

# The Impasse of the Woman in the Dilemma of Family and Working Life <sup>1</sup>

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## Abstract

*One of the concepts and definitions, which can be assessed as gates opening into our world, is the current position of 'woman' who has been torn away at the roots with modernism and re-defined in view of historical tensions. The aforementioned position is established by transferring woman from family life into the working life; because it has been believed that they gain independence in this way. However, women who are encouraged to be in the working life also face numerous impasses. The egalitarian perspective postpones merit and justice which end in the otherization of women. Consequently, women cannot exist either in family or working life; therefore, they shoulder the burden of both Lebensraums and find themselves in an impasse.*

**Keywords:** *Woman, family, gender, modernism, economy, working life*

## Introduction

Perhaps the contemporary fundamental question is the price of existence. The intended price certainly does not refer to a price which is measured by placing drachma on a scale. What does existence worth? If a human being is placed on one pan of the scale, then what will be placed on

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the other pan? (Karakoç, 2008: 7). Mankind has searched the answer to this question since the earliest ancient times in history. Perhaps this basic question of 'why' is at the beginning of all manifestations. The answers to this serious question are various in nature. This question, which is perceived on different levels in terms of meaning depending on the civilization, culture, society, individuals, minds and spirits, has the honor of being the aspect which positions man himself. The earth has not always hosted a climate in which the spirit can experience all the conditions of vitality without failing (Karakoç, 2007: 7). Thus, that may be why man has felt the profound need to define himself. This portrayal, which starts from mankind himself, is determined within the family which is the first phase and formulates itself in line with the conditions prevalent at the relevant time.

The quest of mankind to define himself is formulated by the current conditions, by modernism. Modernization was born in the West characterizing the world and purported concepts in the form of a transformation with multiple definitions which oppose each other. Modern perception, which includes dilemmas such as strong-weak, rich-poor, mind-spirit, sacred-not scared, has sown discord into the complementarity of man-woman (by establishing discrimination) and placed them in opposite sides. Liberation from Western norms that suppress human nature has generated an eruption leading to the rejection of what is, in other words a reaction. As a result, the redefinition of woman and the family has been experienced in the Western hemisphere has spread to the world with global interaction on a cultural basis.

The position of the woman in this problematic area is concealed in the rejection of what is different today rather than its acceptance. The woman, who differs from man and who has been put off throughout history since the difference of woman has not been supported by a fair value system, is faced with restricting impasses in the current illusion of freedom as mankind refines himself on a basis of modernism. The problem itself is revealed in the apparent illusion of freedom within this restricting impasse. As this is the situation, it is challenging to generate a solution to such problems. The objective of this article was to manifest the aforementioned impasses encountered by women.

## Woman's Impasse

Pedagogical research results show that if the left part of the brain in males and the right part in females in the womb develop faster than the opposite sites, male children would become more successful in areas which require physical strength, whereas female children become more successful in languages and social development areas, respectively. This truth was also discovered by linguist Deborah Tannen as a result of 20 years of study. Males utilize the left hemisphere while they learn languages and retain problem solving, idea manifesting, independence protection focused thinking. Women on the other hand use both hemispheres of their brain and they are focused on sharing concerns, intimacy and the provision of support. The results of the research show that 'one is not better than the other', that they are only 'different'. Thus, it has become scientifically evident that man and woman are equal in terms of human beings yet they differ significantly. Besides, it would not benefit either party to accept these two species which differ from another as equal with a reductionist perspective; it would also be unfair (Beşer, 2003: 20). Being men and women are different existences and they should not have to be equal either.

When the superior skills of abstract centered women are not supported by a fair value system, they were ignored in many areas throughout history under the dominance of materialist paradigm and physical power; and although this situation has differed according to social values, it has been the reason behind the belief that women are inferior entities. Reading history shows that the determinant factor has been social values. Both the West and the East formulate their current values based on their pasts and this formulation is sometimes in the form of acceptance and sometimes in the form of rejection. Consequently, today, it is necessary to look at the women, men and their relationships in the past of the relevant society (marriage, family) in terms of the most determinant factors which are revealed as religion and culture in order to understand the position of women.

It is appropriate to look at history in this manner starting from the West. This is justified by the fact that the concepts formulated today, which define the position of women, are incepted in the history of the West or

exported to other countries or the imported norms are re-interpreted in the crucible of values of the relevant societies. The current man-woman definition of the West starts with the systematic Christian tradition of Pavlus (Hautin, 1981: 439). Primarily woman was accepted as the reason for dismissal from heaven, the villain responsible for the evils on earth, seen as a witch. Therefore, debates were carried out as to whether or not she was human and determined insane with the competency of children. Although celibacy is considered as a blessing in Christianity, marriage and establishment of a family are implementations, which are tolerated with warnings about women in order to avoid adultery (Yasdıman, 2005: 67). Western societies generated a reaction to its because of the demands for re-interpretation of the tensions of the synthesis of Greek culture, Christianity and Roman law (the Renaissance, the Reformation, the French Revolution) (Karakoç, 2009: 38). The tension erupted, the suppression of human nature came to blows and the West incepted on a radical path to criticize and eliminate the status (Kutub, ty: 17). The concept of freedom, discoveries of this termination and freeing the mind from domination of the church developed the history of the West. If the aforementioned termination is imagined as a two sided element, then freedom walked arm in arm with modernism while discoveries brought the Industrial Revolution. However, the Industrial Revolution caught the West at a time when the values system was in turmoil; self-deprivation turned this development into harm for society (Kutub, ty: 19). The woman was confronted with new impasses in the modern order throughout the historical infrastructure.

### **The Inability to be a Woman/"Spouse"**

The initial impasse of the woman in the modern order is the inabilities faced to be a Woman /"Spouse". The reaction of the West to its own history has generated dilemmas. The dilemmas of strong and weak, dominant and dominated, East and West, culture and nature, body and soul, essence and form and even presence and absence are a heritage of the Western tension (Ercan, 2001: 41). The most comprehensive of these dilemmas is the dilemma of man and woman and this dilemma does not include being a 'spouse'. The West's unique re-interpretation rejected the

values of the church in the center of the tension and thus conceived a secular world in which the earthly (body) and the ethereal (soul) were separated (Kasapoğlu, 1994: 47). A look at the dilemma from a woman's perspective shows an entity whose body has been blamed for centuries. Without being aware of it when the body of the woman was being re-structured it was done with the presupposition that it was inferior. This transformation which started with the subject of 'beautiful body' during the Renaissance is an unfinished revolution to date. The western woman, who sought a savior for her body which was viewed as restricting in comparison with a man's body, easily accepted this opinion and concluded that if she could overcome the dependency and restrictions of her body she would be free and generated a fantasy of escape (Şişman, 2007: 598). On the other hand, she tried this and that of modernism, but was not supported by her structure which could not find its origin (Berman, 2013: 37).

As a result of this historical balance, De Beauvoir and many other authors with the intention of opposing the discrimination of woman by the West viewed the body of the woman as a structural obstruction and a victim of the species. This situation, which was result of the complexity in history of the West with the preliminary accepted of the Enlightenment dissertation which it opposed form the basis of feminism (Şişman, 2013: 47). With the liberating atmosphere of the re-interpretation in the beginning, women started to raise their voices, the first feminists demanded fundamental rights which they had been deprived of such as education. However, subsequently the course of history was changed; a new era was incepted by supporting the opposition of the West. This era, which hosts Newton in the basis of its mind, separates the public-private space and accepts an understanding of womanhood and manhood in the modern world as a key component. This discrimination also changes the understanding of ethics in terms of men and women. Phenomenon and value have been separated with the enlightenment. The public area, which conceptualized by Machieavelli, is unethical. There is no installation of value in the world's outlook based on Newtonian paradigm or legitimization of ethics in enlightenment. In the mechanical public world administered by numbers, the economic area is independent from ethics. (This is a framework which achieves legitimacy to capitalism (Şişman, 2013: 69).

The sexual revolution in the West after 1960 opened many concepts regarding sexuality to debate and postmodern philosophers manifested that all concepts could be subjected to deconstruction. Thus, all concepts related to sex, the relationship between opposite sexes was queried and it was advocated that all of them were cultural, that is they could be reconstructed. Since everything is a formulation, everything can be redefined. There is no manifestation of an ultimate truth. The fiction which established heterosexuality into a norm believed that it used to be 'in line with God's creation', in other words, that it was inherent and subsequently after the Enlightenment it was manifested as 'natural'. After 'God is dead' and after "nature was dominated", these claims lost their validity. We can no longer justify gender as compliant with God's creation. In other words, we can no longer justify it on an inherent or natural basis. With the elimination of these justifications, gender appears before us in the form of an area which has not been determined yet (Şişman, 2007: 604) Thus, the body was opened reflexively to the structuring of a human being (Giddens, 2012: 27)

The issues which must be paid attention to on the mentioned platform are the concepts of "right" and "power". 'Power' instead of 'Right' is prominent when equality is prioritized before "justice". In this case, the 'conflict of power' attained by both men and women supersedes being a spouse, being complementary. It is possible to add merit into the calculation only if rights are complied with. The postponement of merit leads a woman to run after manhood, instigate her to make comparisons; then woman loses her power; because, she is not valued for her true merit. The status of being a spouse is fundamentally complementary; in a state of togetherness, both parties become two separate individuals and spouses with a power conflict emerging and since the relevant assessment is male centered, the woman becomes the disadvantaged side.

The studies of Thompson and Walker are products of this philosophy. Thompson and Walker studied family life on the basis of sex, marriage, work and parenting. These four areas interact and the strong or weak position of the woman is determined by her degree of dependency on her husband. There is a presupposition that woman should not be dependent on her husband and that there is a tension. However, this situation may pave the way for a conflict in the basis of the man-woman relations in the family.

The reason is that a family comprises of bondage to one another and mutual selflessness. Spouses are 'mutually bonded' to each other. Eliminating the woman from this bondage will establish a gap and this gap will spread into the family and society with the impact of lightning. One of the reasons propagated as a reason for wanting to save the woman from bondage to the man is depicted her vulnerability. However, in a society, which refuses to recognize the differences between opposite sexes, this statement cannot be taken seriously. Nevertheless, within the conflict of absolute equality between men and women and the vulnerability of women, it can be claimed that through the economic independence of women, her position in the family will be balanced with the position of the man and the power of the man and woman within the family will be equalized. However, on the contrary, the insecurity and individualism generated by economic conditions have conflicted with the values of selflessness, which must be purported by the concepts of family and marriage and also resulted in higher divorce rates (Harcar et al, 2008: 62-63).

### **The Policy of Anatomy: The Woman**

By virtue of necessity, the perception of modernism hosted by the West in essence against the traditional is spreading steadily and identified with progress (Berman, 2013: 28). Modern states and organizations are dependent on being able to control their populations diligently. Thus, a policy of anatomy in terms of human body becomes necessary. In other words, the entity which aims to regulate the skills of body manifests administrative technologies. The politics of anatomy are also tools of the bio-power area (Şişman, 2013: 45). As a result of the opposing views against the church and placing Newtonian and Descartesian philosophies into the center of the modern world, a Deity Centered universe image has been replaced by a man centered image (Şişman, 2013: 55). The integration of progressive modern paradigm, anatomy politics and a man centered image has resulted in the placement of women as servants of the capitalist system.

After Industrial Revolution, the world which was defined and managed by absolute material values and numbers paid and commissioned the payment of this perception with two world wars. During this process,

sex was used as an active tool. Regardless of whether it was worthy or not, women were steered according to the needs of all phases of society in those years. The gaps formed by men during war efforts were attempted to be filled by women, (Omay, 2011: 179). When the economy was improved and successful terms of welfare state applications were implemented, they were encouraged to gravitate towards home (stay at home) (Ecevit, 2012: 17). On the other hand, the formulation of the body continued to come to the fore and beauty contests were organized to prove that the body was guilty as charged (Kasapoğlu, 1994: 124). The economic return of this has been too much to be ignored. In the Industrial Revolution women and children were considered as inexpensive labor force and a woman who could not work was abandoned to starve. Not longer after this time there was a transition into a period when a working woman was considered a blessing . This was done under the title of freedom and the right to work and appears to contain a veiled reality (Beşer, 2003: 40).

As of the 1970's, an enhancement in the awareness of that mankind is affected by any changes taking place on the planet and acceptance that the world is interrelated has gained popularity. The earth is globalizing. Nowadays, the United Nations (UN) use policy training to target a social change on a world scale. While referencing to global values, the centralization of the West is not depicted clearly. The UN also includes women within the scope of the mentioned target. The signs of understanding enlightenment are visible despite the progressive approach of the UN. Women's issues are accepted as an indicator of the West even Eurocentric universalism. Apparently, the position woman has today in the West is the position she should have. The UN has determined that issues such as low status of women in developing countries, rapid population growth has an impact on global problems and in this aspect; they have started to link the subjects of equality and peace with the status of woman as of the 1970's. Since population control is directly related to women's fertility, it forms the center of UN policies. The UN acts in accordance with the presumption that woman is an agent of social change (Şişman, 2013: 103). Accordingly, women's fertility is intervened and these artificial interventions may even cause women to lose their fertility (Porter et al, 2003: 1983).



A look from another perspective shows that the capitalist order presents mankind with various life norms. The thoughts of modern man are not his own. Their internal lives are managed and programmed wholesale to generate desires which the social system can fulfill (Berman, 2013: 46). The culture of consumption presumes everything as a commodity and everybody as a customer (Özel, 2004: 89). As indicated by Ivan Illich, this programmed system contains some basic assumptions. The basis of these assumptions is that both sexes were created for the same work and they have the same responsibilities. In modern economics, work has been re-defined as unisex without consideration the gender of workers. The intention of establishing 'job competition' between male and female workers creates the basis of this redefinition. The reason for this is that the current economic theory is based on division of work without taking gender into consideration (genderless). The corporate identity of Homo Economicus externalizes sex ("gender"). Thus, instead of gender complementarity between men and women, a unity of envy and dissension is foreseen which also befits the nature of the modern global world. Complementarity between opposite sexes has become traditional and its shelf life is over. This should be replaced by conflict and polarization. In the meantime, since no biological basis is accepted, the terminology of woman and gender are undermined (Şişman, 2007: 591). Heterosexuality is not a standard any more. (Giddens, 2010: 38). According to Giddens, plastic sex<sup>3</sup> has been established, gender has been discovered and characteristics which are unique to sex are opposed (Giddens, 2010: 166).

### **The constraint of the concept of work and apology of being a homemaker**

Nowadays, elements which used to be defined as natural are progressively becoming social. As a direct result of this, personal interaction areas change fundamentally. Sexuality and woman are a metaphor within this change (Giddens, 2010: 179). As mentioned before, the modern world is a secularization process and comprises an ideology of transition from a divine subject to a human subject. It emphasizes the creative power of human labor.

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3 This refers to a perception of sexuality other than the reproductive function.

Therefore, modernization is interpreted as the liberation of human labor. The existence of modern society especially in the economy area depends on continuity of developing and improving human existence (Ercan, 2001: 31-32). In today's economic approach, meaning of work is being employed. This means that work is an objective and a form of self-expression rather than being a tool for fulfilling needs (Beşer, 2003: 13). However, the meanings of employment are "use", "to be accepted for service" (Seyyar, 2008: 28) and these meanings are also reflected in the nature of employment itself. This situation also means that salary is traded for a job on the market and socially personal obedience is traded for security. The service act prescribes the dependency of the employee to the employer. For this reason, the woman who remains outside this definition, who educates her children, serves the household, labors in agriculture is not a laborer and is excluded from the right of security. Thus, women suffer the most from narrowness of the concept of labor (Beşer, 2003: 13-14).

With the development of the market economy and intensification of industrialization, the production center was transferred from home to the workplace, exchange had moved to the market and workforce had achieved a status of dependency outside the home (Delican, 1998: 5). Thus, the woman, who generated commodities and service to those she had an emotional affiliation within the home, was put in a position of someone who does not work, is passive and worthless. On the other hand, a woman who generated within the framework of an artificial dependency relationship, in a restrictive venue and time was qualified as active, someone who worked. The reason for this is that the market forces enforce an approach which draws a line between the generation of commodities and services for personal use and those generated for the market. (Koray, 2011: 32). During this process, the number of traditional homemakers in America who apologetically introduce themselves as 'just a homemaker' in view of the changing social expectations, has been reduced to a progressively diminishing class. The percentage of married women with children less than 6 years of age not working for a wage outside the home among all adult women fell from 12% in 1970 to 4% in 2000, respectively. Times have changed from when a married woman in the workforce was a strong taboo to a time when it has become a norm for married or single women to work

outside the home (Eisenstein, 2005: 498). However, the woman portrayed as ‘homemaker’ provides many vital functions such as the nutrition consumption of the family, their health, their life order. The social support she provides for her family and neighbors is equivalent to the most popular professions (psychological consultation, chef, life coach, etc.) with an exception of being complimentary.

Regardless of all their assets, homemaking which has been defined in despicable terms as ‘disadvantaged group’, ‘idle capacity’ can be considered as prisoners in their own homes in this era, in which slaves have been released from their chains. This situation cannot be any stranger than being a prisoner in one’s own body when material (concrete) criteria are prioritized and spiritual (abstract) production is ignored. A person’s home turns into a strange prison where a person closes the door of his own will on somebody else (Aktaş, 1986: 103).

In the name of socialization of women, it is necessary to increase the activities of women in developed and developing countries outside the home in line with the modern target. However, this approach, which does not host an in-depth analysis and sophisticated program, is the end product and problem of the century’s old debate in the context of whether women are considered as human beings. It represents a status that is typical for Western societies, where the values of men are primary and definitive while the values of women are completely ignored. This is why the modern methods used in the West to socialize women are the products of the same territory (Aktaş, 1992: 14-16).

### **Being the Secret Servant of the Economy: The Commodification of the Working Woman**

The only way to progress and develop in the modern world in a material sense is to produce more. This is why the amount of production must be more than consumption. This excess must be repeatedly reflected in the production and the increase must always be kept ahead. The woman who is at home and is not included in the market has no place in the increase of this unrequited production in a material sense. A society, in which half of the population is women and unemployed children who are absolute con-

sumers, a balance between production and consumption cannot be maintained; and thus, the community will fall behind in the economy. Since the mentioned production is more than the needs, an artificial need will be generated. Furthermore, a technology which progresses even more in this order, more production and consumption will not bring peace and security to mankind. Advertisements, nuclear and chemical weapons will not bring cleaner water, air or food. It is difficult to claim that this unlimited increase in production depicts interests for men and women for societies. However, women are included in the forefront of this unlimited increase. As a matter of fact, a high ratio of working women within the active population is considered as an indicator of development and progress of the societies. However, this conclusion has been clearly discredited in the socialist country examples, where half of the laborers were women. In this regard, if the higher ratio of working women participating in economic activities of a country was an indicator of being developed, then these socialist countries should have been the most developed countries around the globe. However, countries employed the higher numbers of women workers asked EU countries for help their in the 1990's (Beşer, 2003: 39).

As indicated by Wallerstein, the capitalist system is not proof of the progress of mankind. If the economic position of a woman is assessed in this aspect, it is not an appropriate determination in terms of proving that there is a progress of mankind (Şişman, 2013: 101). In fact, having woman workers does not mean that the community has experienced a fundamental change. At this point, Esping Andersen recommended that the logic directing human behavior and decision making formats are studied rather than the employment of women; in other words, it is more beneficial to check whether the rules of the game have changed or not (Esping-Andersen, 2013: 32).

Modern progressive paradigm needs economy to progress while economy needs a clandestine servant class to be successful. Management labour, which was necessary for unlimited increase in consumption, only take place with this class. One of the greatest successes of a planned system is that this clandestine servitude has been accepted by women. The neo-classic doctrine has been so successful in manifesting the plan and works with economic calculations and hiding the sacrifices that women would be

doing in forsaking individual choices without awareness. Today, although most women are acquainted with the economy, it is possible that they do not understand the service they deliver. In the recent past, in line with the minor concerns incurred by women in industrialized countries realizing how they were being used in a planned system to expand consumption has caused an awakening (Galbraith, 1988: 256).

Furthermore, the heritage of the Renaissance is reflected on women in the modern order which mandates that their inclusion is justified by 'beauty'. A person who has been stripped of her soul and is left with her body is obliged to adopt the judgment values forced by the capitalism. For this reason, the order decides what is beautiful and what is not. This system presents its definition of beauty as vital standards. This is why women are used as beautiful hangers on which dresses are hung and displayed on podiums, fairs-exhibitions and the television. In fact that reality of a woman agent dismissed from her job by the director of FBI because she had acne undeniably reveals that bosses use women employees as baits (Aktaş, 1992: 142). As a reflection of this attitude, the word 'presentable' is often encountered in contemporary wanted ads. Women who do not fit the mould, who are outside the scope of modern beauty perception have a hard time acquiring a place in the working life.

### **The Inability to achieve a work-life balance**

On one hand women live in a community in which the developments in information technologies increase the working speed of women, who have been included unlimitedly in the working life, and where pressure is applied on work places to establish more areas of expertise. In this situation, although overtime might seem like the only way for many employees and managers to reach organizational targets, the negative impacts of workload on the lives of the employed individuals increases. The family lives of both men and women working in medium or large scale organizations and agencies are affected in a negative way, if they use their human resources energy beyond their capacities led by an excessive work load. Furthermore, individuals who have irregular working hours (such as weekends and working hours which are not standard) or spend a great amount of

time and effort in overtime hours have progressively less time to spend on themselves and their families. The time they spend at home is dedicated to mandatory home management works (Hennessy 2005: 7).

A good work and family life equilibrium will contribute to the provision of a better education and health services as well as social opportunities for children. Furthermore ensuring a balance between work and family life will enable particularly women who have joined the labor force to enhance their current opportunities and spend more time with their families (Australian Policy Brief, 2005: 3). However, if this cannot be achieved with the support of the state and society, the women reach an impasse and achieve neither work satisfaction nor life satisfaction. Work satisfaction has an impact on the individual, physiological and spiritual structures of the laborers as well as on their physical and mental health. A decrease in job satisfaction causes negative impacts such as lack of morale and decrease in productivity to manifest more pronouncedly (Ardıç and Baş, 2001: 23). This situation also leads to a decrease in life satisfaction.

### **Misconception of Emancipation: Mother-Woman's confinement**

Freedom is an item which is on our agenda at every occasion. Marches have been composed for this concept, which is explained as the right of a person to behave as he wants. In addition, declarations have been written, states have collapsed, states have been established. The real characteristic of freedom, which is perceived as the limitlessness of an individual, is being able to be and remain himself. It also hosts feelings of engagement and responsibility. The answer to the question about the benefits of freedom to humanity can be stated as abandoning children to kindergartens and senior citizens to nursing homes. One of the most important successes considered in terms of gender equality is to be a part of employment, which is the prerequisite of liberation, empowerment and having a say yet this success story does not conform to children and the family. Furthermore, the freedom of the mother-woman is freedom if it includes her children in her very life (Aktaş, 1992: 132).

Under the social pressure created by these conditions, women decide to refrain from having children or feel obliged to postpone child-

bearing (Velde, 2011: 13). In the capitalist order, the woman's body has a market value and therefore it is a commodity that can be priced. In this order, the woman's body which is not a natural part of the woman becomes independent from its integrity. Likewise, motherhood is included in the integral woman and is an event which encompasses her whole life. The woman's body, which is the integrity of the woman and the center where motherhood is generated, has been transformed into a control tool. When the body is defined outside the integrity of a woman, she is alienated from motherhood and this situation contributes to the control and regulation of motherhood. Furthermore, this is done by the woman herself. The welfare state is based on an agreement between different periods in an individual's life. Accordingly, individuals are either active or not during certain periods of their lives. The contributions made during the active period finance the periods when individuals are not active. Anything to the contrary will have a negative impact on the welfare state. Women must work on a level which ensures this financing. This balance (imbalance) opens a path seeking for compromise (Kaya, 2008: 74-78).

This is the point where women alone reach an insurmountable impasse. Motherhood is in direct conflict with requirements of the business world, which are becoming increasingly severe. It appears to be difficult to fulfill one without sacrificing one another. (Badinter, 2011: 132). The reason for this is that unique female characteristics such as desire to have a baby, become pregnant, bring a child into the world, breastfeed and raise a child are ignored. They are considered detrimental to the objectives of a productivity oriented (*efficiency driven*) society (Badinter, 2011: 132). On the other hand, the feminist theory which claims to protect women also rejects motherhood. Firestone purports that childbirth is a demeaning act for a woman (Aktaş, 1992: 110). Even if this capability, which is included in a woman's own internal mechanism whether she wants it or not, is viewed as a reason for belittlement, then it will unavoidably make a woman feel deficient. Feminism has convicted the woman with its own hands.

Furthermore, to enable the participation of women in the labor force, their salaries must meet the costs of child and elderly care, the wages of the person who will do the housework in place of the woman or kindergarten costs. However, the education level of the majority of women,

who need to work, leads them to work for unqualified jobs and jobs with low salaries. The total value of services generated by a woman at home is referred to “reservation fee”. If the salary that the woman can earn is more than the reservation fee, she can join the work force; in other words, if it will not cover the fees of the persons hired for the child, elderly care and housework or cover the kindergarten costs then the woman will abandon the idea of joining the work force (Ecevit, 2005: 107). Even if a woman gets a job with higher wages, the reservation fee increases because nursery costs and child home care becomes more costly every passing day and the woman’s working outside the home becomes pointless. This situation in itself is a dead end especially for a woman in need of an economic contribution.

At this point, Esping Andersen purports a different perspective. According to Andersen’s determination, it is true that living together has become popular in western societies. Almost half of the children born in Scandinavian countries are born to couples living together. It is a reality that the percentage of unmarried women has also increased. Yet there is no obvious trend. Moreover, couples who live together decide to marry at the end. According to Andersen, the change is not about marriage or the desire to have children, but the decision making format. The situation referred as the procrastination syndrome by demographers explains dynamics of the western family very well. This delay is attributed to reasons such as prolonged education period, prolonged professional qualifications and the difficulty of entering the housing market. The decline in fertility rates in most developed countries is attributed to precarious jobs, unemployment and difficulties of work life (Andersen, 2013: 35-40).

Therefore, a dominant mother-woman profile still emerges and perhaps this is the most painful issue at the root of the woman’s impasse. The issue which everybody should engage themselves with is the deterioration of the relations established between parents and children in the family. These relations that form the basis for all the other relations and shape our feelings of security, sense of self, our skills to display love and affection, give us our speaking and listening skills are formed in the family. This place is where we learn to become human beings. However, today the dynamics of the mother-child relationship in the family are in stark contrast with



the market laws. As women and men are drawn equally to the labor force market, they encounter time restraints. This time constraint generates significant results for families and particularly for the children. Even reproduction, which is the most basic human function, has been besieged by the ego-market society. Families spend much less time with their children especially in urban areas (Hablemitoğlu, 2010: 243).

First of all, a working mother-woman does not have the possibility to spend time with her newborn baby after giving birth. The woman, who has lost this right both legally and perceptually, sometimes endures this consequence alone, sometimes with her family. A mother taking care of her child, spending time with him is rejected because it is labeled as traditional and motherhood is defined as an impediment. One of the most fundamental rights of a woman; motherhood cannot be experienced because of the stringency of the legal framework. Primarily, it has been accepted as an obstacle for career and professional life of a woman; therefore, efforts are made to eliminate this obstacle (Serpil, 1996: 26). Being a mother and a father, in other words raising a human being and consequently the society is compressed into certain moulds. The mother-child relationship is not perceived as a right. As a matter of fact that a mother and father who have a child have undertaken to raise a human being is ignored and the child is viewed as an obstacle. The care of the child is simplified by indicating that it can be done by anyone else and the needs of the mother are disregarded and the traditional role label portrays care as something only the child needs.

However, the situation has deeper roots. This need is displayed by the study of Dr. Elliott Barker. According to Barker's studies regarding individuals who are *psychopaths* (currently this is referred to anti-social personality disorder); today, nothing is more important than taking good care of a child for the first three years of the child's life. These are the earliest years when security, the ability to sense the feelings of others (empathy) and compassion capacities take root. If the emotional needs of the children cannot be fulfilled during these years, permanent emotional damage may incur (Barker, 1987: 47). Especially if children less than 36 months have to stay at kindergartens or nurseries for long hours and there is no definite and reassuring person who they can engage with, this may generate developmental problems (Bowlby, 2007: 308).

Inappropriate care conditions in care centers carry the risk of the development of anti-social personality characteristics (*psychopathic traits*) and after age three, there is a risk of development of neurotic personality characteristics (*neurotic traits*) (Barker, 1987: 45). Another study conducted in England reveals that 10 year old children who had not been introduced to organizational care during the pre-school term displayed the most favorable behaviors; whereas children who displayed inappropriate behavior such as hyperactivity, behavioral disorders, and extreme extroversion were those who had gone to kindergartens and nurseries in their early ages (Morgan, 1996: 42).

It is accepted that men and women 'differ in their roles in the reproduction process and other than biological differences, they differ from another in terms of many skills, interests, abilities and behavioral formats (Naz, 1995: 12). According to Rossi, women have a natural parenting capacity while men are a little short in this skill. Naturally, as these skills men and women have are enveloped in different psychological hardware, men and women cannot replace each other and cannot exchange their tasks in life. Therefore, regardless of the gender and welfare level of the child, a mother returning to work in the first year of the newborn baby's life has a harmful (*detrimental*) impact on the child. In addition, it has been determined that a mother's care is the best care for children in terms of behavioral development (Baydar, 1991: 938). Breastfeeding, feeding the baby mother's milk, the unity of mother and child are issues which closely concern the health of women and children. The mother's right to breast-feed and the child's right to be fed with his own mother's milk should not conflict with the rights of people in the working life. Considering the rate of the numbers of working women in the world and the efforts to increase these numbers, these issues should also be handled as one of the fundamental public health problems (Gökdemirel, 2008: 222).

Egber te Velde, who argues the future of motherhood in western societies, said that "if women had the opportunity of education, internship and participation in the labor force and earning money, an opportunity to establish a career, all problems will be solved. In addition, when men share housework and child care with women, the fundamental principles of the emancipation policies will have realized after which he indicated that

real equality could be achieved not with the illusion that men and women were the same, but by accepting and appreciating their differences (Egbert, 2011: 13).

## **Conclusion**

The participation of women in the working life is accepted as a prerequisite of socialization. The belief that women can only display an active presence in other areas of life with a working life is dominant. It is indicated that the working life presents opportunities such as status, income, social relations for women. Leaving women outside the working life is referred to social externalization. However, if social externalization is defined as a process which ignores the presence of an individual in social life, prevents her from integrating with society, leaves her outside social, economic and cultural organizations; then, the 'women's impasse' which women are torn between the working life and family life are also a form of social externalization. On the other hand, an individual in a society must be a member of more than one sub system or social groups and undertake different statuses and roles in different groups. In this case, the individual undertakes various roles to match the number of group memberships. However, the roles undertaken by an individual might not always comply with each other. Therefore, this situation points out a role holder rather than being socialized, which establishes the ground for conflict.

Accordingly, women are in a deadlock with modern concepts and the modern order. When we look at the main titles of these impasses, it has been revealed that the first impasse is a paradigm blended with individualism, equality instead of justice, postponement of merit by the prioritization of power instead of justice resulting in the inability of the woman from being a woman/'spouse'. New impasses encountered by the virtue of the forms of existence of women in society are added to this basic impasse. The fact that a woman is a woman and a mother when necessary is completely overlooked and included in the system after a degree of masculinization. On the other hand, she is commoditized purely for her femininity. As a result, the profile of a woman emerges as a trap between the working life and family life. Thus, she experiences a makeshift motherhood, she is not

allowed to be a spouse and this woman is put in the position of servitude to ensure a contribution to the economic order and be a man against men.

The prioritization of merit and regard for justice must be taken into consideration in the definition and order of family or the working life. In this regard, disregarding unisex and universal definitions in the policies generated with a view on supporting the family and increasing women's employment might be a solution. A resolution can only be reached if differences are accepted and the conditions are assessed well.

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