participants, 18,8% of men, and 15,8% of women gave the true meaning of the “A fat woman is a quilt for the winter” statement,

Of all the research participants, 5% of men, and 17,5% of women gave the true meaning of the “A badly dressed woman is either beautiful or unhappily married” statement,

Of all the research participants, 7,5% of men, and 11,7% of women gave the true meaning of the “A begging woman has no energy” statement,

Of all the research participants, 8,8% of men, and 14,2% of women gave the true meaning of the “A faithful dog, a faithful horse are worth more than a thousand women” statement,

Of all the research participants, 25% of men, and 25,8% of women gave the true meaning of the “A spiritless body is the house without woman and light” statement,



Of all the research participants, 13,8% of men, and 14,2% of women gave the true meaning of the “A lot of silence and a bit of speech make women honoured” statement,

Of all the research participants, 16,3% of men, and 15% of women gave the true meaning of the “A thousand men may live together in harmony, whereas two women are unable to do so, although they be sisters” statement,

Of all the research participants, 27,5% of men, and 32,5% of women gave the true meaning of the “A woman and a hen cannot be taken out for a walk, the hen will eat the insects and the woman will make the people talk about her” statement,

Of all the research participants, 31,3% of men, and 14,2% of women gave the true meaning of the “A woman is happy with an ugly husband” statement,

Of all the research participants, 15% of men, and 13,3% of women gave the true meaning of the “All married women are not wives” statement,

Of all the research participants, 16,3% of men, and 10,8% of women gave the true meaning of the “All women and cats are black in darkness” statement,

Of all the research participants, 32,5% of men, and 27,5% of women gave the true meaning of the “All women look the same after the sun goes down” statement,

Of all the research participants, 30% of men, and 15% of women gave the true meaning of the “Among beautiful women there are many fools” statement,

Of all the research participants, 30% of men, and 22,5% of women gave the true meaning of the “Angry woman can make a good fire” statement,

Of all the research participants, 41,3% of men, and 15% of women gave the true meaning of the “As long as there are eyes, women will put on make-up” statement,

Of all the research participants, 12,5% of men, and 11,7% of women gave the true meaning of the “Arms, women and locks should be looked at daily” statement,

Of all the research participants, 21,3% of men, and 15,8% of women gave the true meaning of the “April showers and women’s tears are of the same make, they dry quickly” statement,

Of all the research participants, 27,5% of men, and 16,7% of women gave the true meaning of the “Like mother like daughter” statement,

Of all the research participants, 20% of men, and 15,8% of women gave the true meaning of the “Men make houses, women make homes” statement,

Of all the research participants, 15% of men, and 8,3% of women gave the true meaning of the “The woman has long hair, short mind” statement,

Of all the research participants, 32,5% of men, and 25,8% of women gave the true meaning of the “The woman has malice as much as the devil” statement,

Of all the research participants, 23,8% of men, and 16,7% of women gave the true meaning of the “Your mother alone will be wail on you” statement,

Of all the research participants, 23,8% of men, and 15,8% of women gave the true meaning of the “There is nobody like mother” statement,

Of all the research participants, 33,8% of men, and 26,7% of women gave the true meaning of the “A mother cannot forget her child” statement,

Of all the research participants, 46,3% of men, and 10,8% of women gave the true meaning of the “It’s a boy, praise the Lord; it’s a girl, be sad” statement.,

Of all the research participants, 28,8% of men, and 24,2% of women gave the true meaning of the “Man’s daily bread is up to woman’s grant” statement,

Of all the research participants, 16,3% of men, and 17,5% of women gave the true meaning of the “There is no happiness where the woman rules over” statement.

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## **ANNEXES**

**Republic of Turkey**

**KAFKAS UNIVERSITY**

**SOSIAL SCIENCES INSTITUTE**

**DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE**

### **AN APPLIED RESEARCH OF WOMAN AND MAN IDENTITY IN PRO-GENDER PROVERBS**

This research is being carried out under Ankara University Social Sciences Institute Department Post-Graduate Program and implemented thesis/Project.

What we expect from you is to fill survey questions prepared parallel with the aim of the study considering your own ideas and approaches. Before starting to mark the answers on the survey form, please read the explanations and questions carefully.

The information you give us will be used only within the scope of concerned scientific research and your identity will be kept confidential. We kindly remind you not to write your name or leave any sign, which may reveal your identity on the survey form to ensure your confidence in our privacy.

We thank you for your contributions in our research.

**Yrd. Doc. Dr. Gencer ELKILIÇ**  
**Counsellor**

**Sakine Selin DALDABAN**  
**Thesis Student**

## DEMOGRAFİK SORULAR

### 1) Yaşınız

- a) 20-30 ( )   b) 30-40 ( )   c) 40-50 ( )   d) 50 ve Üstü ( )

### 2) Eğitiminiz

- a) İlkokul ( )   b) Lise ( )   c) Yüksek Okul ( )   d) Üniversite ve Üstü ( )

### 3) Medeni Durumunuz

- a) Evli ( )   b) Bekar ( )

### 4) Mesleğiniz

- a) Öğrenci ( )   b) Memur ( )   c) İşçi ( )   d) Ev Hanımı ( )

### 5) Geliriniz

- a) 500-750 ( )   b) 750-1000 ( )   c) 1000-1500 ( )   d) 1500 ve Üstü ( )

### 6) Çalışma Süreniz

- a) 1 ve 2 yıl ( )   b) 2 ve 5 yıl ( )   c) 5 ve 10 yıl ( )   d) 10 ve Üstü ( )

### 7) Çocuk Durumu

- a) 1 ( )   b) 2 ( )   c) 3 ( )   d) 3 ve Üstü ( )



## Anket ve Sorular

### 8) Kadınlar kötü zamanları saklayan bir saattir. (Alman)

- a) Kötü haberi kadından al. ( )
- b) Kadınlar kötü zamanları unutmazlar. ( )
- c) Kadınlar kendilerine yapılan kötülükleri unutmazlar. ( )
- d) Kadınların hafızası çok kuvvetlidir. ( )
- e) Diğer..... ( )

### 9) Kadınlar görüntüde aptal gerçekte zekidirler (İtalyan)

- a) Nasıl görüldüğüne bakma, her kadın zekidir. ( )
- b) Kadınların görüşüne aldanma. ( )
- c) Kadınlar sinsidir, zekiliklerini ön plana çıkarmazlar. ( )
- d) Kadınlar duygusal görünürler fakat mantıklı hareket ederler. ( )
- e) Diğer..... ( )

### 10) Kadınlar likör içmez fakat onlar olduğu zaman ortadan kalkar. (İrlandalı)

- a) Kadınlar çekici olan şeylere dayanamazlar. ( )
- b) Kadınların sevdiklerini elde etme yeteneğindedirler. ( )
- c) Kadınlar her ortama uyarlar. ( )
- d) Kadınlar ortam neyi gerektirirse onu yaparlar. ( )
- e) Diğer..... ( )

### 11) Devlet işlerindeki kadınlar camdan evlerdeki maymunlar gibidir. (İrlanda)

- a) Devlet işlerinde kadınların fonksiyonu sınırlıdır. ( )
- b) Kadınlar için devlet işleri, narin işlenecek oya gibidir. ( )
- c) Kadınların yetenekleri sınırlıdır. ( )
- d) Kadınların yapacakları işler sınırlıdır. ( )
- e) Diğer..... ( )

12) Kadınlar şeytandan daha çok şey bilir. (İtalyan)

- a) Kadının bildiğini, düşündüğünü şeytan bile bilemez. ( )
- b) Kadınlar sinsidir. ( )
- c) Kadınlar bildiklerini belli etmezler. ( )
- d) Kadınlar tecrübelerinden dolayı bilgileri çok fazladır. ( )
- e) Diğer..... ( )

13) Kadınlar doğal olarak hak eder, ağlar ve örerler. (İtalyan)

- a) Kadınların gözyaşları değerli bir inci tanesidir. ( )
- b) Kadınlar hayatın içinde birçok yerinde etkilidir. ( )
- c) Kadınlar doğaldır, ağlar ve örerler sonunda hak ederler. ( )
- d) Kadınlar hak ettiklerini elde ederler. ( )
- e) Diğer..... ( )

14) Kadınlar, kızardıkları belli olmasın diye allık kullanırlar. (İtalyan)

- a) Bir makyaj bin ayıp örter. ( )
- b) Bir ayıbı örtmek için makyaj gerekir. ( )
- c) Utanılacak bir şeyin üzerini kapatmak gerekir. ( )
- d) Kadınlar zeki ve akıllıdır. ( )
- e) Diğer..... ( )

15) Kadınlar incindiklerinde genellikle kolay kolay sakinleşmezler. (Latin)

- a) Ağlatma kadını söyletme kötüyü. ( )
- b) Kadınlar incitme kolay kolay affetmez. ( )
- c) İnsanları kırma geri dönüşü zor olur. ( )
- d) Kadınlar narin çiçek gibidir incindiklerinde kolay kolay sakinleşmezler. ( )
- e) Diğer..... ( )

16) Kadınların kavgaları erkeklerin savaşlarını doğurur. (Latin)

- a) Kadınların ihtirasları, peşinden dünyayı sürükleyebilir. ( )
- b) Kadın ister ülke kurar, kadın ister ülke batırır. ( )
- c) Kadın ihtirası çok ağır olur. ( )
- d) Bazı kadınlar bazı erkeklerin savaşlarını doğurur. ( )
- e) Diğer..... ( )

17) Kadınların gözyaşları kurnaz bir çeşme gibidir. (İtalyan)

- a) Gözyaşı bir kadının gözünde ise paha biçilemez. ( )
- b) Kadınlar gözyaşlarının arkasına saklanırlar. ( )
- c) Kadınlar gözyaşlarının arkasında bin kurnazlık çevirirler. ( )
- d) Kadınlar ağlar fakat istediklerini de alırlar. ( )
- e) Diğer..... ( )

18) Kadınlar, kader ve altın aptalların tarafındadır. (Alman)

- a) Kadınların ihtirası doğru yolu bulmalarını engeller. ( )
- b) Kadınlar çekicilikten hoşlanırlar. ( )
- c) Kadınlar kadercidir. ( )
- d) Kadınlar saf görünümünden etkilenirler. ( )
- e) Diğer..... ( )

19) Kadınların, paranın ve şarabın kendine has güzellikleri ve zararı vardır.

(Fransız)

- a) Her güzel şeyin zararlı bir yanı da vardır. ( )
- b) Kadın, para ve şarap aynı anlama gelir. ( )
- c) Kadın, para ve şarap gibi yllandıkça güzelleşirler. ( )
- d) Para ve şarap güzeldir ve zararlıdır, kadınlarda öyledir. ( )
- e) Diğer..... ( )

20) Kadınlar, rahipler ve kümes hayvanları asla yetinmez. (İtalyan)

- a) Bir versen on, on versen yüz ister. ( )
- b) Kadınlara ne kadar versen daha üstünü isterler. ( )
- c) Kadınlara ne verirsen ver daha fazlasını isteyecektir ( )
- d) Rahipler ve kümes hayvanları asla az ile yetinmezler, kadınlarda öyledir. ( )
- e) Diğer..... ( )

21) Kadınlar, rüzgar ve kader bir gün değişir. (İspanyol)

- a) Rüzgarın yönü sabit değil değişken ise, kadınlarda değişkendir. ( )
- b) Kadınlar çok değişken karakterdedirler. ( )
- c) Rüzgar ve kaderin yönünün ne zaman değişeceği belli olmaz, kadınlarında aynıdır. ( )
- d) Kadınların birgünü birgünlerini tutmaz. ( )
- e) Diğer..... ( )

22) Kadınlar Nisan havası gibi kararsızdır. (Alman)

- a) Tutarsızlık kadında başlar. ( )
- b) Kadınlar verecekleri kararların sonucundan emin olamazlar. ( )
- c) Kadınlar sürekli değişken fikirlere sahiptirler. ( )
- d) Nisan yağmuru nasıl yağacağı konusunda ne kadar kararsız, ise kadınlarda fikirlerini açıklamada kararsızdırlar. ( )
- e) Diğer..... ( )

23) Kadınların her zaman söyleyecek sözleri vardır. (Alman)

- a) Denizde su biter, kadında laf bitmez. ( )
- b) Kadınlar her konuda fikir beyan ederler. ( )
- c) Kadınlar bilgi sahibi olsada olmasada konu üzerine söylecek bir sözleri bulunur. ( )
- d) Kadınlar her zaman her konuda beyan edecekleri bir söz bulunur. ( )
- e) Diğer..... ( )

24) Kadınlar varlıklarında fazladır ama yokluklarında özlenirler. (Portekiz)

- a) Kadınların yoklukları özlem getirir. ( )
- b) Kadınlar varlıklarında çekilmezdirler ama yoklukları da belli olur. ( )
- c) Kadınların değerleri yokluklarında daha çok belli olur. ( )
- d) Kadınlar her zaman kıymetlidir bu durum yokluklarında daha çok anlaşılır. ( )
- e) Diğer..... ( )

25) Kadınlar gökyüzünün yarısını taşıyabilirler. (Çin)

- a) Kadınlarda öyle bir yürek vardır ki, sonsuz gökyüzünü bile taşıyacak kapasiteleri vardır. ( )
- b) Kadınların taşıyacağı yük sonsuz ile ifade edilebilir. ( )
- c) Kadınlar sorumluluğu çok büyüktür. ( )
- d) Kadınlar sorumluluk almakta sınır tanımazlar. ( )
- e) Diğer..... ( )

26) Kadınların zekası ancak burunları kadardır. (Japon)

- a) Kadınların zekası sınırlıdır. ( )
- b) Kadınlar zekalarını ilk planda tutarlar. ( )
- c) Kadınlar burunlarını severler. ( )
- d) Kadınlar burunları ile övünürler. ( )
- e) Diğer..... ( )

27) Korkmuş kadınlar ve üşümüş kediler yalancılardır. (Japon)

- a) Korku insanı yalana sürükler. ( )
- b) Korkan kadınlardan yalan eksik olmaz. ( )
- c) Korku kadını yalana sürükler. ( )
- d) Kadınlar korktukları sürece yalan söylerler. ( )
- e) Diğer..... ( )

28) Her başarılı erkeğin arkasında bir kadın vardır. (Türk)

- a) Başarılı erkeklerin arkasında kadın destekçileri bulunmaktadır. ( )
- b) Bir erkeğin başarılı olmasında kadının büyük rolü bulunmaktadır ( )
- c) Kadınlar her konuda mantıklı düşünür ve bunu erkeklere yansıtırlar. ( )
- d) Bir erkeğin başarılı olmasında eşinin yada bayan arkadaşı vardır. ( )
- e) Diğer..... ( )

29) Hayatta küçümsenmiş bir kadın kadar kızgın kimse yoktur. (İngiliz)

- a) Kadın küçümsediğini bildiği sürece yapacaklarını kimse tahmin edemez . ( )
- b) Kadınlar küçümsendiği hissettiğinde uzak durulmalıdır. ( )
- c) Kadınlar küçümsenmemelidir kızgınlıklarının önüne geçilemez. ( )
- d) Kadınlara haksızlık yapılması kızgınlıklarını artıracak en önemli husustur. ( )
- e) Diğer..... ( )

30) Kadınlar son sözü söylerler. (İngiliz)

- a) Kadınlar her zaman için son noktayı koyarlar. ( )
- b) Kadınlar son sözü söylemek için ilk sözü erkeğe bırakırlar. ( )
- c) Kadınlar mantıklı düşünür ve son sözü söylerler. ( )
- d) Erkekler birçok konuda fikir beyan ederler fakat kadınlar her zaman için son noktayı koyarlar. ( )
- e) Diğer..... ( )

31) Şişman bir kadın kışın yorgan gibidir. (Hint)

- a) Kadınların şişman olması erkekler tarafından tercih edilir. ( )
- b) Şişman kadın yatakta sıcak olur. ( )
- c) Kadının fiziki yapısı erkekler tarafından ön plandadır. ( )
- d) Şişman kadın kışın üşümez. ( )
- e) Diğer..... ( )

32) **Kötü giyinmiş bir kadın ya güzeldir ya da mutsuz bir evliliği vardır.**

**(Brezilya)**

- a) **Kendine özgüven olan kadın güzelde giyinse çirkinde giyinse kendini gösterir.** ( )
- b) **Kadının kendine bakması bütün sıkıntısını giderir.** ( )
- c) **Mutsuz olan kadın kendini her hali ile belli eder.** ( )
- d) **Mutsuzluk insanı hayattan ve yaşamaktan soğutur.** ( )
- e) **Diğer.....** ( )

33) **Yalvaran bir kadının hiç gücü yoktur. (Afrika)**

- a) **Ekonomik özgürlüğü olmayan bir kadının hiçbir gücü yoktur.** ( )
- b) **Kadınların yalvarması güçsüz olduğunun bir belirtisidir.** ( )
- c) **Birine bağımlı olan kadının gücü bulunmamaktadır.** ( )
- d) **Yalvarmak kadını çaresiz kılar.** ( )
- e) **Diğer.....** ( )

34) **Sadık bir köpek ve sadık bir at bile binlerce kadından daha iyidir.**

**(Alman)**

- a) **Kadınlar sadık değildir.** ( )
- b) **Kadınlara güvenilmez.** ( )
- c) **Kadınlar sadık değildir.** ( )
- d) **Kadın hayvanlarla kıyaslanmaktadır.** ( )
- e) **Diğer.....** ( )

35) **Kadınsız ve ateşsiz bir ev tıpkı ruhsuz bir beden gibidir. (İsrail)**

- a) **Kadınsız ev olmaz.** ( )
- b) **Evin ruhunu kadın tamamlar.** ( )
- c) **Kadının olmadığı yerde huzur yoktur.** ( )
- d) **Kadın vazgeçilmez bir değerdir.** ( )
- e) **Diğer.....** ( )

36) Fazla sessizlik ve az konuşma kadınları onurlandırır. (Hollanda)

- a) Kadınların suskunluğu onurdur. ( )
- b) Kadınlar yeri geldiğinde konuşur gereksiz yere kendini yıpratmaz. ( )
- c) Çok ve gereksiz konuşan kadın kabul görmez. ( )
- d) Kadınlar çok konuşmaktan hoşlanmaz. ( )
- e) Diğer..... ( )

37) Binlerce erkek birlikte huzur içinde yaşayabilir ama iki kadın, kızkardeş olsalar bile bir arada yaşayamazlar. (Hint)

- a) Kadınlar erkekler kadar hemcinsleri ile anlaşamazlar. ( )
- b) Kadınlar kıskançtır kendinde üstün olan hemcinslerini kabullenemezler. ( )
- c) Kadınlar erkekler kadar sadık değildir. ( )
- d) Kadınlara güvenilmez. ( )
- e) Diğer..... ( )

38) Bir kadınla ve tavukla yürüyüş yapılma, tavuk böcekleri yer, kadın da insanların onun hakkında konuşmalarına neden olur. (Brezilya)

- a) Kadınlar olduğu ortamda dikkat çekerler. ( )
- b) Kadınlar her zaman farlıdır. ( )
- c) Kadın varlığı kendini hissettirir. ( )
- d) Kadın ayrıcalıdır. ( )
- e) Diğer..... ( )

39) Çirkin bir adamla evli kadın mutludur. (Tibet)

- a) Kadın kendine özgüveni olduğu müddetçe mutludur. ( )
- b) Kadınlar ilgiden hoşlanırlar, ilgi gördükçe mutlulukları artar. ( )
- c) Kadınlar kendilerine bağlı erkeklerden hoşlanırlar. ( )
- d) Eşi çirkin kadın kendini güvende hisseder. ( )
- e) Diğer..... ( )



40) Tüm evli kadınlar eş olamaz. (ABD)

- a) Evli olan kadınların hepsi sadık değildir. ( )
- b) Aile kurmak eş olmaktan daha kolaydır. ( )
- c) Evli kadın havadır evini düşünmez. ( )
- d) Kadının özelliği farklılık gösterir. ( )
- e) Diğer..... ( )

41) Tüm kadınlar ve kediler karanlıkta siyahtır. (ABD)

- a) Kadınların iç yüzü belli değildir. ( )
- b) Kadınlar gizemlidir. ( )
- c) Kadınların içi fesattır. ( )
- d) Kadın kedi gibidir. ( )
- e) Diğer..... ( )

42) Güneş battıktan sonra tüm kadınlar aynı görünür. (ABD)

- a) Kadınlar çirkindir. ( )
- b) Güneş kadınları güzelleştirir. ( )
- c) Tüm kadınların yüzü aynıdır. ( )
- d) Kadın karınlık ve güneş de aynı güzelliktedir. ( )
- e) Diğer..... ( )

43) Güzel kadınlar arasında aptal çoktur. (Japon)

- a) Her güzel akıllı olacak diye bir koşul yoktur. ( )
- b) Her dış güzellik insanı yansıtmaz. ( )
- c) Kadınlar zeki değildir. ( )
- d) Kadın güzel olunca aptal olur. ( )
- e) Diğer..... ( )

- 44) Kızgın bir kadın büyük bir yangın çıkarabilir. (Hollanda)
- a) Kadını kızdırmamak gerekir ne getireceği belli olmaz. ( )
- b) Kızgınlık neyi getirir bilinmez. ( )
- c) Kadının kızgınlığı çok ağır görülür. ( )
- d) Sinirli kadınlar karşısındaki kişiye zarar verebilir. ( )
- e) Diğer..... ( )
- 45) Gözler olduğu sürece kadınlar makyaj yapmaya devam edecektir.  
(Afrika)
- a) Hataları kapatmak için ne gerekirse yapılır. ( )
- b) Bakışların kendinde olacağını bilenler hataları kapatmak için ne gerekirse yaparlar. ( )
- c) Kadınlar süslerine düşkündür. ( )
- d) Kadınlar bakımlıdır ve kendileriyle ilgilenir. ( )
- e) Diğer..... ( )
- 46) Silahlar, kadınlar ve kilitler her gün kontrol edilmelidir. (Alman)
- a) Kadınlar her zaman için kontrol edilmelidir, tehlikeli düşüncelere sahip olabilirler. ( )
- b) Kadınlar her an patlayacak gibidir ne zaman ne yapacakları bilinemez. ( )
- c) Kadınlar kontrol altında tutulmalıdır. ( )
- d) Kadınlar tehlikelidir. ( )
- e) Diğer..... ( )
- 47) Nisan yağmurları ve kadınların gözyaşlarının ortak bir özelliği vardır, çabuk kururlar. (Hollanda)
- a) Kadınların gözyaşları bazen aldatıcıdır. ( )
- b) Kadınlar nisan yağmuru gibidir kısa zamanda affederler. ( )
- c) Kadınlara güven kısa sürelidir. ( )
- d) Kadınlara güvenmek doğru değildir. ( )
- e) Diğer..... ( )

- 48) Kenarına bak bezini al, anasına bak kızını al. (Türk)
- a) Kişinin ananesi ve gelenekleri kendini en iyi tanıttır. ( )
  - b) Ailede ne görürsen onu verirsin. ( )
  - c) Kadınlar yetiştirildiği gibi yaşarlar. ( )
  - d) Kadın kimliği açısından aile yapısı önemlidir. ( )
  - e) Diğer..... ( )

- 49) Dişi kuş yapar yuvayı, içini dışını dıvayı sıvayı. (Türk)
- a) Ailenin temel taşı kadındır. ( )
  - b) Kadın olmazsa aile olmaz. ( )
  - c) Ailede kadın yeri ayrıdır. ( )
  - d) Kadın ailenin en temel yapısını oluşturur. ( )
  - e) Diğer..... ( )

- 50) Kadının saçı uzun aklı kısa olur. (Türk)
- a) Kadının her konuya aklı yetmez. ( )
  - b) Kadınlar zeki değildir. ( )
  - c) Kadınların saçı uzundur. ( )
  - d) Kadınlar erkekler tarafından küçük görülmektedir. ( )
  - e) Diğer..... ( )

- 51) Kadının şerri şeytanın şerrine eşittir. (Türk)
- a) Kadının şerrinden korunmak gerekir. ( )
  - b) Kadının ahını almamak gerekir. ( )
  - c) Kadın haksızlığa gelemmez. ( )
  - d) Kadın tehlikelidir. ( )
  - e) Diğer..... ( )

52) Ağlarsa anam ağlar gerisi yalan ağlar. (Türk)

- a) Kişinin bir acısı olduğunda yanında yakınından başkası olmayacağı. ( )
- b) Zor zamanda ailenden başkasının yanında olmayacağı. ( )
- c) Anne evladı için her şeyi yapar. ( )
- d) Anne olmadan hiçbir şey olmaz. ( )
- e) Diğer..... ( )

53) Ana gibi yar Bağdat gibi diyar olmaz. (Türk)

- a) Sadık kişi zor zamanda belli olur. ( )
- b) Annenin her zaman için sadık biri olduğu. ( )
- c) Karşılıksız ve sürekli olan sevgi sadece annededir. ( )
- d) Anne en değerli varlıktır. ( )
- e) Diğer..... ( )

54) Ana evladından geçmez. (Türk)

- a) Her ne olursa olsun evlattan vazgeçilmez. ( )
- b) Anne her zaman için affedicidir. ( )
- c) Anne evladı için her şeyi yapar. ( )
- d) Anne evladına düşkündür. ( )
- e) Diğer..... ( )

55) Oğlan doğuran övünsün, kız doğuran dövünsün. (Türk)

- a) Kız evladın kıymetsiz olarak görülmektedir. ( )
- b) Erkek evladın üstünlüğü anlatılmaktadır. ( )
- c) Kız evladı değersizdir. ( )
- d) Oğlan kızdaki üstündür. ( )
- e) Diğer..... ( )

- 56) Erkeğin rızık kadının ruhsatına bağlıdır. (Türk)**
- a) Kadının rızası olmadan bir işe kalkışılmamalıdır. ( )
- b) Erkek ne kadar uğraşsa da kadın olmadan kazanç olmaz. ( )
- c) Kadınlar tutucu ve tutumludur. ( )
- d) Kadınlar erkeklerden daha fazla tutarlı ve tutumludur. ( )
- e) Diğer..... ( )

- 57) Kadının hükmettiği evde mutluluk olmaz. (Türk)**
- a) Kadın her anlamda üstün olmayı ister ama başarılı olamaz. ( )
- b) Kadının hükmettiği evde erkek sorumluluk sahibi olmaz. ( )
- c) Kadının evde sorumluluğu arttıkça erkek bunu kullanır ve mutluluk olmaz. ( )
- d) Kadının sorumluluğu ağır gelirse huzurluk olur. ( )
- e) Diğer..... ( )

## **CURRICULUM VITAE**

Sakine Selin DALDABAN was born in Gümüşhane in 1985. She completed her primary education in Dumlupınar Primary school, in Gümüşhane, and completed Mareşal Çakmak Anatolian High School in 2003. She began her university education in English Language Teaching Department at Uludağ University. She was graduated from the university in 2007. She began teaching English in a state school in Kelkit in 2009. She began her master education at Kafkas University in 2009.