

Determination of Attitudes on Gender: a Study on Higher Education Students

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doi: 10.19044/esj.2016.v12n26p268 [URL:http://dx.doi.org/10.19044/esj.2016.v12n26p268](http://dx.doi.org/10.19044/esj.2016.v12n26p268)

Abstract

In this study, it's aimed to specify the perspectives, attitudes and the awareness levels of university students on gender. 7,200 students studying at Cumhuriyet University and staying at the Credit and Dormitories Institution constitute the population of the study. Samples selected by random sample method are determined to be 370 individuals. 370 individuals, 185 women and 185 men, have participated in the study, and their average age was 21.47. The monthly income of 62.1% of these students was less than 500 TL, 68.4% of them had a nuclear family type and 43.5% of them has resided in the city center. 68.9% of students have stated that men and women aren't equal while 37.8% have stated that this inequality arises from the structure of society, 22.4% have stated that the biggest challenge of women is violence and 73.8% have stated that women and men have equal amount of task share for the sexual equality. The results obtained by this study show that when all aspects related to gender roles concerning working life (Table 6), social life (Table 7) and family life (Table 8) of the students are examined, it is observed that male students have a more traditional viewpoint compared to female students and female students have a traditional viewpoint in propositions concerning married life (Table 8).

Keywords: Gender, Sex Roles, Sexual Discrimination, Woman, Man

Introduction

Gender expresses roles and responsibilities burden socially on women and men in different cultures, at different moments of history and different geographies. Gender is briefly defined as roles and responsibilities given to women and men in social aspects. All of us come into the world as a girl or a

boy. This is not our choice. Regardless of the culture or age we live in, being born as a girl or a boy is a nature of our biological existence, just as being mortal. However, the process starting before birth by choosing pink for the clothes of baby girls and blue for the clothes of baby boys also generates artificial discriminations on the jobs men and women can do.

In academic literature, the concept of gender is defined as personal characteristics, roles and responsibilities of woman and man determined by society. Accordingly, in the definition of gender concept, there are not the biological differences between men and women but values, expectations, judgements and roles relevant to how society sees woman and man, gives roles to them, perceives, thinks and expects them how to behave (Dökmen, 2004; Bhasin, 2003).

Another concept which gender concept includes is the gender roles. Gender roles are the ways womanhood and manhood are expressed in social environments and states also the cultural expectations. Behaviors thought to be proper for man are named masculine and behaviors thought to be proper for women are named feminine. These feminine and masculine roles are expressed independently of sex and may be observed as they may change according to the environment the individuals are in (Dokmen, 2004: 18).

The gender concept also brings sexual inequality along with it. Although many studies are conducted through both the local institutions and organizations of the countries and international institutions on providing gender equality, it is impossible to say that sexual equality is maintained. For eliminating inequality based on sex, primarily what should be understood from gender equality should be put forth.

The researches performed set forth repeatedly that gender inequality generates social definitions of manhood and men's gender identifications together. Accordingly, creating a society based on gender equality requires men to think again, review their traditional manhood identities, develop new behavior types and reshape their relations with women (Connell, 2004: 7-9). Consequently, gender equality also involves change of man and participation of man.

Gender roles vary according to political and economic conditions as well as to time, place, class and race within the historical process. Accordingly, values, behaviors, perception and attitudes relevant to gender roles of the individuals should be examined multidimensionally. In the national and international literature, great numbers of studies are performed to determine the perception of the secondary education and university students on gender roles (Kimberly and Mahaffy, 2002; Vefikulucay et al., 2007; Baykal, 1988; Zeyneloglu, 2008; Yilmaz et al., 2009; Atis, 2010; Secgin and Tural, 2011).

In the studies performed by Keith and Jacqueline (2002) for the purpose of determining traditional and nontraditional perception of high school and university students on gender roles, it is determined that students adopt traditional roles on sexual roles. In the study Yılmaz et al (2009) have conducted on 448 university students, it is determined that men have more traditional opinions on fields related to work life and married life, and that female and male students have equalitarian points of view in propositions related to social life. In numerous studies performed for determining opinions of university students on traditional sexual roles, it is observed that male students have a more traditional point of view on gender roles compared to female students (Asılı, 2001; Vefikulucay et al., 2007).

What is Gender?

Sex concept expresses biological and physiological aspects of being a woman and a man while gender concept expresses expectations of society from woman and man rather than their biological structures. Gender shows differences according to cultural values, time and place (Outhwaite, 2003: 252). According to Ann Oakley who has included the concept of gender into sociology, “while sex explains biological difference of woman-man, gender refers to unequal division between manhood and womanhood in parallel to this and in terms of social aspects” (Marshall, 1999: 98). Gender is a concept used to regulate social relations between women and men. “Gender is a way to indicate “cultural constructions” stating that proper roles of women and men are generated completely socially. Gender is a way of making apparent only the social origins of subjective identities of men and women. ... Gender is a social category imposed on a body having its own sex” (Scott, 2007: 11).

There are expectations and values on being a woman and a man in every culture. These values enable formation of man and woman models. Differences between woman and man are based on a deep differentiation. This differentiation is much more in patriarchal societies. Usually these two sexes are classified as opposite of each other in social structuring. Sex-oriented division of labor of traditional ideology which is a dominancy in patriarchal societies holds woman responsible for housework and child care. Consequently, woman becoming home dependent falls away from participating in social production and adapts herself to gender models taught and adopted to her in her childhood (Arat, 1994: 45). In other words, man is associated with public field and woman is associated with private field. As behavior and characteristics, men are expected to be ambitious, strong, decisive, risk bearer, independent, rational, active and militant while women are expected to be compassionate, cheerful, affectionate, emotional, sensitive, obedient, gentle, faithful, patient and understanding (Leathers, 1997: 308). There is no doubt that these characteristics, patterns and sexual roles are in

compliance with expectations of society from woman - man. Roles shaped in line with these expectations are usually accepted without questioning with the fear of exclusion environmental pressures bring along. Repeating the duties referred to woman and man without questioning and continuing the roles without thinking much or trying to change brings along maintaining wrong values and judgments burden on sexual roles.

There are many factors revealing gender. The most important ones among these are family, state, streets, media and education. In social structure, gender roles, a part of dominant culture, are transferred to the individual by other institutions of public, primarily by the family, and reveal learned and interiorized sexual roles. Girls and boys are treated differently and as a result of these different behaviors, girls and boys learn to play the roles taught to them. As they are born, they are started to be taught in the family how they shall be as a “girl” or as a “boy” by the names given to them, the clothes they are dressed up, decoration of their rooms and by the toys bought for them. Families do not call their sons as “my delicate son” or daughters as “my sturdy daughter” when they show their affection. (Yıldız , 2015: 16). By all these, family prepares their children for the gender roles they’ll meet with in the future.

Streets are one of the important areas where gender regulations attract attention. Streets are masculine environments where actions of suppression to women are made from disturbing by whistling and making comments to violation, molesting and even to raping. Specifically as it gets dark, streets become a living space of men but not of women. Accordingly, streets are not private spaces for women and home is the safest private area for them. As Connell (2016: 199) states, “street is a big manhood/womanhood model and a sexuality theater”. Based on Connell’s statement, it is possible to state that streets are also sexualized and are places where gender roles are transferred to.

One of the most important tools in generating gender roles is media. Media has the function of strengthening sexual roles accepted by society through television, advertisements, serials and various programs. In fact, the subjects as how we should behave, dress and communicate are transmitted to individuals continuously by the mainstream media as the society desires them. Media do this leading by using a language based on a strong sexual equality (Yıldız Levent, 2015: 33).

We consider state as another actor revealing gender and gender inequality. The state is engaged in many activities on sex and gender. These variable activities show differences from birth control in China and India to women forced to wear chador in Iran, to discrediting European women. Accordingly, it is rather difficult to deny the strong place of the state in social structure involving gender (Connell, 2016: 189-190).

Another factor revealing gender and gender inequality is education. Specifically for liberal feminists, the basic reason of gender and inequality along with it is ignorance. Discrimination based on sex shall be eliminated when women also have the educational opportunities the men have and chances necessary for developing themselves by benefiting from opportunities equally (Weiner, 1994: 67). In that case, while increasing education level enables elevation of awareness level relevant to gender, decreasing education level means that sexual roles given by society are accepted and adopted.

Gender equality also means equality in right, responsibility and achieving to opportunities between women and men and girls and boys. In other words, gender equality means not to associate right, responsibility and opportunities arising from being an individual with being born as a female or male. Equality intended here does not mean that women and men are the “same” and just like this, constituting gender equality does not mean providing women and men to be the same as a result (Sayer, 2011: 22). In other words, it means not to be exposed to discrimination due to the sex of the individual in using opportunities, allocation of and using resources and achieving to services.

Gender equality is a concept regarding both women and men. However, discussions on gender equality have been tried to be made for a long time by regarding “gender impartiality” or by adding “woman perspective” to equality. In many countries today, maintaining gender equality and making changes in this respect are still perceived as a woman issue/problem. These circumstances may sometimes be created by the women themselves. Perceiving gender equality only as a woman issue may result in considering women and women’s efforts for change as a problem rather than considering as a resistance of men against change during the efforts for gender equality. As a result, in actualizing gender equality, men should also be considered as women and gender equality should also involve men (Sayer, 2011: 32).

Gender determines who shall do what and how he shall do it, to which extent he shall draw the limits and which properties and values shall be referred to whom. Accordingly, Simone de Beauvoir’s quote “One is not born, but rather becomes, a woman” applies not only to women but also to men. Because society builds identities of both woman and man and includes not only women but also men in these identities. As a result, difference or discrimination between sexes never come up in “raw” state; contrary to that, they always reveal within a hierarchy created in society, with a comment involving man or woman beforehand (Agacinski, 1998).

Methodology

Determination of Attitudes related to Gender: This workshop titled A Study on Higher Education Students, is conducted to find out the points of

view of the university students about gender, what they understand from sexual equality, their attitude towards gender and the level of awareness of female and male students about gender considering the existence of the relation between gender and education. With the belief of necessity to determine current situation and gender perception primarily for maintaining gender equality, constituting a base for the steps required to be taken after determining the situation is aimed by the study.

Although there have been many studies performed in Turkey on attitudes of university students about gender, there has been no other study which students studying at Cumhuriyet University and staying at the Credit and Dormitories Institution are determined as the population and such comprehensive. Within this context, this study is performed for the first time on the students constituting the population of the study. This study, with its practice stage where gender perception and attitudes relevant to gender roles are determined and with its scope, is offering a unique contribution to this field.

7200 students studying in Sivas Cumhuriyet University and staying at the Credit and Dormitories Institution are constituting the population of the study. The sample is determined as 370 persons in total, 185 woman and 185 man, selected by random sample method taking “ ± 0.05 sampling error” as the basis by using sample calculation formula to represent the study population (Yazıcıoğlu and Erdogan, 2004: 50). The study is applied by the people conducting the study on the students staying at the dormitory on the dates between February 15 and 25, 2016. Study data is evaluated by using SPSS 22.0 package program. The results are presented and interpreted as flat and cross Tables.

Findings of the Research

It is not possible to actualize gender equality only by rights to be granted for women. Accordingly, it seems necessary for men to participate in these studies to provide sexual equality. Consequently, the study’s sample group is constituted of 185 women and 185 men. Necessity of participation of men to gender equality is a result achieved at the end of the studies performed both theoretically and practically. Both only woman oriented activities and activities related to general goals of gender equality show that there is a risk of not achieving the goal for studies performed in case men do not reach to awareness of gender (Sayer, 2011: 64). For example, a majority part of the problems related to schooling of girls is caused by the fathers’ unwillingness at the point of sending their daughters to school.

When looking at the age distribution of the students participating in the study, it is observed that cluster point is between the ages of 20 and 24. 56 of the students participated in the study are in the age group of 20, 93 of them

are in the age group of 21, 83 of them are in the age group of 22, 53 of them are in the age group of 23 and 24 of them are in the age group of 24. Again, according to data obtained from the findings of the study, the average age of the students is 21.47 and it is possible to say that they are in an age group able to perceive the gender roles. Data of the study titled *Relation between Attitudes of the University Students about Gender Roles and Their Life Values* carried out by Ongen and Aytac (2013: 7) supports the findings of this study.

The family types people live in are effective in perceiving gender roles. According to this, while a person living in an extended family structure is expected to accept traditional woman- man roles, a person living in a nuclear family structure is expected socially to have an equalitarian nature in terms of woman – man roles contrary to traditional woman – man roles. Participation of woman in work life is very important in terms of gender equality. Based on the fact that patriarchal relations are ruling in extended family structuring, and based on the assumption before the study that a person grown in an extended family structure would disregard woman’s participation in work life, an analysis is conducted on between Family Type and the statement of Woman’s Participation in Business Life is Very Important, and the findings are given in Table 1. According to this, majority of the students (81.1%) participated in the study has stated that regardless of the family type, woman’s participation in business life is very important. The rate of those stating that woman’s participation in business life is not important was only 9.5%. On the other hand, as it is understood from the study findings, of the students participated in the study, the rate of the students who have a nuclear family structure and find woman’s participation in business life unimportant (10.3%) is higher than the students from missing/broken family (3.6%) and extended family (9.4%) structures.

Table 1. Relation between the Family Type and the Statement “Woman’s Participation in Business Life is Very Important”

		Woman’s Participation in Business Life is Very Important (%)			Total
		I Disagree	I’m Uncertain	I Agree	
Family Type	Extended Family	9.4	12.9	77.6	85 100.0
	Missing/Broken Family	3.6	14.3	82.1	28 100.0
	Nuclear family	10.3	7.9	81.8	253 100.0
Total		35 9.5	35 9.5	300 81.0	370 100.00

$$X^2= 4.708 \text{ P}= 0.582 \text{ S.D}= 6$$

As it is clearly understood from Table 1, it is set forth that family styles of the students participating in the study have no effect on the gender roles. Again, the same result found in the study was also set forth in the study titled “*Determining Attitudes of the 1st and the 4th Grade Students from the school of Nursing and Midwifery on Gender Roles*” which was performed in 2010 (Atis, 2010: 45). According to this, family types are not sufficient alone in creation of gender roles, many factors affect sexual roles.

In table 2, data on dwelling units which the students participating in the study have lived in the time period until they have entered the university are shown. According to this, 43.7% of the students participating in the study were living in the city center, 33.0% were living in the county town and 23.3% were living in the villages.

Table 2. Dwelling Units the Students Live

	Number	Percentage
City Center	162	43.7
County Town	122	33.0
Village	86	23.3
Total	370	100.0

For testing whether the dwelling units the students are living have any effect on sexual roles, an analysis is made between the questions of “Have You ever Felt Discriminated because of Your Sex?” and the data obtained are given below in Table 3. According to table 3, while 42.4% of the students participating in the study have stated that they were exposed to sexual discrimination, the rate of those who have stated that they were not exposed to sexual discrimination was only 29.4%. The Table clearly shows that, 45% of 162 persons living in the city center, 48% of 122 persons living in the county town and 35.8% of 86 persons living in the villages were exposed to sexual discrimination. Data show that the rate of those exposed to discrimination was quite high, and finding the lowest result in the villages is surprising. Referring to this, the fact on those living in the countryside being exposed to less discrimination compared to city center is a result revealed by the findings.

Table 3. Relation between the Family Type and the Statement “Have You Ever Felt Discriminated because of Your Sex?”

		Have You Ever Felt Discriminated because of Your Sex? (%)			Total
		Yes, I have	I don't Remember	No, I haven't	
Family Type	City Center	45.0	25.0	30.0	162 100.0
	County Town	48.0	46.0	27.0	122 100.0

	Village	35.8	19.8	44.4	86 100.0
Total		154 42.4	104 28.0	112 29.6	370 100.00

$$X^2= 108.59 P= 0.000 S.D= 9$$

When looking at the distribution by regions where the students involved in the sampling were living, the number of those living in the Mediterranean region was 64, the numbers of those living in Eastern Anatolia, Aegean, Southeastern Anatolia, Central Anatolia, the Black Sea and Marmara regions were 56, 21, 43, 112, 43 and 32 respectively. According to these, in the samples selected by random method, distribution of the samples to all regions was almost equal, and representations of Marmara and Aegean Regions by the samples were slightly lower than the other regions. The reason for this result may be the number of students coming to Sivas from the Western Turkey for studying in the university being lower.

On the other hand, in the study which a relation between the region being lived and sexual discrimination is assumed, it was thought that sexual discrimination would increase from west to east of Turkey, but data obtained from the study have not verified our thought. According to the study, 38.1% of 64 persons living in the Mediterranean region, 25.5% of 56 persons living in the Eastern Anatolia region, 38.1% of 21 persons living in the Aegean region, 46.5% of 43 persons living in the Southeastern Anatolia region, 46.4% of 112 persons living in the Central Anatolia region, 34.9% of 43 persons living in the Black Sea region and 54.8% of 32 persons living in the Marmara region have been exposed to sexual discrimination. Data obtained shows clearly that number of people exposed to sexual discrimination increases as gone to the coastal regions of Turkey.

It is a known fact that women in Turkey are exposed to sex-oriented discrimination. As an indicator, a participant's statement in the period the questionnaire is conducted as "While I have to be careful for the times I come home and go out for being a woman, my brother has no such a problem" displays the sexual discrimination with a simple expression.

In table 4, distribution of those exposed to sexual discrimination is given by their sex. Results obtained according to this are not surprising and are the results expected before the study. 42% of the students participating in the study has stated that they have been marginalized because of their sex and that they were treated differently. 28% of the participants not remembering whether they have been exposed to discrimination despite they have been exposed to discrimination many times in their lives because of their sex is a subject to be considered. Another matter to be mentioned here is the responsibilities which society burdens on bodies having a sex. In fact, roles

and responsibilities arising as a result of gender are so much adopted by women or men that they don't even realize them as a discrimination.

When looking at the findings in Table 4 again, majority (59.3%) of the women stating that they have been exposed to discrimination while only 22% of the men were exposed to discrimination shows in a sense the sexual inequality in Turkey.

Table 4. Relation between Sex and the Question “Have You Ever Felt Discriminated because of Your Sex?”

		Have You Ever Felt Discriminated because of Your Sex? (%)			Total
		Yes, I have	I don't Remember	No, I haven't	
Sex	Female	59.3	17.9	22.8	185 100.0
	Male	22.0	39.5	38.5	185 100.0
Total		154 42.4	104 28.0	112 29.6	370 100.00

$$X^2= 53.828 P= 0.000 S.D= 3$$

Woman – man equality is not only a problem of Turkey but also is one of the important problems of developed countries. Answers of the participants to the question “Is it possible to mention woman - man equality in Turkey?” asked for revealing whether there is an equality between the sexes in Turkey were in the nature of supporting the findings which international organizations have reached by sexual equality studies. Accordingly, as it shall be clearly seen in Table 5, rate of those who state that woman and man are not equal in Turkish society is approximately 70%.

Table 5. Data of Students on Woman- Man Equality

	Number	Percentage
Equal	63	17.0
I'm Uncertain	52	14.1
Unequal	255	68.9
Total	370	100.0

It is explicitly seen in Table 5 that inequality between the sexes in Turkey is like a cliff. Sexual Discrimination 2015 Report published by World Economic Forum sets forth the woman – man inequality in the World conspicuously. According to the Global sexual inequality report, Turkey's score card does not seem so well. According to the report, Turkey is on the 130th place among 145 countries in sexual inequality ranking (World Economic Forum, 2015: 9). Turkey's inequality index is 0.624⁶⁶and puts

⁶⁶ Index being close to zero (0) expresses excess inequality between the sexes, index being close to one (1) expresses that there is equality.

Turkey in the 130th place among 145 countries involved in the study. This inequality index is evaluated under many subtitles as education, health, politic participation and labor force. Data in the report published by the World Economic Forum support data in Table 5.

Another matter to be emphasized is that while approximately 160 of 185 female students participated the study were expressing that there is no equality between the sexes and this inequality is against women, only 45 of the 185 male students have stated that woman and man are not equal. It should be underlined that “equality” concept mentioned through the study expresses qualitative equality, not the quantitative equality.

Gender equality has both qualitative and quantitative meanings. Quantitatively, it refers to equal representation of women and providing balance in all fields of the society. Qualitatively, it indicates to have equal effects of women and men in the process of creating development priorities and to provide women and men to benefit from the results equally. Besides, it includes the meaning of giving even value to different perceptions, interests, needs and priorities arising from women and men having different roles and responsibilities in planning, decision making and applying processes (Sayer, 2011: 22).

On the other hand, determinations on the reasons of inequality of 255 of the students participated in the study stating that woman and man are not equal is quite interesting. Accordingly, while 53.7% of 255 persons hold society structure responsible as the reason for inequality, the rate of those thinking low education level as the reason is 26.7%, and the rate of those holding family structure responsible is 10.6. Besides, only a minority (23 persons) of the participants of the study has stated that inequality arises from the biological structure of an individual.

Below in Table 6, data on woman’s business life are shown by sexes. Accordingly, majority of the students participating in the study (92% in women and 70% in men) has replied to the proposition “Woman’s participation in business life is very important” as “I agree” and expressed that women are as important as men in business life and in terms of sustainable development. Despite the result “Women’s participation in business life is important” is found by the study, it is clearly seen in the report which World Economic Forum has published in 2015 that the circumstances in real life is not like this. According to this report, it is observed that there are serious problems in women’s participation in economic life and in reaching economic opportunities in Turkey and that Turkey is the 131st among 145 countries (World Economic Forum, 2015: 10).

Table 6. Relation between Sex and Statements relevant to Woman’s Working and Participation in Business Life

Statements relevant to	Sex	I Disagree	I’m Uncertain	I Agree
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Woman's Working and Participation in Business Life		%	%	%
Woman's participation in business life is very important	Woman	3.8	3.8	92.4
	Man	15.2	15.1	69.7
Men should be employed before women when unemployment increases	Woman	54.0	21.1	24.9
	Man	26.5	33.0	40.5
Woman should not work without getting permission from her spouse/father/boyfriend	Woman	56.9	13.6	29.5
	Man	29.5	31.7	38.8
Professions of women and men should be different	Woman	48.9	19.0	32.1
	Man	33.7	29.9	36.4
Equal salary should be paid to both women and men in work life	Woman	6.0	5.4	88.6
	Man	36.4	25.4	38.2
Woman doesn't have to work if the man's economic condition is well	Woman	70.8	17.3	11.9
	Man	32.4	24.6	43.0
Men should work in high status professions.	Woman	71.4	17.8	10.8
	Man	47.6	29.2	23.2

In table 6, 38% of the men and 29% of the women have replied as “I agree” to the proposition “Woman should not work without getting permission from her spouse/father/boyfriend”. The result coming up by this study is supporting the results of similar studies. In the study conducted in 2007 on Kafkas University last grade students, 31.7% of the female students have stated that they agree with the proposition “Woman should not work without her husband's permission” (Vefikulucay et al., 2007: 31) and the study has reached to similar results. In terms of participation in business life, women's decisions are determined by many factors as social norms, husband's permissions, care and responsibilities, legal and institutional factors (Goksel, 2015: 157).

While 43% of men agreed with the proposition “Woman doesn't have to work if the man's economic condition is well” in Table 6, a similar result is set forth in the study performed by Vefikulucay et al (2007: 31). While rate of women replied as “I agree” to the proposition “man should be employed before women when unemployment increases” was 24.9%, the rate of man replied as “I agree” was 40.5%. This result is arising from the conception of “Man should earn a living of the family” (Table 7) due to the gender roles of men.

While majority of the woman students (88.6%) agreed with the proposition “equal salary should be paid to both women and men in work life”, only 38.2% of the men agreeing with this is an important finding revealing gender inequality. From this result, it is recognized that more female students

than male students have an attitude for woman and men to have an equalitarian role in society and that men’s attitude is more traditionalist (Ongen and Aytac, 2013: 9). Agreement of less people with the propositions “Men should work in high status professions” and “Professions of woman and man should be different” shows similarity with the findings obtained in the Gender Perception Study performed at Nevsehir Hacı Bektas Veli University in 2013 (Kahraman et al., 2013: 825).

In Table 7 below, there are findings related to the answers given to the expressions on Woman’s Participation in Social Life on the basis of sexes. When Table 7 is reviewed generally, it is observed that women and men have responded to the expressions on participation of women to social life with an equalitarian point of view and that woman’s existence in public field is supported.

For example, approximately 83% of the women and 56% of the men replying to the proposition “women should be able to go out alone at nights” as “I agree” is very important. Similarity between the result obtained by this study and the result revealed at the study performed by Vefikulucay et al. (2007: 30) show that the findings are supported by other studies.

Woman and male students have replied as “I agree” with a high rate to the proposition “widow woman should be able to live alone as widow man”. On the other hand, while half of the women (41.5%) have agreed about the statement “In social life woman needs man’s protection”, the other half has not agreed (41%). Majority of men (62.7%) have stated that they have agreed with this statement and in one sense they have shown that they have traditional gender perception.

Table 7. Relation between Sex and Statements on Woman’s Participation in Social Life

Statements on Woman’s Participation in Social Life	Sex	I Disagree	I’m Uncertain	I Agree
		%	%	%
Widow woman should be able to live alone as widow man.	Woman	3.8	4.9	91.3
	Man	8.6	16.8	74.6
Women should be able to go out alone at nights	Woman	6.5	10.8	82.7
	Man	9.5	24.9	55.7
In social life woman needs man’s protection.	Woman	41.0	17.5	41.5
	Man	20.5	16.8	62.7
The most important duty of man is to earn a living for his family.	Woman	29.0	15.1	55.9
	Man	10.8	15.4	73.8
Woman should be able to live away from her family when she gains her economic independence.	Woman	27.5	22.2	50.3
	Man	33.2	29.3	37.5

A surprising result in the findings set forth in Table 7 above is the rate of the women (55.9%) agreeing with the proposition “The most important duty of man is to earn a living for his family” being as high as men. While it is sensible for men to agree with this proposition at high rates (73.8%) with the sense of responsibility given by traditional sexual roles, approximately 56% of the women giving the answer “I agree” is quite puzzling.

Table 8 is constituted of expressions on woman’s roles in marriage and family. As it is seen in the Table, the most important tasks of a woman are motherhood and being a housewife. Response of 70.4% of the female students attending the study as “I agree” to the proposition “A woman should firstly be a good housewife and a mother” shows that women appropriate women’s gender roles when the subjects are motherhood and being a housewife. Despite majority of the students participating in the study (Table 1) has a nuclear family, structure and functions of a traditional extended family are predominating on woman more and gender roles continue when the subject is child care, in other words motherhood. In a study performed on the academicians, 63.2% of the sample group agreeing with the proposition “A woman should firstly be a good housewife and a mother” has supported the findings revealed in Table 8. Almost half of the woman participants agreeing with this proposition and specifying their duties in this way makes possible reaching to the result stating that the perception parallel to the traditional sexist role distribution is dominant in these women (Kahraman et al., 2013: 818).

Table 8. Relation between Sex and Statements on Woman’s Roles in Family, Marriage and in-Home

Statements on Woman’s Roles in Family, Marriage and in-Home	Sex	I Disagree	I’m Uncertain	I Agree
		%	%	%
A woman should firstly be a good housewife and a mother.	Woman	20.1	9.5	70.4
	Man	10.1	8.5	81.4
Woman must prepare meal when she comes home from work before her husband comes.	Woman	66.5	16.2	17.2
	Man	26.1	28.4	45.5
Man is the Head of the Household.	Woman	66.2	9.6	24.2
	Man	27.6	19.5	52.9
Man should be older than woman in marriage.	Woman	38.2	15.2	46.6
	Man	33.4	23.7	42.9
Woman’s husband/father/boyfriend may commit violence if she deserves it.	Woman	91.0	5.1	3.9
	Man	63.8	23.0	13.2
It is ordinary for man to cheat on his partner.	Woman	96.6	1.1	2.3
	Man	70.8	18.9	10.3

It is ordinary for woman to cheat on her partner.	Woman	95.5	1.7	2.8
	Man	79.1	14.1	6.8

Again, by similar studies, results supporting the findings in Table 8 are achieved. The study conducted at Ordu University by Dikmen and Maden (2012: 257-258) has shown that responsibilities relevant to house works generally belong to women. It is stated that women are exploited twice with intensive work pressure and unrequited roles about in-home production. With town life, woman's duties and responsibilities are doubled, and woman has become a subject making contribution to earning a living and continuing her traditional womanhood roles.

In the study performed by Ergol et al. (2012: 43), it is determined that roles traditionally burdened to woman at home (as cooking, washing the dishes, ironing, etc.) are carried out by the majority of the women in the sample and tasks as repairing the house, paying the invoices are generally fulfilled by men. In the theoretical study Akbulut (2011: 59-60) has conducted on woman academicians, the basic problem seen in the woman academicians is stated as "Finding the responsibility of fulfilling the expectations of a patriarchal society suitable for her". An academician woman generating science is defined as "a housewife not querying her position or the system in parallel with the house chores, child care and womanhood roles which the society is still expecting from her".

24.2% of the women agreeing with the statement "Man is the Head of the Household" which is a proposition that may specify the attitudes of a woman on gender roles is contradicting with the answer given to the proposition "A woman should firstly be a good housewife and a mother". Female students do not accept that man is the head of the household while adhering to the traditional roles. It is possible to see almost the same data reached in Table 8 also in other studies and responds given to the propositions "Man is the Head of the Household" and "Man should be older than woman in marriage" are supporting the results of the study (Kahraman et al., 2013; Ongen and Aytac, 2013; Vefikulucay et al., 2007).

Most of both man and woman participants giving the answer "I Disagree" to the proposition "woman's husband/father/boyfriend may commit violence if she deserves it" in Table 8 is another important finding. Formation of awareness is a positive development in Turkey where violence against woman happens almost every day, however this awareness is not transmitted to life in practice. It is possible to say that similar results are reached also in other studies (Vefikulucay et al., 2007: 32).

Loyalty is one of the essential factors in family life or between the couples. Accordingly, although who cheats on who in married life is not important, reaction to man cheating on woman is not as strong as to woman

cheating on man in the social structure. In Table 8, majority of men and women does not agree with the proposition “It is ordinary for man to cheat on his wife”, the rates of participants answering as “I agree” is 10.3% for men while it is only 2.3% for women. On the other hand, while the majority does not agree with the proposition “It is ordinary for woman to cheat on her partner”, rate of men replying as “I agree” being 4% more than women is an interesting subject to be considered.

Conclusion and Suggestions

Results obtained by this study performed for determining attitudes of the university students about gender roles show that; when all opinions of the students about gender roles related to work life (Table 6), social life (Table 7) and family life (Table 8) are reviewed, it is observed that male students have more traditional point of view compared to female students but female students have more traditional point of view on propositions relevant to married life (Table 8).

One of the findings obtained in the study is that 68.9% of the students have emphasized that there is no woman man equality in Turkey. The result revealed by the study is supporting the results obtained by international institution and in other studies. According to the Global Sexual Inequality Report prepared on the basis of subtitles as participation of woman in business life, participation in political life and benefiting from educational and health opportunities, Turkey being the 130th among 145 countries in sexual inequality ranking (World Economic Forum, 2015: 9), supports the findings set forth in Table 5 by the study and displays the sexual inequality in Turkey.

Turkey is one of the countries where sexual discrimination is lived intensely due to patriarchal society structure. 42.4% of the students attending the study being exposed to discrimination due to their sex and existence of a 28% not even remembering whether she is exposed to discrimination express the size of discrimination. On the other hand, 29.6% expressing that they have never been exposed to discrimination is a finding to be considered. This 29.6% telling that they were not exposed to discrimination is possibly because the expression of sexual discrimination isn't explained well.

As a necessity of gender roles, it is a known reality that less women participate in business life. Approximately 25% of the women replying as “I agree” to the proposition “Men should be employed before women when unemployment increases” is supporting the judgement above. On the other hand, Turkey being in the 131st place in the report published by the World Economic Forum (World Economic Forum, 2015: 10) indicates that women's participation in economic life is little/insufficient.

If women's participation to business life is desired to be encouraged in Turkey, more importance should be set on not only the education of children,

but also the education of adults. Here, education does not only mean literacy or having a diploma. Education system should be transformed in a way to recognize and represent women to the other section of the society as individuals having equal powers and rights in the family (Goksel, 2015: 169).

Transformations which may change gender roles should be considered both in cultural and socio-economic level. In both levels, it doesn't seem possible to maintain gender equality only by trying to improve the position of women in the existing social relations without a serious transformation (Bugra, 2015: 17).

It is an accepted reality now that giving rights to woman only is not enough for providing gender equality. Gender equality is a process rather than a stable fact. This process aims gender relations to be more equalitarian, fairer, more democratic, and to be changed in a way beyond pressure and patriarchy. Gender equality means a long term transformation referring to the transformation of men along with women. Studies set forth repeatedly that gender inequality weaves manhood and social definitions of men's gender identifications together. Accordingly, creating a society based on gender equality requires men to think over, review their traditional manhood identities, develop new behavior patterns and reshape their relations with women. Consequently, gender equality involves men's change and participation (Sayer, 2011: 22). Unless there is a mentality change experienced in men, and if men continue their traditional roles, it seems difficult to maintain gender equality.

In realization of gender equality, men should also be considered as women and gender equality should also involve men. Gender burdens responsibilities on men which they cannot overcome and causes men to be always under control, suppress their feelings to appear strong, to have communication deficiencies due to establishing relations with their children at a distant, to be open to many disease risks, to have a shorter lifetime expectation compared to women and have problems in relations with women (Sayer, 2011: 22). On the other hand, study findings set forth that men are also exposed to discrimination due to their sex and support the opinion about the concept also affecting men negatively.

As a result, as Fine (2010: 107) has stated, "Men are also parents and in fact, women shall never be equal outside until men are equal at home".

Based on the study results, the following suggestions are developed;

- Discussing the subject by the students at symposiums and panels to be organized on gender and providing them to recognize the traditional opinions shaped by society,
- Having gender to be studied as a lesson at all schools regardless of the faculties and departments to create awareness on gender roles,

- Based on the fact that gender roles are acquired within the family, organizing parent training on gender,
- Enabling performance of studies which shall create awareness on gender roles by supporting studies to be performed on gender roles.

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